

LEVI.

SIMEON. ORUBEN

PETER. ANDREWE

JAMES.

IYDAH.



JOHN.

DAN.

PHILIP.

NEPHTHALI

BARTHOLO.

GAD.

MATHEWE

ASHER.

THOMAS.

ISACAR.

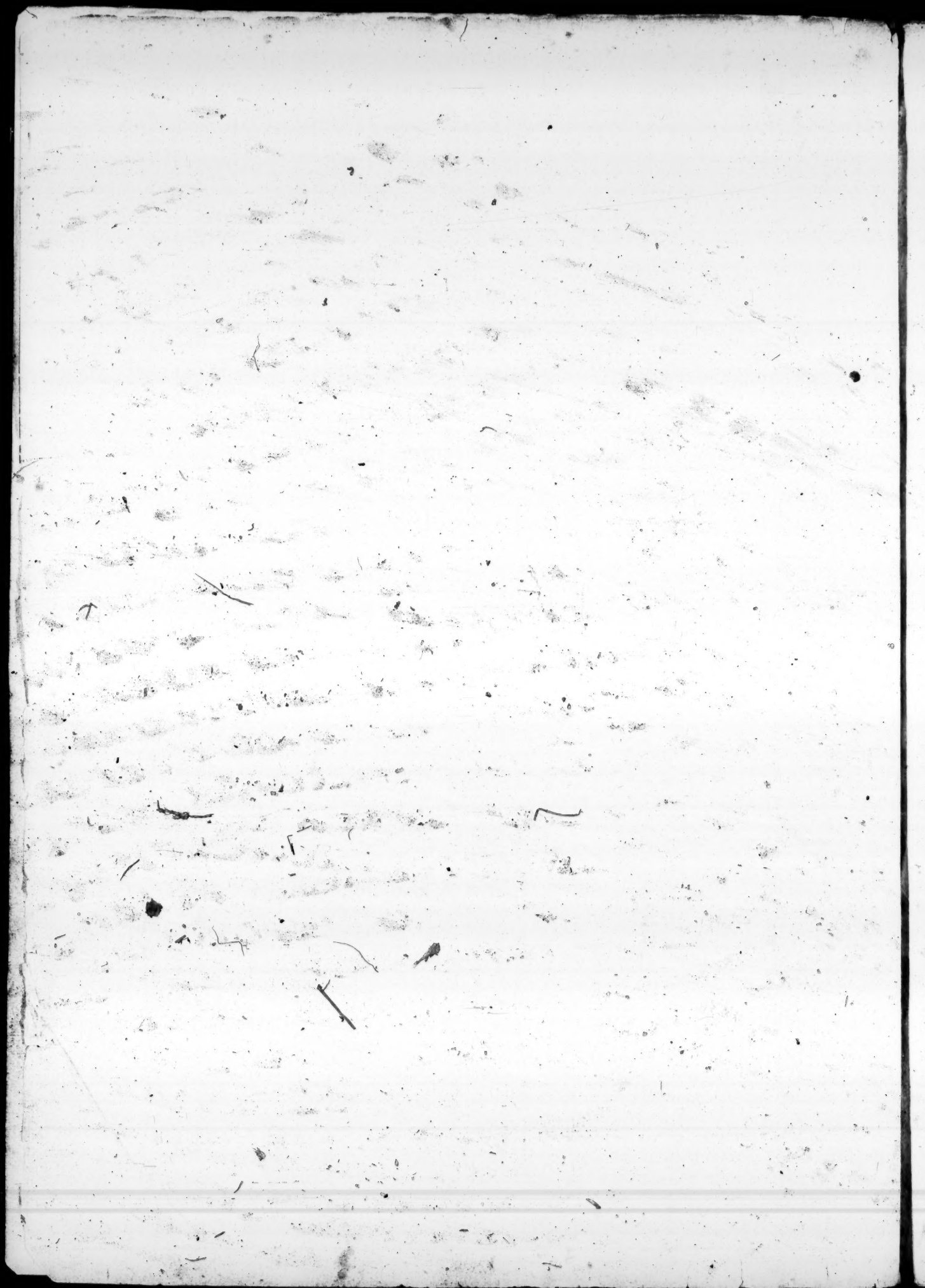
JAMES.

IOSEPH. BENIAMIN. MATTHIAS. IVDE.

ZABVLON.

SIMON.





THE  
B I B L E,

THAT IS,

The holy Scriptures conteined  
in the Olde and Newe Testament,

TRANSLATED ACCORDING  
to the Ebrew and Greeke, and conferred with the  
best translations in diuers languages.

With most profitable Annotations vpon all the hard  
places, and other things of great importance.

FEARE YE NOT STAND STILL, AND  
behold the saluation of the Lord, which hee will  
shew to you this day, Exod. 14. 13.

But the Lord deliuereth him



Great are the troubles of the righteous:

out of them all. Psalme 34. 19.

THE LORD SHALL FIGHT FOR YOU,  
therefore hold you your peace. Exod. 14. 14.

IMPRINTED AT LONDON

by the Deputies of Christopher Barker, Printer to  
the Queenes most excellent Maiestie.

1599.

*Cum priuilegio.*





## To the Christian Reader.



**B**esides the manifold and continuall benefits which Almighty God bestowed vpon vs, both corporall and spirituall, we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace & vnspeakeable mercies, in that it hath pleased him to cal vs vnto this marueilous light of his Gospel, & mercifully to regard vs after so horrible backsliding and falling away from Christ to Antichrist, from light to darkenes, from the liuing God to dumme and dead idoles, and that after to cruell murder of Gods Saints, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that we may not be vnmindfull of these great mercies, but seeke by all meanes (according to our dutie) to be thankfull for the same, it behoueth vs so to walke in his feare & loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and praesing of the word of God, (which is the light to our paths, the key of the kingdome of heauen, our comfort in affliction, our shield & sword against Satan, the school of all wisdom, the glasse wherein we may behold Gods face, the testimonie of his fauour, & the only foode and nourishment of our soules) we thought that we could bestow our labours and studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue endeoured to achieve, yet considering the infancie of those times, and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath nowe reuealed, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues above the least of our brethren (for God knoweth with what feare and trembling we haue bene for the space of two yeeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines we reuerence, exhorted, and also encouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charge for the furtherance of such a benefit and fauour of God toward his Church (though the time then was most dangerous, and the persecution sharpe and furious) wee submitted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues, wee vnderooke this great and wonderfull worke (with all reuerence, as in the presence of God, as intreating the word of God, wherevnto we thinke our selues vnsufficient) which now God according to his diuine prouidence and mercie hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point and worde, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in all hard places most sincerely expounded the same. For God is our witnes, that wee haue by all meanes endeoured to set forth the puritie of the worde and right sense of the holy Ghost, for edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue wee most reuerently kept the proprietie of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phraze of the Ebrewe, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this and other causes we haue in many places reserved the Ebrew phraze, notwithstanding that they may seeme somewhat hard in their eares that are not well practised, and also delight in the sweete sounding phrazes of the holy Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust caualition, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose and edification, we haue in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke // . Again, whereas the Ebrewe speech seemed hardly to agree with ours, we haue noted it in the margin after this sort †, vnto that which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, and restored to the true writing and first original, whereof they haue their signification, yet in the vsuall names little is changed for feare of troubling the simple readers. Moreover, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well practised therein) wee haue put it in the text with an other kinde of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue followed the Ebrew examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this \*. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also wee haue set ouer the head of euery page some notable word or sentence which may greatly further aswell for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow daily for lacke of the true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also endeoured both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aswell for the vnderstanding of such words as are obscure (and for the declaration of the text, as for the application of the same, as may most appertain to Gods glory and the edification of his Church. Furthermore whereas certaine places in the bookes of Moses, of the Kings, and Ezekiel seemed so darke, that by no description they could be made easie to the simple reader, we haue so set them forth with figures and notes for the full declaration thereof, that they which cannot by iudgement, being holpen by the annotations noted by the letters a, b, c, &c. attaine therunto, yet by the perspective, and as it were by the eye, may sufficiently knowe the true meaning, of all such places, wherevnto also we haue added certaine Mappes of Cosmographie which necessarily serue for the perfect vnderstanding and memorie of diuers places and countryes, partly describeth, and partly by occasion touched, both in the old and new Testament.

Finally, that nothing might lack which might be bought by labours for the increase of knowledge and fartherance of Gods glory, there are adioyned two most profitable Tables, the one serving for the interpretation of the Ebrewe names: and the other containing all the chiefe principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle and inestimable treasure may not be offered in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, when it hath pleased him to raise vp for this purpose, so you would willingly receiue the word of God, earnestly studie it, and in all your life practise it, that ye may now appeare in deede to be the people of God, not walking any more according to this world, but in the fruites of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer, Amen.



## Of the incomparable treasure of the holy Scriptures, with a prayer for the true vse of the same.

<p><i>Esai.</i> 12. 3. &amp; 49. 10.  <i>Rev.</i> 21. 16. and 22. 17.  <i>Jerem.</i> 33. 15.  <i>Psal.</i> 119. 160.  <i>Rev.</i> 2. 7. and 22. 2.  <i>Psal.</i> 119. 142. 144.  <i>Iohn</i> 6. 35.</p>	<p><b>H</b>ere is the spring where waters flowe,  to quench our heate of sinne:  Here is the tree where trueth doth grow,  to leade our liues therein:  Here is the iudge that stints the strife,  when mens deuices faile:  Here is the bread that feedes the life,  that death cannot assaile.  The tidings of saluation deare,  comes to our eares from hence:  The forresse of our faith is here,  and shielde of our defence.  Then be not like the hogge that hath  a pearle at his desire,  And takes more pleasure in the trough  and wallowing in the mire.  Reade not this booke in any case,  but with a single eye:  Reade not but first desire Gods grace,  to vnderstand thereby.  Pray still in faith with this respect,  to fructifie therein,  That knowledge may bring this effect,  to mortifie thy sinne.  Then happy thou in all thy life,  what so to thee befailes,  Yea, double happie shalt thou be,  when God by death thee calles.</p>
<p><i>Luke</i> 2. 10.  <i>Ephes.</i> 6. 16.  <i>Matth.</i> 7. 6.  <i>2. Pet.</i> 2. 22.  <i>Matth.</i> 6. 22.  <i>Psal.</i> 119. 27-73.  <i>Iude</i> 20.  <i>Psal.</i> 119. 11.  <i>Ioshua</i> 1. 8.  <i>Psal.</i> 1. 1. 2.  <i>Psal.</i> 94. 12. 13.</p>	

**O** Gracious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewel of thy holy word, assist vs with thy spirit, that it may be written in our hearts to our euermore comfort, to reform vs, to renew vs according to thine owne Image, to build vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heauenly vertues. Graunt thou, O heauenly Father, for Iesus Christes sake, Amen.

## How to take profite in reading of the holy Scriptures.

1. Earnestly and vsually pray vnto God that hee will vouchsafe to
  - Teach the way of his statutes.
  - Giue vnderstanding.
  - Direct in the path of his commandements.
  - At the least twise every day this exercise be kept.
2. Diligently keepe such order of reading the Scriptures and prayers, as may stand with his calling and state of life: So that
  - The time once appointed herevnto after a good entrie, be no otherwise employed.
  - Superstition be auoyded.
  - At one other time that be done, which is left vndone at any time.
  - Teach, that we may learne trueth.
  - Improoue, that we may be kept from errour.
  - Correct, that we may be driuen from vice.
  - Instruct, that we may be ferled in the way of well doing.
  - Comfort, that in trouble we may be confirmed in patient hope.
3. Vnderstand to what ende and purpose the Scriptures serue, which were written, to
  - Faith in one God
    - Father.
    - Sonne.
    - Holy Ghost.
  - The state of mankind by
    - 1 Creation,
    - 2 fall and sinne:
    - 3 regeneration in Christ,
  - The Church and the gouernement thereof,
    - Before Christ,
    - Since Christ.
  - Religion and the right worshipping of God, as
    - The word of God written in the Testament
      - Before Christ.
      - Since Christ.
    - Sacraments
      - Before Christ.
      - Since Christ.
    - The end and generall iudgement of the
      - Good.
      - Wicked.
  - Remember that Scriptures containe matter concerning
    - Common-wealthes and gouernement of people, by
      - Magistrates
        - Good.
        - Euill.
      - Peace and warre.
      - Prosperitie and plagues.
      - Subiectes
        - Quiet.
        - Disordered.
    - Families and things that belong to household, in which are
      - Husbands.
      - Wiuues.
      - Parents.
      - Children.
      - Masters.
      - Seruants.
    - The priuate doings of euery man in
      - Godly blessed
      - Vngodly plagued.
        - Wisdome and follie,
        - Loue and hatred.
        - Sobernesse and incontinencie.
        - Mirth and sorrow.
        - Speech and silence.
        - Pride and humilitie.
        - Couetousnesse and liberalitie.
    - The common life of all men, as
      - Riches, pouertie.
      - Nobilitie.
      - Fauour.
      - Labour and idleneffe.
5. Refuse all sence of Scripture contrary to the
  - Articles of Christian faith, contained in the common Creede.
  - First and second table of Gods commandements.
6. Marke and consider the
  - 1. Coherence of the text, how it hangeth together.
  - 2. Course of times and ages, with such things as belong vnto them.
  - 3. Maner of speech proper to the Scriptures.
  - 4. Agreement that one place of Scripture hath with another, whereby that which seemeth darke in one, is made easie in an other.
7. Take opportunitie to
  - Reade interpreters, if hee be able.
  - Conferre with such as can open the Scriptures. Acts 8. vers. 30. 31. &c.
  - Heare preaching, and to prooue by the Scriptures that which is taught, Acts 17. vers. 11.

T. GRASHOF



## The names and order of all the Bookes of the Olde and New Testament, with the number of their Chapters.

Genesis hath Chapters	50	Prouerbes Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Salomon	8
Nombers	36	Isaiah	66
Deuteronomio	34	Ieremiah	52
Iofua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hosea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manasseh, Apocripha.		Nahum	5
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4

### The bookes called Apocripha.

1. Eldras	9	Baruch with the Epistle of Ieremiah	6
2. Eldras	16	The song of the three children.	
Tobit	14	The storie of Susanna.	
Iudeth	16	The idole Bel and the Dragon.	
The rest of Esther	6	1. Maccabees	16
Wisdome	19	2. Maccabees	15
Ecclesiasticus	51		

### The bookes of the New Testament.

Matthewe	28	Ephesians	6	The Epistle of Iames	5
Marke	16	Philippians	4	1. Peter	5
Luke	24	Coloffians	4	2. Peter	3
Iohn	21	1. Thessalonians	5	1. Iohn	5
The Actes	28	2. Thessalonians	3	2. Iohn	1
The Epistle to the Romanes	16	1. Timotheus	6	3. Iohn	1
1. Corinthians	16	2. Timotheus	4	Iude	1
2. Corinthians	13	Titus	3	Reuelation.	22
Galatians	6	Philemon	1	The	
		To the Hebrewes	13		

# THE FIRST BOOKE OF MOSES, CALLED GENESIS.

\* This word signifieth the beginning and generation of the creatures.

## THE ARGUMENT.

**M**oses in effect declareth three things, which are in this booke chiefly to be considered: First, that the world, and all things therein, were created by God, and that man being placed in this great Tabernacle of the world to behold Gods wonderful workes, and to praise his Name for the infinite graces, wherewith hee had endued him, fell willingly from God through disobedience, who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom hee should overcome Satan, death and hell. Secondly, that the wicked unmindefull of Gods most excellent benefits, remained still in their wickednesse, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, hee assureth vs by the examples of Abraham, Isaac, Iacob, and the rest of the Patriarkes, that his mercies neuer faile them, whom hee chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preservation and successe thereof might be onely attributed to God. Moses sheweth by the examples of Cain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnesse of them, which haue at all times worshipping him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisdom might be confounded, and the Name of God euermore praised.

## CHAP. I.

1 God created the heauen and the earth. 3 The light and the darknesse. 8 The firmament. 9 Hee separateth the water from the earth. 16 Hee createth the sunne, the moone, and the starres. 21 Hee createth the ffish, birds, beasts. 26 Hee createth man, and giueth him rule ouer all creatures. 29 And prouideth nouriture for man and beast.



In the \* beginning \* God created the heauen and the earth. 2 And the earth was without forme and void, and darkenesse was vpon the deepe, and the Spirit of God mooued vpon the waters.

3 Then God said, \* Let there be light: And there was light.

4 And God saw the light that it was good, and God separated the light from the darkenes.

5 And God called the Light, Day, and the darkenesse he called Nighr. || So the euening and the morning were the first day.

6 ¶ Againe God said, \* Let there be a firmament in the mids of the waters, and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were vnder the firmament, from the waters which were above the firmament: and it was so.

8 And God called the firmament, Heauen. || So the euening and the morning were the second day.

9 ¶ God said againe, \* Let the waters vnder

the heauen be gathered into one place, and let the dry land appeare: and it was so.

10 And God called the dry land, Earth, and hee called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, <sup>h</sup> Let the earth bud forth the bud of the herbe, that seedeth seed, the fruitfull tree, which beareth fruite according to his kinde, which hath his feede in it selfe vpon the earth: and it was so.

12 And the earth brought forth the bud of the herbe, that seedeth seede according to his kind, also the tree that beareth fruit, which hath his feed in it selfe according to his kind: and God saw that it was good.

13 ¶ So the euening and the morning were the third day.

14 ¶ And God said, \* Let there be lights in the firmament of the heauen, to separate the day from the night, and let them be for signes, and for seasons, and for dayes, and yeeres.

15 And let them be for lights in the firmament of the heauen to giue light vpon the earth: and it was so.

16 God then made two great lights: the greater light to rule the day, and the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to rule in the day, and in the night, and to separate the light from the darkenesse: and God saw that it was good.

19 ¶ So the euening and the morning were the fourth day.

20 Afterward God said, Let the waters bring

and here hee speaketh, as man iudgeth by his eye: for else the Moone is lesse then the planet Saturnus. o To giue it sufficient light, as instruments appointed for the same, to seme to mans vie. \* *Gen.* 31.35. || The fourth day,

A fourth

a First of all, and before that any creature was, God made heauen and earth of nothing, wild. 11. 14.

\* *Psal.* 33. 6. & 136. 5. *ecclus.* 18. 1. *alt.* 14. 15. and 17. 24.

b As a rude lump and without any creature in it: for the waters covered all.

|| Or, *water*, c Darkenesse covered the deepe waters, for as yet the light was not created.

¶ *Ebr.* face of the deepe.

d He maintained this confused heape by his secret power.

¶ *Ebr.* face of the *Gen.* 1. 9.

\* *Hebr.* 1. 3. e The light was made before either Sunne or Moone

was created: therefore wee must not

attribute that to the creatures that are Gods instruments, which only appertained to God. ¶ *Ebr.* betweene the light, and betweene the darkenes. || The first day. ¶ *Ebr.* So was the euening, so was the morning. \* *Psal.* 33. 6. and 136. 5. *ier.* 10. 22. and 51. 15. || Or, spreading ouer, and vnder. f As the sea and riuers, from those waters that are in the cloudes, which are vpholden by Gods power, least they should overwhelme the world. \* *Psal.* 148. 4. g That is, the region of the ayre, and all that is aboue vs. || The second day. \* *Psal.* 33. 7. and 87. 11. and 136. 6. *Job.* 38. 1.

h So that wee see it is the onely power of Gods word that maketh the earth fruitfull, which else naturally is barren.

i This sentence is so oft repeated, to signifie that God made all his creatures to seme to his glory, and to the profit of man, but for sinne they were accursed, yet to the Elect, by Christ they are restored, and seme to their wealth.

¶ The third day. \* *Psal.* 136. 7.

*Deut.* 4. 19.

k By the lights he meant the Sunne, the Moone and the Starres.

l Which is the artificiall day, from the Sun rising, to the going downe.

m Of things appertaining to naturall and political orders and seasons.

n To wit, the Sun and the Moone,

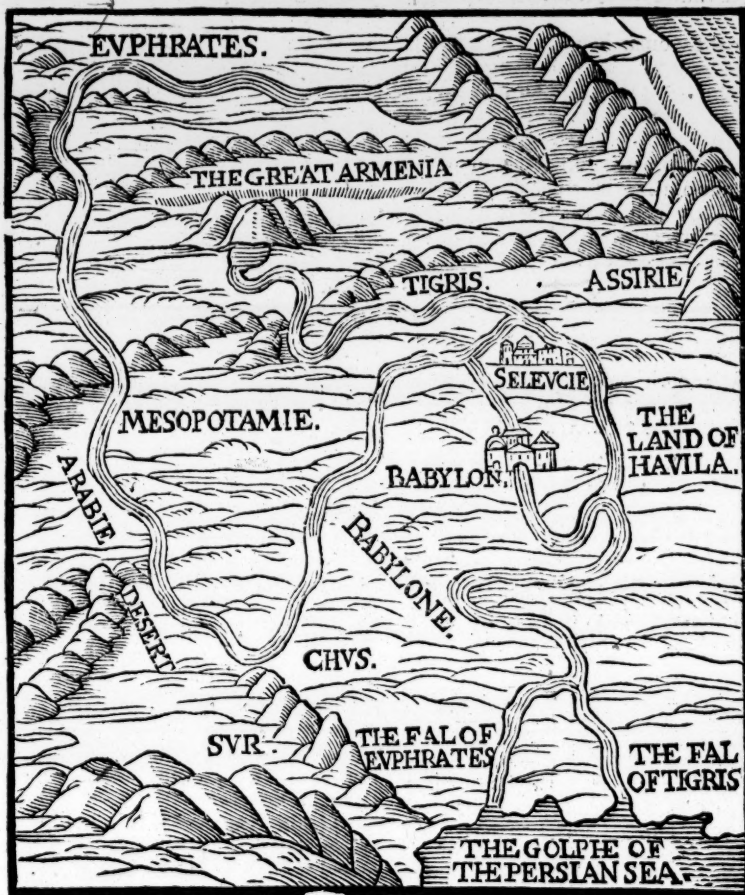
o To giue it sufficient light, as instruments appointed for the same, to seme to mans vie. \* *Gen.* 31.35. || The fourth day,





# THE SITUATION OF THE GARDEN OF EDEN.

Because mention is made in the tenth verse of this Chapter, of the river that watered the garden, we must note that Euphrates and Tygra, called in Hebrew, Perath and Hiddekel, were called but one river where they joined together, els they had foure heads: that is, two at their springs, and two where they fell into the Persian Sea. In this country and most plentiful land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulness and abundance thereof. And whereas it is said that Pishon compasseth the land of Hauilah, it is meant of Tygris, which in some countries, as it passed by diuers places was called by sundry names, as some time Diglute, in other places Pasitygris, and of some Phasin or Pishon. Likewise Euphrates toward the country of Chus or Ethiopia, or Arabia, was called Gibon. So that Tygris and Euphrates, (which were but two rivers, and sometime when they joined together, were called after one name) were according to diuers places called by these foure names, so that they might seeme to haue bene foure diuers rivers.



Armenia the great.

The land of Hauilah.

The fall of Euphrates.  
The fall of Tygris.

The goulfe of the Persian Sea.

## CHAP. III.

The woman seduced by the serpent, 6 enticeth her husband to sinne 8 They both flee from God. 14 They three are punished, 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

**N**ow the serpent was more subtil then any beast of the felde, which the Lord God had made: and he said to the woman, Yea, hath God indeed said, yee shall not eate of euery tree of the garden?

2 And the woman sayd vnto the serpent, We eat of the fruite of the trees of the garden.

3 But of the fruite of the tree which is in the mids of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, least ye die.

4 Then the serpent said to the woman, Ye shall not die at all.

5 But God doth know that when ye shall eate thereof, your eyes shall be opened, and ye shall be as gods, knowing good and euill.

6 So the woman (seeing that the tree was good for meate, & that it was pleasant to the eyes, and a tree to be desired, to get knowledge)ooke of the fruit thereof, and did eat, and gaue also to her husband with her, and he did eat.

7 Then the eyes of them both were opened, and they knew that they were naked, and they

fewed figge tree leaues together, and made them selues breeches.

8 Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and sayd vnto him, Where art thou?

10 Who said, I heard thy voyce in the garden and was afraid: because I was naked, therefore I hid my selfe.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eate?

12 Then the man said, The woman which thou gauest to be with mee, she gaue mee of the tree, and I did eate.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eate.

14 ¶ Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattell, and above euery beast of the field: vpon thy belly shalt thou goe, and dust shalt thou eate all the dayes of thy life.

m Hee asked the reason of Adam and his wife, because hee would bring them to repentance, but hee asked not the serpent, because hee would shew him no mercy, n As a vile and contemptible beast, Isa. 65. 25.

† Elv. things to giue about them to hide their priuities. || Or, minde. h The sinfull conscience rieth Gods presence.

i His hypocritie appeareth in that hee hid the cause of his nakednesse, which was the transgression of Gods commandment.

k His wickednesse and lacke of true repentance appeareth in this that hee burdeneth God with his fault, because hee had giuen him a wife.

l In stead of confessing her sinne, shee increaseth it by accusing the serpent.

\* Wisd. 2. 24. a As Satan can change himselfe into an Angel of light, to did hee abuse the wisdom of the serpent to deceive man. b God suffered Satan to make the serpent his instrument, and to speake in him. c In doubting of Gods threatnings hee yielded to Satan. \* 1. Cor. 11. 3. d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatnings. † Elv. die the death. e As though hee should say, God doeth not forbid you to eat of the fruit, saue that hee knoweth that if ye should eate thereof, yee should be like to him. \* Ezech. 25. 26. 1. Tim. 2. 24. f Not so much to please his wife, as moued by ambition at her perswasion, g They began to feeble their misery, but they sought not to God for remedy.



● He chiefly meaneth Satan, by whose motion and craft the serpent deceived the woman.  
 p That is, the power of sinne and death.  
 q Satan shall sting Christ and his members, but not overcome them.  
 r The Lord comforteth Adam by the promise of the blessed feede, and also punisheth the body for the sinne which the soule should have bene punished for, that the spirit having conceived hope of forgiveness, might live by faith, 1. Cor. 13. 3.  
 t The transgression of Gods commandment was the cause that both mankind and all other creatures were subiect to the curse.  
 x These are not the naturall fruits of the earth, but proceed of the corruption of sinne.  
 y Or, gave them knowledge to make themselves wares.  
 z By this desicion, hee reproacheth Adams miserie, whereinto hee was fallen by ambition. y. Adam deprived of life, lost also the signe thereof.

15 I will also put enmitie betweene thee and the woman, & betweene thy seed and her seede. He shall breake thine head, & thou shalt bruise his heele.

16 ¶ Vnto the woman hee said, I will greatly increase thy sorowes, and thy conceptions. In sorow shalt thou bring forth children, and thy desire shall be subiect to thine husband, and he shall rule over thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voyce of thy wife, and hast eaten of the tree (whereof I commanded thee, saying, Thou shalt not eat of it) cursed is the earth for thy sake: in sorow shalt thou eate of it all the dayes of thy life.

18 ¶ Thornes also and thistles shall it bring forth to thee, and thou shalt eate the herbe of the field.

19 In the sweat of thy face shalt thou eat bread till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wiues name Heuah, because she was the mother of all liuing.)

21 Vnto Adam also and to his wife did the Lord God make coates of skinnes, and clothed them.

22 ¶ And the Lord God said, Beholde, the man is become as one of vs, to know good and euill. And now leaue he put forth his hand, and take also of the tree of life, and eate, and liue for euer.

23 Therefore the Lord God sent him forth from the garden of Eden, to till the earth, whence he was taken.

24 Thus he cast out man, and at the East side of the garden of Eden he set the Cherubims, and the blade of a sword shaken, to keepe the way of the tree of life.

CHAP. IV.

1 The generation of mankinde. 3 Kain and Habel offer sacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearful wiuers. 20 True religion is restored.

AFTERWARD the man knew Heuah his wife which conceived and bare Kain, and said, I have obtained a man by the Lord.

2 And againe she brought forth his brother Habel, and Habel was a keeper of sheepe, and Kain was a tiller of the ground.

3 ¶ And in processe of time it came to passe, that Kain brought an oblation vnto the Lord of the fruit of the ground.

4 And Habel also himselfe brought of the first fruits of his sheepe, and of the fat of them, and the Lord had respect vnto Habel, and to his offering.

5 But vnto Kain and to his offering he had no regard: wherefore Kain was exceeding wroth and his countenance fell downe.

6 Then the Lord said vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe well, shalt thou not be accepted? and if thou dost not well, sinne lieth at the

doore: also vnto thee his desire shall be subiect, and thou shalt rule ouer him.

8 ¶ Then Kain spake vnto Habel his brother. And when they were in the field, Kain rose vp against Habel his brother, and slew him.

9 Then the Lord sayd vnto Kain, Where is Habel thy brother? Who answered, I cannot tell. Am I my brothers keeper?

10 Againe he said, What hast thou done? the voyce of thy brothers blood crieth vnto mee, from the earth.

11 Now therefore thou art cursed from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not henceforth yeeld vnto thee her strength: a vagabonde and a runnagate shalt thou be in the earth.

13 Then Kain said to the Lord, My punishment is greater then I can beare.

14 Beholde, thou hast cast mee out this day from the earth, and from thy face shall I be hid, and shall be a vagabond, and a runnagate in the earth, and whosoever findeth me shall slay mee.

15 Then the Lord sayd vnto him, Doubtlesse whosoever slayeth Kain, hee shall be punished seven folde. And the Lord set a marke vpon Kain, leaue any man finding him, should kill him.

16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the East side of Eden.

17 Kain also knew his wife, which conceived and bare Henoeh: and he built a citie, & called the name of the citie by the name of his sonne, Henoeh.

18 And to Henoeh was borne Irad, and Irad begate Mehuiael, and Mehuiael begate Methushael, and Methushael begate Lamech.

19 ¶ And Lamech tooke to him two wiuers: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the father of such as dwell in the tents, and of such as haue cattell.

21 And his brothers name was Iubal, who was the father of all that play on the harpe and organs.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of brasle and of yron: and the sister of Tubal-kain was Naamah.

23 Then Lamech sayde vnto his wiuers, Adah and Zillah, Heare my voyce, yee wiuers of Lamech, hearken vnto my speech: for I would slay a man in my wound, & a yong man in mine hurt.

24 If Kain shall be auenged seven fold, truly Lamech seventy times seven fold.

25 ¶ And Adam knew his wife againe, and she bare a sonne, and shee called his name Sheth: for God, said she, hath appointed me another seed for Habel, because Kain slew him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enosh. Then began men to call vpon the Name of the Lord.

f He mocked at Gods sufferance in Kain, iesting as though God would suffer none to punish him, and yet giue him licence to murder others. t In these dayes God began to moue the hearts of the godly to restore religion, which a long tyme by the wicked had bene suppressed.

CHAP.

● Mans nature, the estate of marriage, and Gods blessing were not viterly abolished through sinne, but the quality or condition thereof was changed.  
 p That is, according to the Lords promise, as Chap. 3. 15. some reade, To the Lord, as reioicing for the sonne, which shee had borne, whom shee would offer to the Lord as the first fruites of her birth.  
 q This declareth what the father instructed his children in the knowledge of God and.  
 r How God gave them sacrifices to signifie their salvation, albeit they were deuiates of the sacrament of the tree of life. \* Hebr. 11. 4. d. Because hee was an hypocrite, and offered onely for an outward shewe without sinceritie of heart.  
 s Both thou and thy sacrifice shall be acceptable to me.

f Sinne shall still torment thy conscience.  
 g The dignitie of the first borne is giuen to Kain ouer Habel.  
 \* Wife. 10. 3. mate. 23. 35. 1. Iohn. 3. 11. Iude. 11.  
 h This is the nature of the reprobate when they are reprobated of their hypocrisie, euen to neglect God and despight him.  
 i God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it selfe crieth for vengeance.  
 k The earth shall be a witness against thee, which mercifully receiued that blood which thou most cruelly sheddest.  
 l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care.  
 m Hee burdeneth God as a cruell iudge, because hee did punish him so sharply.  
 n Or, my sinne is greater then can be pardoned.  
 o Ebr. from off the face of.  
 p Not for the lone hee bare to Kain, but to suppress murder.  
 q Which was some visible signe of Gods iudgement, that others should feare thereby.  
 r Thinking thereby to be sure, and to haue lesse occasion to feare Gods iudgements against him.  
 s The lawfull institution of marriage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech.  
 t Or, first inuented.  
 u Cr. flutes, and pipes.  
 x His wiuers seeing that all men hated him for his crueltye, were afraid, therefore he braggeth that there is none so lustie that were able to resist, although hee were already wounded.

a Reade Chap. 1. 26.  
b By giving them  
both one name, he  
noteth the insepa-  
rable coniunction,  
of man and wife.  
c Aswell concern-  
ing his creation,  
as his corruption.  
\* 1. Chron. 1. 1.

h Lamech had respect to the promise, Chap. 3. 25. and desired to see the deliverer which should be sent, and yet saw but a figure thereof, he also speaks this by the spirit of prophecy, because Noah delivered the Church and preserved it by his obedience.

a He prometh  
 Adams generation  
 by them which  
 came of Sheth,  
 to shew which is the  
 true Church, and  
 also what care  
 God had one the  
 same from the be-  
 ginning in that he  
 continued ever  
 his graces toward  
 it by a continuall  
 succession.

e The chiefe cause  
 of long life in the  
 first age, was the  
 multiplication of  
 mankind, that  
 according to Gods  
 commandement  
 at the beginning,  
 the world might  
 be increased with  
 people, which  
 might universally  
 prayse him.

a The children of  
the godly, which  
began to degener-  
ate,  
b Those that came  
of wicked parents  
as Cain.  
o Having more  
respect to their  
beautie and to  
worldly confide-  
rations, then to  
their manners and  
godliness.  
† Or, *badges of sin*.  
d Because man  
could not be  
wonne by Gods  
lenitie and long  
sufferance where-  
by he stroue to  
overcome him,  
he would no longer  
stay his venge-  
ance.  
e Which terme  
God gaue man to  
repent before he  
would destroy the  
earth. 1. Pet 3. 20.  
† Or, *tyrants*.  
f Which vsurped  
authoritie ouer  
others, and did de-  
generate from  
that simplicitie  
wherein their fa-  
thers liued.  
\* Chap. 8. 2. *metaph.*  
5. 19.  
† *Ebr. every day*.  
g God doth ne-  
ver repent, but he  
speakes after our  
capacitie, because  
he did destroy  
him, and in that  
it were did disa-  
uow him to be his  
creature.  
h God declares  
how much he de-  
testeth sinne, see-  
ing the punish-  
ment there after-  
tendeth to the  
brutibeasts.  
i He was more  
full into him.

\* Eccles. 44. 16.  
hebr. 11. 5.  
I That is, he led  
an vpright and  
godly life.

g To shew that  
there was a better  
life prepared, and  
to be a testimony  
of the immortali-  
tie of soules and  
bodies. As to en-  
quire were he  
became, is meere  
curiositie.

¶ Or, *historic*. k Meaning, that all were given to the contempt of God, and of  
 position of their neighbours. ¶ Or, *I will destroy mankind*. ¶ Or, *oppression*  
 and wickedness. † Ebr. from the face of them. † Ebr. Gephers. † Ebr. nest  
 ¶ Or, of *these measures*.



thirtie cubites.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it above, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the first low, second, and third roome.

1 That is, of three heights, as appeareth in the figure.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

22 To the intent that in this great enterprise and mockings of the whole world, thou mayest be confirmed, that thy faith faile not.

18 But with thee will I establish my covenant, and thou shalt goe into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe them aliuie with thee: they shall be male and female.

20 Of the foules after their kinde, and of the cattell after their kind, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe them aliuie.

\* Heb. 11. 7.

21 That is, he obeyed Gods commandement in all points without adding or diminishing.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

22 \* Noah therefore did according vnto all that God commanded him: *euen* so did he.



A B The length three hundred cubites.  
C D The breadth fifty.  
D E The height thirtie.  
F The window a cubite long.  
G The doore.  
H I K The three heights.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

And the Lord said vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene *a* righteous before me in this age.

\* 1. Pet. 2. 5.

2 In respect of the rest of the world, and because he had a desire to see God and liue vprightly. Or, generati. n. b Which might be offered in sacrifice, whereof sixe were for bread, and the seuen for sacrifice.

2 Of euery *b* cleane beast thou shalt take to thee by sevens, the male and his female: but of vncleane beasts by couples, the male and his female.

3 Of the foules also of the heauen by sevens, male and female, to keepe feede aliuie vpon the whole earth.

4 For seuen dayes hence will I cause it raine vpon the earth fourtie dayes, and fourtie nights, and all the substance that I haue made, will I destroy from off the earth.

\* Mat. 24. 37. Luke 17. 26. 1. Pet. 3. 20.

5 \* Noah therefore did according to all that the Lord commanded him.

6 And Noah was sixe hundred yeeres olde, when the flood of waters was vpon the earth.

7 So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the vncleane beasts, and of the foules, and of all that creepeth vpon the earth,

9 There came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seuen dayes, the waters of the flood were vpon the earth.

11 In the sixe hundred yeere of Noahs life, in the second moneth, the seventeenth day of the moneth, in the same day were all the fountaines of the great deepe broken vp, and the windowes of heauen were opened.

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Iapheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattel after their kinde, and euery thing that creepeth and moueth vpon the earth after his kinde, and euery foule after his kinde, *euen* euery bird of euery feather.

15 For they came to Noah into the Arke, two and two, of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord shut him in.

17 Then the flood was fourty dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp above the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters prevailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

20 Fifteene cubits vpward did the waters preuaile, when the mountaines were couered.

21 \* Then all flesh perished that moued vpon the earth, both foule and cattel and beast, and euery thing that creepeth and moueth vpon the earth, and euery man.

22 Euery thing in whose nostrels the spirit of life did breathe, whatsoever they were in the dry land, they died.

23 So hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were *euen* destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters prevailed vpon the earth an hundred and fiftie dayes.

CHAP. VIII.

13 The flood was sixe. 16 Noah is commanded to come forth of the Arke with his. 20 Hee sacrificeth to the Lord. 22 God promiseth that all things should continue in their first order.

Now God remembered Noah and euery beast, and all the cattell that was with him in the Arke: therefore God made a wind to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe and the windowes of heauen were stopped, and the raine from heauen was restrained.

3 And the waters returned from about the earth, going and returning: and after the end of the hundredth and fiftieth day the waters abated.

4 And in the seventh moneth, in the seventeenth day of the moneth, the Arke rested vpon the mountaines of Ararat.

c God compelled them to present themselves to Noah, as they did before to Adam, when he gave them names, Chap. 2. 19. d Which was about the beginning of May, when all things did moue fourth.

e Both the water in the earth did euen flow, and also the clouds poured downe.

f Euery liuing thing that God would haue to be preserved on earth, came into the Arke to Noah. g So that Gods secret power defended him against the rage of the mightie waters. h Or, shut it vpon him. i Ele. 1. 1. 2. 2. mighty.

\* Wisd. 10. 4. Eccles. 39. 27. 28.

h That is, God.

i Lett us see what it is to obey God only, and to forsake the multitude, 1. Pet. 3. 20.

a Not that God forgetteth his at any time, but when he sendeth succour then he is with them that he remembereth them. b If God remember euery brute beast, what ought to be the assurance of his children? c Which contained part of September, and part of October. d Or, stayed. e Or, Ararat.

5 And



a Which was the moneth of December.

† Elur. at the end of fourtie dayes.

¶ The raven is sent forth and returneth. ¶ He sendeth the dove.

e It is like that the raven did flie to and fro, sitting on the Arke, but came not into it, as the dove that was taken in. ¶ Or, with. i Which was a signe that the waters were much diminished: for the olives grow not on the high mountaines. g Called in Hebrew Abib, containing part of March and part of Aprill.

h Noah declareth his obedience, in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God. \* Chap. 1. 22. and 5. 1. i For sacrifices which were as an exercise of their faith, whereby they vied to give thanks to God for his benefits. ¶ Or, a sweet favour. k That is, thereby he sheweth himselfe appeased and his anger is rest. \* Chap. 6. 5. mat. 23. 12. l The order of nature destroyed by the flood, is restored by Gods promise.

a God increased them with fruit, and declared vnto them his counsell as touching the replenishing of the earth.

5 And the waters were going and decreasing vntill the d tenth moneth: in the tenth moneth, and in the first day of the moneth, were the tops of the mountaines seene.

6 ¶ So † after fourtie dayes, Noah opened the window of the Arke which he had made,

7 And sent forth a ¶ rauen, which went out, going forth and returning, vntill the waters were dried vp vpon the earth.

8 Again he sent a ¶ dove from him, that hee might see if the waters were diminished from off the earth.

9 But the dove found no rest for the sole of her foot: therefore shee returned vnto him into the Arke (for the waters were vpon the whole earth) and hee put forth his hand, and received her, and tooke her to him into the Arke.

10 And hee abode yet other seven dayes, and againe he sent forth the dove out of the Arke.

11 And the dove came to him in the evening, and lo in her ¶ mouth was an olive leafe that she had pluckt: whereby Noah knew that the waters were abated from off the earth.

12 Notwithstanding, he waited yet other seven dayes, and sent forth the dove, which returned not againe vnto him any more.

13 ¶ And in the six hundred and one yeere, in the first day of the first moneth, the waters were dried vp from off the earth: and Noah removed the covering of the Arke, and looked, and behold, the vpper part of the ground was drie.

14 And in the second moneth, in the seven and twentieth day of the moneth, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 ¶ Goe forth of the Arke, thou, and thy wife, and thy sonnes, and thy sonnes wiues with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, both foule and cattell, and euery thing that creepeth and mooueth vpon the earth, that they may breede abundantly in the earth, \* and bring forth fruit and increase vpon the earth.

18 So Noah came forth, and his sonnes, and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery foule, all that mooueth vpon the earth, after their kindes, went out of the Arke.

20 ¶ Then Noah built an altar to the Lord, and tooke of euery cleane beast, and of euery cleane foule, and offered burnt offerings vpon the altar.

21 And the Lord smelled a ¶ saour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans heart is euill, euen from his youth: neither will I smite any more all things liuing, as I haue done.

22 Hereafter I seed time and haruest, and cold and heat, and Summer and Winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

1 The confirmation of maiage. 2 Mans authoritie over all creatures. 3 Permission of meats. 4 The power of the sword. 5 The rainebow is the signe of Gods promise. 6 Noah is drunken, and mockt of his sonnes, whom he curseth. 7 The age and death of Noah.

1 ANI God blessed Noah and his sonnes, and said to them, \* Bring forth fruit, and multiply, and replenish the earth.

\* Chap. 2. 28. and 8. 17.

2 Also the b feare of you, and the dread of you shall be vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that mooueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

3 Euery c thing that moueth and liueth, shall be meat for you: as the \* greene herbe, haue I giuen you all things.

4 \* d But flesh with the life thereof, I mean, with the blood thereof, shall ye not eat.

5 e For surely I will require your blood, wherein your liues are: at the hands of euery beast will I require it: and at the hande of man, euen at the hande of a mans ¶ brother will I require the life of man.

6 Who so \* sheddeth mans blood, f by man shall his blood be shed: \* for in the g image of God hath he made man.

7 But bring ye forth fruit and multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sonnes with him, saying,

9 Beholde, I, euen I establish my h couenant with you, and with your i seed after you.

10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beast of the earth with you, from all that go out of the Arke, vnto euery beast of the earth.

11 \* And my couenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God said, This is the token of the couenant which I make betweene mee and you, and betweene euery liuing thing that is with you vnto perpetuall generations.

13 I haue set my k bowe in the cloude, and it shall be for a signe of the couenant betweene mee and the earth.

14 And when \* I shall couer the earth with a cloud, and the bowe shall be seene in the cloud.

15 Then will I remember my l couenant which is betweene me and you, and betweene euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bow shall be in the cloude, that I may see it, and remember the euermore lasting couenant betweene God and euery liuing thing, in all flesh that is vpon the earth.

17 God said yet to Noah, m This is the signe of the couenant, which I haue established betweene me and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem and Ham and Iapheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the whole earth n ouerspread.

20 ¶ Noah also began to be an husbandman, and planted a vineyard.

21 And hee drunke of the wine, and was drunken, and was vncovered in the middes of his tent.

22 And when Ham the father of p Canaan, saw the nakednesse of his father, q hee tolde his two brethren without.

23 Then tooke Shem and Iapheth a garment, and put it vpon both their shoulders, and went backward, and couered the nakednesse of their

p Of whom came the Canaanites that wicked nation, who were also cursed of God. q In derision and contempt of his father.

b By the vertue of this commandment beasts rage not so much against man as they would, yea, and many ferre to his vie thereby.

c By this permission man may with a good conscience vse the creatures of God for his necessity.

\* Chap. 1. 19. \* Levit. 17. 14. d That is, liuing creatures, and the flesh of beasts that are strangled: and hereby all crueltie is forbidden.

e That is, I will take vengeance for your blood. ¶ Or, neighbour. \* Mat. 26. 52. reuel. 13. 10.

f Not only by the magistrate, but oftentimes God raiseth vp one murthier to kill another.

\* Chap. 1. 27. g Therefore to kill man is to deface Gods image, and so iniury is not only done to man, but also to God.

h To assure you that the world shall be no more destroyed by a flood. i The children which are not yet borne, are comprehended in Gods couenant made with their fathers.

k Hereby we see that signes or sacraments ought not to be separate from the word.

\* Eccles. 43. 11, 12. l When men shall see my bowe in the heauen, they shall know that I haue not forgotten my couenant with them.

m God doeth repeat this the oftener, to confirme Noahs faith so much the more. n This declareth what was the vertue of Gods blessing, when hee said, increase and bring forth, Chap. 1. 28.

¶ Or, Noah began againe.

o This is set before our eyes to shew what an horrible thing drunkennesse is.

p q Hee also cursed of





11 And Shemliued after hee begate Arpachshad fme hundredth yeeres, and begate fonnes and daughters. <sup>1</sup>

12 Also Arpachshadliued fme & thirty yeeres, and begate Shelah.

13 And Arpachshadliued after he begate Shelah, foure hundredth and three yeeres, and begate fonnes and daughters.

14 And Shelahliued thirty yeeres, and begate Eber.

15 So Shelahliued after he begate Eber foure hundredth and three yeeres, and begate fonnes and daughters.

16 Likewise Eberliued foure and thirty yeeres, and begate Peleg.

17 So Eberliued after he begate Peleg foure hundredth and thirty yeeres, and begate fonnes and daughters.

18 And Pelegliued thirty yeeres, and begate Reu.

19 \* And Pelegliued after he begate Reu two hundredth and nine yeeres, and begate fonnes and daughters.

20 Also Reuliued two and thirty yeeres, and begate Serug.

21 So Reuliued after he begate Serug two hundredth and feuen yeeres, and begate fonnes and daughters.

22 Moreouer Serugliued thirty yeeres, and begate Nahor.

23 And Serugliued after he begate Nahor two hundredth yeeres, and begate fonnes and daughters.

24 And Nahorliued nine and twentie yeeres, and begate Terah.

25 So Nahorliued after he begate Terah, an hundredth and nineteene yeeres, and begate fonnes and daughters.

26 \* So Tarahliued feuenty yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now thefe are the generations of Tarah: Tarah begate 1 Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuitie, in Ur of the Chaldees.

29 So Abram and Nohor tooke them wines: The name of Abrams wife *was* Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of m Ifcah.

30 But Sarai was barren, and had no childe.

31 Then a Terah tooke Abram his fonne, and Lot the fonne of Haran his fonnes fonne, and Sarai his daughter in law, his fonne Abrams wife: and they departed together from Ur of the Chaldees, to \* goe into the land of Canaan, and they came to o Haran, and dwelt there.

32 So the dayes of Terah were two hundredth and fme yeeres, and Tarah died in Haran.

## CHAP. XII.

1 Abram by Gods commandment goeth to Canaan. 3 \* Christ is promised. 7 Abram buildeth Alta: for exercise and declaration of his faith among the infidels: 10 Because of the death he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

For the Lord had fayd vnto Abram, \* a Get thee out of thy country, and from thy kined, and from thy fathers houle vnto b the land that I will shew thee.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be c a blesing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blesfed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him, (and Abram was feuenty and fme yeeres olde, when he departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the a foules that they had gotten in Haran, and they departed to goe to the land of Canaan, and to the land of Canaan they came.

6 ¶ So Abram e passed through the land vnto the place of Shechem, & vnto the b plaine of Moreh (and thef Canaanite *was* then in the land)

7 And the Lord appeared vnto Abram, and said, Vnto thy feede will I giue this land. And there builded he s an altar vnto the Lord, which appeared vnto him.

8 Afterward remoouing h thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the West side, and Haai on the East, and there he built an altar vnto the Lord, and called on the Name of the Lord.

9 ¶ Again Abram went fourth going and iourneying toward the South.

10 ¶ Then there came a l famine in the land: therefore Abram went downe into Egypt to sojourn there: for there was a great famine in the land.

11 And when hee drew neere to enter into Egypt, he said to Sarai his wife, Behold now, I know that thou art a faire woman to looke vpon:

12 Therefore it will come to passe that when the Egyptians see thee, they will say, She is his wife: so will they kill me, but they will keepe thee aliae.

13 Say, I pray thee, that thou art my m sister, that I may tere well for thy sake, and that my t life may be preferred by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the Princes of Pharaoh saw her, and commended her vnto Pharaoh: so the woman was n taken into Pharaohs houle:

16 Who intreated Abram well for her sake, and he had sheepe, and beeuies, and hee asses, and z en seruants, and maide seruants, and shee asses, and camels.

17 But the Lord o plagued Pharaoh and his houle with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and sayd, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saydest thou, She is my sister, that I should take her to be my wife? Now therefore behold thy wife, take her and goe thy way.

20 And Pharaoh gaue men p commandment concerning him: and they conueyed him forth and his wife, and all that he had.

p To the intent that none should hurt him either in his person or goods.

## CHAP. XIII.

1 Abram departeth out of Egypt. 4 Hee collecth vpon the Name of the Lord. 11 Lot departeth from him. 13 The

c The world shall recover by thy feede, which is Christ, the blesing which they lost in Adam.

d Meaning, as well seruants as cattell.

e He wanted to and fto in the land before he could finde a feeding place: thus God exerciseth the faith of his children.

f Or, *ok* grow. i Which was a cruel and rebellious nation, by whom God kept his in continual exercise.

g It was not y-nough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

h Because of the troubles that he had among that wicked people.

i And to serue the true God, and renounced all idolatrie.

k Thus the children of God may looke for rest in this world, but must wait for the heavenly rest, and quietly.

l This was a new trial of Abrams faith: whereby we see that the ende of one affliction is the beginning of another.

m In this we may learne not to vfe unlawfull meanes, next to put others in danger to save our selves, reade verse 20. altho it may appeare that Abram feared not so much death, as that if he should die without Ihesus, Gods promise should not have taken place: where in appeared a weake faith.

n Elv, that my soule may live.

o To be his wife. p The Lord tooke the defence of this poore stranger against a mightie king: and as he is ever carefull ouer his, so did hee preserve Sarai.

\* 1. Chron. 1. 25.

\* 1. Chron. 1. 26.

1. He maketh mention first of Abram, not because he was the first borne, but for the historie which properly appertaineth vnto him. Also Abram at the confusion of tongues, was 48. yeeres old, for in the destruction of Sodom, he was 29. And it was destroyed 52 yeeres after the confusion of tongues.

2. Elv. *Cafim*. m Some thinke that this Ifcah was Sarai.

n Albeit the oracle of God came to Abram, yet the honour is given to Terah, because he was the father.

\* Iosb. 24. 2. m. 5. 7. iudeth. 5. 7. ufr. 1. 7. 4. o Which was a citie of Melopomia.

\* After 7. 3. a From the flood to this time were foure hundredth twenty and three yeeres. b In appointing him no certaine place, he proueth so much more his faith and obedience.



a His great riches gotten in Egypt, hindered him not to follow his vocation.

b He calleth the place by that name which was after giuen vnto it, Chap. 28. 19.  
\* Chap. 12. 7.

c This incommensurability came by their riches, which brake friendship and as it were the bound of nature.  
\* Chap. 36. 7.  
d Who seeing their contention, might blaspheme God and destroy them.  
e He cutteth off the occasion of contention: therefore the enill ceaseeth.  
f Abram resigneth his owne right to buy peace.

g Which was in Eden, Chap. 2. 10.  
h This was done by Gods providence, that onely Abram and his feede might dwell in the land of Canaan.  
i Lot thinking to get paradise, found hell.  
k The Lord comforted him, least he should haue taken thought for the departure of his nephew.  
\* Chap. 12. 7. and 25. 7. 11. and 25. 4. Deut. 34. 4.  
l Meaning, a long time, and till the coming of Christ, as Exod. 12. 14 and 21. 6. Deut. 15. 17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heirs of the true land of Canaan.

a That is, of Babylon: by kings here, meaning, them that were gouernours of cities.  
b Of a people gathered of diuers languages.

wickedness of the Sodomites. 14 The promise made to Abram is renewed. 18 Abram buildeth an altar to the Lord.

1 Hen<sup>a</sup> Abram went vp from Egypt, he and his wife, and all that he had, and Lot with him toward the South.

2 And Abram *was* very rich in cattell, in silver and in gold.

3 And he went on his journey from the South toward <sup>b</sup> Beth-el, to the place where his tent had bene at the beginning, betweene Beth-el and Haai,

4 Vnto the place of the \* altar, which he had made there at the first: And there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell and tents.

6 So that the land could not <sup>c</sup> beare them, that they might dwell together: for their \* substance was great, so that they could not dwell together.

7 Also there was debate betweene the herdmen of Abrams cattell, and the herdmen of Lots cattell, (and the <sup>d</sup> Canaanites and the Pirizzites dwelled at that time in the land.)

8 Then sayd Abram vnto Lot, Let there be no <sup>e</sup> strife, I pray thee, betweene thee and me, neither betweene mine herdmen and thine herdmen: for we be brethren.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt <sup>f</sup> take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where (for before the Lord destroyed Sodom and Gomorah, it *was* as the <sup>g</sup> garden of the Lord like the land of Egypt, as thou goest vnto Zoar.)

11 Then Lot chose vnto him all the plaine of Iorden, and tooke his journey from the East: and they departed the <sup>h</sup> one from the other.

12 Abram dwelled in the land of Canaan, and Lot shode in the cities of the plaine, and pitched his tent euen vnto Sodom.

13 Now the men of Sodom *were* wicked and exceeding <sup>i</sup> sinners against the Lord.

14 ¶ Then the Lord sayd vnto <sup>k</sup> Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

15 For all <sup>l</sup> the land which thou seest, will I giue vnto thee, and to thy feede for euer,

16 And I will make thy feede as the dust of the earth: so that if a man can number the dust of the earth, then shall thy feede be numbered.

17 Arise, walke thorow the land, in the length thereof, and bredth thereof: for I will giue it vnto thee.

18 Then Abram remooued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

### CHAP. XIII.

12 In the overthrow of Sodom Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchizedek cometh to meete him. 23 Abram would not be enriched by the king of Sodom.

1 And in the dayes of Amraphel king of <sup>a</sup> Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tidal king of the <sup>b</sup> nations:

2 These men made warre with Bara king of Sodom, and with Birtha king of Gomorah, Shinar

king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these <sup>c</sup> ioyned together in the vale of Siddim, which is the <sup>d</sup> salt sea.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the <sup>e</sup> Rephaims in Asheroth Karnaim, and the Zuzims in Ham, and the Emims in <sup>f</sup> Shauch Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wilderneffe.

7 And they returned and came to En-mithpat, which is Kadesh, and <sup>g</sup> smote all the countrey of the Amalekites, and also the Amorites that dwelled in Hazezon-tamer.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboiim, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim,

9 To <sup>h</sup> wit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, & Arioch king of Elleasar: foure kings against fise.

10 Now the <sup>i</sup> vale of Siddim was full of slime pits, and the kings of Sodom and Gomorah fled and <sup>j</sup> fell there: and the residue fled to the mountaine.

11 And they tooke all the substance of Sodom and Gomorah, and all their vitales, & went their way.

12 They <sup>k</sup> tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Elthcol, and brother of Aner, which were <sup>l</sup> confederate with Abram.

14 When Abram heard that his brother was taken, he <sup>m</sup> brought forth of them that were borne and brought vp in his house, three hundredth and eightene, and pursued them vnto Dan.

15 Then hee and his seruants diuided themselves against them by night, and smote them, and pursued them vnto Hobah, which is on the left side of <sup>n</sup> Damascus.

16 And he recovered all the substance, and also brought againe his brother Lot, & his goods, and the women also and the people.

17 ¶ After that he returned from the slaughter of Chedor-laomer & of the kings that were with him, came the King of Sodom foorth to meete him in the valley of Shauch, which is the <sup>o</sup> Kings dale.

18 And <sup>p</sup> Melchizedek King of Shalem brought foorth bread and wine: and he was a Priest of the most high God.

19 Therefore he <sup>q</sup> blessed him, saying, Blessed art thou, Abram, of God most high, Possessor of heauen and earth.

20 And blessed be the most high God, which hath deliuered thine enemies into thine hand. \* And Abram gaue him tithe of all.

21 Then the king of Sodom sayd to Abram, Giue me the <sup>r</sup> persons, and take the goods to thy selfe.

22 And Abram sayd to the king of Sodom, I haue

c Ambition is the chiefe cause of warres among Princes.  
d Or, of the labourd fields.  
e Called also the dead sea, or the lake Asphaltite, neere vnto Sodom and Gomorah.  
f Or, Gynae.  
g Or, plaine.

h Or, destroyed.

i And afterward was overwhelmed with water, and so was called the salt sea.  
j Or, were dispersed.

k The godly are plagued many times with the wicked: therefore their company is dangerous.

l God mooued them to ioine with Abram, and preleue him from their idolatrie and superstitions.  
m Or, armed.

n Ebr. Dammech.

o 2. Sam. 18. 18.

p Hebr. 7. 1.  
q For Abram and his souldiers refused, and not to offer sacrifice.  
r In that Melchizedek fed Abram, he declared himselfe to be a king, and in that he blessed him, the hie Priest.  
s Hebr. 7. 8.  
t Ebr. soules.  
u Or, I haue sworn.

† Ebr. If I take  
from thee a third,  
I will not take it.  
14.44.  
† He would not  
that his liberality  
should be hurtfull  
to others.

haue lift vp mine hand vnto the Lord the most  
high God possessor of heauen and earth.

23 † That I will not take of all that is thine,  
so much as a third or shooe lather, least thou  
shouldest say, I haue made Abram rich,

24 \* Saue onely that, which the young men  
haue eaten, and the parts of the men which went  
with me, Aner, Eshcol, and Mamre: let them take  
their parts.

CHAP. XV.

1 The Lord is Abrahams defense and reward. 6 Hee is iustifiedly  
suith. 13 The seruitude and deliuerance out of Egypt is declared.  
18 The land of Canaan is promised the fourth time.

AFTER these things, the || worde of the Lord  
came vnto Abram in a \* vision, saying, Feare  
not Abram, I am thy buckler, and thine exceeding  
\* great reward.

2 And Abram sayd; \* O Lord God, what  
wilt thou giue mee, seeing I goe childlesse, and  
the steward of mine house is this Eliezer of Da-  
mascus?

3 Again Abram sayd, Behold, to me thou hast  
giuen no feede: wherefore ioe, a seruant of mine  
house shall be mine heire.

4 Then behold, the word of the Lord came  
vnto him, saying, This man shall not be thine  
heire, but one that shall come out of thine owne  
bowels, he shall be thine heire.

5 Moreouer he brought him forth and sayd,  
\* Looke vp now vnto heauen, and tell the starres  
if thou be able to number them: and he sayd vnto  
him, So shall thy feed be.

6 And Abram \* beleeued the Lord, and hee  
counted that to him for righteousnesse.

7 Again he sayd vnto him, I am the Lord,  
that brought thee out of \* Ur, of the Chaldees, to  
giue thee this land to inherit it.

8 And he sayd, O Lord God, b Whereby shall  
I know that I shall inherit it?

9 Then he sayd vnto him, Take me an heifer  
of three yeeres old, and a shee goat of three yeeres  
olde, and a ram of three yeeres old, a turtle doue  
also and a pigeon.

10 So he tooke all these vnto him, and c diui-  
ded them in the middes, and layd euery piece one  
against another: but the birds diuided he not.

11 Then foules fell on the carcases, and Abram  
droue them away.

12 And when the sunne went downe, there  
fell an heauy sleepe vpon Abram: and loe, † a ve-  
ry fearefull darkenesse fell vpon him.

13 Then he sayd to Abram, \* Know for a sure-  
ty, that thy feed shall be a stranger in a land that  
is not theirs, \* d foure hundred yeeres, and shall  
serue them: and they intreat them euill.

14 Notwithstanding, the nation whom they  
shall serue, will I iudge: and afterward shall they  
come out with great substance.

15 But thou shalt goe vnto thy fathers in peace,  
and shalt be buried in a good age.

16 And in the || fourth generation they shall  
come hither againe: for the \* wickednesse of the  
Amorites is not yet full.

17 Also when the sunne went downe, there  
was a darknes: and behold, a smoking furnace, and  
a firebrand, which went betweene those pieces.

18 \* In that same day the Lord made a coue-  
nant with Abram, saying, Vnto thy feed haue I  
giuen this land: \* from the riuer of Egypt vnto  
the great riuer † Euphrates,

19 The Kenites, and the Kenezites: and the  
Kadmonites,

20 And the Hittites, and the Perizzites, and  
the Rephaims,

21 The Amorites also, and the Canaanites,  
and the Girgashites, and the Iebusites.

CHAP. XVI.

2 Sarai being barren giueth Hagar to Abram. 6 Which conceiueth  
and disspitteth her dame: 16 And being ill handled, fleeth. 7 The  
Angel comforteth her. 11, 12 The name and manners of her  
sonne. 23 See collect upon the Lord, whom she findeth true.

NOW Sarai Abrams wife bare him no chil-  
dren, and she had a maid an Egyptian, Hagar  
by name.

2 And Sarai sayd vnto Abram, Behold now,  
the Lord hath b retrained me from childbearing,  
I pray thee go in vnto my mayd: || it may be that  
I shall † receiue a child by her. And Abram obedi-  
ed the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her  
mayd the Egyptian, after Abram had dwelled ten  
yeere in the land of Canaan, and gaue her to her  
husband Abram for his wife.

4 ¶ And he went in vnto Hagar, and she con-  
ceiued: and when she saw that she had conceived,  
her dame was c despised in her eyes.

5 Then Sarai sayd to Abram, † Thou doest  
me wrong, I haue giuen my maid into thy bosom,  
and shee teeth that shee hath conceiued, and I am  
despised in her eyes: the Lord iudge betweene me  
and thee.

6 Then Abram sayd to Sarai, Behold, thy maid  
is in thine || hand: do with her as it pleaseth thee.  
Then Sarai dealt roughly with her: wherefore she  
fled from her.

7 ¶ But the d Angel of the Lord found her  
beside a fountaine in the way of Shur.

8 And hee sayd, Hagar Sarais maid, whence  
comcest thou? and whither wilt thou goe? And  
she sayd, I flee from my dame Sarai.

9 Then the Angel of the Lord sayd to her,  
\* Returne to thy dame, and humble thy selfe vn-  
der her hands.

10 Again the Angel of the Lord sayd vnto  
her, I will so greatly increase thy feed, that it shall  
not be numbered for multitude.

11 Also the Angel of the Lord sayd vnto her,  
See, thou art with child, and shalt beare a sonne,  
and shalt call his name Ishmael; for the Lord hath  
heard thy tribulation.

12 And he shall be a || wilde man: his hand  
shall be against euery man, and euery mans hand  
against him, \* and he shall dwell in the presence  
of all his brethren.

13 Then she called the name of the Lord that  
spake vnto her, Thou God lookest on me: for she  
sayd, † Haue I not also here looked after him that  
seeth mee?

14 \* Wherefore the Well was called, || Beer-  
lahai-roi: loe, it is betweene Kadesh and Bered.

15 ¶ And Hagar bare Abram a sonne, and A-  
bram called his sonnes name which Hagar bare,  
Ishmael.

16 And Abram was fourescore and sixe yeeres  
old, when Hagar bare him Ishmael.

CHAP. XVII.

5 Abrahams name is charged to confirme him in the promise.  
8 The land of Canaan is the fifth time promised. 22 Circum-  
cision

a It seemeth that  
she had respect to  
Gods promise,  
which could not  
be accomplished  
without issue.  
b She faileth in  
binding Gods pow-  
er to the common  
order of nature, as  
though God could  
not giue her chil-  
dren in her old age  
|| Or, peraduenture  
† Ebr. be builded  
by her.  
c This punishment  
declareth what  
they gaue that at-  
tempt any thing a-  
gainst the word  
of God.  
† Ebr. mine iniurie  
is upon thee.

|| Or, serue.

d which was  
Christ, as ap-  
peareth velle 14. and  
chap. 18. 17.

e God reiecteth  
none estate of  
people in their  
miserie, but sen-  
deth them comfort  
|| Or, serue and cru-  
elty, or, as a wilde offe  
\* Chap. 25. 18.  
f That is, the Ish-  
maelites shall be  
a peculiar people  
by themselves, and  
not a portion of  
another people.  
g She rebuketh  
her owne dulnesse  
and acknowledg-  
eth Gods graces,  
who was present  
with her entry  
where.  
\* Chap. 24. 62.  
|| Or, the well of the  
living, and seeing  
me.

|| Or, the Lord spake  
to Abram.  
\* Num. 12. 9.  
\* Psal. 16. 8.

a His feare was not  
only least he should  
not haue children,  
but lest the promise  
of the blessed feed  
should not be ac-  
complished in him  
\* Rom. 4. 18.  
\* Rom. 4. 3.  
galat. 3. 6.  
James. 1. 28.

b Chap. 11. 28.  
c This is a particu-  
lar motion of  
Gods Spirit, which  
is not lawfull for  
all to follow, in  
asking signes: but  
was permitted to  
some by a pecu-  
liar motion, as to  
Gideon and Eze-  
kiah.

c This was the  
olde custome in  
making covenants,  
Ierem. 39. 18. to  
the which God  
added these con-  
ditions, that A-  
brahams posteritie  
should be as stone  
in pieces, but af-  
ter they should  
be compiled to-  
gether: also that  
it should be assau-  
red, but yet deli-  
uered.

† Ebr. a feare of  
great darkness.

\* Acts. 7. 6.

\* Euid. 12. 40.  
d Counting from  
the birth of Ishak  
to their departure  
out of Egypt:  
which declareth  
that God will suffer  
his to be afflicted  
in this world.

|| Or, after foure  
hundred yeere.

e Though God  
suffer the wicked  
for a time, yet his  
vengeance falleth  
vpon them, when  
the measure of  
their wickednesse  
is full.

\* Chap. 13. 7. and  
23. 15. and 26. 4.  
Iud. 4. 5.

\* 1. King. 4. 23.

3. Chron. 9. 26.

† Ebr. Bered.



cision instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Izhak is promised. 23 Abraham and his house are circumcised.

¶ Or, Almighty.  
\* Chap. 5. 22.  
¶ Or, without  
kipo crije.

a Not onely according to the flesh, but of a farre greater multitude by faith Rom. 4. 17.  
b The changing of his name is a feale to confirme Gods promise vnto him.  
\* Rom. 4. 17.  
\* Chap. 13. 16.

c Circumcision is called the couenant, because it signifieth the couenant, & hath the promise of grace ioyned vnto it: which phrase is common to all Sacraments.  
\* A.R. 7. 8.  
d That priuie part is circumcised, to shew that all that is begotten of man is corrupt, and must be mortified.  
\* Rom. 4. 11.

e Albeit women were not circumcised, yet were they partakers of Gods promise: for vnder the mankind all was consecrated, and here is declared, that whosoever contemneth the signe, despiseth also the promise.  
¶ Or, dame, or princeffe.

f Which proceeded of a sudden ioy, and not of indelitie.  
\* Chap. 18. 10. and 21. 2.  
g The euertlasting Couenant is made with the children of the Spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.  
† Ebr. greatly, greatly.

When Abram was ninety yeere old and nine, the Lord appeared to Abram, and sayd vnto him, I am God || allsufficient, \* walke before me, and be thou vpright.

2 And I will make my couenant between me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold, I make my couenant with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be b Abraham: \* for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitfull, and will make nations of thee, yea, Kings shall proceed of thee.

7 Moreover, I will establish my couenant betweene mee and thee, and thy seede after thee in their generations, for an \* euertlasting couenant, to be God vnto thee, and to thy seed after thee.

8 And I will giue thee and thy seed after thee the land, wherein thou art a stranger, euen all the land of Canaan, for an euertlasting possession, and I will be their God.

9 ¶ Again God sayd vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seede after thee in their generations.

10 ¶ This is my couenant which ye shall keepe betweene mee and you, and thy seed after thee, \* Let euery man childe among you be circumcised:

11 That is, yee shall circumcise the d foreskin of your flesh, and it shall be a \* signe of the couenant betweene me and you.

12 And euery man childe of eight dayes olde among you, shall be circumcised in your generations, atwell he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy feed.

13 He that is borne in thine house, and he that is bought with thy money, must needs be circumcised: so my couenant shall be in your flesh for an euertlasting couenant.

14 But the vncircumcised \* man childe, in whose flesh the foreskin is not circumcised, euen that person shall be cut off from his people, because he hath broken my couenant.

15 ¶ Afterward God sayd vnto Abraham, Sarai thy wife shalt thou not call Sarai, but || Sarah shall be her name.

16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and thee shall be the mother of nations: Kings also of people shall come of her.

17 Then Abraham fell vpon his face, and laughed, and sayd in his heart, Shall a childe be borne vnto him, that is an hundred yeere old? and shall Sarah that is ninetie yeere olde, beare?

18 And Abraham sayd vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God sayd, \* Sarah thy wife shall beare thee a sonne indeed, and thou shalt call his name Izhak: and I will establish my couenant with him for an euertlasting couenant, and with his seed after him.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him; and will make him fruitfull, and will multiply him † exceedingly:

twelue princes shall hee beget, and I will make a great nation of him.

21 But my couenant will I establish with Izhak, which Sarah shall beare vnto thee, the next \* yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne, and all that were borne in his house, and all that was bought with his money, that is, euery man childe among the men of Abrahams house, and hee circumcised the foreskin of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yeeres olde and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere olde, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house both borne in his house, and bought with money of the stranger, were circumcised with him.

## CHAP. XVIII.

2 Abraham receiueth three Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

Again the Lord \* appeared vnto him in the plain of Mamre, as he sat in his tent doore about the heate of the day.

2 And hee lift vp his eyes, and looked: and loe, three men stood by him, and when he saw them, hee ran to meete them from the tent doore, and bowed himselfe to the ground.

3 And he sayd, b Lord, if I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, be brought, and wash your feete, and rest your selues vnder the tree.

5 And I will bring a morsell of bread, that you may comfort your hearts, afterward yee shall goe your wayes: for therefore are ye a come to your seruant. And they sayd, Do euen as thou hast sayd.

6 Then Abraham made haste into the tent vnto Sarah, and sayd, Make ready at once three † measures of fine meale, knead it, and make cakes vpon the hearth.

7 And Abraham ran to the beasts, and tooke a tender and good calfe, and gaue it to the seruant, who halted to make it ready.

8 And hee tooke butter and milke, and the calfe, which he had prepared, and set before them, and stood himselfe by them vnder the tree: and they did eate.

9 ¶ Then they sayd vnto him, Where is Sarah thy wife? And hee answered, Behold, shee is in the tent.

10 And he sayd, \* I will certainly come againe vnto thee according to the time of life: and loe, Sarah thy wife shall haue a sonne: and Sarah heard in the tent doore, which was behind him.

11 (Now Abraham and Sarah were olde and stricken in age, and it ceased to be with Sarah after the manner of women.)

12 Therefore Sarah laughed within her selfe, saying,

\* Chap. 21. 2.

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the hieft to the lowest they may obey the will of God.

\* Hebr. 13. 2.  
¶ Or, of the ground.

a That is, three Angels in mans shape.

b Speaking to one of them in whom appeared to be most maiestie, for he thought they had bin men.  
c For men vied because of the great heat to goe bare footed in those parts.  
d As I sent of God, that I should doe my dutie to you.

† Ebr. Scim.

e For as God gaue them bodies for a time, so gaue he them the faculties thereof, to walke, to eate and drinke, and such like.

\* Chap. 17. 19. 21. and 21. 2.  
Rom. 9. 9.

f That is, about this time when she shall be a line, or when the childe shall come into this life.

h For she rather had respect to the order of nature, then beleued the promise of God.



3. Pet. 2. 6.

saying, After I am waxed old, \* and my lord also, shall I haue lust.

13 And the Lord sayd vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a childe, which am old?

14 (Shall any thing be \* hard to the Lord? at the time appointed will I returne vnto thee, euen according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for shee was afraid. And he sayd, † It is not so: for thou laughedst.

16 ¶ Afterward, the men did rise vp from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the Lord sayd, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shall be in deed a great and a mighty nation, and \* all the nations of the earth shall be blessed in him?

19 For I know him: that he will commaund his sonnes and his household after him, that they keepe the way of the Lord to doe righteousness and iudgement, that the Lord may bring vpon Abraham, that he hath spoken vnto him.

20 Then the Lord sayd, Because the crye of Sodom and Gomorrah is great, and because their sinne is exceeding grieuous,

21 I will \* goe downe now, and see whether they haue done altogether according to that I cry, which is come vnto me: and if not, that I may know.

22 And the men turned thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and said, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the city, wilt thou destroy and not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. Shall not the Iudge of all the world † doe right?

26 And the Lord answered, If I shall finde in Sodom \* fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayd, Behold now, I haue begun to speake vnto my Lord, and I am \* but dust and ashes.

28 If there shall lacke fise of fiftie righteous, wilt thou destroy all the city for fise? And hee sayd, if I finde there fise and fourtie, I will not destroy it.

29 And he yet spake to him againe, and sayd, What if there shalbe found fourtie there? Then he answered, I will not doe it for fourties sake.

30 Againe he sayd, Let not my Lord now be angry that I speake, What if thirye be found there? Then he sayd, I will not doe it, if I finde thirye there.

31 Moreouer he sayd, Behold now, I haue begun to speake vnto my Lord, What if twentie be found there? And he answered, I will not destroy it for twentys sake.

32 Then he sayd, Let not my Lord be now angry, and I will speake but this \* once, What if ten be found there? And he answered, I will not destroy it for tens sake.

33 ¶ And the Lord went his way, when hee had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiveth two Angels into his house. 4 The filthy lusts of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

And in the euening there came two \* Angels to Sodom: and Lot sate at the gate of Sodom, and Lot saw them, and rose vp to meete them, and he bowed himselfe with his face to the ground.

2 And he sayd, See my lords, I pray you turne in now into your seruants house, and tarie all night, and \* wash your feete, and yee shall rise vp early and goe your wayes. Who sayd, Nay, but we will abide in the streete all night.

3 Then \* he pressed vpon them earnestly, and they turned in to him, and came to his house, and hee made them a feast, and did bake vneleuened bread, and they \* did eate.

4 But Before they went to bed, the men of the city, euen the men of Sodom compassed the house round about, from the yong euen to the old, \* all the people from all quarters.

5 Who crying vnto Lot sayd to him, Where are the men, which came to thee this night? bring them out vnto vs, that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not so wickedly.

8 Behold now, I haue two \* daughters, which haue not knowen man: them will I bring out now vnto you, and doe to them as seemeth you good: onely vnto these men doe nothing: for therefore are they come vnder the shadow of my rooffe.

9 Then they sayd, Away hence: and they sayd, Hee is come alone as a stranger, and shall hee iudge and rule? wee will now deale worfe with thee then with them. So they pressed fore vpon Lot \* himselfe, and came to breake the doore.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the doore.

11 \* Then they smote the men that were at the doore of the house, with blindness, both small and great, so that they were wearie in † seeking the doore.

12 ¶ Then the men sayd vnto Lot, Whom hast thou yet here? either sonne in law, or thy sonnes or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

13 For \* we will destroy this place, because the \* crye of them is great before the Lord, and the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law, which \* married his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the city, but he seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels hastened Lot, saying, Arise, take thy wife and thy two daughters: which are here, leaft thou be destroyed in the punishment of the city.

16 And as he \* prolonged the time, \* the men caught both him and his wife, and his two daughters.

a Wherein we see Gods prouident care in preferring his: albeit he reuealeth not himselfe to all alike: for Lot had but two Angels, and Abraham three, \* Chap. 18. 4.

b That is, he prayeth them so instantly,

c Not for that they had neede, but because the time was not yet come that they would reueale themselves: d Nothing is more dangerous then to dwell where sinne reigneth: for it corrupteth all,

e He defendeth prayse in defending his gheas but he is to be blamed in seeking vnlawfull meanes: f That I should presume them from all iniury.

\* 2. Pet. 2. 7.

\* Wj. d. 19. 16. † Ebr. finding.

g This prooueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour: \* Chap. 18. 20. † Or should marrie.

† Ebr. which are found. h The mercy of God striketh to ouercome mans slownesse in following Gods calling: \* Wj. d. 10. 6.

In Iehonah, the Ebrew word which wee call Lord, sheweth that this Angel was Christ for this word is onely applied to God.

\* Chap. 12. 3. and 22. 18.

i He sheweth that fathers ought both to know Gods iudgements, and to declare them to their children.

k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduise.

l For our sinnes cry for vengeance, though none as yet.

q Ebr. doe iudgement.

m God declareth that his iudgements were done with great mercy, forasmuch as all were so corrupt, that not only fiftie but ten righteous men could not be found there, and also that the wicked are spared for the righteous sake.

n Hereby wee learne, that the nearer we approach vnto God, the more doth our miserable estate appeare, and the more are wee humbled.

o If God refused not the prayer for the wicked Sodomites, euen to the sixt request, how much more will he graunt the prayers of the godly for the afflicted Church?

ters by the hands (The Lord being mercifull vnto him) and they brought him forth, and let him without the citie.

17 ¶ And when they had brought him out, the Angel sayd, Escape for thy life: I looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, leaft thou be destroyed.

18 And Lot sayd vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed vnto me in sauing my life: and I cannot escape in the mountaine, leaft some euill take me, and I die.

20 See now this citie hereby to flee vnto, which is a little one: Oh let me escape thither: is it not a little one, and my soule shall liue?

21 Then he sayd vnto him, Behold, I haue receiued thy request also concerning this thing, that I will not ouerthrow this city, for the which thou hast spoken.

22 Haite thee, saue thee there: for I can doe nothing till thou be come thither. Therefore the name of the citie was called *m* Zoar.

23 ¶ The funne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lord \* rained vpon Sodom and vpon Gomorah, brimstone and fire from the Lord out of heauen.

25 And ouerthrew those cities, and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behind him looked backe, and she became a *n* pillar of salt.

27 ¶ And Abraham rising vp early in the morning went to *s* place, where he had stood before the Lord.

28 And looking toward Sodom and Gomorah, and toward all the land of the plaine, behold, hee saw the smoke of the land mounting vp as the smoke of a fornice.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middes of the destruction, when hee ouerthrewe the cities wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for he feared to tarie in Zoar, but dwelt in a caue, hee and his two daughters.

31 And the elder sayd vnto the yonger. Our father is olde, and there is not a man in the earth to come in vnto vs after the manner of all the earth.

32 Come, wee will make our father *n* drinke wine, and lie with him, that we may preserue seed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceived not, neither when she lay down, neither when she rose vp.

34 And on the morrow the elder sayd to the yonger, Behold, yesternight lay I with my father: let vs make him drinke wine this night also, and goe thou and lie with him, that we may *p*reserue seede of our father.

35 So they made their father drinke wine that night also, and the yonger arose, and lay with him: but he perceived it not, when she lay downe, neither when she rose vp.

36 Thus were both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the *f* Moabites vnto this day.

38 And the yonger bare a sonne also, and she called his name Ben-ammi: the same is the father of the Ammonites vnto this day.

## CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reprooueth the king. 4 and the king Abraham. 5 Sarah is restored with great gifts. 6 Abraham prayeth, and the king and his are healed.

Afterward Abraham departed thence toward the South countrey, and dwelled betweene Cadeth and *a* Shur, and sojourned in Gerar.

2 And Abraham sayd of Sarah his wife, *b* She is my sister. Then Abimelech king of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and sayd to him, Behold, thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he sayd, Lord, wilt thou slay euē *d* the righteous nation?

5 Said not he vnto me, She is my sister? yea, and she her selfe sayd, He is my brother: with an vpright minde, and *f* innocent handes haue I done this.

6 And God sayd vnto him by a dreame, I know that thou diddest this euē with an vpright minde, and I *g* kept thee also that thou shouldest not sinne against me: therefore suffered I thee not to touch her.

7 Now then deliuer the man his wife againe: for he is a *h* Prophet, and he *i* shall pray for thee, that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants and tolde all these things *†* vnto them, and the men were sore afraid.

9 Afterward Abimelech called Abraham, and sayd vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on me, and on my *k* kingdome this great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech sayd vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely th *l* feare of God is not in this place, and they will slay me for my wines sake.

12 Yet in very deede she is my *m* sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused me to wander out of my fathers house, I sayd thento her, This is thy kindnesse that thou shalt shew vnto me in all places where we come, \* Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and beecues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech sayd, Behold, my land is *†* before thee, dwell where it pleaseth thee.

16 Likewise

Thus God permitted him to fall most horribly in the solitary mountaine, whom the wickednesse of Sodom could not overcome.

1 Who as they were borne in most horrible incest, so were they and their posteritie vile & wicked.

2 That is, sonne of my people: signifying that they rather reioiced in their sin, then repented for the same.

a Which was toward Egypt.

b Abraham had now twice fallen into this fault: such is mans frailtie.

c So greatly God detesteth the breach of marriage.

d The infidels consiell that God would not punish but for iust occasion: therefore,

e As one falling by ignorance, and not doing euill of purpose.

f Not thinking to doe any man harme.

g God by his holy Spirit reteineth them that offend by ignorance, that they fall not into greater inconvenience.

h That is, one, to whom God reuealeth himselfe familiarly.

i For the prayer of the godly is of force towards God.

k The wickednes of the King bringeth Gods wrath vpon the whole realme.

l Hee sheweth that no honesty can be hoped for, where the feare of God is not.

m By sister, hee meaneth his consanguine, and by daughter, Abrahams neece, Chap. 11. 29. for so the Hebrewes vse theise wordes.

\* Chap. 12. 13.

† Or, it is thy commandment.

i He willed him to flee from Gods indgement, and not to be lory to depart from that rich countrey, and full of vaine pleasures.

k Though it be little, yet it is great enough to saue my life: wherein he offendeth in choosing another place then the Angel had appointed him. *†* Ebr. thy face. I because Gods commandment was to destroy the city, and to saue Lot. in which before was called Belah, Chap. 14. 2.

\* Deut. 29. 23. Isa. 13. 19. Jer. 50. 40. Ezech. 16. 49. Hose. 11. 8. Amos 4. 11. Luke 17. 29. Iud. 7. n As touching the body onely: and this is a notable monument of Gods vengeance to all them that passed that way.

o Having before felt Gods mercy, he durst not provoke him againe by continuing among the wicked. p Meaning, in the countrey, which the Lord had now destroyed. q For except he had bene overcome with wine, he would neuer haue done that abominable acte.

† Ebr. keepe alive.



# Izhak is borne. Hagar is cast out with Chap. XXI. her sonne. Abrahams faith tried. 8

<sup>n</sup> Such an head, as  
with whom thou  
mayest be prefer-  
red from all di-  
gers.  
<sup>o</sup> God caused this  
heaven King to  
reproue her be-  
cause she disem-  
bled, seeing that  
God had giuen her  
an husband as her  
vaile and defence.  
<sup>p</sup> Had taken away  
from them the gift  
of conceiuing.

16 Likewise to Sarah hee said, Behold, I haue  
giuen thy brother a thousand pieces of filuer: be-  
hold, he is the <sup>n</sup> vaile of thine eyes to all that are  
with thee, and to all others: and she was thus  
reprooued.

17 ¶ Then Abraham prayed vnto God, and  
God healed Abimelech and his wife, and his wo-  
men seruants: and they bare children.

18 For the Lord <sup>p</sup> had shut vp euery wombe  
of the house of Abimelech, because of Sarah A-  
brahams wife.

## CHAP. XXI.

<sup>2</sup> Izhak is borne. <sup>9</sup> Ishmael mocketh Izhak. <sup>14</sup> Hagar is cast out  
with her sonne. <sup>17</sup> The Angel comforteth Hagar. <sup>22</sup> The  
covenant betwene Abimelech and Abraham. <sup>33</sup> Abraham called  
vpon the Lord.

**N**ow the Lord visited Sarah, as hee had said,  
and did vnto her <sup>\*</sup> according as he had pro-  
mised.

2 For <sup>\*</sup> Sarah conceiued, and bare Abraham  
a sonne in his <sup>a</sup> olde age, at the same season that  
God told him.

3 And Abraham called his sonnes name  
that was borne vnto him, which Sarah bare him,  
Izhak.

4 Then Abraham circumcised Izhak his sonne,  
when he was eight dayes old, <sup>\*</sup> as God had com-  
manded him.

5 So Abraham was an hundredth yeere olde,  
when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made mee to  
reioyce: all that heare, will reioyce with me.

7 Againe shee said, <sup>b</sup> Who would haue said  
to Abraham, that Sarah should haue giuen chil-  
dren sucke? for I haue borne him a sonne in his  
old age.

8 Then the child grew and was weaned: and  
Abraham made a great feast that same day that  
Izhak was weaned.

9 ¶ And Sarah sawe the sonne of Hagar the  
Egyptian (which she had borne vnto Abraham)  
<sup>c</sup> mocking.

10 Wherefore shee said vnto Abraham, <sup>\*</sup> Cast  
out this bondwoman and her sonne: for the sonne  
of this bondwoman shall not be heire with my  
sonne Izhak.

11 And this thing was very grieuous in Abra-  
hams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be  
grieuous in thy sight for the childe, and for thy  
bondwoman: in all that Sarah shall say vnto thee,  
heare her voyce: for in Izhak shall thy seede be  
called.

13 As for the sonne of the bondwoman, I will  
make him <sup>e</sup> a nation also, because he is thy seed.

14 So Abraham arose vp early in the morning,  
and tooke bread, and a bottell of water, and gaue  
it vnto Hagar putting it on her shoulder, and the  
childe also, and <sup>f</sup> sent her away: who departing,  
wandered in the wilderness of Beer-sheba.

15 And when the water of the bottell was spent,  
shee cast the childe vnder a certaine tree.

16 Then shee went and sate her ouer against  
him a farre off about a bow shoot: for shee sayd,  
I will not see the death of the childe. And shee sate  
downe ouer against him, and lift vp her voyce, and  
wept.

17 Then God <sup>g</sup> heard the voyce of the childe,  
and the Angel of God called to Hagar from hea-  
uen, and said vnto her, What allest thee, Hagar?

feare not, for God hath heard the voyce of the  
childe where he is,

18 Arise, take vp the childe, and holde him in  
thine hand: for I will make of him a great  
people.

19 And God <sup>h</sup> opened her eyes, and shee saw a  
well of water: so shee went and filled the bottell  
with water, and gaue the boy drinke.

20 So God was <sup>i</sup> with the childe, and he grew  
and dwelt in the wilderness, and was an <sup>||</sup> archer.

21 And he dwelt in the wilderness of Paran,  
and his mother tooke him a wife out of the land  
of Egypt.

22 ¶ And at the same time Abimelech and  
Phichol his chiefe captain spake vnto Abraham,  
saying, God <sup>i</sup> is with thee in all that thou doest.

23 Now therefore sweare vnto mee here by  
God, that thou wilt not <sup>†</sup> hurt mee, nor my chil-  
dren, nor my childrens children: thou shalt deale  
with me, and with the countrey, where thou hast  
beene a stranger, according vnto the kindnes that  
I haue shewed thee.

24 Then Abraham sayd, I will <sup>k</sup> sweare.

25 And Abraham rebuked Abimelech for a  
well of water, which Abimelech seruants had vio-  
lently taken away.

26 And Abimelech sayd, <sup>l</sup> I know not who  
hath done this thing: also thou toldest me not,  
neither heard I of <sup>†</sup> it but this day.

27 Then Abraham tooke sheepe and beeues,  
and gaue them vnto Abimelech: and they two  
made a covenant.

28 And Abraham set seven lambs of the flocke  
by themselves.

29 Then Abimelech sayd vnto Abraham, What  
meane these seven lambes, which thou hast set by  
thyselfes?

30 And he answered, Because thou shalt receiue  
of mine hand <sup>these</sup> seven lambes, that it may be  
a witness vnto me, that I haue digged this well.

31 Wherefore the place is called <sup>||</sup> Beer-she-  
ba, because there they both sware.

32 Thus made they a <sup>m</sup> covenant at Beer-she-  
ba: afterward Abimelech and Phichol his chiefe  
captaine rose vp, and turned againe vnto the land  
of the Philistines.

33 ¶ And Abraham planted a grone in Beer-  
sheba, and <sup>n</sup> called there on the Name of the Lord,  
the euerlasting God.

34 And Abraham was a stranger in the Philis-  
tines land a long season.

## CHAP. XXII.

<sup>1</sup> The faith of Abraham is proued in offering his sonne Izhak.  
<sup>8</sup> Izhak is a figure of Christ. <sup>20</sup> The generation of Nabor.  
Abraham brother of whom cometh Rebekah.

**A**nd after these things God did <sup>\*</sup> proue Abra-  
ham, and sayd vnto him, Abraham, Who  
answered, <sup>†</sup> Here am I.

2 And he sayd, Take now thine onely sonne <sup>†</sup>  
Izhak whom thou louest, and get thee vnto the  
land of <sup>a</sup> Moriah, and <sup>b</sup> offer him there for a burnt  
offering vpon one of the mountaines, which I will  
shew thee.

3 Then Abraham rose vp early in the mor-  
ning, and saddled his asse, and tooke two of his ser-  
uants with him, and Izhak his sonne, and clove  
wood for the burnt offering, and rose vp and went  
to the place, which God had told him.

seeing hee was commanded to offer vp him in whom God had promised to  
all the nations of the world.

<sup>h</sup> Except God  
open our eyes, we  
can neither see,  
nor vie the means  
which are before  
vs.  
<sup>i</sup> As touching out-  
ward things God  
caused him to  
prosper.  
<sup>||</sup> Or, shot in the  
bow, and was an  
hunter.

<sup>†</sup> Elev. deals falsly  
with me. or lie.

<sup>k</sup> So that it is a  
lawfull thing to  
take an oath in  
matters of impor-  
tance, for to iustifie  
the truth, and to  
assure others of  
our sinceritie.  
<sup>l</sup> Wicked ser-  
uants doe many  
euils vnknewing  
to their masters.

<sup>||</sup> Or, well of the  
oath, or of seuen,  
meaning lambes.  
<sup>m</sup> Thus wee see  
that the godly, as  
touching outward  
things may make  
peace with the  
wicked that know  
not the true God.  
<sup>n</sup> That is, he wor-  
shipped God in all  
points of true Re-  
ligion.

<sup>\*</sup> Heb. 11. 17.

<sup>†</sup> Elev. Lor. 1.

<sup>a</sup> which signif-  
eth the feare of  
God, in the which  
place he was ho-  
noured: and Sala-  
mon afterwards  
built the Temple.  
<sup>b</sup> Heerein stood  
the chiefe point  
of his tentation.

A Then

<sup>\*</sup> Chap. 17. 19.  
and 18. 10.

<sup>\*</sup> Matth. 1. 2.  
after 7. 8.

Galat. 4. 23.

Leuit. 11. 11.

<sup>a</sup> There ore the  
miracle was great-  
ter.

<sup>\*</sup> Chap. 17. 12.

<sup>b</sup> Shee accuseth  
her selfe of ingra-  
titude, that she did  
not beleue the  
Angel.

<sup>c</sup> He derided  
Gods promise  
made to Izhak,  
which the Apostle  
callethe persecu-  
tion: Gal. 4. 19.  
<sup>\*</sup> Gal. 4. 30.

<sup>d</sup> The promised  
seed shall be coun-  
ted from Izhak,  
and not from Ish-  
mael, Rom. 9. 7.  
Heb. 11. 18.  
<sup>e</sup> The Ishmaelites  
shall come of him:  
<sup>f</sup> True faith re-  
nonneth all natu-  
rall affections to  
obey Gods com-  
mandement.

<sup>g</sup> For his promise  
take made to A-  
braham, and not  
because the childe  
had discretion and  
iudgement to pray.



4 Then the third day Abraham lift vp his eyes, and saw the place afarre off.  
5 And sayd vnto his seruants, Abide you here with the asse: for I and the child will goe yonder and worship, and come againe vnto you.

He doubted not, but God would accomplish his promise, though hee should sacrifice his sonne.

6 Then Abraham tooke the wood of the burnt offering, and laid it vpon Izhak his sonne, and hee tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and sayd, My father. And hee answered, Here am I, my sonne. And hee said, Behold the fire and the wood, but where is the lambe for the burnt offering?

The onely way to overcome all temptation, is to rest vpon Gods providence. For it is like that his father had declared to him Gods commandment, whereunto he shewed himselfe obedient. *1 Iam. 2. 23.*

8 Then Abraham answered, My sonne, God will a prouide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and bound Izhak his sonne, and laid him on the altar vpon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And hee answered, Here am I.

12 Then he sayd, Lay not thine hand vpon the child, neither doe any thing vnto him: for now I know that thou fearest God, seeing for my sake thou hast not spared thine onely sonne.

That is, by thy true obedience thou hast declared thy lively faith.

Or, and hast not withheld a thing onely sonne from me.

Ebr. my sonne, my onely sonne.

Or, the Lord will see or provide.

The name is changed, to shew what God doeth both see and provide secretly for his, and also evidently is seene, and felt in time convenient.

*Psal. 105. 9.*

*Eccles. 44. 21.*

*Luke. 1. 73.*

*Hebr. 6. 13.*

Signifying, that there is no greater then he.

Or, holds.

*Chap. 12. 3.*

*and 18. 18.*

*Eccles. 44. 22.*

*aff. 3. 25.*

*Gal. 3. 8.*

Or, of the Syrian.

13 And Abraham lifting vp his eyes, looked and behold, there was a ram behinde him caught by the hornes in a bush: then Abraham went and tooke the ram, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place Iehouah Iireh: as it is sayd this day, In the mount will the Lord be seene.

15 And the Angel of the Lord cried vnto Abraham from heauen the second time,

16 And sayd, By my selfe haue I sworne (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore will I surely blesse thee, and will greatly multiply thy feede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy feede shall possesse the gate of his enemies.

18 And in thy feede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 And after these things one told Abraham, saying, Behold Milcah, the hath also borne children vnto thy brother Nahor:

21 To wit, Vz his eldest sonne, and Buz his brother, and Kemuel the father of Aram.

22 And Chesed, and Hazo, and Pildash, and Iidlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor, Abrahams brother.

24 And his concubine called Reumah, shee bare also Tebah, and Gahan, and Thahash, and Maachah.

Concubine is oftentimes taken in the good part for those women which were inuoluntary to the Wines.

CHAP. XXIII.

Abraham lamenteth the death of Sarah. 4 Hee buyeth a field to bury her, of the Hittites. 15 The equitie of Abraham. 19 Sarah is buried in Machpelah.

When Sarah was an hundred and twenty years old (so long liued shee.)

Ebr. the years of the life of Sarah.

2 Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weepe for her.

3 Then Abraham rose vp from the sight of his corps, and talked with the Hittites, saying,

That is, when he had mourned: so the godly may mourne, if they passe not measure: and the naturall affection is commendable.

4 I am a stranger, and a forreiner among you: giue me a possession of buriall with you, that I may bury my dead out of my sight.

Ebr. sonnes of Heth.

5 Then the Hittites answered Abraham, saying vnto him,

That is, godly or excellent: for the Ebrewes so speake of all things that are notable, because all excellencie commeth of God.

6 Heare vs, my lord: thou art a prince of God among vs: in the chiefe of our sepulchres burie thy dead: none of vs shall forbid thee his sepulchre, but thou maiest burie thy dead therein.

7 Then Abraham stood vp, and bowed himselfe before the people of the land of the Hittites.

Ebr. in your sight.

8 And he communed with them, saying, If it be your minde, that I shall burie my dead out of my sight, heare me, and intreat for me to Ephron the sonne of Zohar,

9 That he would giue me the caue of Machpelah, which he hath in the ende of his field, that he would giue it me for as much money as it is worth, for a possession to bury in among you.

Or, double stuff because one was within another. Ebr. in full silver.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that went in at the gates of his cite, saying,

Meaning, all the citizens and inhabitants.

11 No, my lord, heare me: the field giue I thee and the caue that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee to bury thy dead.

12 Then Abraham bowed himselfe before the people of the land,

To shew that he had them in good estimation and reuerence.

13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto mee: the land is worth foure hundred shekels of silver: what is that betwene mee and thee? bury therefore thy dead,

The common shekel is about 20. pence, so then 400. shekels mount to 33. pound 6. shillings and 8. pence after 5. shilling sterling the ounce.

16 So Abraham hearkened vnto Ephron, and Abraham weighed to Ephron the silver, which hee had named, in the audience of the Hittites, euen foure hundred silver shekels of currant money among marchants.

17 So the felde of Ephron which was in Machpelah, and ouer against Mamre, euen the field and the caue that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure.

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that went in at the gates of his city.

Or, citizens.

19 And after this, Abraham buried Sarah his wife in the caue of the felde of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field, and the caue that is therein, was made sure vnto Abraham for a possession of buriall by the Hittites.

That is, all the people consumed the sale.

CHAP. XXIII.

Abraham causeth his servant to swear to take a wife for Izhak in his owne kinred. 12 The servant prayeth to God:

33 His fidelitie toward his master. 30 The friends of Rebekah commit the matter to God. 38 They aske her consent, and she agreeth.

† Elr. come into daye.

\* Chap. 47. 29.

2 Which ceremonie declared the seruants obedience towards his master, & the masters power ouer the seruant.

b This sheweth that an oathe may be required in a lawfull case.

c Hee would not that his sonne should marrie out of the godly family: so the inconueniences that come by marrying with the vngodly, are set footh in sundry places of the Scriptures.

d Least hee should lose the inheritance promised.

\* Chap. 12. 7. & 23. 15. and 25. 18. and 26. 4.

† Elr. innocent.

\* Or Mesopotamia, Or Syria of the two floods: to wit, of Tygris and Euphrates.

c That is, to Charan.

† Elr. to bowe their knees.

f Hee groundeth his prayer vpon Gods promise made to his master.

\* Or, cause me to meete.

g The seruant moued by Gods spirit desired to be assured by a signe, whether God prospered his iourney or no.

h God giueh good: iocesse to all things that are vnderaken for the glory of his name, and according to his word.

i Here is declared that God euer heareth the prayers of his, and granteth their requests.

\* Elr. my lord.

Now Abraham was old, & <sup>a</sup>† striken in yeeres, & the Lord had blessed Abraham in all things.

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had: <sup>a</sup> Put now thine hand vnder my thigh,

3 And I will make thee <sup>b</sup>swear by the Lord God of the heaven, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of <sup>c</sup>the Canaanites, among whom I dwell:

4 But thou shalt go vnto my <sup>c</sup>country, and to my kinred, & take a wife vnto my sonne: Izhak.

5 And the seruant sayd to him, What if the woman will not come with mee to this land? shall I bring thy son again vnto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne <sup>d</sup>thither againe.

7 <sup>e</sup>† The Lord God of heauen, who took me from my fathers house, and from the land where I was borne, and that spake vnto mee, and that sware vnto me, saying, <sup>f</sup> Vnto thy seede will I giue this land, he shall send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

8 Neuerthelesse if the woman will not follow thee, then shalt thou be <sup>g</sup>† discharged of this mine oathe: onely bring not my sonne thither againe.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 <sup>h</sup>† So the seruant tooke tenne camels of the camels of his master, and departed: (for he had all his masters goodes in his hand:) and so hee arose, and went to <sup>i</sup>† Aram Naharaim, vnto the <sup>j</sup>† citie of Nahor.

11 And he made his camels to <sup>k</sup>† tie down without the citie by a well of water, at euentide about the time that the <sup>l</sup>† women come out to draw water.

12 And he said, O Lord God of my master Abraham, I beseech thee, <sup>m</sup>† send me good speed this day, and thou wilt shew me mercy vnto my master Abraham.

13 Loe, I stand by the well of water whiles the mens daughters of this citie come out to drawe water.

14 <sup>n</sup>† Grant therefore that the maid, to whom I say: Bowe downe thy pitcher, I pray thee, that I may drinke: if shee say, Drinke, and I will giue thy camels drinke also: may be shee that thou hast ordained for thy seruant Izhak, and thereby shalt I know that thou hast shewed mercie on my master.

15 <sup>o</sup>† And now yer he had left speaking, behold, <sup>p</sup>† Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her Pitcher vpon her shoulder.

16 (And the maide was verie faire to looke vpon, a virgine and vnknown of man) and shee went downe to the well, and filled her pitcher and came vp.

17 Then the seruant ranne to meete her, and saide, Let me drinke, I pray thee, a litle water of thy pitcher.

18 And she said, Drinke <sup>q</sup>† fir: and she hastened, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when she had giuen him drinke, shee said, I will drawe water for thy camels also vntill

they <sup>r</sup>† haue drunken enough.

20 And shee powred out her pitcher into the trough speedily, and ranne againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondred at her, and helde his peace, to knowe whether the Lorde had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden <sup>s</sup>† abillment of <sup>t</sup>† halfe a <sup>u</sup>† she kell weight, and two bracelets for her hands, of ten shekels weight of golde:

23 And he said, Whose daughter art thou? tell me, I pray thee, Is there roume in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel <sup>v</sup>† son of Milcah whom she bare vnto Nahor.

25 Moreover she said vnto him, We haue litter also & <sup>w</sup>† prouender ynough, & roume to lodge in.

26 And the man bowed himselfe and worshipped the Lord.

27 And said, Blessed be the Lorde God of my master Abraham, which hath not withdrawne his mercie <sup>x</sup>† and his truth from my master: for when I was in the way, the Lord brought me to my masters brethrens house.

28 And the maide ranne and tolde them of her mothers house according to these wordes.

29 <sup>y</sup>† Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well,

30 For when he had seene the earrings and the bracelets in his sisters hands, and when hee heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and loe, <sup>z</sup>† he stood by the camels at the well.

31 And he saide, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, & <sup>aa</sup>† roume for the camels?

32 <sup>ab</sup>† Then the man came into the house, and hee vnfastid the <sup>ac</sup>† camels and brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

33 Afterward the meate was set before him: but he sayde, I <sup>ad</sup>† will not eate, vntill I haue sayde my message. And he said: Speake on.

34 Then he said, I am Abrahams seruant,

35 And the Lord hath <sup>ae</sup>† blessed, I my master wonderfully, that hee is become great: for hee hath giuen him sheep, and beeues, and silver, and golde, and men seruants, and maide seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when she was olde, and vnto him hath hee giuen all that hee hath.

37 Now my master made me <sup>af</sup>† sweare, saying, Thou shalt not take a wife to my sonne of the daughters of <sup>ag</sup>† the Canaanites, in whose land I dwell:

38 But thou shalt go vnto my <sup>ah</sup>† fathers house and to my kinred, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 Who answered mee, The Lord, before whom I walke, will send his Angell with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.

41 Then shalt thou be discharged of <sup>ai</sup>† mine oathe, when thou comest to my kinred: and if they giue thee not one, thou shalt be free from mine oathe.

42 So I came this day to the well, and said, O

† Elr. haue made an end of drinking.

\* Or, euering. k God permitted many things, both in apparel & other things which are now forbid: specially when they appertaine not to our mortification. l The golden shekel is here meant and not that of silver.

m Hee boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his maide: in keeping promise.

n For hee waited on Gods hand, who had now heard his prayer. o Toward Laban. p The gentle intertainment of strangers vsed among the godly fathers.

q The fidelitie that seruants owe to their masters, constraineth them to preiuent their masters business to their owne necessitie.

r To besse, signifie here to enrich, or encrease with substance, as the text in y same verse declareth.

s The Canaanites were accursed, and therefore the godly could not ioyne with them in marriage.

t Meaning among his kinsfolkes, as verse 40.

u Which by mine authoritye I caused thee to make.



Lord, the God of my master Abraham, if thou now prosper my journey which I goe.

† Or, my.  
\* Verse 13.

43 Behold, \* I stand by the well of water when a virgine commeth forth, to drawe water, and I say to her, Giue me, I pray thee, a litte water of thy pitcher to drinke,

† Or, shewd.

44 And shee say to me, Drinke thou, and I will also drawe for thy camels, let her be the wife, which the Lord hath † prepared for thy masters sonne.

x Signifying that this reuer was not spoken by the mouth, but onely meditate in his heart.

45 And before I hade made an end of speaking in mine \* heart, beholde, Rebekah came forth and her pitcher on her shoulder, and shee went downe to the well, and drew water. Then I said vnto her, Giue me drinke, I pray thee.

46 And she made halfe, and tooke downe her pitcher from her shoulder, and said, Drinke, and I will giue thy camels drinke also. So I dranke, and shee gaue the camels drinke also.

47 Then I asked her, and said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abillment vpon her face, and the bracelets vpon her hands:

ytte sheweth what is our desire, when we haue receiued any benefite of the Lord.

† Or, in the way of truth.

z If you will freely and faithfully giue your daughters to my maies sonne.

a That is, that I may provide elsewhere.

b So soone as they perceiue that it is Gods ordinance they yeelde.

† Or, at thy commandment.

† Or, Ordained.

48 y And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the † right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye will deale mercifully and truly with my master, tell me: and if not, tell me, that I may turne me to the \* right hand or to the left.

50 Then answered Laban and Bethuel, and said, b This thing is proceeded of the Lord: wee cannot therefore say vnto thee, neither euill nor good.

51 Beholde, Rebekah is † before thee, take her and goe, that she may be thy masters sonnes wife, euen as the Lord hath † said.

52 And when Abrahams seruant heard their wordes, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke forth iewels of siluer, and iewels of golde, and raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate & drinke, both he, and the men that were with him, and taried all night, and when they rose vp in the morning, he said, \* Let me depart vnto my master.

\* Verse 56. & 57.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least † ten dayes: then shall she goe.

† Elv. dayes, or ten.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my journey: send me away, that I may goe to my master.

57 Then they said, We will call the maide, and aske her consent.

c This sheweth that parents haue not authoritie to marrie their children without consent of the parties.

† Elv. her mouth.

d That is, let it be victorious over his enemies: which blessing is fully accomplished in Jesus Christ.

58 And they called Rebekah, and I sayd vnto her: Wilt thou goe with this man? And shee answered, I will goe.

59 So they let Rebekah their sister goe, and her nourse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and sayde vnto her, Thou art our sister, growe into thousand thousands, and thy seede possesse the d gate of his enemies.

61 ¶ Then Rebekah arose, and her maydes, and

rode vpon the camels, and followed the man, and the seruant tooke Rebekah and departed.

62 Now Izhak came from the way of \* Beer-lahoi-roi, (for he dwelt in the South countrey.)

\* Chap. 16. 24. and 25. 11.

63 And Izhak went out to pray in the field toward the euening: who lift vp his eies and looked, and beholde, the camels came.

c This was the ex- ecution of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof. The custome was that the spouse was brought to her husband, her head being covered, in token of shame- fulnes and cha- stite.

64 Also Rebekah lift vp her eies, and when she saw Izhak, she lighted down from the camel.

65 (For shee had said to the seruant, Who is yonder man, that commeth in the field to meete vs; and the seruant had said, It is my master.) So shee tooke a vaille, and couered her.

† Or, had left mourning for his mother.

66 And the seruant tolde Izhak all things that he had done.

67 Afterward Izhak brought her into the tent, of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loued her: So Izhak was comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children.

5 Abraham giueth all his goods to Izhak, & hee dieth. 12 The

pedologie of Ishmael. 25 The liues of Iacob and Esau.

N Ow Abraham had taken a him another wife called Keturah,

a Whiles Sarah was yet aliue.

2 Which bare him Zimran, and Jokshan, and Medan, and Midian, and Ishak, and Shuah.

3 And Jokshan, begate Sheba, and Dedan:

\* And the sonnes of Dedan were Asshurim, and

\* 1. Chron. 1. 30.

4 Also the sonnes of Midian were Ephah, and Ephraim, and Hanoch, and Abida, and Eldah, all these were the sonnes of Keturah.

5 ¶ And Abraham gaue all his goods to Izhak.

† Elv. all the too

6 But vnto the b sonnes of the c concubines, which Abraham had, Abraham d gaue gifts, and sent them away from Izhak his sonne (while hee yet liued) Eastward in the East countrey.

b For by the ver- tue of Gods word hee had not onely Izhak, but begate in any moe.

7 And this is the age of Abrahams life, which hee liued, an hundredth seuentie and fise yeeres.

c Reade Chap. 12.

8 Then Abraham yeelded the spirite, and died in a good age, an olde man, and of great yeeres, and was e gathered to his people.

d To auoide the- diffusion that els might haue come because of the heritage.

9 And his sonnes Izhak and Ishmael buried him in the cave of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Mamre.

e Hereby the an- cients signified that man by death peri- shed not wholly, but as the soules of the godly liued after in perpetual

10 Which \* field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

toy, so the soules of the wicked in perpetual paine.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, \* and Izhak dwelt by Beer-lahai-roi.

† Elv. fiftieth.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaide bare vnto Abraham.

\* Chap. 25. 16. \* Chap. 16. 14. and 24. 62. \* 1. Chron. 1. 29.

13 And these are the names of the sonnes of Ishmael, name by name, according to their kindreds: the † eldest sonne of Ishmael was Nebaioth, then Kedar, and Abdeel, and Mafam.

† Elv. fiftieth.

14 And Mithma, and Dumah, and Massa.

15 Hagar, & Tema, Ietur, Naphish, & Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.

f Which dwell among the Ara- bians, and were separate from the blessed seede.

17 (And these are the yeeres of the life of Ishmael, an hundredth thirty and seven yeeres, and he yeelded vp the spirite, and died, and was gathered vnto his † people.)

† Elv. fiftieth.

¶ 18 And

† Or, he let f. l. g. He meaneth that his lot fell to dwell among his brethren as the Angel promiſed, Chap. 16. 12.  
\* Or, Syrian of the ſouthern ſide.

\* Or, but one another. That is, with child, ſeeing one ſhall deſtroy another.  
† For that is the only refuge in all our miſeries.  
\* Rom. 9. 12.

\* Heſ. 12. 3.  
Matth. 12.

† Elv. a man of the field.  
† Or, ſimple & innocent.  
\* Elv. veniſon in his mouth.

† Or, ſeek me quickly.  
† The reprobate eſteem not Gods beneſits, except they ſeele them preſently, & therefore they preferre preſent pleaſures.  
\* Hebr. 12. 16.  
† Thus the wicked preſent their worldly commodi- ties to Gods ſpiri- tual gaces: but the children of God doe the contrary.

† In the land of Canaan.

† Gods providence ſlowly watch- eth to deſtroy the waves of his children.  
\* Chap. 13. 15. and 15. 18.

18 And they dwelt from Hauilah vnto Shur, that is towarde Egypt, as thou goeſt to Aſſhur, Iſmael † dwelt & in the preſence of all his brethren.

19 ¶ Likewise theſe are the generations of Izhak Abrahams ſonnie. Abraham begate Izhak.

20 And Izhak was fourtie yeeres old, when he tooke Rebekah to wife, the daughter of Bethuel the \* Aramite of Padan Aram, and ſiſter to Laban the Aramite.

21 And Izhak prayed vnto the Lorde for his wife, becauſe ſhe was barren: and ſo Lord was in- treated of him, and Rebekah his wife conceived.

22 But the children \* ſtroue together within her: therefore ſhe ſayd, Seeing it is ſo, why am I thus? wherefore ſhe went † to aſke the Lord.

23 And the Lord ſaid to her, Two nations are in thy wombe, and two manner of people ſhall be deuided out of thy bowels, and the one people ſhall be mightier then the other, and the \* elder ſhall ſerue the yonger.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twinnes were in her womb.

25 So he that came out firſt was red, and hee was alouer as rough as a garment, & they called his name Eſau.

26 \* And afterward came his brother out, and his hand held Eſau by the heele, therefore his name was called Iaakob. Now Izhak was threeſcore yeeres old when Rebekah bare them.

27 And the boyes grewe, and Eſau was a cunning hunter, and † liued in the fields: but Iaakob was a † plaine man, and dwelt in tents.

28 And Izhak loued Eſau, for † veniſon was his meate, but Rebekah loued Iaakob.

29 Now Iaakob ſod portage, and Eſau came from the field and was wearie.

30 Then Eſau ſayd to Iaakob, † Let me eate, I pray thee, of that portage ſo red, for I am wearie. Therefore was his name called Edom.

31 And Iaakob ſaid, Sell me euen now thy birthright.

32 And Eſau ſaid, Lo, I am almoſt dead, what is then this birthright to mee?

33 Iaakob then ſaid, Swear to me euen now. And he ſware to him, \* and † ſolde his birthright vnto Iaakob.

34 Then Iaakob gaue Eſau bread and portage of lentiles: and he did eate and drinke, and roſe vp, and went his way: So Eſau contemned his birthright.

#### CHAP. XXVI.

1 God prouideth for Izhak in the ſpring. 3 Hee renueth his promiſe. 9 The King blaſmeth him for denying his wife. 14 The Philiftims hate him for his riches. 15 Stop his wells. 16 And driue him away. 24 God com- forteth him.

And there was a famine in the \* land beſides the firſt famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech King of the Philiftims vnto Gear.

2 For the Lord appeared vnto him, and ſaid, Goe not downe into Egypt, but abide in the land which I ſhall ſhew thee.

3 Dwell in this land, and I will be with thee, and will bleſſe thee: for to thee, and to thy ſeede I will giue all theſe \* countreyes, and I will per- forme the oathe which I ſware vnto Abraham thy father.

4 Alſo I will cauſe thy ſeede to multiply as the

ſtarres of heauen, and will giue vnto thy ſeede all theſe countreyes. and in thy ſeede ſhall all the na- tions of the earth be \* bleſſed.

5 Becauſe that Abraham obeyed my voyce & kept mine † ordinance, my commandements, my ſtatutes, and my lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he ſayd, She is my ſiſter: for he feared to ſay, ſhe is my wife, leſt, ſayd he, the men of the place ſhould kill me, becauſe of Rebekah, for ſhe was beautifull to the eye.

8 So after he had bene there long time, Abi- melech King of the Philiftims looked out at a window, and loe, he ſaw Izhak a ſporting with Rebekah his wife.

9 Then Abimelech called Izhak, and ſayd, Loe, ſhe is of a ſuerry thy wife, and why ſaydſt thou, ſhe is my ſiſter? To whom Izhak answered, Becauſe I thought this, It may be that I ſhall die for her.

10 Then Abimelech ſayd, Why haſt thou done this vnto vs? one of the people had almoſt lien by thy wife, ſo ſhouldeſt thou haue brought † ſinne vpon vs.

11 Then Abimelech charged all his people, ſaying, He that toucheth this man, or his wife, ſhall die the death.

12 Afterward Izhak ſowed in that land, and found in the ſame yeere an † hundredth folde by eſtimation: and ſo the Lord bleſſed him.

13 And the man waxed mightily, and † ſtil in- creafed, till he was exceeding great.

14 For he had ſtocks, of theſe, and herds of cattle, and a mighty houſhold: therefore the Philiftims had enuie at him.

15 Inſomuch that the Philiftims ſtopped, and filled vp with earth all the wells, which his fathers ſeruants digged in his father Abrahams time.

16 Then Abimelech ſaid vnto Izhak, Get thee from vs, for thou art mightier then wee a great deale.

17 ¶ Therefore Izhak departed thence & pitched his tent in the † valley of Gerar, and dwelt there.

18 And Izhak returning, digged the wells of water, which they had digged in the dayes of Abraham his father, for the Philiftims had ſtopped them after the death of Abraham, and he gaue them the ſame names, that his father gaue them.

19 Izhaks ſeruants then digged in the valley and found there a well of † liuing water.

20 But the herdmen of Gerar did ſtrive with Izhaks herdmen, ſaying, The water is ours, there- fore called he ſ name of the well \* Eſek, becauſe they were at ſtrife with him.

21 Afterward they digged another well, and ſtroue for that alſo, and he called the name of it † Sitnah.

22 Then he remooued thence, & digged ano- ther well, for which they ſtroue not: therefore called he the name of it † Rehoboth, and ſaid, Be- cauſe the Lord hath now made vs room, we ſhall increaſe vpon the earth.

23 So he went vp thence to Beer-ſheba,

24 And the Lord appeared vnto him the ſame night, and ſayd, I am the God † of Abraham thy father: feare not, for I am with thee, and will bleſſe thee, and multiply thy ſeede for my ſeruant A- brahams ſake.

\* Chap. 12. 3. & 15. 18. & 18. 18. & 22. 18. & 28. 14.

† He commendeth Abrahams obedi- ence, becauſe Izhak ſhould be the more ready to follow the like. for as God made this promiſe of his free mercy, ſo doth the confirmation thereof proceed of the ſame foun- taine.

† Elv. my keeping. † Whereby we ſee that feare and diſ- truſt is found in the moſt faithfull. † Or ſhewing ſome familiar ſigne of love, whereby it might be known that ſhe was his wife.

† In all ages men were perſuaded that Gods ven- geance ſhould light vpon wed- locke breachers.

† Or, an hundredth meaſure.

† Elv. be ſure forth going and increaſing.

† The malicious enuy alwayes the graces of God in others.

† The Iſrew word ſignifieth a good, or valley, where water at any time runneth.

† Or, ſpringing.

\* Or, contentious ſtrife.

† Or, hatred.

† Or, largeneſſe, room.

† God ſtrengthen Izhak againſt all feare, by renewing the promiſe made to Abraham.



**E** To ſignifie that hee would ſeeme none other God, but the God of his father Abrahams.

25 Then he built an altar there, and called vpon the Name of the Lord, and there ſped his tent: where alſo Izhaks ſeruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Abuzzath one of his friends, and Phichol the captaine of his armie:

27 To whome Izhak ſaid, wherefore come ye to me, ſeeing ye hate me and haue put mee away from you?

28 Who answered, Wee ſawe certainly that the Lorde was with thee, and wee thought thus. Let there be now an oathe betweene vs, euen betweene vs and thee, and let vs make a couenant with thee.

29 If thou ſhalt do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, & ſent thee away in peace: thou now, the bleſſed of the Lord, do thus.

30 Then he made them a feaſt, and they did eate and drinke,

31 And they roſe vp betimes in the morning, and ſware one to another: then Izhak let them go, and they departed from him in peace.

32 And that ſame day Izhaks ſeruants came and told him of a well, which they had digged, & ſaid vnto him, We haue found water.

33 So he called it Shibah: therefore the name of the cite is called Beer-ſheba vnto this day.

34 ¶ Now when Eſau was fourtie yeere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Baſhemath the daughter of Elon an Hittite alſo.

35 And they were a grieſe of minde to Izhak and to Rebekah.

#### CHAP. XXVII.

8 Iakob getteth the ring from Eſau by his mothers counſell. 39 Eſau by weeping moueth his father to viſit him. 41 Eſau hateth Iakob and ſtr. ateth his death. 43 Rebekah ſendeth Iakob away.

**A**Nd when Izhak was olde, and his eyes were dimme (ſo that he could not ſee) hee called Eſau his eldeſt ſonne, and ſaide vnto him, My ſonne. And he answered him, I am here.

2 Then he ſaid, Behold, I am now olde, and know not the day of my death.

3 Wherefore now, I pray thee take thine instruments, thy quier and thy bowe, and get thee to the field, that thou mayeſt take mee ſome veniſon.

4 Then make mee ſauourie meate, ſuch as I loue, and bring it me that I may eate, and that my ſoule may bleſſe thee, before I die.

5 (Now Rebekah heard, when Izhak ſpake to Eſau his ſonne) and Eſau went in to the field to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpake vnto Iakob her ſonne, ſaying, Behold, I haue heard thy father talking with Eſau thy brother, ſaying,

7 Bring mee veniſon, and make mee ſauourie meate, that I may eate and bleſſe thee before the Lord, afore my death.

8 Now therefore, my ſonne, heare my voyce in that which I command thee.

9 ¶ Get thee now to the flocke, and bring me thence two good kids of the goates, that I may make pleaſant meate of them for thy father, ſuch as he loveth.

10 Then thou ſhalt bring it to thy father, and hee ſhall eate, to the intent that he may bleſſe thee

before his death.

11 But Iakob ſaide to Rebekah his mother, Beholde, Eſau my brother is rough, and I am ſmooth.

12 My father may poſſibly feele me, and I ſhall ſeeme to him to be a mocker: ſo ſhall I bring a curſe vpon me, and not a bleſſing.

13 But his mother ſaid vnto him, ¶ Vpon me be thy curſe, my ſonne: onely heare my voyce, and go and bring me them.

14 So he went and fet them, and brought them to his mother: & his mother made pleaſant meate, ſuch as his father loued.

15 And Rebekah tooke faire cloathes of her elder ſonne Eſau, which were in her houſe, and cloathed Iakob her yonger ſonne:

16 And ſhe couered his hands and the ſmooth of his necke with the ſkinnes of the kiddes of the goates.

17 Afterward ſhe put the pleaſant meate and bread, which he had prepared, in the hand of her ſonne Iakob.

18 ¶ And when he came to his father, he ſaid, My father. Who answered, I am heere: who art thou, my ſonne?

19 And Iakob ſaide to his father, I am Eſau thy firſt borne. I haue done as thou baideſt me, ariſe, I pray thee: ſit vp and eate of my veniſon, that thy ſoule may bleſſe me.

20 Then Izhak ſaid vnto his ſonne, How haſt thou founde it ſo quickely my ſonne? Who ſaid, Becauſe the Lord thy God brought it to mine hand.

21 Againe ſaide Izhak vnto Iakob, Come neere now, that I may feele thee, my ſonne, whether thou be that my ſonne Eſau, or not.

22 Then Iakob came neere to Izhak his father, and he fet him, & ſayd, The voyce is Iakobs voyce, but the hands are the hands of Eſau.

23 (For he knew him not, becauſe his hands were rough as his brother Eſaus hands: wherefore he bleſſed him.)

24 Againe hee ſayd, Art thou that my ſonne Eſau? Who answered, Yea.

25 Then ſaid he, Bring it me hither, and I will eate of my ſonnes veniſon, that my ſoule may bleſſe thee. And he brought it to him, and he ate: alſo hee brought him wine, and hee dranke.

26 Afterward his father Izhak ſayd vnto him, Come neere now, and kiſſe mee, my ſonne.

27 And hee came neere and kiſſed him. Then he ſmelled the ſauour of his garments and bleſſed him, and ſayd, Behold, the ſmell of my ſonne is as the ſmell of a field, which the Lord hath bleſſed.

28 ¶ God giue thee therefore of the dewe of heaven, and of the ſarſelle of the earth, and plentie of wheate and wine.

29 Let people be thy ſeruants, and nations bow vnto thee: be Lord ouer thy brethren, and let thy mothers childre honour thee: curſed be he that curſeth thee, and bleſſed be he that bleſſeth thee.

30 ¶ And when Izhak had made an ende of bleſſing Iakob, and Iakob was ſcarce gone out from the preſence of Izhak his father, then came Eſau his brother from hunting.

31 And hee alſo prepared ſauourie meate, and brought it to his father, and ſayd vnto his father, Let my father ariſe, and eat of his ſonnes veniſon, that thy ſoule may bleſſe me.

32 But

1 The Ebrewes in ſwearing beginne commonly with If, and vnderſtand the reſt, that is, that God ſhall puniſh him that breaketh the oath: here, the wicked ſaw that they ate ſtraw, eat that come to them which they would do to other.

\* Or, Oath.  
\* Or, the will of the Oath.

\* Chap. 27. 46.  
\* Or, diſſident and rebellious.

\* Ebr. Lo, I.

\* Ebr. I am.

2 The carnall affection, which hee bare to his ſonne, made him forget that which God ſpake to his wife. Chap. 25. 23.

3 This ſubtiltie is blame worthy, becauſe he ſhould haue remembered till God had performed his promiſe.

\* Ebr. Before his eyes.

\* Or, as though I

would deſire

him

\* Or, I will take

the dagger on me.

\* The ſignificace of

Gods decree made

her bold.

4 Although Iakob was aſſured of this bleſſing by faith: yet hee did enuill to ſeeke it by lies: and the more becauſe hee abſeith Gods name thereunto.

5 This declareth that hee ſuſpected ſome thing, yet God would not haue his decrees altered.  
\* Ebr. I am.

32 But his father Izhak ſayde vnto him, Who art thou? And he answered, I am thy ſonne, *euen* thy firſt borne Eſau.

33 Then Izhak was ſtricken with a marueilous great feare, and ſayd, Who and where is hee that hunted veniſon, and brought it mee, and I haue eate of all before thou cameſt? and I haue bleſſed him, therefore he ſhalbe bleſſed.

34 When Eſau heard the wordes of his father, he cryed out with a great crye and bitter, out of meaſure, and ſayd vnto his father, Bleſſe me, *euen* me alſo, my father.

35 Who answered, Thy brother came with ſubtiltie, and hath taken away thy bleſſing.

36 Then hee ſayde, Was hee not iuſtly called Iaakob? for hee hath deceined mee theſe two times: he tooke my birthright, and loe, now hath he taken my bleſſing. Alſo he ſayd, Haſt thou not reſerued a bleſſing for me?

37 Then Izhak answered, and ſayd vnto Eſau, Beholde, I haue made him *thy* lord, and all his brethren haue I made his ſeruants: alſo with wheat and wine haue I furniſhed him, & vnto thee now what ſhall I doe, my ſonne?

38 Then Eſau ſayde vnto his father, Haſt thou but one bleſſing, my father? bleſſe mee, *euen* me alſo, my father: and Eſau liſted vp his voyce, and *\* wept.*

39 Then Izhak his father answered, and ſayd vnto him, Beholde, the fatneſſe of the earth ſhal be thy dwelling place, and thou ſhalt haue of the dewe of heauen from above.

40 And by thy ſword ſhalt thou liue, and ſhalt be thy brothers *\* ſeruant.* But it ſhall come to paſſe, when thou ſhalt get the maſterie, that thou ſhalt breake his yoke from thy necke.

41 ¶ Therefore Eſau hated Iaakob, becauſe of the bleſſing, wherewith his father bleſſed him. And Eſau thought in his minde, *\* The dayes of mourning for my father will come ſhortly, I then I will ſlay my brother Iaakob.*

42 And it was tolde to Rebekah of the wordes of Eſau her elder ſonne, and ſhee ſent and called Iaakob her yonger ſonne, and ſayd vnto him, Beholde, thy brother Eſau *\* is comforted againſt thee, meaning to kill thee:*

43 Now therefore my ſonne, heare my voyce: ariſe, & flee thou to Haran to my brother Laban,

44 And tary with him a while vntill thy brothers fierceneſſe be ſwaged.

45 And till thy brothers wrath turne away from thee, and hee forget the thinges, which thou haſt done to him: then will I ſende and take thee from thence: why ſhoulde I be *\* deprived of you both in one day?*

46 Alſo Rebekah ſaid to Izhak, *\* I am weary of my life, for the *o* daughters of Herh. If Iaakob take a wife of the daughters of Herh like theſe of the daughters of the land, *p* what auaieth it mee to liue?*

CHAP. XXVIII.

*\* Izhak forbiddeth Iaakob to take a wife of the Canaanites. 6 Eſau taketh a wife of the daughters of Iſhmael againſt his fathers wil. 12 Iaakob in the way to Haran ſeeth a ladder reaching to heauen. 14 Chriſt is promiſed.*

Then Izhak called Iaakob and *\* bleſſed him,* and charged him, and ſaide vnto him, take not a wife of the daughters of Canaan;

2 Ariſe, *\* get thee to *\* Padan Aram* to the houſe of Bethuel thy mothers father, and thence take the a wife of the daughters of Laban thy mothers brother.*

3 And God all *¶ ſufficient* bleſſe thee, and make thee to increaſe, and multiplie thee, that thou mayeſt be a multitude of people.

4 And giue thee the bleſſing of Abraham, *euen* to thee and to thy ſeede with thee, that thou mayeſt inherite the land (wherein thou art a *b* ſtranger,) which God gaue vnto Abraham.

5 Thus Izhak ſent forth Iaakob, and he went to Padan Aram vnto Laban ſonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Eſaus mother.

6 ¶ When Eſau ſawe that Izhak had bleſſed Iaakob, and ſent him to Padan Aram, to ſet him a wife thence, and giuen him a charge when hee bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan.

7 And that Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Alſo Eſau ſeeing that the daughters of Canaan diſpleaſed Izhak his father.

9 Then went Eſau to Iſhmael, and tooke *¶ vnto* the wines *which he had,* Mahalath the daughter of Iſhmael Abrahams ſonne, the ſiſter of Nabaioth, to be his wife.

10 ¶ Now Iaakob departed from Beer-ſheba, and went to Haran.

11 And he came vnto a *certaine* place, and taried there all night becauſe the ſunne was downe, and tooke of the ſtones of the place, and laid vnder his head and ſlept in the ſame place.

12 Then he dreamed, and behold, there ſtood a ladder vpon the earth, and the top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 ¶ And behold, the Lord ſtood about it, and ſaid, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou ſleepeſt, *\* will I giue thee and thy ſeede.*

14 And thy ſeede ſhall bee as the duſt of the earth, and thou ſhalt ſpread abroad *\* to the Weſt,* and to the Eaſt, and to the North, and to the South, and in thee and in thy ſeede ſhall all the *\* families* of the earth be bleſſed.

15 And lo, I am with thee, and will keepe thee whitherſoeuer thou goeſt, and wil bring thee againe into this land: for I wil not forlake thee vntill I haue performed that, that I haue promiſed thee.

16 ¶ Then Iaakob awoke out of his ſleepe and ſaid, Surely the Lord is in this place, and I was not aware.

17 And he was *¶ afraid,* and ſaid, How feareful is this place! this is none other but the houſe of God, and this is the gate of heauen.

18 Then Iaakob roſe vp early in the morning, and tooke the ſtone that he had laid vnder his head, and ſet it vp as *\* a pillar,* and powred oyle vpon the top of it.

19 And hee called the name of that place *¶ Beth-el:* notwithſtanſting the name of the citie was at the firſt called Luz.

20 Then Iaakob vowed a vowe, ſaying, If God will be with me, and will keepe me in this journey which I goe, and will giue mee bread to eate, and cloathes to put on:

*\* Hoſ. 12. 12. \* Chap. 24. 10.*

*¶ Or, almightie.*

*b The godly fathers were put in mind continually, that they were but ſtrangers in this world: to the intent they ſhould liſt vp their eyes to the heauens where they ſhould haue a ſure dwelling.*

*¶ Or, beſide his wines. c Thinking hereby to haue reconciled himſelfe to his father, but all in vain: for he takeu not away the cauſe of the enuill.*

*d Chriſt is the ladder whereby God and man are ioyned together, & by whom the Angels miniſter vnto vs: al graces by him are giuen vnto vs, and we by him aſcend into heauen. \* Chap. 35. 1. & 48. 3.*

*e He felt the force of this promiſe onely by faith: for all his life time he was but a ſtranger in this land. \* Deut. 12. 20. & 19. 14. \* Chap. 12. 3. & 18. 18. & 22. 18. & 26. 4.*

*f Hee was touched with a godly feare and reuerence. g To be a remembrance onely of the viſion thewed vnto him. \* Chap. 31. 13.*

*h Or, houſe of God. h He bindeth not God vnder this condition, but acknowledged his infirmities, & promiſeth to be thankful.*

*f In perſeuiting his errour, by appointing his heire againſt Gods ſentence pronounced before.*

*¶ Or, ſufficiently.*

*g In the Chap. 25. hee was ſo called, becauſe hee held his brotherly the heele, as though he would overthrow him: and therefore he is heere called an overthrower, or deceiver. h For Izhak did this as he was the miniſter and Prophet of God.*

*¶ Or, I am alſo (thy ſonne.)*

*\* Hebr. 12. 17.*

*i Becauſe thine enemies ſhall be round about thee. k Which was fulfilled in his poſteritie the Idumeans: who were tributaries for a time to Iſrael, and after came to liue ſie.*

*\* Obad. 1. 10.*

*l Hypocrites onely abſtaine from doing euill for feare of men. m He hath good hope to recover his birthright by killing thee.*

*n For the wicked ſonne will kill the godly: and the plague of God wil afterward light on the wicked ſonne.*

*\* Chap. 25. 35.*

*o Which were Eſaus wines. p Hereby ſhee perſwaded Izhak to agree to Iaakobs departing.*

*a This ſecond bleſſing was to confirme Iaakobs faith, leaſt he ſhould thinke that his father had giuen it without Gods motion.*



21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.

22 And this stone, which I haue set vp as a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

23 Jaakob cometh to Laban and seruethe seuen yeeres for Rahel. 24 Leah brought to his bed in stead of Rahel. 25 He seruethe seuen yeeres more for Rahel. 26 Leah conceiuethe and beareth foure sonnes.

Then Jaakob a lift vp his feete and came into the East country.

2 And as he looked about, behold, there was a well in the field, and lo, three flockes of sheepe lay thereby (for at that well were the flockes watered) and there was a great stone vpon the wels mouth.

3 And thither were all the flockes gathered, and they rolled the stone from the wels mouth, and watered the sheepe, and put the stone againe vpon the wels mouth in his place.

4 And Jaakob saide vnto them, My brethren, whence bee yee? And they answered, Wee are of Haran.

5 Then he said vnto them, Know yee Laban the sonne of Nahor? Who said, We know him.

6 Againe he said vnto them, Is he in good health? And they answered, He is in good health, and behold, his daughter Rahel cometh with the sheepe.

7 Then he said, Lo, it is yet hie day, neither is it time that the cattell should bee gathered together: water ye the sheepe and go feede them.

8 But they said, Wee may not, vntill all the flockes be brought together, and till men roll the stone from the wels mouth, that we may water the sheepe.

9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for she kept them.

10 And as soone as Jaakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Jaakob neere, & rolled the stone from the wels mouth, and watered the flocke of Laban his mothers brother.

11 And Jaakob kissed Rahel, and lift vp his voyce and wept.

12 (For Jaakob tolde Rahel, that hee was her fathers brother, and that hee was Rebekahs sonne) then she ranne and told her father.

13 And when Laban heard tell of Jaakob his sisters sonne, he ranne to meete him, and embraced him, and kissed him, and brought him to his house: and he tolde Laban all these things.

14 To whom Laban said, Well, thou art my bone and my flesh, and hee abode with him the space of a moneth.

15 ¶ For Laban said vnto Jaakob, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what shalt be thy wages?

16 Now Laban had two daughters, the elder called Leah, and the younger called Rahel.

17 And Leah was tender eyed, but Rahel was beautifull and faire.

18 And Jaakob loued Rahel, and said, I will serue thee seuen yeeres for Rahel thy younger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Jaakob serued seuen yeeres for Rahel, and they seemed vnto him but a few dayes, because he loued her.

21 ¶ Then Jaakob said to Laban Giue me my wife, for I may go in to her, for my terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But when the euening was come, he tooke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his maid Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? did not I serue thee for Rahel? Wherefore hast thou beguiled me?

26 And Laban answered, It is not the manner of this place, to giue the younger before the elder.

27 Fulfill seuen yeeres for her, and we wil also giue thee this for the seruice, which thou shalt serue me yet seuen yeeres more.

28 Then Jaakob did so, and fulfilled her seuen yeeres, so he gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daughter, Bilhah his maide to be her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeeres more.

31 ¶ When the Lord saw y<sup>e</sup> Leah was despised, he made her fruitfull: but Rahel was barren.

32 And Leah conceived and bare a sonne, and she called his name Reuben: for she said, Because the Lord hath looked vpon my tribulation, now therefore mine husband will loue me.

33 And she conceived againe and bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore giuen mee this sonne also, and she called his name Simeon.

34 And she conceived againe and bare a sonne, and said, Now at this time will my husband keepe mee company, because I haue borne him three sonnes: therefore was his name called Levi.

35 Moreover she conceived againe and bare a sonne, saying, Now will I praise the Lord: therefore she called his name Iudah, and left bearing.

CHAP. XXX.

9 Rahel and Leah being both barren, giue their maides vnto their husbands, and they beare them children. 10 Leah giueth manasses to Raub<sup>e</sup> that Jaakob might liue with her. 11 Laban is enuied for Jaakobs sake. 12 Jaakob is made very rich.

And when Rahel saw that she bare Jaakob no children, Rahel enuied her sister, & said vnto Jaakob, Giue me children, or els I die.

2 Then Jaakobs anger was kindled against Rahel, and he said, Am I in Gods stead, which hath withholden from thee the fruit of the wombe?

3 And she said, Behold my maide Bilhah, go in to her, and she shall beare vpon my knees, and I shall haue children also by her.

4 Then she gaue him Bilhah her maide to wife, and Jaakob went in to her.

5 So Bilhah conceived and bare Jaakob a son.

6 Then said Rahel, God hath giuen sentence on my fi<sup>e</sup>le, and hath also heard my voyce, & hath giuen me a son: therefore called she his name Dan.

7 And Bilhah Rahels maide conceived againe, and bare Jaakob the second sonne.

8 Then Rahel said, With excellent wrestlings.

g Meaning, after that the yeeres were accomplished.   
 f. i. e. my dayes are full.

h The cause why Jaakob was deceived was, that in old time the wife was come ad with a velle, when she was brought to her husband in figure of chastity and shamefull - nefe.   
 i He esteemed more the profite, than he had of Jaakobs seruice, then either his promise or the mane of the country, though he s'edged culor: e for his excufe.

† Elv. opened her wombe.   
 k This declareth that oft times they which are despised of men, are fauoured of God.   
 l Hereby appeareth, that the had recourse to God in her affliction.   
 m For children are a great cause of mutual loue betweene man and wife.

¶ Cr. conf. f.   
 \* Mat. 1. 2.   
 † Elv. stood from bearing.

a It is onely God that make h barren and fruitfull, and therefore I am not in fault.   
 b I will receive her children on my lap, as though they were mine owne.   
 † Elv. I shall be builded.   
 † Elv. wrestling of God.   
 c The arrogancy of mans nature appeareth in that the contemne her sister, after she hath received this benefit of God to beare children.

That is, hee went forth on his journey.   
 g Elv. to the land of the children of the East.   
 h Thus hee was distressed by the onely prouidence of God, who brought him also to Labans house.

It seemeth that in these dayes the custome was to call enen strangers, brethren.

Or, he is in peace: by the which word the Hebrewes signifie all profectiue.

¶ Cr. interpret.

That is, the cause why he departed from his fathers house, and what he saw in the way.   
 † That is, of my blood and kindred.

¶ Cr. interpret.

lings haue I wrestled with my sister, & haue gotten the vpper hand: and she called his name, Naphthali.

9 And when Leah saw that she had left bearing, shee tooke Zilpah her mayde, and gaue her Iaakob to wife.

10 And Zilpah Leahs maid bare Iaakob a sonne.

11 Then said Leah, & A company commeth: and she called his name, Gad.

12 Againe Zilpah Leahs maid bare Iaakob another sonne.

13 Then sayd Leah, Ah, blessed am I, for the daughters will blesse me, and shee called his name Asher.

14 ¶ Now Reuben went in the dayes of the wheate harvest, and found mandrakes in the field, and brought them vnto his mother Leah. Then sayd Rahel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then sayd Rahel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the field in the euening, and Leah went out to meete him, and sayd, Come in to me, for I haue thought and paid for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah and shee conceived, and bare vnto Iaakob the fift sonne.

18 Then said Leah, God hath giuen me my reward, because I gaue my maide to my husband, and she called his name Issachar.

19 After, Leah conceived againe, and bare Iaakob the sixt sonne.

20 Then Leah said, God hath endowed me with a good dowrie: now will mine husband dwell with me, because I haue borne him fixe sonnes: and she called his name Zebulun.

21 After that, she bare a daughter, and she called her name Dinah.

22 ¶ And God remembered Rahel, and God heard her, and opened her wombe.

23 So she conceived and bare a sonne, and sayd, God hath taken away my rebuke.

24 And she called his name Ioseph, saying, The Lord will giue me yet another sonne.

25 ¶ And as soone as Rahel had borne Ioseph, Iaakob said to Laban, Send me away that I may goe vnto my place and to my country.

26 Giue me my wiues and my children, for whom I haue serued thee, and let me go: for thou knowest what seruice I haue done thee.

27 To whom Laban answered, If I haue now found fauour in thy sight, I haue perceived that the Lord hath blessed me for thy sake.

28 Also he said, Appoint vnto me thy wages, and I will giue it thee.

29 But he said vnto him, Thou knowest what seruice I haue done thee, and in what taking thy cattle I haue bene vnder me.

30 For the little, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee by my coming: but now when shalt I trauell for mine owne house also?

31 Then he said, What shall I giue thee? And Iaakob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing for mee, I will re-  
turne, feed, and keepe thy sheepe.

32 I will passe through all thy flocks this day, and separate from them all the sheepe with little spots and great spots, and all blacke lammes among the sheepe, and the great spotted, and little spotted among the goates: and it shall be my wages.

33 So shall my righteousness answer for me hereafter, when it shall come for my reward before thy face, and euery one that hath not little or great spots among the goates, and blacke among the sheepe, the same shall be theft with me.

34 Then Laban sayd, Goe to, would God it might be according to thy saying.

35 Therefore he tooke out the same day the hee goates that were partie coloured and with great spots, and all the hee goates with little and great spots, and all that had white in them, and all the blacke among the sheepe, and put them in the keeping of his sonnes.

36 And hee set three dayes iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

37 ¶ Then Iaakob tooke rods of greene poplar, and of hawell, and of the chefnut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then he put the rods, which he had pilled, in the gutters and watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heate, when they came to drinke.)

39 And the sheepe were in heate before the rods, and afterward brought forth yong of partie colour, and with small and great spots.

40 And Iaakob parted these lammes, and turned the faces of the flocke towards those lammes partie coloured, and all manner of blacke, among the sheepe of Laban: so he put his owne flocke by themselves, and put them not with Labans flocke.

41 And in euery ramming time of the stronger sheepe, Iaakob laied the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, and the stronger Iaakobs.

43 So the man increased exceedingly, and had many flocks, and maid seruants, and men seruants, and camels, and asses.

# CHAP. XXXI.

2 Labans children murmure against Iaakob. 3 God commandeth him to returne to his country. 13. 14 The care of God for Iaakob. 19 Rahel strueth her fathers idles. 23 Laban followeth Iaakob. 44 The covenant betwene Laban and Iaakob.

Now he heard the words of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this honour.

2 Also Iaakob beheld the countenance of Laban, that it was not towards him as in times past:

3 And the Lord had said vnto Iaakob, Turne againe into the land of thy fathers, and to thy kindred, and I will be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then said he vnto them, I see your fathers countenance, that it is not towards mee: as it was wont, and the God of my father hath bene with me.

6 And yee know that I haue serued your father with all my might.

Or, separate them  
Or, v.d.

That which shall hereafter be thus spotted.

God shall testify for my righteous dealing by rewarding my labours.

Or, counted theft

Or, Laban

Or, red or bright

Iaakob herein vndeed no deceit: for it was Gods commandment as he declareth in the next Chap. vers. 42 and 43.

Or, consequence

As they which tooke the ramme about September and brought forth about March: so the feeble in March, and lambs in September.

That is, God doeth increase me with a multitude of children: for so Iaakob doeth expound this name Gad, Chap. 49. 19.

Which is a kind of herbe whole some hath a certaine likenesse of the figure of a man.

Her buying I haue bought.

In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.

Or, made her fruitful.  
Because fruitfulnesse came of Gods blessing, who said Inc ease and multiply: barrennesse was counted as a curse.

Or, tried by experience.

Or, with me.

Elv. at my foot.  
The order of names requieth that euery one provide for his owne family.

Elv. as yesterday and before yesterday.

The God whom my father worshipped.



Or, many  
times.

7 But your father hath deceived me, & changed my wages 11 ten times: but God suffered him not to hurt me.

8 If he thus said, The spotted shall be thy wages, then all the sheepe bare spotted: and if he said thus, The partie coloured shall be thy reward, then bare all the sheepe partie coloured.

This declareth  
what the thing,  
which Yaakob did  
before, was by  
Gods commande-  
ment, and not  
through deceit.  
Or, called.

9 Thus hath God taken away your fathers substance, and given it me.

10 For in ramming time I lifted vp mine eyes & saw in a dreame, and behold, the hee goates leaped vpon the shee goates, that were partie coloured with litte and great spots spotted.

11 And the Angell of God sayd to mee in a dreame, Yaakob. And I answered, Lo, I am here.

12 And he said, Lift vp now thine eyes, and see all the hee goates leaping vpon the shee goates that are parti-coloured, spotted with little & great spots: for I haue seene all 11 Laban doth vnto thee.

This Angel was  
Christ, which ap-  
peared to Yaakob  
in Beth-el: and  
hereby appeareth  
hee had taught his  
wiue, the feare of  
God: for he tal-  
keth, as though  
they knew this  
thing.

Chap. 28. 18.  
For they were  
given to Yaakob in  
recompence of his  
seruice, which  
was a kind of  
sale.

13 I am the God of Beth-el, where thou\* anointedst the pillar, where thou vowedst a vow vnto me. Now arise, get thee out of this country and returne vnto the land where thou wast borne.

14 Then answered Rahel and Leah, and saide vnto him, Haue we any more portion and inheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours and our childrens: now then whatsoever God hath said vnto 11 doe it.

17 Then Yaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And he carried away all his flocks, and all his substance which he had gotten, *to wit*, his riches, which hee had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

For so the word  
here signifieth, be-  
cause Laban cal-  
led them gods,  
Gen. 30.

Or, went away  
privily from La-  
ban.  
Or, Euphrates.

19 When Laban was gone to sheere his sheepe, then Rahel stole her fathers idols.

20 Thus Yaakob stole away the heart of Laban the Aramite: for he told him not that he fled.

21 So fled he with all that he had, and he rose vp, and passed the 11 riuer, and set his face toward mount Gilead.

22 And the third day after was it told Laban, that Yaakob fled.

Or, kinsfolkes  
and friends.  
Or, ioynd with  
him.

23 Then he tooke his 11 brethren with him & followed after him seven dayes journey, and 11 ouertooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, & said vnto him, Take heed that thou speake not to Yaakob 11 ought saue good.

Ebr. from good to  
euill.

25 Then Laban ouertooke Yaakob, and Yaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

Or, contrary they  
strife away priuily.

26 Then Laban sayd to Yaakob, What hast thou done? 11 thou hast euil stollen away mine heart and carried away my daughters as though they had bene taken captiues with the sword.

27 Wherefore diddest thou flee so secretly and steale away from me, and diddest not tell me, that I might haue sent thee forth with mirth and with songs, with timbreil and with harpe?

Ebr. power is in  
wine, hand.  
He was an ido-  
later, and the e-  
foye would not  
acknowledge the  
God of Yaakob for  
his God.

28 But thou hast not suffered mee to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

29 I am t able to do you euill: but the 3 God of your father spake vnto me yesternight, saying,

Take heed that thou speake not to Yaakob ought saue good.

30 Now though thou wentest thy way, be- cause thou greatly longedst after thy fathers house, yet wherefore hast thou stollen my gods?

31 Then Yaakob answered, and said to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.

32 But with whom thou findest thy gods, 11 let him not lue. Search thou before our brethren what I haue of thine, and take it to thee, (but Yaakob wist not that Rahel had stollen them.)

Or, let him see.

33 Then came Laban into Yaakobs tent, and into Leahs tent, and into the two maids tents, but found them not. So hee went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idols, and put them in the camels 11 litter, and saue downe vpon them) and Laban searched all the tent, but found them not.

Or, strewe, as  
saddle.

35 Then said she to her father, 11 My Lord, be not angry that I cannot rise vp before thee: for the custome of women is vpon me: so hee searched, but found not the idols.

Ebr. let not  
anger be in the  
eyes of my Lord.

36 Then Yaakob was wroth, and chode with Laban: Yaakob also answered and sayd to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine household stuffe: put it here before my brethren and thy brethren, that they may iudge betweene vs both.

38 This twentie yeeres I haue bene with thee: thine ewes & thy goats haue not 11 cast their yong, and the rammes of thy flocke haue I not eaten.

Or, let me borrow.

39 11 Whatsoever was torn of beasts, I brought it not vnto thee, but made it good my selfe: 11 of mine hand diddest thou require it, 11 were it stollen by day, or stollen by night.

Ebr. the torn,  
or taken by pray.  
Exod. 22. 12.

40 I was in the day consumed with heate, and with frost in the night, and my 11 sleepe departed from mine eyes.

Or, I slept not.

41 Thus haue I bene twentie yeeres in thine house, and serued thee foureteene yeeres for thy two daughters, and fixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the 11 feare of Izhak had bene with me, surely thou haddest sent me away now emptie: but God beheld my tribulation, and the labour of mine hands, and rebuked thee yesternight.

That is, the God  
whom Izhak did  
feare, and  
reuerence.

43 Then Laban answered, and said vnto Yaakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seeest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

44 Now therefore 11 come and let vs make a couenant, I and thou, which may bee a witness betweene me and thee.

45 Then tooke Yaakob a stone, and set it vp as a pillar:

His conscience  
reprooued him of  
his misbehaviour  
toward Yaakob,  
and therefore  
mooued him to  
seek peace.

46 And Yaakob saide vnto his brethren, Gather stones: who brought stones, and made an heape, and they did cate there vpon the heape.

Or, the heape  
of wine off.

47 And Laban called it 11 Jegar-sahadutha, and Yaakob called it 11 Galeed.

The one nameth  
the place in the  
Syrian tongue,  
and the other in  
the Ebrewe  
tongue.

48 For Laban sayd, This heape is witnesse be-  
tweene me and thee this day: therefore he called  
the

Or, with tover.  
To punish the  
trespaier.  
Or, hid.  
Nature compel-  
eth him to con-  
demne that vice,  
wherevnto  
through con-  
seguines hee  
forced Iakob.

Behold, how  
the idolaters  
mingle the true  
God with their  
feined gods.  
Meaning, by the  
true God whom  
Izhak wor-  
shipped.  
Or, mette.  
Wee see that  
there is ever  
some feede of the  
knowledge of  
God in the hearts  
of the wicked.

Chap. 48. 16.  
He acknow-  
ledgeth Gods  
benefits: who for  
the presentation  
of his, sendeth  
hoasts of Angels.  
Or, texts.

He reuerenced  
his brother in  
worldly things,  
because hee  
chiefly looked to  
be preferred to  
the spirituall  
promise.

Albeit hee was  
comforted by the  
Angels, yet the  
infirmities of the  
flesh doeth  
appeare.

Chap. 31. 13.  
Elev. I am hisse  
then all thy  
mercies.  
That is, poore  
and without all  
prouision.  
Meaning, he will  
put all to death.  
This prouerbe  
somewhat of them  
which kill the  
old together with  
his young ones.

the name of it Galeed.

49 Also he called it Mizpah, because he said, The Lord<sup>1</sup> looke betweene me and thee, when we shalbe<sup>2</sup> departed one from another.

50 If thou shalt vex me thy daughters, or shalt take<sup>3</sup> my wiues beside my daughters: there is no man with vs, beholde, God is witnesse betweene me and thee.

51 Moreouer, Laban said to Iakob, Behold this heape, and behold the pillar, which I haue set betweene me and thee.

52 This heape shal be witnesse, and the pillar shal be witnesse, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of Nahor and the God of their father be iudge betweene vs: but Iakob sware by the<sup>4</sup> feare of his father Izhak.

54 Then Iakob did offer a sacrifice vpon the mount, and called his brethren to eate<sup>5</sup> bread, & they did eate bread, & taried all night in<sup>6</sup> mount.

55 And early in the morning Laban rose vp and kissed his sonnes, and his daughters, and blef- sed them, & Laban departing, went vnto his place againe.

# CHAP. XXXII.

God comforteth Iakob by his Angels. 9, 10 He prayeth vnto God, confessing his vnworthinesse. 13 Hee findeth presents vnto Esau. 24, 28 Hee wrestled with the Angel, who nameth him Israel.

**N**ow Iakob went forth on his journey, and<sup>1</sup> the Angels of God met him.

2 And when Iakob saw them, he said, <sup>2</sup> This is Gods hoaste, and called the name of the place<sup>3</sup> Mahanaim.

3 Then Iakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom.

4 To whom he gaue commandement, saying, Thus shall ye speake to my<sup>4</sup> lord Esau: thy seru- ant Iakob sayeth thus, I haue bene a stranger with Laban, and taried vnto this time.

5 I haue beeuas also and asses, sheepe, and men seruants, and women seruants, and haue sent to shew my lord, that I may find grace in thy fight.

6 So the messengers came againe to Iakob, saying, We came vnto thy brother Esau, and hee also commeth against thee and foure hundred men with him.

7 Then Iakob was<sup>5</sup> greatly afraide, and was fore troubled, and deuised the people that was with him, and the sheepe, and the beeuas, and the camels into two companies.

8 For he said, If Esau come to the one com- pany and smite it, the other company shall escape.

9 Moreouer Iakob said, O God of my fa- ther Abraham, and God of my father Izhak, Lord, which<sup>6</sup> saidest vnto me, Returne vnto thy coun- trey, and to thy kinned, and I will do thee good.

10 I am not<sup>7</sup> worthy of the least of all the mercies, and all the trueth, which thou hast shew- ed vnto thy seruant: for with my<sup>8</sup> staffe came I ouer this Iorden, & now haue I gotten two bands.

11 I pray thee, Deliuer me from the hand of my brother, from the hande of Esau: for I feare him, least he will come and smite mee, and the<sup>9</sup> mother vpon the children.

12 For thou saydest, I will surely doe to thee

good, and make thy feede as the sande of the sea, which cannot be numbred for multitude.

13 And he taried there the same night and tooke of that which came to hand, a<sup>10</sup> present for Esau his brother:

14 Two hundredth shee goates, and twentie hee goates, two hundredth ewes and twenty rammes:

15 Thirtie milch cammels with their coltes, fourtie kine, and ten bullockes, twenty shee asses and ten foles.

16 So he deliuered them into the hand of his seruants, euery droue by themselves, and said vnto his seruants, Passe before me, and put a space be- tweene droue and droue.

17 And he commanded the formost, saying, If my brother Esau meet thee, and aske thee, say- ing, Whose seruant art thou? And whither goest thou? and whose are these before thee?

18 Then shalt thou say, They be thy seruant Iakobs: it is a present sent vnto my lord Esau: and behold, he himselfe also is behind vs.

19 So likewise commanded he the second and the thirde, and all that followed the droues, say- ing, After this maner, yee shall speake vnto Esau, when ye finde him.

20 And yee shall say moreouer, Beholde, thy seruant Iakob commeth after vs, (for he thought, I g wil appeale his wrath with the present that go- eth before me, and afterward I will see his face: it may be that he will<sup>11</sup> accept me.)

21 So went the present before him: but he taried that night with the companie.

22 And he rose vp the same night, and tooke his two wiues, and his two maides, and his eleuen children, and went ouer the forde Iabbok.

23 And he rooke them, and sent them ouer the riuer, and sent ouer that he had.

24 Now when Iakob was left himselfe a- lone, there wrestled a<sup>12</sup> man with him vnto the breaking of the day.

25 And he saw that he coule not<sup>13</sup> preuaile against him: therefore he touched the holow of his thigh, and the holow of Iakobs thigh was loosed, as he wrestled with him.

26 And he said, Let mee goe, for the morning appeareth. Who answered, \* I will not<sup>14</sup> let thee goe, except thou bleste me.

27 Then said he vnto him, What is thy name? And he said, Iakob.

28 Then said he, \* Thy name shalbe called Iaa- kob no more, but Israel: because thou hast had<sup>15</sup> power with God, thou shalt also preuaile<sup>16</sup> w men.

29 Then Iakob demanded, saying, Tel me, I pray thee, thy name. And he said, Wherefore now dost thou aske my name? and he blest him there.

30 And Iakob called the name of the place Peniel: for, saide hee, I haue seene God face to face, and<sup>17</sup> my life is preserved.

31 And the sunne rose vp to him as he passed Peniel, and he<sup>18</sup> halted vpon his thigh.

32 Therefore the children of Israel eate not of the sinewe that thranke in the holowe of the thigh, vnto this day: because he touched the fi- new that thranke in the holow of Iakobs thigh.

# CHAP. XXXIII.

Esau and Iakob meete and are agreed. 11 Esau receiveth his gifts. 19 Iakob layeth a possession. 20 And lieth on his side.

Not dismissing  
Gods assistance,  
but vying such  
means as God  
had giuen him.

He thought it no  
losse to depart  
with these goods,  
to the intent hee  
might follow the  
vocation where-  
vnto God called  
him.  
Elev. reuise my  
face.

That is, God in  
forme of man.  
For God assaileth  
his with the one  
hand, and vp-  
holdeth them  
with the other.

Hof. 12. 4.

Chap. 35. 10.  
God gaue Iakob  
both power to  
ouercome, and also  
the praise of the  
victorie.

Or, my soule is  
deliuered.  
The faithfull so  
one come their  
temptations, that  
they feele the  
impact thereof, to  
the intent that  
they should not  
glo.y, but in their  
humility.

And



<sup>a</sup> That if the one part were ſlaied, the other might eſcape.

<sup>b</sup> By this geſture he partly did reuerence to his brother, & partly prayed to God to mitigate Eſaus wrath.

<sup>c</sup> Iakob & his familie are the image of the Church vnder the yoke of tyrants, which for feare are brought to ſubſtition.

<sup>d</sup> In that that his brother embraced him ſo lovingly, contrary to his expectation, he accepted it as a plaine ſigne of Gods preſence.

<sup>||</sup> Or, gift.

<sup>e</sup> By ſincere ſincere,

<sup>f</sup> Hee promiſed that which (as ſeemeth) his minde was not to performe.

<sup>||</sup> Or, tents.

<sup>||</sup> Or, Meſopotamia.

<sup>||</sup> Or, lambes, or money ſo marked. <sup>g</sup> Hee callen the ſigne, the thing which it ſignifieth, in token that God had mightily deliuered him.

<sup>a</sup> This example teacheth vs that ſo much liberty is not to be giuen to youth.

And as Iakob liſt vp his eyes, and looked, behold, Eſau came, and with him foure hundred men: and he diuided the children to Leah, and to Rahel, and to the two maides.

2 And he put the maides, and their children formoſt, and Leah, and her children after, and Rahel and Ioleph hindmoſt.

3 So he went before them and bowed himſelfe to the ground ſeuē times, vntill hee came neere to his brother.

4 Then Eſau ran to meete him, and embraced him, & fel on his neck, & kiſſed him, & they wept.

5 And he liſt vp his eyes, and ſaw the women, and the children, and ſaid, Who are theſe with thee? And he answered, *They are the children whom God of his grace hath giuen thy ſeruant.*

6 Then came the maides neere, they and their children, and bowed themſelues.

7 Leah alſo with her children came neere and made obeſtance: and after Ioleph and Rahel drew neere, and did reuerence.

8 Then he ſaid, What meanſt thou by al this droue, which I met? Who answered, *I haue ſent it, that I may finde fauour in the ſight of my lord.*

9 And Eſau ſaid, I haue enough, my brother: keepe that thou haſt to thy ſelfe.

10 But Iakob answered, Nay, I pray thee, if I haue founde grace now in thy ſight, then receiue my preſent at mine hand: for I haue ſeene thy face, as though I had ſeene the face of God, becauſe thou haſt accepted mee.

11 I pray thee take my || bleſſing, that is brought thee: for God hath had mercy on mee, and therefore I haue all things: ſo he compelled him, and he tooke it.

12 And he ſaide, Let vs take our iourney and goe, and I will goe before thee.

13 Then he answered him, My lord knoweth, that the children are tender, and the ewes and kine with young vnder mine hands: and if they ſhould overdrine them one day, all the flocke would dy.

14 Let now my lord go before his ſeruant, and I will drine ſoftly, according to ſafe of the cartel, which is before mee, and as the children be able to endure, vntill I come to my lord vnto Seir.

15 Then Eſau ſaid, I will leaue then ſome of my folke with thee. And he answered, What needeth this? let mee finde grace in the ſight of my lord.

16 So Eſau returned, and went his way that ſame day vnto Seir.

17 And Iakob went forward toward Succoth, and built him an houſe, and made bootheſ for his cartell: therefore he called the name of the place || Succoth.

18 Afterward, Iakob came ſafe to Shechem a citie, which is in the land of Canaan, when he came from || Padan Aram, & pitched before ſ city.

19 And there he bought a parcel of ground, where he pitched his tent, at the hande of the ſonnes of Hamor Shechems father, for an hundred || peices of money.

20 And he ſet vp there an altar, and called g it, The mighty God of Iſrael.

#### CHAP. XXXIIII.

<sup>a</sup> Dinah is raniſhed. <sup>b</sup> Hamor aſketh her in marriage for his ſon. <sup>c</sup> The Shechemites are circumciſed at the requeſt of Iakobs ſonnes and the perſuſion of Hamor. <sup>d</sup> The vnderdome is reuenged.

Then Dinah the daughter of Leah, which he bare vnto Iakob, went out to ſee the daughters of that countrey.

2 Whome when Shechem the ſonne of Hamor the Hiuite lord of that countrey ſawe, hee rooke her, and lay with her, and defiled her.

3 So his heart claue vnto Dinah the daughter of Iakob: and he loued the maide, and ſpake kindly to the maide.

4 Then ſaide Shechem to his father Hamor, ſaying, Get mee this maide to wife.

5 (Now Iakob heard that he had defiled Dinah his daughter, and his ſonnes were with his cartell in the field: therefore Iakob helde his peace, vntill they were come.)

6 Then Hamor the father of Shechem went out vnto Iakob to commune with him.

7 And when the ſonnes of Iakob were come out of the field and heard it, it greiued the men, & they were very angry, becauſe he had wrought || villeny in Iſrael, in that he had lien with Iakobs daughter: which thing ought not to be done.

8 And Hamor communed with them, ſaying, The ſoule of my ſonne: Shechem longeth for your daughter, giue her him to wife, I pray you.

9 So make aſinitie with vs, giue your daughters vnto vs, and take our daughters vnto you.

10 And ye ſhall dwell with vs, and the lande ſhalbe before you, dwell, and do your buſineſſe in it, and haue your poſſeſſions therein.

11 Shechem alſo ſaide vnto her father and vnto her brethren, Let me finde fauour in your eyes, and I will giue whatſoeuer ye ſhall appoint mee.

12 Aske of me abundantly both dowry, and gifts, and I will giue as ye appoynt me, ſo that ye giue me the maide to wife.

13 Then the ſonnes of Iakob answered, Shechem and Hamor his father, talking deceitfully, becauſe he had defiled their ſiſter.

14 And they ſayd vnto them, We cannot do this thing, to giue our ſiſter to an vncircumciſed man: for that were a reproofe vnto vs,

15 But in this wee will conſent vnto you, if ye will be as we are, that enery man child among you be circumciſed.

16 Then will we giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumciſed, the wil we take our daughter & depart.

18 Now their wordes pleaſed Hamor, and Shechem Hamors ſonne.

19 And the yong man deferred not to do the thing becauſe he loued Iakobs daughter: he was alſo the || moſt ſet by of all his fathers houſe.

20 Then Hamor and Shechem his Sonne went vnto the gate of their citie, and communed with the men of their citie, ſaying,

21 Theſe men are peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath rounge ynough for them) let vs take their daughters to wiues, & giue them our daughters.

22 Only herein wil I me conſent vnto vs for to dwell with vs, and to be one people, if al I me childre among vs be circumciſed as they are circumciſed.

23 Shall not their flockes and thier ſubſtance and all their cartell be ours? onely let vs conſent herein vnto them and they will dwell with vs.

24 And vnto Hamor, and Shechem his ſonne hearkened all that went out of the gate of his citie:

<sup>||</sup> Elu. humbled her.

<sup>||</sup> Elu. ſpoke to the heart of the maide.

<sup>b</sup> This proemith that the conſent of parents is requiſite in marriage, ſeeing the very Iſrahels d. d. alſo obſcure it as a thing neceſſary.

<sup>||</sup> Or, ſell. <sup>||</sup> Elu. and it ſhould not be ſo done.

<sup>||</sup> Or, marriage.

<sup>||</sup> Or, giue by requeſt. <sup>||</sup> Elu. multiply greatly the dowry.

<sup>c</sup> They made the holy ordinance of God a mean to compoſe their wicked purpoſe. <sup>d</sup> As it is abomination for them that are baptized to ioyne with Iſrahels.

<sup>e</sup> Their fault is the greater in that they make religion a cloke for their craft.

<sup>||</sup> Or, moſt honorable.

<sup>f</sup> For the people vnto ſed to aſſemble there, and iuſtice was alſo miniſtered.

<sup>g</sup> Thus many pretend to ſpeake for a publike proſite, when they onely ſpeake for their owne priuate gain and commoditie.

<sup>h</sup> Thus they lacke no kind of perſwaſion, which preferre their owne commoditie before the common wealth.

tie : and all the men children were circumcised, *even* all that went out of the gate of his citie.

25 And on the third day (when they were fore) two of the sons of Iaakob, Simeon and Leui, Dinahs brethren took either of them his sword & went into the city boldly, and \* *sue* *every* male.

26 They slewe also Hamor and Shechem his sonne with the edge of the sword, and rooke Dinah out of Shechems house, and went their way.

27 *Again*, the other sonnes of Iaakob came vpon the dead, and spoiled the citie, because they had defiled their sister.

28 They rooke their sleepe and their beenes, and their asses, and whatsoever was in the citie and in the fieldes.

29 Also they carried away captiue and spoiled all their goodes, and all their children and their wiues, and all that was in the house.

30 Then Iaakob said to Simeon and Leui, Ye haue troubled mee, and made me *to* *thinke* among the inhabitants of the land, *as* *if* *the* Canaanites, as the Perizzites, and I being few in number, they shall gather themselves together against me, and slay me, and so shall I, and my house be destroyed.

31 And they answered, Should hee abuse our sister as a whore?

### CHAP. XXXV.

*Iaakob at Gods commandement goeth vp to Beth-el, buildeth an altar. 2 Hee reuinceth his household. 3 God maketh the enemies of Iaakob afraid. 4 Deborah dieth. 5 The land of Canaan is promised him. 6 Rahel dieth in labour. 7 Reuben lyeth with his fathers concubine.*

**T**hen *a* God faide to Iaakob, Arise, goe vp to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, \* when thou fleddest from Esau thy brother.

2 Then said Iaakob vnto his household and to all that were with him, Put away the strange gods that are among you, and *b* *cleanse* your selues, and change your garments:

3 For we will rise and goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which *were* in their hands, and all their *carerers* which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the *d* *fear* of God was vpon the cities that were round about them: so that they did not follow after the sonnes of Iaakob.

6 *c* So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) hee and all the people that was with him.

7 And he built there an altar, and \* *had* *called* the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nurse dyed, and was buried beneath Beth-el vnder an oke: and he called the name of it *Alon* *Bachuth*.

9 *Again* God appeared vnto Iaakob, after he came to Padan Aram, and blessed him.

10 Moreover God said vnto him, Thy name is Iaakob: thy name shall be no more called Iaakob, but \* *Israel* shall be thy name: and hee called his name Israel.

11 *Again* God said vnto him, I am God *all*.

sufficient: growe, and multiply: a nation and a multitude of nations shall spring of thee, and kings shall come out of thy loynes.

12 Also I will giue the lande, which I gaue to Abraham and Izhak, vnto thee: and vnto thy seede after thee wil I giue that land.

13 So God *e* ascended from him in the place where hee had talked with him.

14 And Iaakob set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Iaakob called the name of that place where God spake with him, Beth-el.

16 *f* Then they departed from Beth-el, and when there was *f* *about* half a dayes iourney of ground to come to Ephraim, Rahel traiailed, and in traiailling she was in perill.

17 And when she was in paines of her labour, the midwife sayde vnto her, Feare not, for thou shalt haue this sonne also.

18 Then as shee was about to yeelde vp the ghost (for she died) she called his name Ben-om, but his father called him Benjamin.

19 Thus \* died Rahel and was buried in the way to Ephraim, which is Bethlehem.

20 And Iaakob set a pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 *g* Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israel dwelt in *g* land, Reuben went, and lay *with* Bilhah his fathers concubine, & it came to Israels eare. And Iaakob had twelue sons.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph and Benjamin.

25 And the sonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the sonnes of Zilpahs Leahs mayde: Gad and Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 *h* Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: This is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundredth and fourescore yeres.

29 And Izhak gaue vp the ghost and died, and was \* gathered vnto his people, being old and full of dayes: & his sonnes Esau & Iaakob buried him.

### CHAP. XXXVI.

*i* The mines of Esau. *j* Iaakob and Esau are rich. *k* The genealogie of Esau. *l* The finding of mules.

**N**ow these are *i* the generations of Esau, which is Edom.

2 Esau tooke his wiues of the *b* daughters of Canaan: Adah the daughter of Elon an Hittite and Aholibamah the daughter of Anah, the daughter of Zibeon an Hittite.

3 And *rooke* Basemath Isaacs daughter, sister of Nebaioth.

4 And \* Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Iush, and Iaalam, and Korah: these are the sonnes of Esau which were borne to him in the land of Canaan.

6 So Esau tooke his wiues and his sonnes, and his daughters, and all the soules of his house, & his flocks, and all his cattel, and all his substance, which

*e* As God is said to descend, when he sheweth some signe of his presence: so he is said to ascend, when vision is ended.

*f* The Hebrew word significeth as much ground as one may go from baite to baite which is taken for halfe a dayes iourney.

\* Chap. 48. 7.

*g* The ancient fathers used this ceremony to testify their hope of the resurrection to come, which was not generally revealed. *h* This teacheth that the fathers were not chosen for their merits: but by Gods mercies, whose election by their faults was not changed.

\* Chap. 4. 94.

\* Chap. 23. 2.

*i* This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things. *j* Besides those wiues whereof is spoken Chap. 26. 54.

\* 1. Chron. 2. 25.

*g* For they were the chiefe of the company.

\* Chap. 49. 4.

*h* The people are punished with their wicked principles.

*i* Elr. month of the sword.

*l* Or, to be abhorred.

*a* God is ever at hand to succour his in their troubles.

\* Chap. 28. 12.

*b* That by this outward acte they should shew their inward repentance.

*c* For therein was some signe of supererogation, as in tables and Agnus deis. *d* Thus, notwithstanding the incontinence that came before, God delivered Iaakob.

\* Chap. 28. 19.

*e* Or, oke of Lebanon.

\* Chap. 32. 18.

*f* Or, almightie.



<sup>c</sup> Herein appeareth Gods providence, which causeth the wicked to give place to the godly, that Iacob might enjoy Canaan according to Gods promise.

<sup>\* 10/5. 24. 4.</sup>

<sup>Or, the Edomites.</sup>

<sup>\* 1. Chron. 1. 35.</sup>

he had gotten in the land of Canaan, and went into another countrey from his brother Iacob.

7 For their riches were so great, that they could not dwell together, and the land, wherein they were strangers, could not receive them because of their flocks.

8 \* Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of ¶ Edom in mount Seir.

10 These are the names of Esaus sonnes: \* Eliphaz, the sonne of Adah, the wife of Esau, and Reuel the sonne of Basemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was Concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 ¶ And these are the ¶ sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these be the sonnes of Basemath Esaus wife.

14 And these were the sonnes of Aholibamah the daughter of Anah, ¶ daughter of Zibeon Esaus wife: for she bare vnto Esau, Ieuish, and Ialam, and Korah.

15 ¶ These were ¶ a Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz.

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the ¶ sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the ¶ sonnes of Basemath Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieuish, Duke Ialam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

20 ¶ \* These are the sonnes of Seir the Horite, which \* inhabited the land before Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori and Heman, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: Both Aiah, and Anah: this was Anah that found ¶ mules in the wilderness, as he fed his father Zibeons asses.

25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Heman, and Esiban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these, Vz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah.

30 Duke Dishon, Duke Ezer, Duke Dishan: these be the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the ¶ Kings that reigned

in the land of Edom, before there reigned any King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his cite was Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his cite was Auith.

36 When Hadad was dead, then Samlah of Mareshah reigned in his stead.

37 When Samlah was dead, Shaul of Rehoboth by the riuer, reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his cite was Pau: and his wiues name Mehetabel the daughter of Matred, the ¶ daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places and by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of ¶ Edom.

#### CHAP. XXXVII.

2 Ioseph accuseth his brethren. 5 Her dreames and is hated of his brethren. 28 They sell him to the Ishmeelites. 34 Iacob be- moueth Ioseph.

I Aakob now dwelt in the land, wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Iacob when Ioseph was seauenteene yeere old, he kept sheepe with his brethren, and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues, and Ioseph brought vnto their father their euill ¶ saying.

3 Now Israel loued Ioseph more then all his sonnes, because he begate him in his old age and he made him a coate of many ¶ coulers.

4 So when his brethren saw that their father loued him more then all his brethren, the they hated him, & could not speake peaceably vnto him.

5 ¶ And Ioseph dreamed a dreame, and told his brethren, who hated him so much the more.

6 For he said vnto them, Heare, I pray you this dreame which I haue dreamed.

7 Behold now, we were binding sheaues in the middes of the field: and loe, my sheaue arose and also stood vpright, and behold, your sheaues compassed round about, & did reuerence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they hated him so much the more, for his dreames, and for his words.

9 ¶ Again he dreamed another dreame, and told it his brethren, and saide, Behold, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen starres did reuerence to mee.

10 Then

<sup>h</sup> which cite is by the riuer Euphrates.

<sup>¶ Or, nece.</sup>

<sup>i</sup> Of Edom came the Idumeans.

<sup>a</sup> That is, the story of such things as came to him and his family, as chap. 5. 1.

<sup>¶ Or, slander.</sup>  
<sup>b</sup> He complained of the euill words and injuries which they spoke and did against him.  
<sup>¶ Or, picture.</sup>

<sup>c</sup> God revealed to him by a dreame what should come to passe.

<sup>d</sup> The more that God shewed himselfe favourable to him, the more doeth the malice of the wicked rage against them.

<sup>¶ Or, nephewes.</sup>

<sup>¶ Or, nece.</sup>

<sup>¶ Or, disferment.</sup>  
<sup>d</sup> If Gods promises be so sure towards them which are not of his house, how much more will he performe the same to vs?

<sup>¶ Or, nephewes.</sup>

<sup>¶ Or, nephewes.</sup>

<sup>\* 1. Chron. 1. 38.</sup>  
<sup>e</sup> Before that Esau did there inhabit.

<sup>f</sup> Who not contented with those kinds of beastes, which God had created, found out the monstrous generation of mules betwene the Ass and the mare.  
<sup>g</sup> The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth ever, Psal. 102. 28.

\* No despising the vision, but seeking to appease his brethren.

\* Or, kept diligently. I see knew that God was author of the dream, but hee understood not the meaning.

\* The holy Ghost concealeth not mens faults, as doe vaine Writers, which make vice vertue.

\* Or myster of dreams.

\* Chap. 42. 22.   
† Er. let vs not smite his life.

\* Their hypocisie appeareth in this that they feared man more then God: and thought it was not murder, if they shed not his blood: or els had an excuse to couer their fault.   
\* Or, of sin, turpentine, or biale.   
\* Wisd. 10. 13.   
Psal. 105. 17.   
† Moses writing according to the opinion of them which tooke the Midianites and Ishmaelites to be both one, doth here confound their name: as also appeareth verse 36. & chap. 39. 1. on els hee was first one. ed to the Midianites, but sold to the Ishmaelites.

10 Then he tolde it vnto his father & to his brethren, and his father rebuked him, and said vnto him, What is this thy dreame, which thou hast dreamed? shall I, and thy mother, & thy brethren come in deede & fall on the ground before thee?

11 And his brethren enuied him, but his father noted the saying.

12 Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel saide vnto Ioseph, Doe not thy brethren keepe in Shechem? come and I will send thee to them.

14 And he answered him, I am here. Then he said vnto him, Goe now, see whether it be well with thy brethren, and howe the flockes prosper, and bring me word againe: so he sent him from the vale of Hebron, and he came to Shechem.

15 Then a man found him: for loe, he was wandering in the field, and the man asked him, saying, what seekest thou?

16 And he answered, I seeke my brethren: tell me, I pray thee, where they keepe sheepe.

17 And the man said, they are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they saw him afarre off, even before he came at them, they conspired against him for to slay him.

19 For they saide one to another, Behold this dreamer commeth.

20 Come now therefore, and let vs slay him, and cast him into some pitte, and wee will say, A wicked beast heath deuoured him: then wee shall see, what will come of his dreames.

21 But when Reuben heard that, he deliuered him out of their hands, and saide, † Let vs not kill him.

22 Also Reuben saide vnto them, Shed not blood, but cast him into this pit that is in the wilderness, and lay no hand vpon him. Thus he said, that he might deliuer him out of their hand, & restore him to his father.

23 Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coate, his particoloured coate that was vpon him.

24 And they tooke him, and cast him into a pit, and the pit was empty, without water in it.

25 Then they sate them downe to eate bread: and lift vp their eyes & looked, and behold, there came a company of Ishmaelites from Gilead, and their camels laden with spicerie, & balme, and myrrhe, & were going to cary it down into Egypt.

26 Then Iudah saide to his brethren, What auailleth it, if wee slay our brother, though wee keepe his blood secret?

27 Come and let vs sell him to the Ishmaelites, and let not our hands be vpon him: for he is our brother, and our flesh is: and his brethren obeyed.

28 Then the Medianites marchant men passed by, & they drew forth, & lift Ioseph out of his pit, and sold Ioseph to the Ishmaelites for twenty pieces of silver: who brought Ioseph into Egypt.

29 Afterward Reuben returned to the pit, and behold, Ioseph was not in the pit: then hee rent his clothes,

30 And returned to his brethren, & said, The child is not yonder, and I, whither shall I goe?

31 And they took Iosephs coate, & killed a kid

of the goates, and dipped the coate in the blood.

32 So they sent that particoloured coate, and they brought it vnto their father, and sayd, This ha: wee founde. see now, whether it be thy sonnes coate, or no.

33 Then he knew it, and sayd, It is my sonnes coate: a wicked beast hath deuoured him: Ioseph is surely torne in pieces.

34 And Iakob rent his cloathes, and put sackcloth about his loynes, and sorrowed for his sonne a long season.

35 Then all his sonnes & his daughters arose vp to comfort him, but he would not be comforted, but said, Surely I wil go down into my grave vnto my sonne mourning: for his father wept for him.

36 And the Midianites sold him into Egypt vnto Potiphar 1 an Eunuch of Pharaohs and his cheife steward.

## CHAP. XXXVIII.

2 The marriage of Iudah 73 The trespass of Er and Onan, and the vengeance of God that came thereupon. 18 Iudah lieth with his daughter in law Tamar. 24 Tamar is iudged to be burnt for whoredome. 29, 30 The birth of Pharez and Zarah.

And at that time Iudah went downe from his brethren, and turned into a man called Hirah an Adullamite.

2 And Iudah sawe there the daughter of a man called Shuah a Canaanite: and hee tooke her to wife, and went into her.

3 So she conceived and bare a sonne, and hee called his name Er.

4 And she conceived againe & bare a sonne, and she called his name Onan.

5 Moreover she bare yet a sonne, whom she called Sheiah: and Iudah was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er his first borne sonne, whose name was Tamar.

7 Now Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Iudah said to Onan, Go in vnto thy brothers wife, and doe the office of a kinsman vnto her, and raise vp seede vnto thy brother.

9 And Onan knew that the seede should not be his: therefore when he went in vnto his brothers wife, hee spilled it on the ground, least hee should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which hee did: wherefore hee slew him also.

11 Then Iudah said to Tamar his daughter in law, Remaine a widow in thy fathers house,

until Shelah my sonne growe vp (for hee thought thus, Least he die as well as his brethren,) So Tamar went and dwelt in her fathers house.

12 And in proesse of time also the daughter of Shuah Iudahs wife died. Then Iudah, when he had left mourning, went vp to his sheepherer to Timnah, hee, and his neighbour Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in law goeth vp to Timnah, to see his sheepe.

14 Then she put her widdowes garments off from her, and couered her with a vaine, and wrapped her selfe, and sate downe in the way to Timnah, because she saw that Sheiah was grown, and she was not giuen vnto him to wife.

15 When Iudah saw her, hee iudged her an whore:

† To wit, the neerer, which was sent.

\* Chap. 44. 28.   
\* Or, will mourne for him so long as I live.

1 Which word doth not alway signifie him that is geiled, but also him that is in some high dignitie.

\* Or, captain of the guards.

a Moses describeth the genealogie of Iudah, because the Messias should come of him.

b Which sinne notwithstanding was condemned of God.

\* Num. 26. 12.

\* Num. 26. 12.

c This order was for the perpetuation of the stocke, that the child begotten by the second brother, should haue the name and inheritance of the first: which is in the new Testament abolished.

d For he could not marry in any other family so long as Iudah would retain her in his.

\* Els. was comforted.

\* Or, in the doors of the fountain: Or, where were many waters.



whore: for she had couered her face.

16 And he turned to the way towardes her, and said, Come, I pray thee, let mee lie with thee. (for he knewe not that she was his daughter in lawe.) And she answered, What wilt thou giue me for to lie with mee?

17 Then said he, I will send thee a kid of the goates from the flocke, and she said, Well, if thou wilt giue mee a pledge, till thou send it.

18 Then he said, What is the pledge that I shall giue thee? And she answered, Thy signet, and thy cloke, and thy staffe that is in thine hand. So he gave it her, and lay by her, and there was with child by him.

19 Then the rose, and went and put her vaile from her and put on her widowes rayment.

20 Afterwarde Judah sent a kid of the goates by the hande of his neighbour the Adullamite, for to receive his pledge: from the womans hand: but he found her not.

21 Then asked he the men of the place, saying, Where is the whore, that sate in Enaim by y way side? And they answered, There was no whore here.

22 Hee came therefore to Judah againe, and said, I can not find her, and also the men of the place said, There was no whore there.

23 Then Judah said, Let her take it to her, least we be ashamed: beholde, I sent this kid, and thou hast not found her.

24 ¶ Now after three moneths, one tolde Judah, saying, Tamar thy daughter in law hath plained the whore, and lo, with playing the whore, she is great with child. Then Judah said, Bring yee her forth and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man, vnto whom these things pertaine, am I with child: and sayd also, Looke I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Judah knew them, and saide, Shee is more righteous then I: for she hath done it because I gaue her not to Shelah my sonne. So hee lay with her no more.

27 ¶ Now, when the time was come that she should be deliuered, beholde, there were twinnes in her wombe.

28 And when she was in trauel, the one put out his hand: and y midwife tooke & bound a red threed about his hand, saying, This is come out first.

29 But when he plucked his hand backe againe, lo, his brother came out, and the midwife saide, Howe hast thou broken the breach vpon thee? and his name was called Pharez.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Ioseph is sold to Potiphar. 2 God prospereth him. 7 Potiphar wife tempteth him. 13, 20 Hee is accused and cast in prison. 21 God sheweth him fauour.

Now Ioseph was brought down into Egypt: and Potiphar an Eunuche of Pharaohs (and his chief steward an Egyptiā) bought him at y had of y Ithmelites, which had brought him thither,

2 And the Lord was with Ioseph, and hee was a man that prospered and was in the house of his master the Egyptian.

3 And his master sawe that the Lord was with him, and that the Lord made all that hee

did to prosper in his hand,

4 So Ioseph founde fauour in his sight, and serued him: and made him ruler of his house, and put all that he had in his hand.

5 And from that time that he had made him ruler ouer his house and ouer all that he had, the Lord blessed the Egyptians house for Iosephs sake, and the blessing of the Lord was vpon all that he had in the house, and in the field.

6 Therefore he left all y he had in Iosephs hand, and tooke account of nothing, that was with him, save only of y bread, which he did eate. And Ioseph was a faire person, and well fauoured.

7 Nowe therefore after these thinges, his masters wife cast her eyes vpon Ioseph, and said, Lie with mee.

8 But he refused and said to his masters wife, Beholde, my master knoweth not what hee hath in the house with mee, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me, but only thee, because thou art his wife, how then can I do this great wickednesse and so sinne against God?

10 And albeit the spake to Ioseph day by day, yet he hearkened not vnto her, to lie with her, or to be in her company.

11 Then on a certaine day Ioseph entred into the house to doe his businesse: and there was no man of the household in the house.

12 Therefore she caught him by his garment, saying, Sleepe with mee: but he left his garment in her hand and fled, and got him out.

13 Now when shee sawe that hee had left his garment in her hand, and was fled out.

14 Shee called vnto the men of her house, and tolde them, saying, Beholde, he hath brought in an Ebrewe vnto vs to mocke vs: who came in to mee for to haue slept with mee, but I cried with a loude voyce.

15 And when hee heard that I lift vp my voyce and cryed, he left his garment with mee, and fled away, and got him out.

16 So she layde vp his garment by her, vntill her lord came home.

17 Then shee tolde him according to these words, saying, The Ebrewe seruant, which thou hast brought vnto vs, came into me, to mocke me.

18 But asone as I lift vp my voyce and cried, he left his garment with me, and fled out.

19 Then when his master heard the words of his wife, which she told him, saying, After this manner did thy seruant to me, his anger was kindled.

20 And Iosephs master tooke him and put him in y prison, in the place, where the kings prisoners lay bound: and there he was in prison.

21 ¶ But the Lord was with Ioseph, and shewed him mercy, and got him fauour in the sight of the master of the prison.

22 And the keeper of the prison committed to Iosephs hand all the prisoners that were in y prison, and whatsoeuer they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoeuer hee did, the Lord made it to prosper.

CHAP. XL.

1 The interpretation of dreames is of God. 12, 19 Ioseph recounteth the dreames of the two prisoners. 23 The ingoulding of the butler.

And

e God had wonderfully blinded him that he could not know her by her talke.

\* Or, type of false brad.

f That his wickednesse might not be knowne to others.

4 Ebr. in contempt.

g Hee feared him more then God.

h We see that the Law, which was written in mans heart, taught them that whordome should be punished with death: albeit no law, as yet was giuen. i That is, she ought rather to accuse one then I her. k For the horrore of the same condemned him.

l Their haughty sinne was signified by this monstrous birth. m Or the separation betweene thee and thy brother. \* 1. Chr. 2. 4. Math. 1. 3.

a Reade Chap. 37. 36.

b The fauour of God is the foundation of all prosperitie.

c Because God prospered him: and so he made religion to serve his profite. d The wicked are blessed by the company of the godly.

e For he was assured that all things should prosper well: therefore hee care and danke and took no care. f In this word hee declareth the innuence unto all her haereticke did tend.

g The feare of God preferred him against her continual temptations.

† Or, to doe vs wrong and shame. h This declareth that where incontinencie is, the count is ioynd extreame impudency and craft.

† Or, after this manner.

† Ebr. in the prison house. i His euill treatment in the prison, may be gathered of Psal. 105. 18.

† Ebr. inclined many vnto him. \* Or, to d. k That is, nothing was done without his commandement.

And after these things, the butler of the King of Egypt and his baker offended their Lord the King of Egypt.

2 And Pharaoh was angry against his two Officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewards house, in the prison and place where Ioseph was bound.

4 And the chiefe steward gaue Ioseph charge over them, and he serued them: and they continued a season in ward.

5 And they both dreamed a dreame, eyther of them his dreame in one night, beche one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, beholde, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, Wherefore looke ye so sadly to day?

8 Who answered him, Wee haue dreamed eche one a dreame, and there is none to interpret the same. Then Ioseph said vnto them, Are not interpretations of God? tell them me now.

9 So the chiefe butler told his dreame to Ioseph, and said vnto him, In my dreame, behold, a vine *was* before me,

10 And in the vine *were* three branches, and as it budded, her floure came forth: and the clusters of grapes waxed ripe.

11 And I had Pharaohs cup in mine hande, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This *is* the interpretation of it: § three branches are three daies.

13 Within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler,

14 But haue mee in remembrance with thee, when thou art in good case, & shew mercy, I pray thee, vnto me, and make mention of me to Pharaoh, that thou maiest bring me out of this house.

15 For I was stolen away by theft out of § land of the Ebrewes, & here also haue I done nothing, wherefore they should put me † in the dungeon,

16 And when the chiefe baker sawe that the interpretation was good, hee said vnto Ioseph, Also mee thought in my dreame that I had three white baskets on mine head.

17 And in the vppermost basket there *was* of all manner baken meates for Pharaoh, and § birdes did eate them out of the basket vpon mine head.

18 Then Ioseph answered, and said, g This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, & § shall hang thee on a tree and the birdes shall eate thy flesh from off thee.

20 And so the third day, *vulich was* Pharaohs birthday, hee made a feast vnto all his seruants: and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler vnto his butlerhip, who gaue the cup into Pharaohs hand,

22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 He is made ruler over all Egypt. 43 Iosephs name is changed. 50 He hath two sonnes Manasseh and Ephraim.

And † two yeeres after, Pharaoh also a dreamed, and behold, he stood by a riuer,

2 And loe, there came out of the riuer seuen † goodly kine and fat-fleshed, and they fed in a † meadow:

3 And loe, seuen other kine came vp after them out of § riuer, euillfaoured & leane fleshed, and stood by the other kine vpon the brink of § riuer.

4 And the euillfaoured and leane fleshed kine did eate vp the seuen wellfaoured and fatte kine: so Pharaoh awoke.

5 Againe he slept, and dreamed the † second time: and behold, seuen eares of corne grew vp on one stalke, ranke and goodly.

6 And loe, seuen thin eares, and blasted with the east wind, sprang vp after them.

7 And the thinne eares deuoured the seuen ranke and full eares, then Pharaoh awaked, and loe it *was* a dreame.

8 Nowe when the morning came, his spirit was troubled: therefore hee sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh tolde them his dreames: but none could interpret them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I call to minde my faults this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, both me, and the chiefe baker.

11 Then wee dreamed a dreame in one night, both I, and he: wee dreamed each man according to the interpretation of his dreame.

12 And there *was* with vs a young man, an Ebrew, seruant vnto the chiefe steward, whom when we told, he declared our dreames to † vs, to euery one he declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 \* Then sent Pharaoh, and called † Ioseph and they brought him hastily out of prison, and he shewed him, and changed his raiment, and came vnto Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, that *when thou hearest* a dreame, thou canst interpret it:

16 And Ioseph answered Pharaoh, saying, § Without me God shall † answere for the wealth of Pharaoh.

17 And Pharaoh sayd vnto Ioseph: In my dreame, behold, I stood by the banke of the riuer:

18 And loe, there came vp out of the riuer seuen fat fleshed, and wellfaoured kine, and they fed in the meadowe.

19 Also loe, seuen other kine came vp after them pore and very † euillfaoured kine, and leane fleshed: I neuer sawe the like in all the land of Egypt, for euillfaoured.

20 And the leane and euillfaoured kine did

† Ebr. at the end of two yeeres of dayes.

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, and to provide for Gods Church.

† Cr. faire to behold.

† Cr. fluggie place.

b All these meanes God vseth to deliuer his seruants, and to bring him into fauour and authoritie.

c This seruant was enough to teach him that this vision was sent of God.

d The wife of the world vnderstand not Gods secrets, but to his seruants his will is revealed.

e Hee confesseth his fault against the king, before hee spake of Ioseph.

\* Read Chap. 40. 5.

\* Psal. 135. 20. f The wicked seeke to the prophesies of God in their needlines, whom in their prosperitie they abhorre.

g As though hee would say, if I interpret thy dreame, it cometh of God, and not of me.

† Ebr. answere.

† Ebr. answere.

† Ebr. answere.

† Ebr. answere.

† Ebr. answere.

† Ebr. answere.

† Ebr. answere.

† Ebr. answere.

† Ebr. answere.

† Ebr. answere.

† Ebr. answere.

† Ebr. answere.

† Ebr. answere.

† Ebr. answere.

† Ebr. answere.

† Ebr. answere.

† Ebr. answere.

† Or, vnto the, the word signifieth them, that were in high state, or them that were gilded.

† God worketh many wonderfull wonders to deliuer his.

b That is, euery dreame had his interpretation, as the thing afterward declared.

† Ebr. why are your faces still?

c Cannot God raise vp such as shall intrepret such things?

d Hee was assured by the spirit of God, that his interpretation was true.

† Ebr. place.

e Hee refused not, hee meane to be deliuered, which hee thought God had appointed.

† Or, in the pit.

f That is made of white twigs, or as some read, baskets full of holes.

g Hee sheweth that the ministers of God ought not to conceale that, which God reuealeth vnto them, which was an occasion to appoint his officers, and so to examine them that were in prison.



eat vpon the first seven fat kine.

21 And when they <sup>†</sup> had eaten them vp : it could not be knowne that they had eaten them, but they were still as euill fauoured, as they were at the beginning: so did I awake.

22 Moreover I saw in my dreame, & behold, seven eares sprang out of one stalke, full & faire.

23 And loe, seven eares withered, thinne, and blasted with the East wind, sprang vp after them,

24 And the thinne eares deuoured the seven good eares. Now I haue told the soothsayers, and none can declare it vnto mee.

25 <sup>†</sup> Then Ioseph answered Pharaoh, <sup>h</sup> Both Pharaohs dreames are one. God hath shewed Pharaoh what he is about to doe.

26 The seven good Kine are seven yeeres, and the seven good eares are seven yeeres: this is one dreame.

27 Likewise the seven thinne and euill fauoured kine, that came out after them, are seven yeeres: and the seven emptie eares blasted with the East wind, are seven yeeres of famine.

28 This is the thing which I haue sayd vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Behold, there come seven yeeres of great <sup>\*</sup> plentie in all the land of Egypt.

<sup>\*</sup> Or, abundance and fourthie.

30 Again, there shall arise after them seven yeeres of famine, so that all the plentie shall be forgotten in the land of Egypt, and the famine shall consume the land:

<sup>\*</sup> Or, they shall remember no more the plentie.

31 Neither shall the plentie <sup>\*</sup> be knowne in the land, by reason of this famine that <sup>shall</sup> come after, for it shall be exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteth to perform it.

33 Now therefore let Pharaoh <sup>†</sup> prouide for a man of vnderstanding and wisdom, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoynt officers ouer the land, and take vp the fifth part of the land of Egypt in the seven plenteous yeeres.

35 Also let them gather all the foode of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for foode, in the cities, and let them keepe it.

36 So the foode shall be for the prouision of the land, against the seven yeeres of famine, which shall be in the land of Egypt, that the land perish not by famine.

37 <sup>†</sup> And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we find <sup>such</sup> a man as this, in whom is the <sup>†</sup> Spirit of God?

<sup>†</sup> None should be preferred to honour, that haue not gifts of God meete for the same.

<sup>\*</sup> Psal. 105. 21.

<sup>3</sup> Mat. 2. 53.

<sup>†</sup> After 7. 10.

<sup>†</sup> Ebr. mouth.

<sup>†</sup> Some read, the people shall kilie thy mouth, that is, shall obey thee in all things.

<sup>\*</sup> Or, his signet.

<sup>†</sup> Ebr. second chariot.

39 Then Pharaoh saide to Ioseph, Forasmuch as God hath shewed thee all this, there is no man of vnderstanding, or wisdom like vnto thee.

40 <sup>\*</sup> Thou shalt be ouer mine house, and at thy <sup>†</sup> word shall all my people be armed, only in the kings throne will I be aboue thee.

41 Moreover Pharaoh said to Ioseph, Behold, I haue set thee ouer all the land of Egypt.

42 And Pharaoh tooke off his <sup>\*</sup> ring from his hand, and put it vpon Iosephs hand, and arrayed him in garments of fine linnen, and put a golden chaine about his necke.

43 So hee set him vpon the <sup>†</sup> best chariet that

he had, saue one: and they cried before him, <sup>m</sup> Abrech, and placed him ouer all the lande of Egypt.

44 Again Pharaoh saide vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in the land of Egypt.

45 And Pharaoh called Iosephs name <sup>\*</sup> Zaphnath-paaneah: and he gaue him to wife Asenath the daughter of Poti-pherah <sup>\*</sup> Prince of On, then went Ioseph abroade in the land of Egypt.

46 And Ioseph <sup>was</sup> <sup>\*</sup> thirty yeere old when he stood before Pharaoh King of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seven plenteous yeeres the earth <sup>†</sup> brought forth store.

48 And he gathered vp all the foode in the seven plenteous yeeres, which were in the land of Egypt, and layde vp foode in the cities: the foode of the field, that was round about <sup>every</sup> citie, layd hee vp in the same.

49 So Ioseph gathered wheate, like vnto the fande of the sea in multitude out of measure, vntill hee left numbring: for it <sup>was</sup> without number.

50 Now vnto Ioseph were borne <sup>\*</sup> two sonnes (before the yeere of famine came) which Asenath the daughter of Poti-pherah prince of On bare vnto him.

<sup>m</sup> In figure of honour, which word some expound, tender father, or father of the king, or kneele downe. <sup>\*</sup> Or, the expounder of secrets. <sup>\*</sup> Or, priest.

<sup>n</sup> His age is mentioned both to shew that his authority came of God, and also that he suffered imprisonment and exile twelve yeeres and more. <sup>†</sup> Ebr. made for gatherings.

<sup>\*</sup> Chap. 45. 20. and 45. 3.

51 And Ioseph called the name of the first borne Manasse: for God, <sup>saide</sup> he, hath made me forget all my labour & all my <sup>o</sup> fathers household.

52 Also he called the name of the second, Ephraim: For God, <sup>saide</sup> he, hath made me fruitfull in the land of mine affliction.

53 <sup>†</sup> So the seven yeeres of the plentie that was in the land of Egypt were ended.

54 <sup>\*</sup> Then began the seven yeeres of famine to come, according as Ioseph had sayd: and the famine was in all landes, but in all the land of Egypt was <sup>\*</sup> bread.

<sup>o</sup> Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked and prophanitie caused him to forget it.

<sup>\*</sup> Psal. 105. 16.

<sup>\*</sup> Or, foode.

55 At the length all the land of Egypt was famished, and the people cried vnto Pharaoh for bread. And Pharaoh saide vnto all the Egyptians, Goe to Ioseph: what he saith to you, doe ye.

56 When the famine was vpon all the land, Ioseph opened all places, wherein the store <sup>was</sup>, and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all the countries <sup>\*</sup> came to Egypt to buy <sup>\*</sup> corne of Ioseph, because the famine was sore in <sup>gypt</sup> to Ioseph all landes.

CHAP. XLII.

3 Iosephs brethren come into Egypt to buy corne. 7 Hee knoweth them, and teth them. 24 Simon is put in prison. 34 The other goe to fetch Benjamin.

Then <sup>\*</sup> Iacob saue that there was <sup>\*</sup> foode in Egypt, & Iacob saide vnto his sonnes, Why gaze ye one vpon another?

2 And he said, Behold, I haue heard that there is foode in Egypt, <sup>\*</sup> Get you down thither, & buy vs foode thence, that wee may liue and not die.

3 <sup>†</sup> So went Iosephs ten brethren downe to buy corne of the Egyptians.

4 But Benjamin Iosephs brother, would not Iacob send with his brethren: for he said, Least death should <sup>†</sup> befall him.

5 And the sonnes of Israel came to buy foode among them that came: for there was famine in the land of Canaan,

<sup>a</sup> This story sheweth plainly that all things are gouerned by Gods prouidence, for the profit of his Church.

<sup>\*</sup> Or, corne.

<sup>b</sup> As men destitute of counsell.

<sup>\*</sup> After 7. 12.

<sup>†</sup> Ebr. should meet him.

6 Now Ioseph was gouernour of the land, who sold to all the people of the land: then Iosephs brethren came, and bowed their face to the ground before him.

*c This dissembling is not to be followed, nor any particular facts of the fathers not approved by Gods word.*

7 And when Ioseph sawe his brethren, hee knewe them, and made himselfe strange toward them, and spake to them roughly, and sayd vnto them, Whence come ye? Who answered, Out of the land of Canaan, to buy vitaille.

8 (Now Ioseph knew his brethren, but they knew not him.

*\* Chap. 37. 5.*

9 And Ioseph remembred the dreames, which he dreamed of them) & he said vnto them, Ye are spies, and are come to see the weaknesse of my land.

*† Ebr. nakid, i. naked, or, blushing.*

10 But they sayd vnto him, Nay, my lord, but to buy vitaille thy seruants are come.

11 We are all one mans sonnes: wee meane truly, and thy seruants are no spies.

12 But hee sayd vnto them, Nay, but ye are come to see the weaknesse of the land.

*|| Or, it is dead.*

13 And they said, Wee thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and behold, the yongest is this day with our father, and one is not.

14 Againe Ioseph sayd vnto them, This is it that I spake vnto you, saying, Ye are spies.

*d The Egyptians which were idolaters, vied to sweare by their kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.*

15 Hereby ye shall be proued: by the life of Pharaoh, ye shall not goe hence, except your yongest brother come hither.

16 Send one of you which may fet your brother, and ye shalbe kept in prison, that your words may be proued, whether there be trueth in you, or els by the life of Pharaoh ye are but spies.

17 So he put them in ward three dayes.

*e And therefore am true and iust.*

18 Then Ioseph sayd vnto them the third day, This doe, and liue: for I feare God.

19 If ye be true men, let one of your brethren be bound in your prison house, and goe ye, carie foode for the famine of your houses:

*\* Chap. 35. 5.*

20 But bring your yonger brother vnto me, that your words may be tried, and that yee dye not: and they did so.

*f Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.*

21 And they said one to another, We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.

*\* Chap. 37. 21. g God will take vengeance vpon vs, and measure vs with our owne measure.*

22 And Reuben answered them, saying, Warned I not you, saying, \* Sinne not against the childe, and ye would not heare? and lo, his blood is now required.

*† Ebr. an interpreter betweene them. h Though hee shewed himselfe rigorous, yet his brotherly affection remained.*

23 (And they were not aware that Ioseph vnderstood them: for he spake vnto them by an interpreter.)

24 Then he turned from them, and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 So Ioseph commanded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them vitaille for the journey: and thus did he vnto them.

26 And they layed their vitaille vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, he espyed his money: for lo, it was in his sackes mouth.

28 Then he sayd vnto his brethren, My money is restored: for lo, it is euen in my sacke, And

their heart † fayled them, and they were † astonied, and sayd one to another, What is this, that God hath done vnto vs?

*† Ebr. went out. † became their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.*

29 And they came vnto Iakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man *vho* is lord of the land, spake roughly to vs, & put vs in prison as spies of the country.

31 And we sayd vnto him, We are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one is not, and the yongest is this day with our father in the land of Canaan.

*|| Or, cannot be found.*

33 Then the lord of the country sayd vnto vs, Hereby shall I knowe if ye be true men: Leau one of your brethren with me, and take foode for the famine of your houses, and depart,

34 And bring your yongest brother vnto me, that I may knowe that yee are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

35 And as they emptied their sackes, beholde, euery mans bundel of money was in his sacke: and when they and their father saw the bundels of their money, they were afraid.

36 Then Iakob their father sayd to them, Ye haue robbed me of my children: Ioseph is not, and Simeon is not, and ye will take Benjamin: all these things are against me.

*|| Or, light vpon me. k For they seemed not to be touched with any loue toward their brethren, which increased his sorrow: and partly as appeareth, he suspected them for Ioseph.*

37 Then Reuben answered his father, saying, O slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he said, My sonne shall not goe downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye go, then ye shall bring my gray head with sorrow vnto the graue.

#### CHAP. XLIII.

13 Iakob suffereth Benjamin to depart with his children.

18 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth.

Now great famine was in the land.

2 And when they had eaten vp the vitaille, which they had brought from Egypt, their father said vnto them, Turne again, & buy vs a little food.

*a This was a great temptation to Iakob to suffer so great famine in that land where God had promised to blesse him.*

3 And Iudah answered him, saying, The man charged vs by an oathe, saying, \* Neuer see my face, except your brother be with you.

*\* Chap. 42. 20.*

4 If thou wilt send our brother with vs, we will goe downe, and buy thee foode.

5 But if thou wilt not send him, wee will not goe downe: for the man said vnto vs, \* Looke mee not in the face, except your brother be with you.

*\* Chap. 42. 20.*

6 And Israel sayd, Wherefore dealt yee so euill with me, as to tell the man, whether yee had yet a brother or no?

*Or, of our estate and condition. † Ebr. to the mouth of these words: that is, that thing which he asked vs.*

7 And they answered, The man asked straitly of our selues & of our kinred, saying, Is your father yet aliue? haue ye any brother? And we tolde him according to these wordes: could we know certainly y he would say, Bring your brother downe?

8 Then sayd Iudah to Israel his father, Send the boy with me, that wee may rise and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will bee suretie for him: of mine hand shalt thou require him. \* If I bring him not to thee, and set him before thee, † then let me beare the blame to thee.

C



the blame for euer.

10 For except wee had made this taryng, doubtlesse by this we had returned y<sup>e</sup> second time.

11 Then their father Israel said vnto them, If *it must needs be so now, doe thus*: take of the best frutes of the land in your vessels, and bring the man a present, a little rosen, and a little hony, spices and myrrhe, nuttes, and almondes:

*¶ Or, sweete frutes.*  
b When we are in necessitie or danger, God forbid, we shal not to vie all honed means to better our estate and condition.

12 And take b double money in your hand, and the money, that was brought againe in your sackes mouthes: eary it againe in your hand, least it were some oversight.

13 Take also your brother and arise, and goe againe to the man.

c Our chiefe trust ought to be in God, and not in worldly means.  
d He speaketh these words not so much of despaire, as to make his seruantes more careful to bring againe their brother.

14 And c God almightie giue you mercy in the sight of the man, that hee may deliuer you your other brother, and Benjamin: but I shall be robbed of my child, as I haue beene.

15 Thus the men tooke this present, and tooke twise so much money in their hand with Benjamin, and rose vp, and went downe to Egypt, and stood before Ioseph.

*¶ Or, to the ruler of the house.*

16 And when Ioseph sawe Benjamin with them, he sayd ¶ to his steward, Bring these men home and kill meate, and make ready: for the men shall eate with me at noone.

17 And the men did as Ioseph bade, and brought the men vnto Iosephs house.

e So the iudgement of God pressed their conscience.  
f Ebr. vnto him.  
g Ebr. vnto him.  
h Ebr. vnto him.

18 Now when the men were brought into Iosephs house, they were a frayd, & sayd, Because of the money, that came in our sackes mouthes at the first time, are we brought, that he may tpicke a quarell against vs, and t lay some thing to our charge, and bring vs in bondage and our asses.

19 Therefore came they to Iosephs steward, and communed with him at the doore of y<sup>e</sup> house.

*¶ Gen. 44. 3.*

20 And said, Oh sir, \*we came indeed downe higher at the first time to buy foode,

21 And as we came to an Inne and opened our sackes, behold, euery mans money was in his sackes mouth, *even* our money in full weight, but we haue brought it in our hands:

22 Also other money haue we brought in our hands to buy foode, *but* we cannot tell, who put our money in our sackes.

i Or, vnto him.  
j Notwithstanding the compassions of Egypt, yet Ioseph taught his familie to feare God.

23 And he said, ¶ Peace be vnto you, feare not: f your God, and the God of your father hath giuen you that treasure in your sackes, I had your money: and he brought forth Simeon to them.

24 So the man led them into Iosephs house, and gaue them water to wash their feete, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone, (for they heard say, that they should eate bread there.)

*¶ Ebr. present.*

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, & bowed down to the ground before him.

27 And hee asked them of *their* t prosperitie, and sayd, Is your father the olde man, of whom ye tolde me, in good health: is he yet aliue?

28 Who answered, Thy seruant our father is in good health, he is yet aliue: and they bowed downe, and made obeyfance.

g For they two only were borne of Rachel.

29 And he lifting vp his eyes, beheld his brother Benjamin, his g mothers sonne, and sayd, Is this your yonger brother of whom ye tolde me? And he said, God be mercifull vnto thee, my son.

*¶ Ebr. brother.*

30 And Ioseph made haste for his affection was

inflamed toward his brother, and sought *where* to weepe) and entred into his chamber & wept there.

31 Afterward he washed his face, and came out, and refrained himselfe, and said, Set on t meate.

*Ebr. bread.  
h To signifie his dignitie.*

32 And they h prepared for him by himselfe, and for them by themselves, and for the Egyptians, which did eate with him, by themselves, because y<sup>e</sup> Egyptians might not eate bread with the Ebrews: for that was an i abomination vnto the Egyptians.

i The name of the superstitions is to condemne all other in respect of themselves.

33 So they fate before him: the eldest according vnto his age, and the yongest according vnto his youth: & the men marvelled among themselves.

34 And they tooke meates from before him, and sent to them: but Beniamins meate was five times so much as any of theirs: and they dranke, and had of the best drinke with him.

k Sometime this word signifieth to be drunken, but here it is meant, that they had enough, and dranke of the best wine.

# CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudah offereth himselfe to be seruant for Benjamin.

A fterward he commanded his steward, saying, Fill the mens sackes with foode, as much as they can carry, and put euery mans money in his sackes mouth.

2 And a put my cup, I meane, the silver cup, in the sackes mouth of the yongest, and his come money. And he did according to the commandement that Ioseph gaue him.

a We may use by this example vnto any vnlawfull practices, seeing God hath commanded vs to walke in simplicity.  
b Ebr. the money shoe.

3 And in the t morning the men were sent away, they, and their asses.

4 And when they went out of the citie not farre off, Ioseph said to his steward, Vp, follow after the men: and when thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euill for good?

5 Is that not *the cuppe*, wherein my Lord drinketh b and in the which he doeth diuine and prophetic? ye haue done euill in so doing.

b Because the people thought he could diuine, he attributeth to himselfe that knowledge: or els he saith that he consulted with soothsayers for it: which simulation is worthy to be reprooued.

6 ¶ And when hee ouertoke them, he sayd these wordes vnto them.

7 And they answered him, Wherefore sayth my lord such wordes? God forbid that thy seruants should doe such a thing.

8 Behold, the money which we found in our sackes mouthes, we brought againe to thee out of the land of Canaan: how then should we steale out of thy lords house silver or golde?

9 With whomsoever of thy seruants it be found, let him die, & we also will be my lords bondmen.

10 And he sayd, Now then let it be according vnto your wordes: he with whom it is found, shall be my seruant, and ye shalbe t blamelesse.

*¶ Ebr. innocent.*

11 Then at once euery man tooke downe his sacke to y<sup>e</sup> ground, & euery one opened his sacke.

12 And he searched, and began at the eldest, and left at the yongest: and the cuppe was found in Beniamins sacke.

13 Then they c rent their cloathes, and laded euery man his asse, and went againe into the citie.

c To signifie how greatly the thing displeased them, and how torrible they were for it.

14 ¶ So Iudah and his brethren came to Iosephs house (for he *was* yet there) and they fell before him on the ground.

15 Then Ioseph said vnto them, What acte is this, which ye haue done? know ye not that such a man as I, can diuine and prophetic?

d If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.

16 Then said Iudah, What shall we say vnto my lord? what shall we speake? and how can we iustifie our selues: a God hath found out the wickednes of thy seruants: beholde, wee are seruants to my lord, both we, and he, with whom the cup is found.

17 But

17 But he answered, God forbid, that I should doe so, but the man, with whom the cuppe is founde, he shall be my seruant, and goe yce in peace vnto your father.

18 ¶ Then Judah drewe neere vnto him, and saide, O my Lord, let thy seruant now speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh.

19 My lord asked his seruants, saying, \* Haue ye a father, or a brother?

20 And wee answered my lord, Wee haue a father that is old, & a young † childe, *which he begate in his age: & his brother is dead, & he alone is left of his mother, and his father loueth him.*

21 Now thou faidest vnto thy seruants, Bring him vnto me, that I may † set mine eye vpon him.

22 And we answered my lord, The childe can not depart from his father: for if he leaue his father, *his father would die.*

23 Then faidest thou vnto thy seruants, \* Except your younger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said.

25 And our father said vnto vs, Goe againe, buy vs a litle foode.

26 Then we answered, Wee cannot go downe, but if our youngest brother † go with vs, then will we goe down: for we may not see the mans face, except our youngest brother be with vs.

27 Then thy seruant my father saide vnto vs, Ye know that my † wife bare me two † sonnes.

28 And the one went out from mee, and I saide, Of a suerty he is torne in \* pieces, & I saw him not since.

29 Now ye take this also away from mee: if death take him, then † ye shall bring my gray head in sorrow to the graue.

30 Now therefore, when I come to thy seruant my father, and the childe be not with vs, (seeing that his † life dependeth on the *childes* life.)

31 Then when he shall see that the childe is not come, he will die: so shall thy seruants bring the gray head of thy seruant our father with sorrow to the graue.

32 Doubtlesse thy seruant became suerty for the childe to my father, and, \* If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let me thy seruant abide for the childe, as a seruant to my lord, and let the childe go vp with his brethren.

34 For how can I go vp to my father: if the childe be not with me, vnlesse I would see the euill that shall come on my father.

CHAP. XLV.

1 Ioseph maketh himselfe knowne to his brethren. 2 Her seruants sheweth what all was done by Gods providence. 3 Pharaoh commandeth him to stand for his father. 4 Ioseph embudgeth his brethren to Canaan.

Then Ioseph could not refraine himselfe before all that stood by him, but hee cryed, \* Haue forth euery man from me. And there taried not one with him, while Ioseph vttered himselfe vnto his brethren.

2 And he wept, and cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Io-

seph: doeth my father yet liue? But his brethren could not answer him, for they were astonished at his presence.

4 Againe, Ioseph said to his brethren, Come nere, I pray you, to mee. And they came neere. And he saide, \* I am Ioseph your brother, whom ye sold into Egypt.

5 Now therefore be not <sup>b</sup> said, neither grieved with your selues, that ye sold me hither: \* For God did send me before you for your preseruatiō.

6 For now two yeeres of famine haue bene through the land, and five yeeres are behinde, wherein neither shall be eareing nor haruest.

7 Wherefore God sent me before you to preserve your posteritie in this land, and to saue you aliae by a great deliuerance.

8 Now then you sent not mee hither, but \* God, who hath made me a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

9 Hasten you & go vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwell in the land of Goshen, and shalt be neere me, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet remaine five yeeres of famine) least thou perish through pouerty, thou and thy household, and all that thou hast.

12 And behold, your eies doe see, and the eies of my brother Benjamin, that <sup>d</sup> my mouth speake to you.

13 Therefore tell my father of all mine honor in Egypt, and of all that ye haue scene; and make haste, and bring my father hither.

14 Then hee fell on his brother Benjamins necke, and wept, and Benjamin wept on his necke.

15 Moreouer, he kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the † tidings came to Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said to Ioseph, Say to thy brethren, This do ye, lade your beasts and depart, go to the land of Canaan.

18 And take your father, and your household, and come to me, & I will giue you the \* best of the land of Egypt. & ye shall eate of the † fat of † land.

19 And I commaund thee, Thus doe ye, take you charrets out of the land of Egypt for your children, and for your wives, and bring your father and come.

20 Also † regard not your stufte: for the best of all the land of Egypt is yours.

21 And the chudren of Israel did so: and Ioseph gaue them charrets according to the commandement of Pharaoh: he gaue them vitaille also for the iourney.

22 He gaue them all, none except, change of raiment: but vnto Benjamin he gaue three hundred pieces of siluer, and five suites of raiment.

23 And vnto his father † likewise he sent ten hee asses laden with the best things of Egypt, and ten shee asses laden with wheate, and bread and meate for his father by the way.

24 So sent he his brethren away, and they departed:

e Equall in authority: or, next vnto the king.

\* Chap. 43. 13. 16.

† Ebr. childe of his old age.

† Or, that I may see him.

\* Chap. 43. 3.

† Ebr. be with vs.

f Rahel bare to Iacob, Ioseph and Benjamin.

\* Chap. 37. 33.

g Ye shall cause me to die for sorrow.

† Ebr. his soule is bound to his soule.

\* Chap. 43. 9.

h Meaning, hee had rather remaine their prisoner, then to returne and see his father in heauines.

a Not that he was ashamed of his kindred, but that he would cover his brethrens fault.

b This example teacheth that wee must by all means comfort them, which are truly humbled and wounded for their sins.

\* Chap. 50. 20.

c Albeit God deeth sinners, yet hee turneth mans wickednesse to serue to his glory.

d That is, that I speake in your owne language, and haue none interpreter.

† Ebr. vnto me.

e The most plentiful full ground.

f The chiefest fruites and commodities.

† Ebr. let not your eyes spare your vessel.

g Or, he sent 40 mules, to wit, siluer as verse 22. and ten asses.



g Seeing he had remitted the fault done toward him, he would not that they should accuse one another.

h As one between hope and feare,

parted : and he sayd vnto them, *g* Fall not out by the way.

25 ¶ Then they went vp from Egypt, & came vnto the land of Canaan, vnto Iaakob their father.

26 And told him, saying, Ioseph is yet aliue, & he also is gouernour ouer all the land of Egypt, & Iaakob's heart failed; for he beleued them not.

27 And they told him all the words of Ioseph, which he had said vnto them: but when he saw the charets, which Ioseph had sent to cary him, then the spirit of Iaakob their father reuiued.

28 And Israel said, *i* I haue enough: Ioseph my sonne is yet aliue: I will go & see him yer I die.

CHAP. XLVI.

*a* God sheweth Iaakob of his journey into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 Hagar setteth his brethren what to answer to Pharaoh.

**T**Hen Israel tooke his journey with all that he had, and came to Beer-sheba, and *a* offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then hee sayd, I am God, the God of thy father, feare not to go downe into Egypt: for I will there make of thee a great nation.

4 I will *b* go downe with thee into Egypt, and I will also *c* bring thee vp againe, and Ioseph shall *d* put his hand vpon thine eyes.

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Israel caried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to cary him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, *both* \* Iaakob and all his seede with him.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seede brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, *euen* Iaakob and his sonnes: \* Reuben Iaakob's first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Garmi.

10 ¶ And the sonnes of \* Simeon: Iemuel, and Iamin, and Ohad, and Iachim, and Zohar, and Shul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of \* Leui: Gerihon, Kohath, and Merari.

12 ¶ Also the sonnes of \* Iudah: Er, and Onan, and Shelah, and Pharez; and Zerah: (but Er and Onan died in the land of Canaan.) And the sonnes of Pharez *were* Hezron and Hamul.

13 ¶ Also the sonnes of \* Issachar: Tola, and Phuuah, and Job, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iabieel.

15 These be the sonnes of Leah, which shee bare vnto Iaakob in Padan Arsn, with his daughter Dinah. All the *g* soules of his sonnes and his daughters *were* thirtie and three.

16 Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Arcii.

17 ¶ Also the sonnes of \* Asher: Iimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sonnes of Beriah: and Heber, Malchiel.

18 These are the children of Zilpah, whom

Laban gaue to Leah his daughter: and these shee bare vnto Iaakob, *euen* sixtene soules.

19 The sonnes of Rahel Iaakob's wife *were* Ioseph, and Benjamin.

20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh, and Ephraim, which \* Asenath the daughter of Poti-pherah prince of On bare vnto him.

21 ¶ Also the sonnes of \* Benjamin: Belah, and Becher, and Ashbeel, and Gera, Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These are the sonnes of Rahel, which were borne vnto Iaakob, foureteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, Iezer, and Shillem,

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and these shee bare theto Iaakob, in all teuen soules.

26 All the \* soules, that came with Iaakob into Egypt, which came out of his *†* loines (beside Iaakob's sonnes wiues) *were* in the whole, threescore and fixe soules, *†* *†*

27 Also the sonnes of Ioseph, which were borne him in Egypt, *were* two soules: so that all the soules of the house of Iaakob, which came into Egypt, *are* seuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, to *‡* direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Ioseph *†* made ready his charer, and went vp to Goshen to meet Israel his father, and presented himselfe vnto him, and fell on his necke and wept vpon his necke a *†* good while.

30 And Israel said vnto Ioseph, Now let me die since I haue seene thy face, & *†* thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will *go* vp and shew Pharaoh, and tell him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me.

32 And the men *are* \* shepheardes, and because they are shepheardes, they haue brought their sheepe & their cattell, and all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then ye shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time, both we & our fathers: that ye may dwell in the land of Goshen: for euerie sheepe keeper is an *†* abomination vnto the Egyptians.

CHAP. XLVII.

*g* Iaakob commeth before Pharaoh, and telleth him his age. 33 The land of Goshen is giuen him. 34 The idolatrous priests haue liuing of the King. 38 Iaakob's age when he dieth.

**T**Hen came Ioseph and tolde Pharaoh, and said, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph took part of his brethren, *euen* a siue men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants *are* shepheardes, both we and our fathers.

4 They said moreouer vnto Pharaoh, For to sojourn in the land are we come: for thy seruants haue no pasture for *their* sheepe, so fore is *†* famine in the land of Canaan. Now therefore, we pray thee,

*a* Whereby he both signifieth that he worshipped the true God, and also that he kept in his heart the possession of that land from whence present necessity diuice him.

*b* Conducing thee by my power.  
*c* In thy posteritie.  
*d* Shall one thine eyes when thou diest: which appertained to him that was most dearest, or chiefe of the kindred.

\* *Isa. 24. 4.*  
*Psal. 105. 23.*  
*1. Chr. 5. 4.*

\* *Exod. 1. 2. & 6.*  
*24. num. 26. 5.*  
*1. Chr. 5. 1.*

\* *Exod. 6. 15.*  
*1. Chr. 4. 24.*

\* *1. Chr. 4. 1.*

\* *1. Chr. 2. 3. and 4. 21. Chap. 38. 3.*

\* *1. Chr. 7. 1.*

*g* Or persons.

\* *1. Chr. 7. 30.*

\* *Chr. 7. 6.*  
*and 8. 1.*

\* *Deut. 10. 22.*  
*†* *Ebr. abigher.*

*†* *Or, to prepare him a place.*  
*†* *Ebr. bound his charer.*

*†* *Ebr. yet, or still.*

*e* He was not ashamed of his father and kindred, though they were of base condition.

*f* God suffereth the world to hate his, that they may forsake the filth of the world, and cleane to him.

*a* That the king might be assured they were come, and see what manner of people they were.

thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

*b* Iosephs great modestie appeareth in that he would enterprise nothing without the kings commandement.

6 The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: & if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattel.

*†* Elr. blessed.

7 Ioseph also brought Iaakob his father, and set him before Pharaoh. And Iaakob *†* saluted Pharaoh.

*†* Elr. how many daies are the yeeres of thy life?

8 Then Pharaoh said vnto Iaakob, *†* How olde art thou?

*\* Hebr. 11. 9. & 13*

9 And Iaakob said vnto Pharaoh, The whole time of my *†* pilgrimage is an hundreth and thirtie yeeres: few & euil haue the daies of my life been, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

*†* Elr. blessed.

10 And Iaakob *†* tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

*c* Which was a city in the country of Goshen, Exod. 1. 11

11 *†* And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, *euē* in the land of Rameses, as Pharaoh had commanded.

*d* Some reade, that he fed them as little babes, because they could not provide for themselves against that famine.

12 *†* And Ioseph nourished his father, and his brethren, and all his fathers houldhold with bread, *euē* to the young children.

*†* Elr. brought to an end, Or at their wits end.

13 *†* Now there was no bread in all the land: for the famine *was* exceeding fore, so that the land of Egypt, and the land of Canaan were *†* famished by reason of the famine.

*e* Wherein he both declareth his fidelity toward the King, and his minde free from couetousnes.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and Ioseph layd vp the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayd, Giue vs bread: for why should we dye before thee? for our money is spent.

16 Then sayd Ioseph, Bring your cattell, and I will giue you for your cattell, if *your* money be spent.

17 So they brought their cattell vnto Ioseph, & Ioseph gaue them bread for the horses, & for the flockes of sheepe, and for the herdes of cattell, and for the asses: so he fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, & sayd vnto him, We will not hide from my lord, that since our money is spent, and my lord hath the herdes of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

*f* For except the ground be tilled & sown, it perisheth, and is as it were dead.

19 Why shall we perish in thy sight, both we and our *†* land? buy vs & our land for bread, and we & our land will be bound to Pharaoh: therefore giue vs feede, that wee may liue and not dye, and that the land goe not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians folde euery man his ground, because the famine was fore vpon them: so the land became Pharaohs.

*g* By this changing they signified that they had nothing of their owne, but received all of the Kings liberality.

21 And he *g* remooued the people vnto the cities, *†* from one side of Egypt *euē* to the other.

22 Onely the land of the Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph sayd vnto the people, Behold, I haue bought you this day, & your land for Pharaoh: loe, *here is* feede for you: sowe therefore the ground.

24 And of the increase yee shall giue the fift part vnto Pharaoh, and foure partes shalbe yours for the feede of the field, and for your meate, and for them of your houlds, and for your children to eate.

25 Then they answered, Thou hast sauē our liues: let vs finde grace in the sight of my lord, and we will be Pharaohs seruants.

26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fift part, *h* except the land of the Priests only, which was not Pharaohs.

*h* Pharaoh in providing for idolatrous priests, shall be a condemnation to all them which neglect the true ministers of Gods word.

27 *†* And Israel dwelt in the land of Egypt, in the countrey of Goshē: & they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover, Iaakob liued in the land of Egypt seuentene yeeres, so that the whole age of Iaakob *was* an hundreth fourtie & seuen yeeres.

29 Now when the time drew neere that Israel must die, he called his sonne Ioseph, and said vnto him, If I haue now found grace in thy sight, *\* put* thine hand now vnder my thigh, and deale mercifully and truly with me: burie me not, I pray thee, in Egypt.

*\* Chap. 24. 2.*

30 But when I shall sleepe with my fathers, thou shalt carie me out of Egypt, and burie mee in thy buriall. And hee answered, I will doe as thou hast sayd.

*i* Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.

31 Then he sayd, Swear vnto mee. And hee swore vnto him. And Israel *k* worshipped towards the beds head.

*k* He reioyced that Ioseph had promised him, & setting himselfe vp vpon his pillow, praised God, Reade 1. chro. 29. 18

## CHAP. XLVIII.

*1* Ioseph with his two sonnes visited his sicke father. *3* Iaakob rehearseth Gods promise. *5* He receiveth Iosephs surname as his. *19* He preferreth the younger.

**A** Gaine after this, one sayd to Ioseph, Loe, thy father is sicke: then he tooke with him his two sonnes, Manasseh and Ephraim.

2 Also one tolde Iaakob, and said, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and fate vpon the bed.

3 Then Iaakob sayd vnto Ioseph, God *†* almightie appeared vnto me at *\* Luz* in the land of Canaan, and blessed me.

*n* Ioseph more esteemeth that his children should be received into Iaakobs family, which was the Church of God, then to enioy all the treasures of Egypt.

4 And hee sayd vnto me, Behold, I will make thee fruitfull, and will multiplie thee, and will make a great number of people of thee, and will giue this land vnto thy feede after thee for an *†* euerlasting possession.

*†* Or, all sufficient.

5 *†* And now thy *\* two* sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

*b* which is true in the carnall Israel vnto the coming of Christ, and in the spiritual for euer.

6 But thy linage, which thou hast begotten after them, shalbe thine: they shall be called after the names of their brethren in their inheritance.

Now when I came from Padan, Rahel *\* died* vpon mine hand in the land of Canaan, by the way when *there was* but halfe a dayes iourney of ground to come to Ephrath: and I buried her there in the way to Ephrath: the same is Beth-lehem.

*\* Chap. 35. 12.*

8 Then Israel beheld Ioseph sonnes and sayd, Whose are these?

C 3

9 And



<sup>e</sup> The faithfull acknowledge all benefits come of Gods free mercies.

9 And Ioseph sayd vnto his father, They are my sonnes, which God hath giuen mee here. Then he sayd, I pray thee bring them to me, that I may bleffe them :

10 (For the eyes of Israel were dim for age, so that he could not well see) Then he caused them to come to him, and he kissed them and embraced them.

11 And Israel sayd vnto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed me also thy feede.

12 And Ioseph tooke them away from his knees, & did reuerence to downe to the grounde.

13 Then tooke Ioseph them both, Ephraim in his right hand toward Israels left hand, & Manasseh in his left hand toward Israels right hand, so he brought them vnto him.

14 But Israel stretched out his right hand, and layde it on Ephraims head, which was younger, and his left hand vpon Manassehs head (directing his hands of purpose) for Manasseh was the elder.

15 \* Also he blessed Ioseph, and sayd, The God, before whom my fathers, Abraham and Izhak did walke, the God, which hath fed mee all my life long, vnto this day, *bleffe thee.*

16 The Angel, which hath deliuered mee from all euill, bleffe the children, & let my name be named vpon them, and the name of my fathers Abraham and Izhak, that they may grow as fish into a multitude in the middes of the earth.

17 But when Ioseph saw that his father layd his right hand vpon the head of Ephraim, it displeased him: and he stayed his fathers hand to remooue it from Ephraims head to Manasseh head.

18 And Ioseph sayd vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and sayd, I know wel, my sonne, I know well: he shalbe also a people, and he shalbe great likewise: but his yonger brother shalbe greater then he, and his seed shall be full of nations.

20 So he blessed them that day, and sayd, In thee Israel shall bleffe, and say, God make thee as Ephraim and as Manasseh, and hee set Ephraim before Manasseh.

21 Then Israel sayd vnto Ioseph, Beholde, I die, and God shalbe with you, and bring you againe vnto the land of your fathers.

22 Moreover, I haue giuen vnto thee one portion aboue thy brethren, which I gate out of the hand of Amorite by my sword & by my bow.

CHAP. XLIX.

1 Iacob bleffeth all his sonnes by name. 10 Hee telleth them that Christ shall come out of Iudah. 29 He will be buried with his fathers. 33 He dyeth.

Then Iacob called his sonnes, and sayd, Gather your selues together, that I may tell you what shall come to you in the last dayes.

2 Gather your selues together, and heare, yee sonnes of Iacob, and hearken vnto Israel your father.

3 \* Reuben mine eldest sonne, thou art my might, & the beginning of my strength, the excellency of dignitie, & the excellency of power:

4 Thou wast light as water: thou shalt not be excellent, because thou wentest vp to thy fathers bed: then diddest thou defile my bed, thy dignitie is gone.

5 \* Simeon and Leui, brethren in euill, the instruments of crueltie are in their habitations.

6 Into their secret let not my soule come: my glory be not thou ioynd with their assembly: for in their wrath they slew a man, and in their selfewill they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will diuide them in Iacob, and scatter them in Israel.

8 \* Thou Iudah, thy brethren shall praise thee: thine hand shalbe in the necke of thine enemies: thy fathers sonne shall bowe downe vnto thee.

9 Iudah as a Lions whelp shall thou come vp from the spoile, my sonne. He shall lye downe and couch a Lyon, and as a Lionesse: who shall stirre him vp?

10 The Scepter shall not depart from Iudah, nor a Lawgiuer from betweene his feete, vntill Shiloh come, & the people shalbe gathered vnto him.

11 He shall binde his Asse foale vnto the vine, and his asses colte vnto the best vine. Hee shall wash his garment in wine, and his cloake in the blood of grapes.

12 His eyes shalbe red with wine, and his teeth white with milke.

13 \* Zebulun shall dwell by the sea side, and hee shalbe an haven for shippes: and his border shalbe vnto Zidon.

14 \* Issachar shalbe a strong asse, couching downe betweene two burdens:

15 And he shall see that rest is good, and that the land is pleasant, & he shall bow his shoulder to beare, and shall be subiect vnto tribute.

16 \* Dan shall iudge his people as one of the tribes of Israel.

17 Dan shalbe a serpent by the way, an adder by the path, biting the horse heeles, so that his rider shall fall backward.

18 O Lord, I haue waited for thy saluation.

19 \* Gad, an hoste of men shall ouercome him, but he shall ouercome at the last.

20 \* Concerning Asher, his bread shalbe fat, and he shall giue pleasures for a king.

21 \* Naphtali shalbe a hinde let goe, giuing goodly wordes.

22 \* Ioseph shalbe a fruitfull bough, euen a fruitfull bough by the well side: the small boughs shall runne vpon the wall.

23 \* And the archers grieved him, and shotte against him, and hated him.

24 But his bowe abode strong, and the hands of his armes were strengthened, by the handes of the mightie God of Iacob, of whom was the feeder appointed, by the stone of Israel.

25 Euen by the God of thy father, who shall helpe thee, and by the almightie, who shall bleffe thee with heavenly blessings from aboue, with blessings of the deepe that lieth beneath, with blessings of the breastes, and of the wombe.

26 The blessings of thy father shalbe stronger then the blessings of mine elders: vnto the ende of the hilles of the world they shall bee on the head of Ioseph, and on the toppe of the head of him that was separated from his brethren.

27 \* Benjamin shall raine as a wolfe: in the morning he shall deuoure the praye, and at night he shall diuide the spoyle.

28 \* All these are the twelue tribes of Israel, and thus their father spake vnto them, and blef-

<sup>Or, their swords were instruments of violence.</sup>

<sup>d Or, tongue: meaning that hee neither consented to them in word nor thought.</sup>

<sup>e The Schemites Chap. 34. 26.</sup>

<sup>f For Leui had no part, and Simeon was vnder Iudah, Iosh. 19. 1. till God gaue them the place of the Amalekites, 1. Chro. 4. 43.</sup>

<sup>g As was verified in David and Christ.</sup>

<sup>h His enemies shall so feare him, Or, kingdoms.</sup>

<sup>i Which is Christ the Messias, the giuer of prosperitie: who shall call the Gentiles to saluation.</sup>

<sup>k A countrey most abundant with vines and pastures is promised him.</sup>

<sup>l Ebr. an affe of great bones.</sup>

<sup>m His force shalbe great, but he shall want courage to resist his enemies.</sup>

<sup>n Shall haue the honour of a tribe, That is, full of subtilty.</sup>

<sup>o Seeing the miseries that his posterity should fall into, he bursteth out in prayer to God to remedy it.</sup>

<sup>p He shall abound in corne and pleasant fruites.</sup>

<sup>q Ouercoming more by fayre wordes then by force.</sup>

<sup>r Ebr. a sonne of inuicible.</sup>

<sup>s Ebr. daughters.</sup>

<sup>t As his brethren when they were his enemies, Potiphar and others.</sup>

<sup>u That is, God.</sup>

<sup>v In as much as he was more neere to the accomplishment of the promise, and it had bene more often confirmed.</sup>

<sup>w Either in dignity, or when he was sold from his brethren.</sup>

<sup>† Ebr. his face to the ground.</sup>

<sup>† Gods iudgements is oft times contrary to mans, and hee preferreth that, which man despiseth.</sup>

<sup>\* Hebr. 11. 21.</sup>

<sup>e This Angel must be vnderstood of Christ, as Chap. 31. 13. & 32. 1.</sup>

<sup>f Let them be taken as my children.</sup>

<sup>g Ioseph faileth in binding Gods grace to the order of nature.</sup>

<sup>h In whom Gods graces should manifestly appeare.</sup>

<sup>i Which they had by faith in the promise.</sup>

<sup>k By my children whom God spared for my sake.</sup>

<sup>\* Chap. 34. 25.</sup>

<sup>a When God shall bring you out of Egypt, and because that he speaketh of the Messias, he nameth it the last dayes.</sup>

<sup>b Begotten in my youth.</sup>

<sup>c If thou hadst not lost thy birthright by thine offence.</sup>

<sup>\* Chap. 32. 22.</sup>

<sup>† Chv. 5. 1.</sup>

<sup>g Or, it ought to be my bed.</sup>

fed them: euery one of them blessed hie with a feuerall blessing.

\* Chap. 47. 30.

29 And he charged them, and sayd vnto them, I am ready to be gathered vnto my people: \* burie me with my fathers in the caue, that is in the fiede of Ephron the Hittite.

30 In the caue that is in the field of Machpelah, besides Mamre, in the land of Canaan: which caue Abraham bought with the fiede of Ephron the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchase of the field and the caue that is therein, *was bought* of the children of Heth.

a Whereby is signified how quietly he dyed.

33 Thus Iaakob made an end of giuing charge to his sons, and \* plucked his feete into \* bed, and gaue vp the ghost, & was gathered to his people.

CHAP. L.

13 *Iaakob is buried.* 19 *Ioseph forgiueth his brethren.* 23 *He seeth his childrens children.* 25 *He dyeth.*

**T**hen Ioseph fell vpon his fathers face, and wept vpon him, and kissed him.

a He meaneeth them that embalmed the dead and buried them.

2 And Ioseph commanded his seruants the physicians to embalm his father, and the physicians embalmed Israel.

b They were more excessive in lamenting then the faithful.

3 So forty daies were accomplished (for so long did \* dayes of them that were embalmed last) and the Egyptians bewailed him \* seuentie dayes.

\* Chap. 47. 29.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares, of Pharaoh, and say,

5 My father made me \* sweare, saying, Loe, I die, burie me in my graue, which I haue made me in the land of Canaan, now therefore let me go, I pray thee, & bury my father, & I will come again.

c The very infidels would haue oathes performed.

6 Then Pharaoh said, Go vp and bury thy father, as he made thee to sweare.

7 So Ioseph went vp to bury his father, and with him went all the seruants of Pharaoh, both the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren, and his fathers house: onely their children, and their sheepe, and their cattell, left they in the land of Goshen.

9 And there went vp with him both charets and horsemen: and they were an exceeding great company.

f Or, the wynn floor of Atad.

10 And they came to \* Goren Atad, which is beyond Iorden, and there they made a great and exceeding fore lamentation: and he mourned for his father seuen dayes.

11 And when the Canaanites the inhabitants

of the land sawe the mourning in Goren Atad, they said, This is a great mourning vnto the Egyptians: wherefore the name thereof was called \* Abel Mizraim, which is beyond Iorden.

|| Or, the lamentation of the Egyptians.

12 So his sonnes did vnto him, according as hee had commanded them:

\* Act. 7. 16.

13 \* For his sonnes carried him into the land of Canaan, and buried him in the caue of the fiede of Machpelah, which caue \* Abraham bought with the fiede, to be a place to bury in, of Ephron the Hittite besides Mamre.

\* Chap. 23. 16.

|| Or, a possession.

14 \* Then Ioseph returned into Egypt, hee and his brethren, and all that went vp with him to burie his father, after that he had buried his father.

15 And when Iosephs brethren saw that their father was dead, they said, \* It may be that Ioseph will hate vs, and will pay vs againe all the euill which we did vnto him.

d An euill confidence is neuer fully at rest.

16 Therefore they sent vnto Ioseph, saying, Thy father commanded before his death, saying,

17 Thus shall ye say vnto Ioseph, Forgiue now, I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgiue the trespass of the seruants of thy fathers \* God. And Ioseph wept when \* they spake vnto him.

e Meaning, that they which haue one God should be ioyned in most sincere loue.

|| Or, the messenger.

\* Chap. 45. 5.

|| Or, am I in Gods stead, meaning to take vengeance.

f Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me.

† Eze. to their heart.

g Who, notwithstanding he bare rule in Egypt about fourescore yeeres,

yet was ioyned with the church of God in faith and religion.

\* Num. 32. 39.

\* Hebr. 11. 22.

18 Also his brethren came vnto him, and fell downe before his face, and said, Behold, wee be thy seruants.

19 To whom Ioseph said, \* Feare not: for \* I am not I vnder \* God.

20 When yee thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliae.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake \* kindly vnto them.

22 \* So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph lined an \* hundreth and tenne yeeres.

23 \* And Ioseph saw Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manassah were brought vpon Iosephs knees.

24 And Ioseph said vnto his brethren, \* I am ready to die, and God will surely visite you, and bring you out of this land, vnto the land which he iware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioseph tooke an oathe of the children of Israel, saying, \* \* God will surely visite you, and ye shall carrie my bones hence.

\* Eze. 13. 19.

h He speaketh this by the spirit of prophesie, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

26 So Ioseph died, when he was an hundreth and tenne yeeres olde: and they embalmed him, and put him in a chest in Egypt.

THE SECOND BOOKE OF MOSES, CALLED EXODVS.

THE ARGUMENT.

**A**fter that Iaakob by Gods commandement Gen. 46. 3. had brought his familie into Egypt, where they remained for the space of foure hundred yeeres, and of seuentie persons grevve to an infinite number, so that the King and the countrey grudged and endeuoured both by tyranny and cruell slavery to suppress them: the Lord according to his promise Gen. 15. 14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyrannie of the wicked enraged against his Church, the more did his heavy iudgements increase against them, till Pharaoh and his army were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great: so did they immediately forget Gods wonderfull benefits: and albeit he had giuen them the Passouer to be a signe & memoriall of the same, yet



they fell to distrust, and tempted God with sundrie murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lusts, sometime by idolatry, or such like. Wherefore God visited them with sharpe rodde and plagues, that by his corrections they might seeke to him for remedy against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loueth them to the end, whom he hath once begun to loue, he punished them not according to their deserts, but dealt with them in great mercies, and euer with new benefites laboured to ouercome their malice: for he still gouerned them and gaue them his word and Law, both concerning the manner of seruing him, and also the forme of iudgements and ciuill policy: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisedome had appointed.

## CHAP. I.

2 The children of Iakob that came into Egypt. 8 The new Pharaoh oppresseth them. 12 The providence of God toward them. 15 The Kings commandment to the midwives. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

\* Gen. 46. 8.

a Moses describeth the wonderfull order that God obserueth in performing his promise to Abraham, Gen. 15. 14.

|| Or, persons.

\* Gen. 26. 17, Dent. 10. 22.

\* Act. 7. 17.

|| Or, did growe.

b Hee meaneth the

countrie of Goshen.

c Hee considered

not how God had

preserued Egypt

for Iosephs sake.

d Into Canaan, and

so we shall lose our

commoditie.

|| Or, go up out of

the Land.

|| Or, borne and

provision.

e The more that

God blesseth his,

the more doth the

wicked enuie them.

f Ebr. wherewith

they serued them-

selues of them by

eruety.

g These seeme to

haue bin the chiefe

of the reed.

\* Wisd. 19. 5.

|| Or, fathers who

upon they sate in

travell.



Ow \*a these are the names of the children of Israel, which came into Egypt (euery man & his household came thither with Iakob)

2 Reuben, Simeon, Leui, & Iudah,

3 Issachar, Zebulun, and Beniamin,

4 Dan, and Napthali, Gad, and Aser.

5 So all the || foules, that came out of the loines of Iakob, were \* seuentie foules: Ioseph was in Egypt already.

6 Now Ioseph died and all his brethren, and that whole generation.

7 f And the \* children of Israel || brought forth fruit, and increased in abundance, and were multiplied, and were exceeding mighty, so that the b land was full of them.

8 Then there rose vp a new King in Egypt, who c knew not Ioseph.

9 And he said vnto his people, Behold, the people of the children of Israel are greater and mightier then wee.

10 Come, let vs worke wisely with them, least they multiplie, and it come to passe, that if there be warre, they ioyned themselues also vnto our enemies, and fight against vs, and d || get them out of the land.

11 Therefore did they set taskmasters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raames for the || treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore e they were more grieved against the children of Israel.

13 Wherefore the Egyptians by cruelty caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labour in clay and in bricke, and in all worke in the field, with all manner of bondage, f which they laid vpon them most cruelly.

15 g Moreover the King of Egypt commanded the midwives of the Ebrew women (of which the ones name was h Shiphrah, and the name of the other Puah.)

16 And said, \* When ye doe the office of a midwife to y women of the Ebrewes, & see them on their stooles, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwives feared God, and did not as the King of Egypt commanded them, but preserued aliue the men children.

18 Then the King of Egypt called for the midwives, and said vnto them, Why haue yee done thus, & haue preserued aliue the men children?

19 And the midwives answered Pharaoh, Because the Ebrew s women are not as the women of Egypt: for they are lively, and are deliuered yer the midwives come at them.

20 God therefore prospered the midwives, and the people multiplied, and were very mightie.

21 And because the midwives feared God, therefore he h made them houses.

22 Then Pharaoh charged all his people, saying, Euery man-child that is borne, i cast ye into the riuer, but reserue euery maid-child aliue.

## CHAP. II.

3 Moses is borne and cast into the flage. 5 He is taken up of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth and marryeth a wife. 23 The Israelites cry vnto the Lord.

T Hen there went a a man of the house of Leui, and tooke to v wife a daughter of Leui.

2 And the woman conceived and bare a son: and when she sawe that he was faire, \* she hid him three moneths.

3 But when shee could no longer hide him, shee tooke for him an arke made of reed, and daubed it with slime and with pitch, and b laied the child therein, and put it among the bulrushes by the riuers brinke.

4 Now his sister stood asfarre off, to wit what would come of him.

5 f Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuers side: and when she sawe the arke among the bulrushes, she sent her maide to fet it.

6 Then she opened it, and sawe it was a child, and behold, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I go and call vnto thee a nurse of the Ebrew women to nurse thee the child?

8 And Pharaohs daughter said to her, Goe. So c the maide went and called the \* childs mother.

9 To whom Pharaohs daughter said, Take this childe away, and nurse it for mee, and I will reward thee. Then the woman tooke the childe, and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because, said she, I drew him out of the water.

11 g And in those dayes, when Moses was d growen, he went forth vnto his brethren, and looked on their burdens: also he sawe an Egyptian smiting an Ebrew one of his brethren.

12 And he looked t round about, and when he sawe no man, he e slew the Egyptian, and hid him in the sand.

13 Again he came forth the second day, and behold two Ebrewes stroue: and he said vnto him that did the wrong, Wherefore smitest thou thy fellow?

g Their disobedience herein was

lawfull, but their

dissembling euill.

h That is, God in-

creased the fami-

lies of the Israe-

lites by their

meanes.

i When Tyrants

can not preuaile by

craft, they burst

forth into open

rage.

a This Lenire was

called Amram,

who married

Iochebed,

Chap. 6. 10.

\* Num. 26. 59.

1 Chr. 23. 13.

Act. 7. 10.

Heb. 11. 23.

b Committing him

to the providence

of God, whom the

could not keepe

from the rage of

the tyrant.

c Many counsell

cannot hinder

that which God

hath determined

shall come to

pass.

d That is, was

fourty yeere olde,

Act. 7. 23.

f Ebr. thus and

thus.

g Being assured

that God had ap-

pointed him to

deliuer the Is-

raelites,

Act. 7. 25.

14 And he answered, Who made thee a man of authoritie, and a iudge over vs? Thinkest thou to kill me, as thou killedst  $\S$  Egyptian? Then Moses feared and said, Certainly this thing is known.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he sate downe by a well.

16 And the  $\parallel$  Priest of Midian had seven daughters, which came and drew water, and filled the troughes, for to water their fathers sheepe.

17 Then the shepheards came and droue them away: but Moses rose vp, and  $\dagger$  defended them, and watered their sheepe.

18 And when they came to Reuel their  $\parallel$  father, he said, How are ye come so soone to day?

19 And they said, A man of Egypt deliuered vs from the hand of the shepheards, and also drew vs water enough, and watered the sheepe.

20 Then he said vnto his daughters, And where is he? why haue ye so left the man?  $\S$  call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

22 And she bare a sonne,  $\ast$  whose name he called Gerthom: for he sayd, I haue bene a stranger in a strange land.

23  $\dagger$  Then in processe of time, the King of Egypt died, and the children of Israel sighed for the bondage and  $\dagger$  cried:  $\&$  their crie for the bondage came vp vnto God.

24 Then God heard their mone, and God remembered his couenant with Abraham, Izhak, and Iakob.

25 So God looked vpon the children of Israel, and God  $\ast$  had respect vnto them.

CHAP. III.

$\ast$  Moses receiues sheepe, and God appeareth vnto him in a bush.  $\dagger$  He sendeth him to deliuer the children of Israel.  $\S$  The name of God.

When Moses kept the sheepe of Iethro his father in law,  $\parallel$  Priest of Midian, and droue the flocke to the  $\parallel$  backside of the desert, and came to the  $\ast$  Mountaine of God,  $\dagger$  Horeb.

2 Then the Angel of the Lord appeared vnto him  $\ast$  in a flame of fire, out of the mids of  $\ast$  bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses said, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when the  $\dagger$  Lord sawe that he turned aside to see, God called vnto him out of the mids of the bush, and said, Moses, Moses. And hee answered, I am here.

5 Then hee said, Come not hither,  $\ast$  put thy shooes off thy feete: for the place whereon thou standest is  $\dagger$  holy ground.

6 Moreouer he sayd,  $\ast$  I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iakob. Then Moses hid his face: for he was  $\dagger$  afraid to looke vpon God.

7  $\dagger$  Then the Lord said, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their  $\dagger$  taskmasters: for I know their sorrowes.

8 Therefore I am come down to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land that  $\dagger$  floweth with milke and honie.

uen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

9  $\dagger$  And now lo, the cry of the children of Israel is come vnto me,  $\&$  I haue also seene the oppression wherewith the Egyptians oppresse them.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11  $\dagger$  But Moses said vnto God, Who am I,  $\dagger$  that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered,  $\ast$  Certainly I will bee with thee: and this shall be a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shall serue God vpon this mountaine.

13 Then Moses said vnto God, Behold,  $\dagger$  when I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent me vnto you: if they say vnto mee, What is his Name? what shall I say vnto them?

14 And God answered Moses, I  $\ast$  AM  $\ast$  THAT I  $\ast$  AM. Also he said, Thus shalt thou say vnto the children of Israel, I  $\ast$  AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iakob hath sent me vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Go and gather the Elders of Israel together,  $\&$  thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iakob appeared vnto me, and said,  $\dagger$  I haue surely remembered you,  $\&$  that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites, vnto a land that floweth with milke and honie.

18 Then shall they obey my voyce,  $\&$  thou and  $\dagger$  Elders of Israel shall go vnto  $\dagger$  King of Egypt, and say vnto him, The Lord God of the Ebrewes hath  $\parallel$  met with vs: we pray thee now therefore, let vs goe three dayes journey in the wilderness, that we may  $\ast$  sacrifice vnto the Lord our God.

19  $\dagger$  But I know, that the King of Egypt will not let you goe, but  $\dagger$  by strong hand.

20 Therefore will I stretch out mine hand, and smite Egypt with all my wonders, which I will doe in the mids thereof: and after that shall he let you goe.

21 And I will make this people to bee fauoured of the Egyptians: so that when ye go, ye shall not goe empiric.

22  $\ast$  For euery woman shall aske of her neighbour, and of her  $\parallel$  that sojourneth in her house, iewels of silver and iewels of gold and raiment,  $\&$  ye shall put them on your sonnes, and on your daughters, and shall spoile the Egyptians.

CHAP. IIII.

3 Moses was turned into a serpent. 6 His hand is leprous. 9 The water of the river is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife accompanieth her sonne.

Then Moses answered, and said,  $\ast$  But loe, they will not beleue me, nor hearken vnto my voyce: for they will say, The Lord hath not appeared

$\dagger$  He heard before, but now he would reuenge it.

$\dagger$  He doeth not fail. Iydisobey God, but acknowledged his owne weaknesse, in Neither feare of mercy, mindfull of my promise, Reuel. 1. 4.

$\dagger$  The God which enen haue bene, and shalbe: the God almighty, by whom all things haue their being, and the God of mercy, mindfull of my promise, Reuel. 1. 4.

$\dagger$  Elr. in visiting haue visited.

$\parallel$  Or, appeareth vnto vs.  $\circ$  Because Egypt was full of idolatry, God would appoynt them a place where they should serue him purely.  $\parallel$  This example may not be followed generally: though at Gods commandement they did it truly, receiving some recompence of their labours.  $\ast$  Chap. 11. 2. and 12. 35.  $\parallel$  Or, in whose house she sojourneth.

$\ast$  God beareth with Moses doubting, because he was not altogether without faith.

$\dagger$  Though by his feare he shewed his infirmity, yet faith couered it, Habr. 1. 17.

$\parallel$  Or, prius.

$\dagger$  Elr. faued them.

$\parallel$  Or, grandfather.

$\dagger$  Wherein he declared a thankfull mind, which would recompence the benefit done vnto his.  $\ast$  Chap. 18. 3.

$\dagger$  God humbleth his by afflictions, that they should cry vnto him, and receiue the fruit of his promise.  $\dagger$  He indgeth these causes or acknowledged them to be his.

$\parallel$  Or, farre within the desert.  $\ast$  It was so called after the law was giuen.  $\dagger$  Called also Sinai.  $\ast$  Act. 7. 30.  $\dagger$  This signifieth that the Church is not consumed by the fire of affliction, because God is in the mids thereof.  $\dagger$  Whom he called the Angel, verse. 2.  $\dagger$  Resigne thy selfe vnto me, Ruth. 4. 7. 10. 5. 15.  $\dagger$  Because of my presence.  $\ast$  Mat. 22. 32. Act. 7. 32.  $\dagger$  For sinne causeth man to feare Gods iustice.  $\dagger$  Whose cruelty was intolerable.

$\dagger$  Most plentifull of all things.



peared vnto thee.

2 And the Lord sayd vnto him, What is that in thine hand? And he answered, A rod.

3 Then said he, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Again the Lord said vnto Moses, Put forth thine hand, and take it by the taile. Then he put forth his hand and caught it, and it was turned into a rod in his hand.

5 Doe this, that they may beleuee, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 And the Lord said furthermore vnto him, Thrust now thine hand into thy bosome. And he thrust his hand into his bosome, and when hee tooke it out againe, behold, his hand was leprous as snow.

7 Moreover he said, Put thine hand into thy bosome againe. So hee put his hand into his bosome againe, and pluckt it out of his bosome, and behold, it was turned againe as his other flesh.

8 So shall it be, if they will not beleuee thee, neither obey the voyce of the first signe, yet shall they beleuee for the voice of the second signe.

9 But if they will not yet beleuee these two signes, neither obey vnto thy voyce, then shalt thou take of the water of the riuier, and powre it vpon the drie land: so the water which thou shalt take out of the riuier, shall be turned to blood vpon the drie land.

10 But Moses said vnto the Lord, Oh my Lord, I am not eloquent, neither at any time haue bene, nor yet since thou hast spoken vnto thy seruant: but I am slow of speech and slowe of tongue.

11 Then the Lord said vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blind? haue not I the Lord?

12 Therefore go now, and I will be with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the hand of him, whom thou shouldest send.

14 Then the Lord was very angry with Moses, and said, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake for thee, he seeth thee, he will be glad in his heart.

15 Therefore thou shalt speake vnto him, and put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And hee shall be thy spokesman vnto the people: and hee shall be, euen hee shall be as thy mouth, and thou shalt be to him as God.

17 Moreover thou shalt take this rod in thine hand, wherewith thou shalt doe miracles.

18 Therefore Moses went and returned to Iethro his father in law, and said vnto him, I pray thee, let mee goe, and returne to my brethren, which are in Egypt, and see whether they be yet aliue. Then Iethro said to Moses, Go in peace.

19 (For the Lord had said vnto Moses in Midian, Go, returne to Egypt: for they are all dead which went about to kill thee.)

20 Then Moses tooke his wife and his sonnes, and put them on an asse, and returned toward

the land of Egypt, and Moses tooke the rod of God in his hand.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will harden his heart, and he shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, euen my first borne.

23 Wherefore I say to thee, Let my sonne go, that he may serue me: if thou refuse to let him go, behold, I will slay thy sonne, euen thy first borne.

24 And as he was by the way in the Inn, the Lord met him, and I would haue killed him.

25 Then Zipporah tooke a sharpe knife, and cut away the foreskinne of her sonne, and cast it at his feete, and said, Thou art indeed a bloodie husband vnto me.

26 So he departed from him. Then she said, O bloody husband (because of the circumcision.)

27 Then the Lord said vnto Aaron, Go meet Moses in the wilderness. And hee went and met him in the Mount of God, and kissed him.

28 Then Moses told Aaron all the wordes of the Lord, who had sent him, and all the signes wherewith he had charged him.

29 So went Moses and Aaron, and gathered all the elders of the children of Israel.

30 And Aaron told all the wordes, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

31 And the people beleueed, and when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

## CHAP. V.

Moses and Aaron doe their message vnto Pharaoh, who opposeth the people of Israel more and more. They cry out vpon Moses and Aaron therfore, and Moses complaineth vnto God.

Then afterward Moses and Aaron went and said to Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may celebrate a feast vnto me in the wilderness.

2 And Pharaoh said, Who is the Lord, that I should heare his voice, and let Israel goe? I know not the Lord, neither will I let Israel goe.

3 And they said, We worship the God of the Ebrewes: we pray thee, let vs goe three dayes journey in the desert, and sacrifice vnto the Lord our God, least he bring vpon vs the pestilence or sword.

4 Then said the King of Egypt vnto them, Moses and Aaron, why cause yee the people to cease from their works? get you to your burdens.

5 Pharaoh said furthermore, Behold, much people is now in the land, and yee make them leaue their burdens.

6 Therefore Pharaoh gaue commaundement the same day vnto the taskmasters of the people, and to their officers, saying,

7 Ye shall giue the people no more straw to make bricke (as in time past) but let them go and gather them straw themselves.

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they crie, saying, Let vs goe to offer sacrifice vnto our God.

This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

Or, white as snow.

Or, the wordes confirmed by the first signe.

Because these three signes should be sufficient witness to proue that Moses should deliuer Gods people. Elv. from yesterday, and yesterday.

Elv. because of snow.

Mat. 10. 19. and 23. 22.

Or, minister.

That is, the Messias: or some other, that is more meete then I.

Though we prouoke God indly to anger, yet he will neuer reiect his. f Thou shalt instruct him what to say.

Chap. 7. 1.

Meaning, as a wise counsellor and full of Gods spirit.

Or, kinfolk, and lineage.

Elv. sought thy fault.

Elv. caused them to rise.

By receiving my spirit and deliuering him vnto Satan to increase his malice. Meaning, most deare vnto him.

God punished him with sickness for neglecting his Sacrament. This acte was extraordinary: for Moses was fore sick, and God euen then required it.

Or, the Angel.

Or, Herod.

So that Moses had now experience of Gods promise that he should haue good successe.

Faith overcome feare, and make men bold in their vocation. And offer sacrifice.

Or, God hath met vs.

Elv. Let he meet vs with peace.

As though yet would rebell.

Which were of the Israelites, and had charge to see them doe their worke. Elv. yesterday and yesterday.

*g* The more cruelly that tyrants rage, the nearer is Gods helpe.  
*f* Of Moſes and Aaron.

9 \* Lay more worke vpon the men, and cauſe them to doe it, ſciet them not regard vaine words.

10 † Then went the taskemaſters of the people and their officers out, and tolde the people, ſaying, Thus ſaith Pharaoh, I will giue you no more ſtrawe.

11 Goe your ſelues, get ye ſtrawe where ye can finde it, yet ſhall nothing of your labour be diminiſhed.

12 Then were the people ſcattered abroad throughout all the land of Egypt, for to gather ſtubble inſtead of ſtrawe.

*†* Eke, the worke of a day in his day.

13 And the taskemaſters haſted them, ſaying, Finiſh your dayes worke † euery dayes taſke, as ye did when ye had ſtraw.

14 And the officers of the children of Iſrael, which Pharaohs taskemaſters had ſet ouer them, were beaten, and demaunde, Wherefore haue ye not fulfilled your taſke in making bricke yeſterday and to day, as in times paſt.

15 † Then the officers of the children of Iſrael came and cried vnto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſeruants?

16 There is no ſtrawe giuen to thy ſeruants, and they ſay vnto vs, Make bricke: and loe: thy ſeruants are beaten, and thy people is blamed.

*†* Or, thy people the Egyptians are in fault.  
*†* Eke, idle, ye are idle.

17 But he ſaid, † Ye are to much idle: therefore ye ſay, Let vs goe to offer ſacrifice to the Lord.

18 Goe therefore now and worke: for there ſhall no ſtrawe be giuen you, yet ſhall ye deliuer the whole tale of bricke.

*†* Or, look'd ſid on them, which ſaid.

19 Then the officers of the children of Iſrael ſawe themſelues in an euill caſe, becauſe it was ſayd, Ye ſhall diminiſh nothing of your bricke, nor of euery dayes talke.

20 † And they met Moſes and Aaron, which ſtood in their way as they came out from Pharaoh.

*†* Reads Gen. 34. 30

21 To whom they ſaid, The Lord looke vpon you and iudge: for ye haue made our ſauour to ſinke before Pharaoh and before his ſeruants, in that ye haue g put a ſword in their hand to ſlay vs.

*g* It is a grieuous thing to the ſeruants of God to be accuſed of euill, ſpecially of their brethren, when they doe as their duty requirerh.

22 Wherefore Moſes returned to the Lord, and ſaid, Lord, why haſt thou afflicted this people? wherefore haſt thou thus ſent me?

23 For ſince I came to Pharaoh to ſpeake in thy name, he hath vexed this people, and yet thou haſt not deliuered thy people.

# CHAP. VI.

*3* God reneweth his promiſe of the deliuerance of the Iſraelites. *9* Moſes ſpake to the Iſraelites, but they beleue him not. *10* Moſes and Aaron are ſent againe vnto Pharaoh.

Then the Lord ſayd vnto Moſes, Now ſhalt thou ſee, what I will doe vnto Pharaoh: for by a ſtrong hand ſhall he let them goe, and euen † be constrained to drine them out of his land.

*†* Eke, in a ſtrong hand.

2 Moreouer God ſpake vnto Moſes, and ſaid vnto him, I am the Lord.

3 And I appeared vnto Abraham, to Iſhak, and to Iakob by the Name of † Almighty God; but by my Name † Iehouah was I not known vnto them.

*2* Or, all ſufficient.  
*†* Whereby he ſignifieth that he will performe indeede that which he promiſed to their fathers: for this name declarerh that he is conſtant and will performe his promiſſe.

4 Furthermore as I made my Couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers.

5 So I haue alſo heard the groning of the children of Iſrael, whom the Egyptians keepe in bondage, and haue remembered my couenant.

6 Wherefore ſay thou vnto the children of Iſrael, I am the Lord, and I will bring you out from

the burdens of the Egyptians, &c will deliner you out of their bondage, and will redeeme you in a ſtretched out arme, and in great iudgements.

7 Alſo I will † take you for my people, and will be your God: then ye ſhall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I † ſware that I would giue to Abraham, and to Iſhak, and to Iakob, and I will giue it vnto you for a poſſeſſion: I am the Lord.

9 \* So Moſes told the children of Iſrael thus: but they harkened † not vnto Moſes, for anguiſh of ſpirit and for cruell bondage.

10 Then the Lord ſpake vnto Moſes, ſaying,

11 Go ſpeake to Pharaoh King of Egypt, that he let the children of Iſrael goe out of his land.

12 But Moſes ſpake before the Lord, ſaying, Behold, the children of Iſrael hearken not vnto me, how then ſhall Pharaoh heare me, which am of a vncircumciſed lippe?

13 Then the Lord ſpake vnto Moſes and vnto Aaron, and charged them to go to the children of Iſrael and to Pharaoh King of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 † Theſe be the heads of their fathers houſes: the \* ſonnes of Reuben the firſt borne of Iſrael are Hanoſh and Pallu, Hezron and Carmi: theſe are the families of Reuben.

15 \* Alſo the ſonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zoar, and Shaul the ſonne of a Canaanitiſh woman: theſe are the families of Simeon.

16 † Theſe alſo are the names of the ſonnes of Leui in their generations, Gerſhon and Kohath and Merari (&c the yeeres of the life of Leui were an hundred thirty and ſeuene yeeres.)

17 The ſonnes of Gerſhon were Libni and Shimi by their families.

18 \* And the ſonnes of Kohath, Amram and Iſhak, and Hebron, and Vzziel, (and Kohath liued an hundred thirty and three yeeres.)

19 Alſo † ſonnes of Merari were Mahali & Muſhi: theſe are the families of Leui by their kinreds.

20 And Amram tooke Iſochebed his g fathers ſiſter to his wife, and ſhee bare him Aaron and Moſes (and Amram liued an hundred thirty and ſeuene yeeres.)

21 † Alſo the ſonnes of Iſhar: h Korah, and Nepheg, and Zechri.

22 And the ſonnes of Vzziel: Miſhael, and Elzaphan, and Sithri.

23 And Aaron tooke Eliſheba daughter of i Amminadab, ſiſter of Nahathon to his wife, which bare him Nadab, and Abihu, Eleazar and Ithamar.

24 Alſo the ſonnes of Korah: Affir, and Eikannah and Abiaſaph: theſe are the families of the Korhites.

25 And Eleazar Aarons ſonne tooke himone of the daughters of Putiel to his wife, which bare him \* Phinehas: theſe are the principall fathers of the Leuites throughout their families.

26 Theſe are Aaron and Moſes to whom the Lord ſaid, Bring the children of Iſrael out of the land of Egypt, according to their armies.

27 Theſe are that Moſes, and Aaron, which ſpake to Pharaoh King of Egypt, that they might bring the children of Iſrael out of Egypt.

*†* Or, plague.  
*b* He meaneth, as touching the outward vocation, the dignity whereof they loſt afterward by their rebellion: but as for election to liſe euerlaſting, it is immutable.  
*†* Eke, liſt vp mine hand.  
*c* So hard a thing it is to ſhew true obedience vnder the croſſe.

*d* Or barbarous and rude in ſpeech: and by this word (vncircumciſed) is ſignified the whole corruption of mans nature.

*e* This genealogie ſheweth of whom Moſes and Aaron came.

*\* Gen 46. 9.*  
*Num. 26. 5.*  
*1 Chr. 5. 8.*  
*1 Chr. 4. 24.*

*\* Num. 3. 17. 1 Chr. 6. 1. & 23. 6.*

*g* For he was 44. yeeres old when he came into Egypt, and there liued 94.

*\* Num. 26. 57.*  
*1 Chr. 6. 1. & 23. 6.*

*\* Chap. 2. 2.*  
*Num. 26. 59.*  
*g* Which kind of marriage was after in the law forbidden, Leuit. 18. 16.  
*h* Moſes and he were brothers children, whole rebellion was puniſhed.  
*Num. 16. 4.*  
*i* Who was a prince of Iudaſh.  
*Num. 1. 3.*

*\* Num. 25. 4.*

*k* For their families were ſo great, that they might be computed as armies.

28 † And



28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the King of Egypt all that I say vnto thee.

1 The disobedience both of Moses and of the people, the which that their deliuerance came onely of Gods free mercy.

30 Then Moses said before the Lord, Behold, I am of vncircumcised lips, and how shall Pharaoh heare mee?

## CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron doe the miracles of the serpent, and the blood: and Pharaohs forcerers doe the like.

¶ Then the Lord said to Moses, Behold, I haue made thee ¶ Pharaohs God, and Aaron thy brother shall ¶ be thy Prophet.

¶ Or, a God to Pharaoh.

a I haue giuen thee power and authoritie to speake in my name, & to execute my iudgements vpon him.

¶ Or, shall speake for thee (before Pharaoh.)

2 Thou shalt speake all that I commaunded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to goe out of his land.

b To strengthen Moses faith, God promitteth againe to punish most sharply the oppression of his Church.

3 But I will harden Pharaohs heart, and multiply my miracles, & my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, *euen* my people, & children of Israel out of the land of Egypt, by great *b* iudgements.

5 Then the Egyptians shall knowe that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commaunded them, *euen* so did they.

c Moses liued in affliction and banishment fouretyeeres before he enjoyed his office to deliuer Gods people.

7 (Now Moses was fourescore yeeres old, and Aaron fourescore and three, when they spake vnto Pharaoh.)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a ¶ serpent.

¶ Or, dragon.

10 ¶ Then went Moses and Aaron vnto Pharaoh, and did *euen* as the Lord had commaunded, and Aaron cast forth his rod before Pharaoh and before his seruants, & it was turned into a serpent.

d It seemeth that these were Iannes and Jambres: reade 2. Tim. 3. 8. so enee the wicked maliciously resist the smyth of God.

11 Then Pharaoh also called for the wise men and *d* forcerers: & those charmers also of Egypt did in like manner with their enchantments.

12 For they cast downe euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkned not to them, as the Lord said.

¶ Or, heavy and dull.

14 ¶ The Lord then sayd vnto Moses, Pharaohs heart is ¶ obstinate, hee refuseth to let the people goe.

15 Go to Pharaoh in the morning, (loe, he will come forth vnto the water) and thou shalt stand and meete him by *e* the riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

e To wit, the riuer Nilus.

16 And thou shalt say vnto him, The Lord God of the Ebrewes hath sent me vnto thee, saying, Let my people goe that they may serue mee in the wilderness: and behold, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rodde that is in mine hand vpon the water that is in the riuer, & it shall be turned into blood.

18 And the fish that is in the riuer shall die, and the riuer shall stinke, and it shall ¶ grieue the Egyptians to drinke of the water of the riuer.

¶ Or, they shall be weary, and abhorre to drinke.

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their ponds, and ouer all pooles of their waters, and they shall be ¶ blood, and their shall be blood throughout the land of Egypt, both in *vessels* of wood, and of stone.

¶ The first plague.

20 So Moses and Aaron did *euen* as the Lord commaunded: \* and he lift vp the rodde, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and \* all the water that was in the riuer, was turned into blood.

\* Chap. 17. 5.

\* Psal. 78. 44.

21 And the *f* fish that was in the riuer dyed, and the riuer stanke: so that the Egyptians could not drinke of the water of the riuer: and there was blood throughout the land of Egypt.

f To signify that it was a true miracle, and that God plagued them in that, which was most necessary for the preservation of life.

22 \* And the enchanterers of Egypt did *g* likewise with their forceries: and the heart of Pharaoh was *†* hardened: so that he did not hearken vnto them, as the Lord had sayd.

\* Wild. 17. 7. g In outward appearance, and after that the few daies were ended.

23 Then Pharaoh returned, and went againe into his house, *†* neither did this yet enter into his heart.

† Ebr. was made strong.

24 All the Egyptians then digged rounde about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

† Ebr. he set not his heart at all there-vnto.

25 And *this* ¶ continued fully seven dayes after the Lord had smitten the riuer.

¶ Or, seven dayes accomplished.

## CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the forcerers acknowledge Gods power. 24 Egypt is plagued with noysemities. 30 Moses prayeth againe.

¶ Afterward the Lord said vnto Moses, Goe vnto Pharaoh, and tell him, Thus saith the Lord, Let my people go, that they may serue me.

2 And if thou wilt not let them go, behold, I will smite all thy countrey with *a* frogs:

a There is nothing so weak, that God can not cause to overcome the greater power of man.

3 And the riuer shall scall full of frogs, which shall goe vp and come into thine house, and into thy chamber, where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into the ouens, and into thy kneading troughes.

¶ Or, vpon thy dough, or into thine ambries.

4 Yea, the frogs shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said to Moses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the frogs came vp and couered the land of *b* Egypt.

¶ The second plague.

7 \* And the forcerers did likewise *v* their forceries, & brought frogs vp vpon *g* land of Egypt.

b But Gothen, where Gods people dwelt, was excepted.

8 Then Pharaoh called for Moses and Aaron, and said, ¶ Pray ye vnto the Lord, that he may take away the frogs from me, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

\* Wild. 17. 7. c Not loue, but feare causeth the very Infidels to seeke vnto God.

9 And Moses said vnto Pharaoh, *†* Concer- ning mee, *euen* ¶ command when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine house.

† Ebr. haue this honour ouer me.

¶ Or, speake plaine vnto me.

scs.

## The third and fourth plague.

## Chap. IX.

## The fifth and sixth plague. 23

ses, that they may remaine in the riuer onely.

10 Then he said, To morrow. And hee answered, Be it as thou hast said, that thou maiest know, that there is none like vnto the Lord our God:

11 So the frogs shall depart from thee, and from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moses and Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogs, which he had sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: So the frogs died in the houses, in the townes, and the fields.

14 And they gathered them together by heapes, and the land stank of them.

15 But when Pharaoh sawe that hee had reft *giuen him*, he hardened his heart, and hearkened not vnto them, as the Lord had said.

16 ¶ Again the Lord sayd vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assaied likewise with their enchantments to bring forth lice, but they could not. So the lice were vpon man and vpon beast.

19 Then said the enchanters vnto Pharaoh, This is the finger of God. But Pharaohs heart remained obstinate, and hee hearkened not vnto them, as the Lord had said.

20 ¶ Moreover the Lord said to Moses, Rise vp early in the morning, and stand before Pharaoh (so, he will come forth vnto the water) and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 Els, if thou wilt not let my people goe, behold, I will send swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, will I cause to be without swarmes of flies in that day, so that no swarmes of flies shall be there, that thou maiest know that I am the Lord in the middes of the earth.

23 And I will make a deliuerance of my people from thy people: to morrow shall this miracle be.

24 And the Lord did so: for there came great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to do so: for then we should offer vnto the Lord our God that, which is an abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, & they not stone vs?

27 Let vs go three dayes journey in the desert, and sacrifice vnto the Lord our God, as he hath commanded vs.

28 And Pharaoh said, I will let you go, that ye may sacrifice vnto the Lord your God in the wilderness: but goe not farre away, pray for me.

29 And Moses said, Behold, I will go out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morrow: but let Pharaoh from henceforth deceive no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh hardened his heart at this time also, and did not let the people goe.

### CHAP. IX.

1 The moraine of beasts. 10 The plague of botches and sores. 23 The horrible baile, thunder, and lightning. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickedness. 33 Moses prayeth for him. 35 Yet he is obstinate.

Then the Lord said vnto Moses, Go to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still,

3 Behold, the hand of the Lord is vpon thy flocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall be a mightie great moraine.

4 And the Lord shall doe a wonderfully betwene the beasts of Israel, and the beasts of Egypt: so that there shall nothing die at all, that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morrow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh sent, and beheld, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and hee did not let the people goe.

8 ¶ And the Lord said to Moses and to Aaron, Take your handfull of ashes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh,

9 And they shall bee turned to dust in all the land of Egypt, and it shall be as a scab breaking out into blisters vpon man, and vpon beast, thorowout all the land of Egypt.

10 Then they tooke ashes of the fornace, and stood before Pharaoh: and Moses sprinkled them toward heaven, & there came a scab breaking out into blisters vpon man, and vpon beast.

11 And the forcerers could not stand before Moses, because of the scab: for the scab was vpon the enchanters and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, as the Lord had said vnto Moses.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

14 For

¶ Elev according to thy word.

¶ Or, laid vpon.

¶ In things of this life God oft times heareth the prayers of the iust for the vngodly.

¶ Or, made his heart heavy.

¶ The third plague.

¶ God confounded their wisdom and aueritice in a thing most vilge: if they acknowledged that this was done by Gods power and not by sorcery. Luke 11, 20.

¶ Or, a multitude of venomous beasts as serpents, &c.

¶ Or, I will spare.

¶ Or, land of Egypt.

¶ Wisd. 16, 9. ¶ The fourth plague.

¶ For the Egyptians worshipped diuers beasts, as the ox, the sheepe and such like, which the Israelites offered in sacrifice, which thing the Egyptians abhorred to see. Chap 8, 18.

h So the wicked preferbe vnto Gods messengers how farre they shall goe.

y He could not iudge his heart, but yet he charged him to doe this unseemly.

k Where God giueth not faith, no miracles can preuaile.

¶ The fifth plague.

a He shall declare his heavenly iudgment against his enemies, and his fauour toward his children.

b Into the land of Goshen, where the Israelites dwelled.

¶ Or, imiers.

¶ The sixth plague.

\* Chap. 4, 24.



## The seventh plague.

## Exodus.

## The eight plague.

e So that thine  
owne conscience  
shall condemne  
thee of ingratitude  
and malice.

\* Rom. 9. 17.  
Or, see thee vp.  
Or, to show thee.  
That is, that all  
the world may  
magnifie my power  
in ouercomming  
thee.

e Here wee see  
though Gods  
wrath be kindled,  
yet there is a cer-  
taine mercy shewed  
euen to his ene-  
mies.

† Ebr. see not his  
heart to.  
The word of the  
minister is called  
the word of God.

§ The seventh  
plague.

† Ebr. fire walked.

§ Or, fire was  
kindled.

§ The wicked  
confesse their finnes  
to their condemna-  
tion, but they can-  
not beleue to ob-  
taine remission.  
† Ebr. voyces of God.

\* Psal. 24. v.  
h Meaning, that  
when they haue  
their request, they  
are neuer the better,  
though they make  
many faire promi-  
ses, wherein we see  
the practises of the  
wicked.  
§ Or, false sowes.

14 For I will at this time send my plagues  
vpon <sup>e</sup> thine heart, & vpon thy seruants, and vpon  
thy people, that thou mayest know that there is  
none like mee in all the earth.

15 For now I will stretch out mine hand, that  
I may smite thee and thy people with the pesti-  
lence: and thou shalt perish from the earth.

16 And indeed, \* for this cause haue I ap-  
pointed thee, to shew my power in thee, and to  
declare my name throughout all the world.

17 Yet thou exaltest thy selfe against my peo-  
ple, and lettest them not goe.

18 Behold, to morrow this time I will cause  
to raine a mighty great haile, such as was not in  
Egypt since the foundation thereof was laid vnto  
this time.

19 Send therefore nowe, and <sup>e</sup> gather the cat-  
tell, and all that thou hast in the field: for vpon  
all the men, and the beasts, which are found in  
the field, and not brought home, the haile shall  
fall vpon them, and they shall die.

20 Such <sup>then</sup> as feared the word of the Lord  
among the seruants of Pharaoh, made his seruants  
and his cattell flee into the houses.

21 But such as <sup>†</sup> regarded not the word of the  
Lord, left his seruants, and his cattell in the field.

22 ¶ And the Lord said to Moses, Stretch forth  
thine hand toward heauen, that there may bee  
haile in all the land of Egypt, vpon man, and vpon  
beast, and vpon all the herbes of the field in the  
land of Egypt.

23 Then Moses stretched out his rod toward  
heauen, and the Lord sent thunder and haile, and  
lightning vpon the ground: and the Lord caused  
haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with  
the haile, so grievous, as there was none through-  
out all the land of Egypt, since it was a nation.

25 And the haile smote throughout all the land  
of Egypt all that was in the field, both man and  
beast: also the haile smote all the trees of the field  
and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the  
children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses  
and Aaron, and said vnto them, I <sup>§</sup> haue now sin-  
ned: the Lord is righteous, but I and my people  
are wicked.

28 Pray ye vnto the Lord (for it is enough)  
that there be no more <sup>†</sup> mighty thunders, and  
haile, and I will let you goe, and ye shall tary no  
longer.

29 Then Moses sayd vnto him, As soone as I  
am out of the citie, I will spread mine hands vnto  
the Lord, and the thunder shall cease, neither  
shall there be any more haile, that thou mayest  
know that \* the earth is the Lords.

30 As for thee and thy seruants, I know <sup>h</sup> a-  
fore I pray, yee will feare before the face of the  
Lord God.

31 (And the flax, and the barley were smiten:  
for the barley was eared, and the flaxe was bolled.

32 But the wheate and the rie were not smit-  
ten, for they were <sup>§</sup> hid in the ground.)

33 Then Moses went out of the citie from  
Pharaoh, and spread his hands to the Lord, and the  
thunder and the haile ceased, neither rained it  
vpon the earth.

34 And when Pharaoh sawe that the rayne

and the haile and the thunder were ceased, he sin-  
ned againe, and hardned his heart, both hee, and  
his seruants.

35 So the heart of Pharaoh was hardned: nei-  
ther would he let the children of Israel go, as the  
Lord had said <sup>†</sup> by Moses.

### CHAP. X.

7 Pharaohs seruants counsaile him to let the Israelites depart.  
13 Grasshoppers destroy the country. To Pharaoh conf. Job  
his sinne. 22 Darknesse is sent.

A Gaine the Lord sayd vnto Moses, Goe to  
Pharaoh: for \* I haue hardned his heart, and  
the heart of his seruants, that I might worke these  
my miracles in the midst of his realme,

2 And that thou mayest declare in the <sup>e</sup> eares  
of thy sonne, and of thy sonnes sonne, what things  
I haue done in Egypt, and my miracles, which I  
haue done among them: that ye may know that  
I am the Lord.

3 Then came Moses and Aaron vnto Phara-  
oh, and they sayd vnto him, Thus saith the Lord  
God of the Ebrewes, How long wilt thou refuse  
to humble thy selfe before mee? Let my people  
goe, that they may serue mee.

4 But if thou refuse to let my people goe, be-  
hold, to morrow will I bring <sup>§</sup> grasshoppers into  
thy coastes.

5 And they shall couer the face of the earth,  
that a man cannot see the earth: and they shall  
eate the residue which remaineth vnto you, and  
hath escaped from the haile: and they shall eate  
all your trees that bud in the field.

6 And they shall fill thine houses, and all thy  
seruants houses, and the houses of all the Egypti-  
ans, as neither thy fathers, nor thy fathers fathers  
haue seene, since the time they were vpon the  
earth vnto this day. So he returned, and went out  
from Pharaoh.

7 Then Pharaohs seruants said vnto him, How  
long shall he be <sup>§</sup> an offence vnto vs? let the men  
goe, that they may serue the Lord their God: wilt  
thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe  
vnto Pharaoh, and he said vnto them, Go, serue the  
Lord your God, but who are they that shall goe?

9 And Moses answered, We will go with our  
yong, and with our old, with our sonnes, and with  
our daughters, with our sheepe, and with our cat-  
tell will wee goe: for we <sup>†</sup> must celebrate a feast  
vnto the Lord.

10 And he said vnto them, Let <sup>†</sup> the Lord so  
be with you, as I will let you goe and your chil-  
dren: behold, for euill is before your face.

11 It shall not be so: now goe yee that are  
men, and serue the Lord: for that was your de-  
sire. Then they were thrust out from Pharaohs  
presence.

12 ¶ After, the Lord said vnto Moses, Stretch  
out thine hand vpon the land of Egypt for the  
grasshoppers, that they may come vpon the land  
of Egypt, and eate all the herbes of the land, euen  
all that the haile had left.

13 Then Moses stretched forth his rod vpon  
the land of Egypt: and the Lord brought an  
East wind vpon the land all that day, and all that  
night: and in the morning the East wind brought  
the <sup>§</sup> grasshoppers.

14 So the grasshoppers went vp vpon all the  
land

† Ebr. by the hand  
of Moses.

\* Chap. 4. 21

§ Or, in his presence  
or among them.  
The miracles  
should be so great,  
that they should be  
spoken of for euer  
where also we see  
the duty of parents  
toward their chil-  
dren.

b The end of af-  
fections is, to hum-  
ble our selues with  
true repentance vn-  
der the hand of  
God.

§ Or, locusts.  
\* Wild, 16. 9.

§ Or, share.  
c Meaning, the oc-  
casion of all these  
evils: so are the  
godly euer charged,  
as Elias was by  
Ahab.

d That is, I would  
the Lord were no  
more affectioned  
toward you, then I  
am minded to let  
you goe.

e Punishment is  
prepared for you.  
Some read, Ye in-  
tend some mis-  
chiefe.

The eight plague.

*f Or, he caused them to vomite.*

land of Egypt, and remained in all quarters of Egypt: so grievous Grashoppers, like to these were neuer before, neither after them shalbe such.

15 For they covered all the face of the earth, so that the land was darke: & they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so y there was no greene thing left vpon the trees, nor among the herbes of the helde throughout all the land of Egypt.

16 Therefore Pharaoh called for Moses and Aaron in haste, and sayde, I haue sinned against the Lord your God, and against you.

17 And now forgive mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 Moses then went out from Pharaoh, and praied vnto the Lord.

19 And the Lord turned a mightie strong West winde, and tooke away the grashoppers, and violently cast them into the red Sea, so that there remained not one grashopper in all the land of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 Again the Lord said vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darkenesse, euen darkenesse that may be felt.

22 Then Moses stretched forth his hand toward heauen, and there was a blacke darkenes in all the land of Egypt three dayes.

23 No man saw another, neither rose vp from the place where he was for three dayes: \* but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and said, Go serue the Lord: onely your sheepe and your cattell shall abide, and your children shall go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that wee may doe sacrifice vnto the Lord our God.

26 Therefore our cattell also shall go with vs: there shall not an hoofe bee left, for thereof must we take to serue the Lord our God: neither doe we know how we shall serue the Lord, vntill wee come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh said vnto him, Get thee from mee: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

## CHAP. XI.

*1 God promisseth this departure. 2 He willet them to borrow their neighbours iuwels. 3 Moses was esteemed of all saue Pharaoh.*

Now the Lord had said vnto Moses, yet will I bring one plague more vpon Pharaoh, and vpon Egypt, after that, he will let you goe hence: when he letteth you goe, he shall at once chase you hence.

2 Speake thou now to the people, that euery man require of his neighbour, & euery woman of her neighbor, \* iuwels of silver, & iuwels of gold.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also \* Moses was very great in the land of Egypt, in the sight of Pharaohs servants, and in the sight of the people.

4 And Moses said, Thus saith the Lord, \* About midnight will I go out into the middes of Egypt.

5 \* And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at the mill, and all the first borne of beastes.

6 Then there shalbe a great crie throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may know that the Lord putteth a difference between the Egyptians and Israel.

8 And all these thy seruants shall come down vnto me, and fall before me, saying, Get thee out, and all the people that are at thy feete, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord said vnto Moses, Pharaoh shall not heare you, & that my wonders may bee multiplied in the land of Egypt.

10 So Moses and Aaron did all these wenders before Pharaoh: but the Lord hardened Pharaohs heart, and hee suffered not the children of Israel to go out of his land.

## CHAP. XII.

*1 The Lord instituteth the pascheouer. 26 The fathers must teach their children the mystrie thereof. 29 The first borne are slaine. 31 The Israelites are diuinen out of the land. 35 The Egyptians are spoiled. 37 The numbers that departed out of Egypt.*

Then the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This \* moneth shalbe vnto you the beginning of moneths: it shalbe to you the first moneth of the yeere.

3 Speake ye vnto all the congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the fathers, a lambe for an house.

4 And if the household bee too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euerie one of you, according to his eating shall make your count for the lambe.

5 Your lamb shalbe without blemish, a male of a yeere olde: ye shall take it of the lambes, or of the kiddes.

6 And ye shall keepe it vntill the foure tenth day of this moneth: then \* all the multitude of the congregation of Israel shall kill it at euen.

7 After, they shall take of the blood, and strike it on the two posts, and on the vpper doore post of the houses where they shall eate it.

8 And they shall eate the flesh that same night, roast with fire, and vnleauened bread: with bowre herbes they shall eate it.

9 Eate not thereof rawe, boiled nor sodden in water, but roast with fire, both his head, his feete, and his purtenance.

10 And ye shall reserve nothing of it vnto the morning: but that, which remaineth of it vnto the morrow shall ye burne with fire.

11 \* And thus shall yee eate it, Your loines girded, your shoes on your feete, and your stauces in your handes, and yee shall eate it in haste: for it is the Lords Pascheouer.

12 For I will passe through the lande of Egypt the same night, and will smite all the first borne.

\* Chap. 12. 29.

\* Wisd. 13. 17.

b From the highest to the lowest.

c That is, vnder thy power and government.

d God hardeneth the hearts of the reprobate, that his glory thereby might be the more set forth, Rom. 9. 17.

a Called Nissar; containing part of March, and part of Aprill.

b As touching the obseruation of feasts: as for other policies, they reckoned from September c As the fathers of the household had great or small families.

d He shall take so many as are sufficient to eat the lamb.

e Euery one his house.

f Eleu betweene the two euenings, or twilights.

f That is, all that may be eaten.

g The lambe was not the Pascheouer, but signified it as sacraments are not the thing it selfe, which they do represent, but signifie

f The wicked in their miseries seeke to Gods ministers for helpe, albeit they hate and detest them.

g The water seemed red, because the sand or grauell is red: the Hebrewes call it the Sea of bulrushes.

h Because it was so thicke.

i The ninth plague. \* Wisd. 17. 2.

\* Wisd. 18. 1.

i The ministers of God ought not to yeelde one iote to the wicked, as touching their charge. k That is, with what beastes, or how many.

l Though before he coulted Moses in, yet against his owne conscience he threatneth to put him to death.

a without any condition, but with haste and violence.

f Or, beuowre. \* Chap. 13. 32. and 35.

\* Exodus. 45. 1.



# The Passeouer is prescribed. The tenth Exodus. plague. Departure out of Egypt.

¶ Or, prince, or  
idolce.

borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the gods of Egypt, I am the Lord.

13 And the blood shalbe a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

h Of the benefite  
receiued for your  
deliuerance.

14 And this day shall be vnto you a remembrance: and ye shall keepe it an holie feast vnto the Lord, throughout your generations: ye shall keepe it holie by an ordinance for euer.

i That is, vntill  
Christs coming:  
for then  
ceremonies had an  
end.

15 Seuen dayes shall ye eate vneleuened bread, and in any case ye shall put away leauen the first day out of your houses: for whosoever eateth leuened bread from the first day vntill the seuenth day, that person shalbe cut off from Israel.

¶ Or, calling together  
of the people to serue  
God.

16 And in the first day shalbe an holie assembly vnto you: no worke shalbe done in them, save about that which euery man must eate: that onely may ye doe.

17 Ye shall keepe also the feast of vneleuened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall obserue this day, throughout your posteritie, by an ordinance for euer.

\* Leuit. 23. 5.

Num. 28. 16.

h For in old time  
so they counted,  
beginning the day  
at Sunne set till the  
next day at the  
same time.

18 ¶ In the first month and the fourteenth day of the month at euen, ye shall eate vneleuened bread vnto the one and twentieth day of the month at euen.

19 Seuen dayes shall no leauen bee founde in your houses: for whosoever eateth leuened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leuened bread: but in all your habitations shall ye eate vneleuened bread.

21 ¶ Then Moses called all the Elders of Israel, and sayd vnto them, Choose out and take you for euery of your householdes a lambe, and kill the Passeouer.

\* Hebr. 11. 28.

¶ Or, transome, or  
upper doore post.

¶ Or, two side posts.

22 And take a bunch of hyssop, and dip it in the blood that is in the basen, and strike the lintell, and the doore cheekes with the blood that is in the basen, and let none of you goe out at the doore of the house, vntill the morning.

23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood vpon the lintell and on the two doore cheekes, the Lord will passe ouer the doore, and wil not suffer the destroyer to come into your houses to plague you.

i The Angel sent of  
God to kill the first  
borne.

24 Therefore shall ye obserue this thing as an ordinance, both for thee and thy sonnes for euer.

m The land of Ca-  
naan.

25 And when ye shall come into the land, which the Lord will giue you, as he hath promised, then ye shall keepe this seruice.

¶ Or, ceremonie.  
Iosh. 4. 6.

26 ¶ And when your children aske you, What seruice is this ye keepe?

27 Then ye shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserved our houses. Then the people bowed themselves and worshipped.

m They gaue God  
thanks for so great  
a benefite.

28 So the children of Israel went, and did as the Lord had comanded Moses and Aaron: so did they.

\* Chap. 11. 4. 1

¶ The tenth plague,

29 ¶ Now at midnight, the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sate on his throne,

vnto the first borne of the captiue that was in prison, and all the first borne of beasts.

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and the re was a great crie in Egypt: for there was no to house where there was not one dead.

31 And he called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both yee, and the children of Israel, and goe serue the Lord as ye haue said.

32 Take also your sheepe and your cattell as ye haue said, and depart, and blesse me also.

p Pray for mee,

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, We die all.

34 Therefore the people tooke their dough before it was leuened, euen their dough bound in cloathes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians jewels of siluer, & jewels of gold, & raiment.

\* Chap. 3. 12. &  
11. 2.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they granted their request: so they spoiled the Egyptians.

¶ Or, lent them.

37 Then the children of Israel tooke their journey from Ramesses to Succoth about fixe hundredth thousand men of foote, beside children.

\* Num. 33. 3.

Iosh. 24. 4.

q Which was a

citie in Goshen,

Gen. 47. 11.

r which were

strangers, and not

borne of the Israe-  
lites.

38 And a great multitude of sundry sortes of people went out with them, and sheepe, and beecues, and cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, and made vneleuened cakes: for it was not leuened, because they were thrust out of Egypt, neither could they tarie, nor yet prepare themselves vitales.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was foure hundredth and thirtie yeeres.

\* Gen. 15. 13. & 15.

7. 6. gal. 3. 17.

f From Abrahams

departing from vt

in Chaldea vnto

the departing of

the children of

Israel from Egypt

are 430. yeeres.

41 And when the foure hundredth and thirtie yeeres were expired, euen selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It is a night to bee kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord said vnto Moses and Aaron, This is the Law of the Passeouer: no stranger shall eate thereof.

t Except he be cir-

cumcised, and

onely professe your

religion.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger or an hired seruant shall not eat thereof.

46 ¶ In one house shall it be eaten: thou shalt carie none of the flesh out of the house, neither shall ye breake a bone thereof.

\* Num. 9. 12.

\* Iohn. 29. 36.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the passeouer of the Lord, let him circumcise all the males, that belong vnto him, and then let him come and obserue it, and he shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.

49 One law shall bee to him that is borne in the land, and to the stranger that dwelleth among you.

u They that are

of the household of

God, must be all

joined in one faith

and religion.

50 Then all the children of Israel did as the Lord

Lord

Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

## CHAP. XIII.

1 The first borne are offered to God. 3 The memoriall of their deliuerance. 6 The institution of the Pascheouer. 8, 14. An exhortation to teach their children to remember this deliuerance. 17 Why they are led by the wilderness. 19 The bones of Ioseph. 21 The pillar of the cloud and of the fire.

And the Lord spake vnto Moses, saying,  
2 \* Sanctifie vnto me all the first borne: that is, every one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 \* Then Moses said vnto the people, \* Remember this day in the which ye came out of Egypt, out of the house of a bondage: for by a mightie hand the Lord brought you out from thence: therefore no leavened bread shall be eaten.

4 This day come yee out in the moneth of Abib.

5 \* Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Jebusites, (which hee sware vnto thy fathers, that hee would giue thee, a land flowing with milke and hony) then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleavened bread, and the 7 seuenth day shall be the feast of the Lord.

7 Vnleavened bread shall be eaten seuen dayes, and there shall no leavened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 \* And thou shalt shew thy sonne in that day, saying, *This is done*, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall be a signe vnto thee upon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 \* And when the Lord shall bring thee into the land of the Canaanites, as he sware vnto thee and to thy fathers, and shall giue it thee,

12 \* Then shalt thou set apart vnto the Lord all that first openeth the wombe: also every thing that first doeth open the *wombe*, and cometh forth of thy beast: the males shall be the Lords.

13 But every first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then shalt thou breake his necke: likewise also the first borne of man among thy sonnes shalt thou buy out.

14 \* And when thy sonne shall aske thee to morrow, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt, from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne

of my sonnes I redeeme.

16 And it shall be as a token vpon thine hand, and as frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

17 \* Now when Pharaoh had let the people goe, God caried them not by the way of the Philistims country, though it were neerer: (for God said, Least the people repent when they see warre, and turne againe to Egypt.)

18 But God made the people to goe about by the way of the wilderness of the red sea: and the children of Israel went vp armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel swear, saying, \* God will surely visite you, and ye shall take my bones away hence with you.)

20 \* So they tooke their journey from Succoth, and camped in Etham in the edge of the wilderness.

21 \* And the Lord went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 \* He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

## CHAP. XIV.

1, 2. Pharaohs heart is hardened, and pursueth the Israelites.  
3. The Israelites stricken with feare, murmure against Moses.  
4. Moses doth encourage them. 21 He divideth the Sea. 23, 27 The Egyptians follow and are drowned.

Then the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that they returne and campe before Pi-hahiroth, betweene Migdol and the Sea, ouer against Baalzephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaohs heart that hee shall follow after you: so I will get me honour vpon Pharaoh, and vpon all his host: the Egyptians also shall know that I am the Lord: and they did so.

5 \* Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue wee this done, and haue let Israel goe out of our seruice?

6 And he made ready his charets, and tooke his people with him,

7 And tooke sixe hundred chofen charets, and all the charets of Egypt, and captains ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and hee followed after the children of Israel: but the children of Israel went out with an high hand.)

9 \* And the Egyptians pursued after them, and all the horses and charets of Pharaoh, and his horsemen and his host ouertooke them camping by the Sea, beside Pi-hahiroth, before Baalzephon.

10 And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and beholde, the Egyptians marched after them, and they were sore afraid: wherefore the children of Israel cryed vnto the Lord.

Or, signes of remembrance.

Or, because.

1 Which the Philistims would haue made against them by stopping them the passage. k That is, not priuily, but openly, and as the word doeth signifie, set in order by fine and fine.

Gen. 50. 22.

Joseph. 24. 30.

Num. 33. 6.

Num. 14. 14.

Deut. 1. 33. Psalm. 78.

14. 1. 107. 10. 1.

1 To defend them from the heate of the sunne.

Neb. 9. 12.

\* Chap. 12. 29.

and 34. 19.

Leuit. 27. 26. num.

3. 13. and 8. 10.

Leuit. 2. 23.

\* Exod. 13. 23.

† Ebr. house of

seruants.

a Where they

were in most

cruell seruerie.

b To signifie that

they had not lea-

uene to leauen

their bread.

c Containing

part of March and

part of Aprill,

when corne be-

gan to ripe in that

country.

d Both the se-

uenth and the first

day were holy, as

chap. 12. 16.

e When thou

doest celebrate

the feast of vnlea-

uened bread.

f Thou shalt haue

continuell remem-

brance thereof, as

thou wouldest of

a thing that is in

thine hand, or

before thine eyes.

\* Chap. 12. 29.

and 34. 19.

Exod. 44. 30.

† Ebr. that first

wometh forth.

g This is also vn-

derstood of the

horse and other

beasts which were

not offered in

sacrifice.

h By offering a

cleane beast in sa-

crifice, Leuit. 12. 6.

|| Or, beneafter-

wards.

a From toward

the country of

the Philistims.

b So the Sea was

before them,

mountaines on ei-

ther side, and the

enemie at their

backe: yet they

obeyed God, and

were deliuered.

\* Num. 33. 7.

c By punishing his

obstinate rebelli-

on.

d Iosephs wri-

teeth, that besides

these charets there

were 50000. horse-

men, and 200000.

footemen.

e With great ioy

and boldnesse.

\* Ioseph. 24. 6.

1. Mac. 4. 9.

f They which a

little before in

their deliuerance

reioyced, being

now in danger are

afraid and mur-

mur.



In this figure  
four chief  
points are to be  
considered.

First, that the  
Church of God  
is ever subiect  
in this world to  
the Crosse, and  
to be afflicted  
after one sort  
or other. The  
second, that  
the ministers of  
God following  
their vocation,  
shall be euill  
spoken of, and  
murmured  
against, even  
of them that  
pretend the  
same cause and  
religion that  
they doe. The thirdly that God deliuereth not his Church incontinent, out of dangers,  
but to exercise their faith and patience continueth their troubles, yea & oftentimes  
augmenteth them: as the Israelites were now in lesse hope of their liues, then when  
they were in Egypt. The fourth point is, that when the dangers are most great,  
then Gods helpe is most ready to succour: for the Israelites had on either side of  
them, huge rockes and mountaines, before them the sea, behind them most cruell ene-  
mies, so that there was no way left to escape to mans iudgement.



11 And they said vnto Moses, Haft thou brought vs to die in the wilderness, because there were no graues in Egypt? wherefore haft thou serued vs thus, to cary vs out of Egypt?

12 Did not wee tell thee this thing in Egypt, saying, Let vs be in rest, that we may serue the Egyptians; for it had bene better for vs to serue the Egyptians, then that wee should die in the wilderness.

13 Then Moses said to the people, Feare yee not, stand still, and behold the saluation of the Lord which he will shew to you this day. For the Egyptians whom ye haue seene this day, ye shall neuer see them againe.

14 The Lord shall fight for you: therefore hold you your peace.

15 And the Lord said vnto Moses, Wherefore cryest thou vnto me? speake vnto the children of Israel, that they goe forward:

16 And lift thou vp thy rod, and stretch out thine hand vpon the Sea and deuide it, and let the children of Israel goe on drie ground thorow the mids of the Sea.

17 And I, behold, I will harden the heart of the Egyptians, that they may follow them, and I will get me honour vpon Pharaoh, & vpon all his hoaste, vpon his charrets, and vpon his horsemen.

18 Then the Egyptians shall know that I am the Lord, when I haue gotten mee honour vpon Pharaoh, vpon his charrets, and vpon his horsemen.

19 (And the Angel of God, which went before the hoaste of Israel, remooued, and went behind them: also the pillar of the cloud went from before them, and stood behind them.)

20 And came betwene the campe of the Egyptians and the campe of Israel: it was both a cloud and darkenesse, yet gaue it light by night, so that all the night long the one came not at the other.)

21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the Sea to run backe by a strong East wind all the night, and made the Sea dry land: for the waters were diuided,

22 Then the children of Israel went through the mids of the Sea vpon the drie ground, and the waters were a wall vnto them on their right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the mids of the Sea, even all Pharaohs horses, his charrets, and his horsemen.

24 Now, in the morning watch, when the Lord looked vnto the hoaste of the Egyptians, out of the fierie and cloudy pillar, he stroke the hoaste of the Egyptians with feare.

25 For he tooke off their charret wheeles, and they draue them with much adoe: so that the Egyptians every one said, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 Then the Lord said to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charrets and vpon their horsemen.

27 Then Moses stretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord ouerthrew the Egyptians in the mids of the Sea.

28 So the water returned and covered the charrets and the horsemen, even all the hoaste of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Israel walked vpon drie land thorow the mids of the Sea, and the waters were a wall vnto them on their right hand, and on their left.

30 Thus the Lord saved Israel the same day out of the hand of the Egyptians, and Israel saw the Egyptians dead vpon the Sea banke.

31 And Israel saw the mightie power, which the Lord shewed vpon the Egyptians: so the people feared the Lord, and beleued the Lord, and his seruant Moses.

#### CHAP. XV.

1, 20 Moses with the men and women sing praises vnto God for thir deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

Then a sang Moses and the children of Israel this song vnto the Lord, and said in this manner, I will sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowen in the Sea.

2 The Lord is my strength, and praise, and he is become my saluation. He is my God, and I will prepare him a tabernacle: he is my fathers God, and I will exalt him.

3 The Lord is a man of warre, his Name is Jehovah.

4 Pharaohs charrets and his hoast hath he cast into the sea: his chosen captains also were drowned in the red Sea.

5 The depths haue covered them, they sank to the bottome as a stone.

6 Thy right hand, O Lord, is glorious in power: thy right hand, O Lord, hath bruised the enemy.

7 And in thy great glory thou hast ouerthrowen them that rose against thee: thou sentest forth thy wrath, which consumed them as the stubble.

8 And by the blast of thy nostrils the waters were gathered, the floods stood still as an heape,

g Such is the impatience of the flesh, that it cannot abide Gods appointed time.

Or, deliuerance,

h Onely put your trust in God with our grudging or doubting.

i Thus in tentations faith fighteth against the flesh, and cryeth with inward groanings to the Lord.

k The cloud shewed light to the Israelites, but to the Egyptians it was darkenesse, so that their two hostes could not looke together.

l Psal. 124.

Which was about the three last hours of the night.

m So the Lord by the water fanned his, and by the water drowned his enemies.

n Elw. band. That is, the doctrine which he taught them in the Name of the Lord.

a Praising God for the overthrow of his enemies, and their deliuerance.

b Or, the occasion of my song of praise. To worship him therein.

c In battell he ouercommeth euill, d Ever constant in his promise.

e Those, that are enemies to Gods people, are his enemies.

CHAP. XVI.

<sup>1</sup> The Israelites come to the desert of Sin, and murmur against Moses and Aaron. <sup>13</sup> The Lord sendeth Quailles and Manna. <sup>23</sup> The Sabbath is sanctified unto the Lord. <sup>27</sup> The seventh day Manna could not be found. <sup>32</sup> It is kept for a remembrance to the posteritie.

**A**fterward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of a Sin, (which is between Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

**2** And the whole Congregation of the children of Israel murmured against Moses, and against Aaron in the wilderness.

**3** For the children of Israel said to them, Oh that wee had died by the hand of the Lord in the land of Egypt, when wee fate by the flesh pots, when we ate bread our bellies full: for yee haue brought vs out into this wilderness, to kill this whole company with famine.

**4** Then sayd the Lord vnto Moses, Behold, I will caule bread to raine from heauen to you, and the people shall goe out, and gather that that is sufficient for euery day, that I may prouee them, whether they will walke in my law or no.

**5** But the sixt day they shall prepare that, which they shall bring home, and it shall be twice as much as they gather dayly.

**6** Then Moses and Aaron sayd vnto all the children of Israel, At euen ye shall know, that the Lord brought you out of the land of Egypt:

**7** And in the morning ye shall see the glorie of the Lord: for he hath heard your grudgings against the Lord: and what are we that yee haue murmured against vs?

**8** Againe, Moses said, At euen shall the Lord giue you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which yee murmure against him: for what are we? your murmurings are not against vs, but against the Lord.

**9** And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for hee hath heard your murmurings.

**10** Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in a cloud.

**11** (For the Lord had spoken vnto Moses, saying,

**12** I haue heard the murmurings of the children of Israel: tell them therefore, and say, At euen ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God.)

**13** And so at euen the quailles came and covered the camp: and in the morning the dew lay round about the host.

**14** And when the dew that was fallen was ascended, behold, a small round thing was vpon the face of the wilderness, small as the hoare frost vpon the earth.

**15** And when the children of Israel saw it, they said one to another, It is Manna, for they wist not what it was. And Moses said vnto them, This is the bread which the Lord hath giuen you to eat.

**16** This is the thing which the Lord hath

<sup>a</sup> This is the eight place wherein they had camped: there is another place called Zin, which was the 33 place wherein they camped: and is also called Kadesh, Num. 33.36.

<sup>b</sup> So hard a thing is it to the flesh, not to murmur against God when the belly is pinched.

<sup>c</sup> The portion of a day in the day. <sup>d</sup> To signifie, that they should patiently depend vpon Gods promise from day to day.

<sup>e</sup> He gaue them not Manna because they murmured, but for his promise sake.

<sup>f</sup> Hee that con-temneth Gods ministers, con-temneth God himselfe.

<sup>g</sup> Chap. 13. 27.

<sup>h</sup> Eccles. 4. 5. <sup>i</sup> Or, in the twilight.

<sup>k</sup> Num. 11. 37.

<sup>l</sup> Num. 11. 9. <sup>m</sup> Psal. 78. 24. <sup>n</sup> Mich. 6. 3.

<sup>o</sup> which signifieth a part, portion, or gift: also manna prepared. <sup>p</sup> 1. Cor. 10. 3.

the depths congealed together in the heart of the Sea.

**9** The enemy sayd, I will pursue, I will ouertake them, I will diuide the spoyle, I will draw my sword, mine hand shall destroy them.

**10** Thou blewest with thy winde, the sea covered them, they sank as lead in the mightie waters.

**11** Who is like vnto thee, O Lord, among the gods? Who is like thee so glorious in holiness, & fearefull in praises, doing wonders?

**12** Thou stretchest out thy right hand, the earth swallowed them.

**13** Thou wilt by thy mercy carie this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy habitation.

**14** The people shall heare and be afraid: for row shall come vpon the inhabitants of Palestina.

**15** Then the dukes of Edom shall be amazed, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

**16** Feare and dread shall fall vpon them: because of the greamesse of thine arme, they shall be still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

**17** Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen the sanctuary, O Lord, which thine hands shall establish.

**18** The Lord shall reigne for euer and euer.

**19** For Pharaohs hories went with his charers and horsemen into the sea, and the Lord brought the waters of the sea vpon them: but the children of Israel went on drie land in the mids of the sea.

**20** And Miriam the Prophetesse, sister of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrells and dances.

**21** And Miriam answered the men, Sing yee vnto the Lord: for hee hath triumphed gloriously: the horse and his rider hath he ouerthrown in the sea.

**22** Then Moses brought Israel from the red sea, and they went out into the wilderness of Shur: and they went three dayes in the wilderness, and found no waters.

**23** And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called Marah.

**24** Then the people murmured against Moses, saying, What shall we drinke?

**25** And he cryed vnto the Lord, and the Lord shewed him a tree, which when hee had cast into the waters, the waters were sweet: there he made them an ordinance and a law, and there he proued them.

**26** And said, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt do that which is right in his sight, and wilt giue eare vnto his commandments, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

**27** And they came to Elim, where were twelue fountaines of water, and seuentie palm trees, and they camped there by the waters.

<sup>1</sup> Or, in the depth of the sea.

<sup>2</sup> Elv my soule shall be filled.

<sup>3</sup> For so often-times the Scripture calleth the mightie men of the world.

<sup>4</sup> Which ought to be praised with all teare and reuerence.

<sup>5</sup> That is, into the land of Canaan: or into mount Zion.

<sup>6</sup> Deut. 1. 25. 35.

<sup>7</sup> Or, for thy great power.

<sup>8</sup> Which was mount Zion, where afterward the Temple was build.

<sup>9</sup> Signifying their great joy: which came the fewer observed in certain solemnities, Iudg. 5. 34. & 11. 31. but it ought not to be a cloake to couer our wanton dances.

<sup>10</sup> By singing the like song of thanksgiving.

<sup>11</sup> Which was called Elim, Num. 33. 8. <sup>12</sup> Or, Eloth.

<sup>13</sup> Eccles. 38. 1.

<sup>14</sup> That is, God, or Moses in Gods name.

<sup>15</sup> which is, to do that onely that God commanded.

<sup>16</sup> Num. 33. 9. <sup>17</sup> Or, date trees.



g Which containeth about a pottle of our measure, <sup>†</sup> Ebr. for an ead.

commanded : gather of it euery man according to his eating, <sup>§</sup> an omer for <sup>†</sup> a man according to the number of your perions : euery man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

\* 2. Cor. 8. 15.  
h God is a rich feeder of all, and none can iustly complaine.

18 And when they did measure it with an omer, \* he that had gathered much, had nothing ouer, & he that had gathered little, had no <sup>h</sup> lacke: so euery man gathered according to his eating.

19 Moses then said vnto them, Let no man reserve thereof till morning.

† No creature is so pure, but being abused it turneth to our destruction.

20 Notwithstanding, they obeyed not Moses: but some of them reserved of it till morning, and it was full of wormes, and <sup>†</sup> stanke: therefore Moses was angry with them.

21 And they gathered it euery morning, euery man according to his eating: for when the heat of the sunne came, it was melted.

k Which portion should serue for the Sabbath and the day before.

22 <sup>†</sup> And the sixth day they gathered <sup>k</sup> twice so much bread, two omers for one man: then all the rulers of the Congregation came and told Moses.

23 And he answered them, This is that which the Lord hath said, To morrow is the rest of the holy Sabbath vnto the Lord: bake that to day which ye will bake, and feede that which ye will feede, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they layde it vp till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

25 Then Moses said, Eat that to day: for to day is the Sabbath vnto the Lord: to day ye shall not finde it in the field.

l God tooke away the occasion from their labour, to signifie how holie he would haue the Sabbath kept.  
m Their infidelitie was so great, that they did expressly againe Gods commandement.

26 Sixe dayes shall ye gather it, but in the seventh day is the Sabbath: in it there shall be none.

27 <sup>†</sup> Notwithstanding, there <sup>m</sup> went out some of the people in the seventh day for to gather, and they found none.

28 And the Lord said vnto Moses, How long refuse ye to keepe my commandements, and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore hee giueth you the sixth day bread for two dayes: take therefore euery man in his place: let no man goe out of his place the seventh day.

30 So the people rested the seventh day.

n In forme and figure, but not in colour, Num. 11. 7.

31 And the house of Israel called the name of it M A N, and it was like <sup>n</sup> to coriander seed, but white: and the taste of it was like vnto wafers made with honie.

32 And Moses said, This is that which the Lord had commanded, Fill an omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fed you in wilderness, when I brought you out of the land of Egypt.

o Of this vessell readeth Heb. 9. 4.

33 Moses also said to Aaron, Take a <sup>o</sup> pot and put an omer full of M A N therein, & set it before the Lord to be kept for your posteritie.

34 As the Lord commanded Moses, so Aaron laid it vp before the <sup>p</sup> Testimonie to be kept.

p This is, the Arke of the couenant, to wit, after that the Arke was made. \* Iosh. 5. 12. nebe. 9. 15.

35 And the children of Israel did eate M A N <sup>q</sup> fortie yeeres, vntill they came vnto a land inhabited: they did eate M A N vntill they came to the borders of the land of Canaan.

36 The omer is the tenth part of the <sup>†</sup> Ephah.

## CHAP. XVII.

1 The Israelites came into Rephidim, and grudge for water. 2 Water is giuen them out of the rocke. 11 Moses holdeth up his

hands, and they overcome the Amalekites. 15 Moses buildeth an altar to the Lord.

And all the Congregation of the children of Israel departed from the wilderness of Sin, by their youneyes at the <sup>†</sup> commandement of the Lord, and camped in <sup>a</sup> Rephidim, where <sup>v</sup> was no water for the people to drinke.

2 \* Wherefore the people contended with Moses, & said, Giue vs water, that we may drinke. And Moses said vnto them, Why contend ye with me? wherefore doe ye <sup>b</sup> tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and said, Wherefore hast thou thus brought vs out of Egypt, to kill vs, and our children, and our cattell with thirst?

4 And Moses cryed vnto the Lord, saying, What shall I doe to this people? for they be almost ready to <sup>c</sup> stone me.

5 And the Lord answered to Moses, Goe before the people, and take with thee of the Elders of Israel: and thy rod wherewith thou <sup>\*</sup> smotest the river, take in thine hand, and goe:

6 \* Behold, I will stand there before thee vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And he called the name of the place <sup>¶</sup> Masrah and <sup>¶</sup> Meribah, because of the contention of the children of Israel, & because they had tempted the Lord, saying, Is the <sup>d</sup> Lord among vs, or no?

8 <sup>†</sup> \* Then came <sup>e</sup> Amalek and fought with Israel in Rephidim.

9 And Moses said to Ioshua, Chuse vs out men, and goe fight with Amalek: to morrow I will stand on the top of the <sup>f</sup> hill with the rod of God in mine hand.

10 So Ioshua did as Moses bad him, and fought with Amalek: and Moses, Aaron, and Hur, went vp to the top of the hill.

11 And when Moses held vp his hand, Israel preuailed: but when he let his hand <sup>§</sup> downe, Amalek preuailed.

12 Now Moses hands were heauie: therefore they tooke a stone and put it vnder him, and hee sate vpon it: and Aaron and Hur stayed vp his hands, the one on the one side, and the other on the other side: so his hands were steadie vntill the going downe of the sunne.

13 And Ioshua difcomfited Amalek and his people with the edge of the sword.

14 <sup>†</sup> And the Lord said to Moses, Write this for a remembrance <sup>h</sup> in the booke, and <sup>†</sup> rehearse it to Ioshua: for \* I will utterly put out the remembrance of Amalek from vnder heauen.

15 (And Moses built an altar, and called the name of it <sup>†</sup> Iehouah-nissi.)

16 Also he said, <sup>†</sup> The Lord hath sworne, that he will haue warre with Amalek from generation to generation.

## CHAP. XVIII.

1 Iethro cometh to see Moses his sonne in law. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth and offereth sacrifice to God. 21 What manner of men officers and iudges ought to be. 14 Moses obeyeth Iethros counsell in appointing officers.

When Iethro the \* Priest of Midian, Moses \* father in law, heard all that God had done for

† Ebr. at the mouth. a Moses here no- reth not euery place, where they camped, as Numb. 33. but onely those places where some notable thing was done.

\* Num. 20. 4. b Why distrust you God? why looke ye not for succour of him without murmuring against vs?

c How readie the people are for their owne matters to slay the true prophets, and how slow they are to reuenge Gods cause against his enemies and false Prophets.

\* Chap. 7. 20. \* Num. 2. 9. \* Iosh. 11. 4. \* Psal. 78. 15. \* 105. 43. 1. cor. 10. 4.

¶ Or, temptation. ¶ Or, strife.

d When in aduersitie, wee thinke God to be absent, then we neglect his promise, and make him a liar. \* Deut. 32. 17. \* Iosh. 11. 3. e Who came of Eliphaz, sonne of Elau, Gen. 36. 12. f That is, Horeb, which is also called Sinai.

g So that wee see how dangerous a thing it is to faint in prayer.

h In the booke of the law. † Ebr. put it in the cares of Ioshua.

\* Num. 24. 20. 1. Sam. 15. 3. i That is, the Lord is my banner as he declared by holding vp his rod and his hands. † Ebr. the hand of the Lord vpon the throne.

\* Chap. 2. 14.

for Moles, and for Israel his people, and how the Lord had brought Israel out of Egypt.

2 Then Iethro the father in law of Moles, tooke Zipporah Moles wife, (after hee had sent her away.)

3 And her two sonnes, (whereof the one was called \* Gerſhon: for he said, I haue bene an aliant in a strange land:

4 And the name of the other *was* Eliezer: for the God of my father, said he, *was* mine helpe, and deliuered me from the sword of Pharaoh.)

5 And Iethro Moles father in law came with his two sonnes, and his wife vnto Moles into the wilderness, where he camped by the mount of God.

6 And he said to Moles, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moles went out to meete his father in law, and did obeysance, and kissed him, & each asked other of his welfare: and they came into the tent.

8 Then Moles tolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro said, Blessed be the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: for as they haue dealt proudly with them, so are they recompensed.

12 Then Iethro Moles father in law tooke burnt offerings and sacrifices, to offer vnto God. And Aaron and all the Elders of Israel came to eat bread with Moles father in law before God.

13 ¶ Now on the morow, when Moles fate to iudge the people, the people stood about Moles from morning vnto euen.

14 And when Moles father in law saw all that he did to the people, hee said, What is this that thou doest to the people? why sitest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moles said vnto his father in law, Because the people come vnto me to seeke God.

16 When they haue a matter, they come vnto me, and I iudge betweene one and another, and declare the ordinance of God, and his lawes.

17 But Moles father in law said vnto him, The thing which thou doest, is not well.

18 Thou both weariest thy selfe greatly, and this people that is with thee: for the thing is too heauie for thee: \* thou art not able to doe it thy selfe alone.

19 Heare now my voice, (I will giue thee counsell, and God shall be with thee) be thou for the people to Godward, and report thou the causes vnto God.

20 And admonish them of the ordinances, and of the lawes, and shew them the way, wherein they must walke, and the worke that they must doe.

21 Moreover, prouide thou among all the people men of courage, fearing God, men dea-

ling truly, hating couetousnesse: and appoint such ouer them to be rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shall beare the burden with thee.

23 If thou doe this thing, (and God so command thee) both thou shalt be able to endure, and all this people shall also goe quietly to their place.

24 So Moles obeyed the voyce of his father in law, and did all that he had said:

25 And Moles chose men of courage out of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all seasons, but they brought the hard causes to Moles: for they iudged all small matters themselves.

27 Afterward Moles let his father in law depart, and he went into his countrey.

### CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 He that toucheth the hill, dyeth. 15 God appeareth vnto Moles upon the mount in thundring and lightning.

IN the third moneth, after the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wilderness: euen there Israel camped before the mount.

3 ¶ But Moles went vp vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of \* Iakob, and tell the children of Israel.

4 ¶ Yee haue seene what I did vnto the Egyptians, and how I caried you vpon eagles wings, and haue brought you vnto me.

5 Now therefore \* if yee will heare my voyce in deed, and keepe my covenant, then yee shall be my chiefe treasure aboue all people, \* though all the earth be mine.

6 Yee shall be vnto mee also a kingdome of \* Priests, and an holy nation. These are the wordes which thou shalt speake vnto the children of Israel.

7 ¶ Moles then came and called for the Elders of the people, and proposed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and sayd, \* All that the Lord hath commanded, wee will doe. And Moles reported the wordes of the people vnto the Lord.

9 And the Lord said vnto Moles, Lo, I come vnto thee in a thicke cloude, that the people may heare whiles I talke with thee, and that they may also beleue thee for euer. (For Moles had tolde the wordes of the people vnto the Lord.)

10 Moreover the Lord said vnto Moles, Goe to the people, and \* sanctifie them to day and to morow, and let them wash their clothes,

11 And let them be ready on the third day: for the third day the Lord will come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt set marks vnto the people round about, saying, Take heede to your selues,

D 3

k Godly counsell ought euer to be obeyed, though it come of our enfeimous, for to such God oftentimes giueth wisdom to humble them that are exalted, and to declare that one member hath neede of another. 1 Reade the occasion, Num. 10, 29.

a Which was in the beginning of the moneth Sinan, containing part of May, and part of June. b That they departed from Rephidim.

c Akes. 7. 38. d God called Iakob, Israel: therefore the house of Iakob and the people of Israel signifie onely Gods people.

e Deut. 29. 2. d For the Eagle by flying hie, is out of danger, and by carrying her birds rather on her wings then in her talons declareth her loue. \* Deut. 5. 2. \* Deut. 10. 14. \* Psal. 24. 1. \* 1. Pet. 2. 9. \* Psal. 1. 6.

\* Chap. 24. 3. deus 5. 27. and 26. 17. \* Psal. 24. 16.

e Teach them to be pure in heart, as they shew themselves outwardly cleane by washing.

a It may seeme that he sent her backe for a time to her father for her impatience, least she should be a let to his vocation, which was so dangerous, chap. 4. 25. \* Chap. 2. 22.

b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time, 2. Pet. 1. 18. c That is, he sent messengers to say vnto him. d Ebr. of peace.

d Whereby it is euident that he worshipped the true God, and therefore Moles refused not to marry his daughter. \* Chap. 1. 10. 16. 22. and 5. 7. and 14. 8. e For they that drowned the children of the Israelites, perished themselves by water. f They ate in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.

g That is, to know Gods will, and to haue iustice executed.

h Ebr. thou wilt faint and fall.

\* Deut. 1. 32.

i Or, to himself. h Iudge thou in hard causes, which cannot be decided but by consulting with God. i What manner of men ought to be chosen to beare office.



\* Heb. 12, 20.

|| Or, trumpet.  
|| Or, toward.

f But gine your  
felues to praye  
and abstinence,  
that you may at  
this time attend  
onely vpon the  
Lord. 1. Cor. 7, 5.

\* Deut. 4, 11,

g God vsed these  
fearefull signes,  
that his law should  
be had in greater  
reuerence, and his  
maiesty the more  
feared.  
h He gaue authori-  
ty to Moses by  
plaine words, that  
the people might  
vnderstand him.

|| Or, vnto.  
|| Or, breake out  
vpon them.

i Neither dignity  
nor multitude  
haue authority to  
passe the bounds  
that Gods word  
prescribeth.

that yee goe not vp to the mount, nor touch the  
border of it, whosoever toucheth the \* mount,  
shall surely die.

13 No hand shall touch it, but he shall be sto-  
ned to death, or stricken thorow with dearts: whe-  
ther it be beast or man, he shall not lue: when the  
|| horne bloweth long, they shall come vp || into  
the mountaine.

14 ¶ Then Moses went downe from the  
mount vnto the people, and sanctified the peo-  
ple, and they washed their cloathes.

15 And hee said vnto the people, Be ready on  
the third day, and come not at your wiues.

16 And the third day, when it was morning,  
there was thunders and lightnings, and a thicke  
cloud vpon the mount, and the sound of the trum-  
pet exceeding loude, so that all the people that  
was in the campe was afraid.

17 Then Moses brought the people out of the  
tents to meete with God, and they stood in the  
nether part of the mount.

18 \* And mount Sinai was all on smoake, be-  
cause the Lord came downe vpon it in fire, & the  
smoake thereof ascended, as the smoake of a for-  
nace, and all the mount trembled exceedingly.

19 And when the sound of the trumpet blew  
long, and waxed louder and louder, Moses spake,  
and God answered him by h voyce.

20 (For the Lord came downe vpon mount  
Sinai on the top of the mount) and when the  
Lord called Moses vp into the top of the mount,  
Moses went vp.

21 Then the Lord sayd vnto Moses, Goe  
downe, charge the people, that they breake not  
their bounds, to goe vp to y<sup>e</sup> Lord to gaze, least ma-  
ny of them perish.

22 And let the || Priests also which come to  
the Lord be sanctified, least the Lord || destroy  
them.

23 And Moses said vnto the Lord, The people  
can not come vp into the mount Sinai: for thou  
hast charged vs, saying, Set markes on the moun-  
taine, and sanctifie it.

24 And the Lord said vnto him, Goe, get thee  
downe, and come vp, thou, and Aaron with thee:  
but let not the i Priestes and the people breake  
their bounds to come vp vnto the Lord, least he de-  
stroy them.

25 So Moses went downe vnto the people, and  
tolde them.

## CHAP. XX.

a When Moses and  
Aaron were gone  
vp, or had passed  
the bounds of the  
people, God spake  
thus out of the  
mount Horeb, that  
all the people  
heard.

\* Deut. 5, 6. Psal.  
81, 10.

|| Or, seruants.

b To whose eyes  
all things are open.

\* Leuit. 26, 1. Psal.  
97, 7.

c By this outward  
gesture, all kinde of  
idolatrie and wor-  
ship to idoles is  
forbidden.

d And will be  
reuerenced on the  
contemners of  
mine honour.

2 The Commandments of the first Table. 24 The Commandments  
of the second. 18 The people afraid are comforted by Moses.  
23 Gods of siluer and golde are againe forbidden. 24 Of what  
first the altar ought to be.

T Hen God \* spake all these words, saying,

2 \* I am the Lord thy God, which haue  
brought thee out of the land of Egypt, out of the  
house of || bondage.

3 Thou shalt haue none other gods b be-  
fore me.

4 \* Thou shalt make thee no grauen image,  
neither any similitude of things that are in heauen  
aboue, neither that are in the earth beneath, nor  
that are in the waters vnder the earth.

5 Thou shalt not c bow downe to them, nei-  
ther serue them: for I am the Lord thy God, a  
jealous God, visiting the iniquitie of the fathers  
vpon the children, vpon the third generation and  
vpon the fourth of them that hate me:

6 And shewing mercie vnto \* thousands to  
them that loue mee, and keepe my commande-  
ments.

7 \* Thou shalt not take the Name of the Lord  
thy God in f vaine: for the Lord will not holde  
him guiltlesse that taketh his Name in vaine.

8 Remember the Sabbath day, & to keepe it  
holy.

9 \* Sixe dayes shalt thou labour, and doe all  
thy worke,

10 But the seuenth day is the Sabbath of the  
Lord thy God: in it thou shalt not do any worke,  
thou, nor thy sonne, nor thy daughter, thy man  
seruant, nor thy maid, nor thy beast, nor thy stran-  
ger that is within thy || gates.

11 \* For in sixe dayes the Lord made the hea-  
uen and the earth, the sea, and all that in them is,  
and rested the seuenth day: therefore the Lord  
blesse the seuenth day, and hallowed it.

12 ¶ \* Honour thy h father and thy mother, \* Deut. 5, 16. mat.  
that thy dayes may be prolonged vpon the land, 15, 4. p. 6. 2.  
which the Lord thy God giueth thee. h By the parents  
also is meant all  
that haue authori-  
ty ouer vs.

13 ¶ Thou shalt not i kill.

14 Thou shalt not k commit adulterie.

15 Thou shalt not l steale.

16 Thou shalt not beare false m witnesse  
against thy neighbour.

17 \* Thou shalt not n couet thy neighbours  
house, neither shalt thou couet thy neighbours  
wife, nor his man seruant, nor his maide, nor his  
oxe, nor his asse, neither any thing that is thy  
neighbour.

18 ¶ And all the people || sawe the thunders,  
and the t lightnings, and the sound of the trum-  
pet, and the mountaine smoaking, and when the  
people saw it, they fled and stood afarre off,

19 And said vnto Moses, \* Talk thou with  
vs, and we will heare: but let not God talke with  
vs, least we die.

20 Then Moses said vnto the people, Feare  
not: for God is come to o prooue you, and that  
his feare may be before you, that ye sinne not.

21 So the people stood afarre off, but Moses  
drew neere vnto the darkenesse where God was.

22 ¶ And the Lord said vnto Moses, Thus  
thou shalt say vnto the children of Israel, Ye haue  
seene that I haue talked with you from heauen.

23 Ye shall not make therefore with me gods  
of siluer, nor gods of golde: you shall make you  
none.

24 \* An altar of earth shalt thou make vnto  
me, and thereon shalt offer thy burnt offerings,  
and thy \* peace offerings, thy sheepe, and thine  
oxen: in all places, where I shall put the remem-  
brance of my Name, I will come vnto thee, and  
blesse thee.

25 \* But if thou wilt make me an altar of  
stone, thou shalt not build it of hewen stones:  
for if thou lift vp thy toole vpon them, thou hast t  
polluted t them.

26 Neither shalt thou goe vp by steppes vnto  
mine altar, that thy f filthinesse be not discou-  
red thereon.

## CHAP. XXI.

Temporall and ciuill ordinance appointed by God touching seruitude,  
murders, and wrongs: the obseruation whereof death not iustifie a  
man, but are giuen to bridle our corrupt nature, which else would  
breake out into all mischief and crueltie.

N Ow these are the lawes, which thou shalt set  
before them:

2 \* If thou buy an Ebrew seruant, hee shall  
serue

e So ready is he  
rather to shew  
mercy then to  
punish.

\* Leu. 19, 12. deu.  
5, 11. mat. 5, 33.

f Either by swea-  
ring falsly or rath-  
er by his Name, or  
by contemning it.

g Which is by  
meditating the spi-  
ritual rest, by hea-  
ring Gods word,

and resting from  
worldly troubles.

\* Chap. 23, 12. ex. 20, 10.

|| Or, sitte.  
\* Gen. 1, 1.

\* Deut. 5, 16. mat.  
15, 4. p. 6. 2.  
h By the parents  
also is meant all  
that haue authori-  
ty ouer vs.

\* Mar. 5, 21.

i But loue and  
preferre thy bro-  
thers life.

k But be pure in  
heart, word and  
deed.

l But study to  
sane his goods,  
m But further  
his good name, and  
speake truth.

\* Rom. 7, 7.

n Thou mayst not  
be so much as wish  
his hinderance in  
any thing.

|| Or, heard.

t Ebr. seruant.

\* Deut. 5, 24. ex. 18,

16. hebr. 12, 18.

o Whether you  
will obey his pre-  
cepts as you pro-  
mised, Chap. 19, 8.

\* Chap. 27, 8,  
and 38, 7.

\* Leuit. 3, 2.

\* Deut. 27, 5,  
ex. 8, 31.

|| Or, that is,  
the stone.

p Which might  
be by his rooping  
or lying abroad  
of his clothes.

\* Leuit. 25, 39,  
deut. 15, 18.

irr. 34, 143

a Paying no money for his libertie.  
b Not having wife nor children.

c Till her time of seruitude was expired, which might be the seventh yeere or the fiftieth.

d Ebr. Gods.  
d Where the Iudges satte.

e That is, to the yeere of Iubile, which was every fiftieth yeere.  
f Constrained either by poverty, or els to the intent that the master should marry her.  
g By giuing another money to buy her of him.

h Or, deflowered her.  
i That is, he shall giue his dowry.  
i For his sonne.  
k Neither marry her himselfe, nor giue another money to buy her, nor bestow her vpon his sonne.  
\* Leuit. 24, 17.  
l Though a man be killed at vnawares, yet it is Gods prouidence that it should so be.  
\* Deut. 12, 3.  
m The holinesse of the place ought not to defend the murderer.

\* Leuit. 24, 17.  
n By the ciuill magistrate, but before God he is a murderer.  
o Of the mother or child.  
p Or, arbiters.

r Or, losing of his time.

p By the ciuill magistrate, but before God he is a murderer.  
q Of the mother or child.  
r Or, arbiters.

\* Leuit. 24, 17.  
s 29, 21. Mat. 5, 38.  
t The execution of this law onely belonged to the magistrate, Mat. 5, 38.

serue five yeeres, and in the seventh hee shall goe out free for nothing.

3 If he came himselfe alone, he shall goe out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his master hath giuen him a wife and she hath borne him sonnes or daughters, the wife and her children shall be her masters, but he shall goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free.

6 Then his master shall bring him vnto the Iudges, and set him to the doore, or to the poste, and his master shall boare his eare through with an awle, and he shall serue him for euer.

7 Likewise if a man sell his daughter to be a seruant, shee shall not goe out as the men seruants doe.

8 If she please not her master, who hath betrothed, her to himselfe, then shall hee cause to buy her: hee shall haue no power to sell her to a strange people, seeing he despised her.

9 But if he hath betrothed her vnto his sonne, he shall deale with her according to the custome of the daughters.

10 If he take him another wife, hee shall not diminish her foode, her raiment, and recompence of her virginitee.

11 And if he doe not these three vnto her, then shall she goe out free, paying no money.

12 \* He that smiteth a man, and he die, shall die the death.

13 And if a man hath not layed waite, but God hath offered him into his hand, \* then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die.

15 \* Alfo hee that smiteth his father or his mother, shall die the death.

16 \* And he that stealeth a man, and selleth him, if it be found with him, shall die the death.

17 \* And he that curseth his father or his mother, shall die the death.

18 \* When men also strue together, and one smite another with a stone, or with the fist, and he die not but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shall he that smote him goe quite, saue onely he shall beare his charges for his resting, and shall pay for his healing.

20 \* And if a man smite his seruant, or his maide with a rodde, and he die vnder his hand, he shall be surely punished.

21 But if he continue a day or two dayes, hee shall not be punished: for he is his money.

22 \* Alfo if men strue and hurt a woman with childe, so that her childe depart from her, and death follow not, hee shall be surely punished, according as the womans husband shall appoint him, or he shall pay as the Iudges determine.

23 But if death follow, then thou shalt pay life for life.

24 \* Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 \* And if a man smite his seruant in the eye,

or his maide in the eye, and hath perished it, hee shall let him goe free for his eye.

27 Alfo if he smite out his seruants tooth, or his maides tooth, he shall let him goe out free for his tooth.

28 \* If an ox gore a man or woman that he die, the ox shall be stoned to death, and his flesh shall not be eaten, but the owner of the ox shall goe quite.

29 If the ox were wont to push in times past, and it hath bene tolde his master, and hee hath not kept him, and after he killeth a man or a woman, the ox shall be stoned, and his owner shall die also.

30 If there be set to him a summe of money, then he shall pay the ranfome of his life, whatfoener shall be layd vpon him.

31 Whether he hath gored a sonne, or gored a daughter, he shall be iudged after the same manner.

32 If the ox gore a seruant or a maide, he shall giue vnto their master thirty shekels of silver, and the ox shall be stoned.

33 \* And when a man shall open a well, or when he shall digge a pit and couer it not, and an ox or an asse fall therein,

34 The owner of the pit shall make it good, and giue money to the owner thereof, but the dead beast shall be his.

35 \* And if a mans ox hurt his neighbours ox that he die, then they shall sell the liue ox, and diuide the money thereof, and the dead ox also they shall diuide.

36 Or if it be known that the ox hath vsed to push in times past, and his master hath not kept him, he shall pay ox for ox, but the dead shall be his owne.

# CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 14 Borrowing. 16 Enticing of maidens. 18 Witchcraft. 19 Idolatry. 21 Support of strangers, widows, and fatherless. 25 Vswary. 28 Reuerence to Magistrates.

IF a man steale an ox or a sheepe, and kill it, or sell it, he shall restore foure oxen for the ox, and foure sheepe for the sheepe.

2 \* If a thiefe be found breaking vp, and be smitten that he die, no blood shall be shed for him.

3 But if it be in the day light, blood shall be shed for him: for he should make full restitution: if he had not wherewith, then should hee be sold for his theft.

4 If the theft be found with him alive, (whether it be ox, asse, or sheepe) hee shall restore the double.

5 \* If a man doe hurt field, or vineyard, and put in his beast to feede in another mans field, he shall recompense of the best of his owne field, and of the best of his owne vineyard.

6 \* If fire breake out, and catch in the thornes, and the stacks of corne, or the standing corne, or the field be consumed, he that kindled the fire shall make full restitution.

7 \* If a man deliuer his neighbour money or stuffe to keepe, and it be stollen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe be not found, then the master of the house shall be brought vnto the Iudges to sweare, whether he hath put his hand vnto his neighbours good, or no.

9 In all manner of trespass, whether it be for oxen,

\* Gen. 9, 5.  
c If the beast be punished, much more shall the murderer.  
d Or, testified to his.

u By the next of the kindred of him that is to slaine.

\* Reade Gen. 23, 19.

y This law forbiddeth not onely not to hurt, but to be ware least any be hurt.

a Richer great beast of the herd, or a small beast of the flocke.

\* 2 Sam. 12, 6.  
b Breaking an house to enter in, or vndermining.

c Ebr. when the summe is stollen vnto him.  
d He shall be put to death that killeth him.

e Ebr. in his hand.

f Ebr. gods.  
d That is, whether he hath stollen.



oxen, for asse, for sheepe, for raiment, or for any maner of lost things, which another challengeth to be his, the cause of both parties shall come before the Iudges, and whom the Iudges condemne, he shall pay the double vnto his neighbour.

*Elv. broken.*

10 If a man deliuer vnto his neighbour to keepe asse, or oxe, or sheepe, or any beast, and it die, or be hurt, or taken away by enemies, and no man see it,

*e They should sweare by the Name of the Lord.*

11 \* An oath of the Lord shall be betweene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it shall take the oath, and he shall not make it good:

*\* Gen. 31, 39.*

12 \* But if it be stolen from him, he shall make restitution vnto the owner thereof.

*f He shall shew some part of the beast, or bring in witnesses.*

13 If it be torne in pieces, he shall bring record, and shall not make that good, which is deuoured.

*g He that hired is shall be free by paying the hire.*  
*\* Deut. 12, 28.*

14 \* And if a man borrow ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof be by, hee shall not make it good: for if it be an hired thing, it came for his hire.

16 \* And if a man entise a mayd that is not betroathed, and lie with her, he shall endow her, and take her to his wife.

17 If her father refuse to giue her to him, hee shall pay money according to the dowry of virgins.

*\* Deut. 13, 13, 14.*  
*35. 1. mat. 2, 24.*  
*\* Leuit. 19, 33.*

18 \* Thou shalt not suffer a witch to liue.

19 Whosoever lieth with a beast, shall die the death.

20 \* Hee that offereth vnto any gods, saue vnto the Lord onely, shall be flaine.

*\* Zech. 7, 10.*

21 \* Moreover, thou shalt not doe iniury to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

22 \* Yee shall not trouble any widow, nor fatherlesse child.

23 If thou vex or trouble such, and so he call and cry vnto me, I will surely heare his crie.

*h The iust plague of God vpon the oppressours.*  
*\* Leuit. 25, 37.*  
*\* Deut. 23, 19.*  
*\* Psal. 135, 5.*

24 Then shall my wrath be kindled, and I will kill you with the sword, and your wives shall be widowes, and your children fatherlesse.

25 \* If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an vsurer vnto him: ye shall not oppresse him with vsurie.

*i For colde and necessity.*

*\* Am. 25, 5.*

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the sunne goe downe.

27 For that is his couering onely, and this is his garment for his skin: where in shall he sleepe? therefore when he crieth vnto me, I will heare him: for I am mercifull.

*k Thine abundance of thy corne, oyle, and wine.*  
*\* Chap. 13, 2, 12.*  
*and 34, 19.*

28 \* Thou shalt not raile vpon the Iudges, neither speake euill of the ruler of thy people.

29 \* Thine abundance and thy liquor shalt thou not keepe backe. \* The first borne of thy sonnes shalt thou giue me.

*\* Leuit. 22, 8, 22.*  
*41, 31.*  
*l And so haue nothing to doe with it.*

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shall be with his dam, and the eighth day thou shalt giue it me.

31 \* Ye shall be an holy people vnto me, neither shall ye eate any flesh that is tome of beasts in the field: ye shall cast it to the dogge.

#### CHAP. XXIII.

*2 Not to follow the multitude. 13 Not to make mention of the strange gods. 24 The three solemn feasts.*  
*25 The Angel is promised to leade the people.*

*25 What God promisseth if they obey him. 29 God will cast out the Canaanites by little and little, and why.*

**T**hou shalt not receiue a false tale, neither shalt thou put thine hand with the wicked, to be a false witnesse.

*Or, report a false tale.*

2 \* Thou shalt not follow a multitude to do euill, neither agree in a controuersie to decline after many and ouerthrow the truth.

*Or, euill.*  
*† Ebr. answer.*  
*a Doe that which is godly, though few doe fauour it.*

3 \* Thou shalt not esteeme a poore man in his cause.

4 \* If thou meete thine enemies oxe, or his asse going astray, thou shalt bring him to him againe.

*b If we be bound so doe good to our enemies beast, much more to our enemy himselfe.*  
*Matth. 5, 44.*

5 If thou see thine enemies asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 Thou shalt not ouerthrowe the right of the poore in his suite.

*c If God command to helpe vpon our enemies asse vnder his burden, will he suffer vs to cast downe our brethren with heauie burdens?*  
*\* Salm. 53.*

7 Thou shalt keepe thee farre from a false matter, \* thou shalt not slay the innocent and the righteous: for I will not iustifie a wicked man.

*d Whether thou be magistrate or art commanded by the magistrate.*  
*\* Deut. 16, 19.*  
*et cetera 20, 28.*

8 \* Thou shalt take no gift: for the gift blindeth the wise, and peruerteth the words of the righteous.

9 \* Thou shalt not oppresse a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

*† Ebr. sciag.*  
*e For in that that he is a stranger, his heart is sorrowfull enough.*  
*\* Leuit. 25, 3.*

10 \* Moreover, sixe yeeres thou shalt sowe thy land, and gather the fruits thereof.

11 But the seuenth yeere thou shalt let it rest and lie still, that the poore of thy people may eat, and what they leaue, the beastes of the field shall eate. In like manner thou shalt doe with thy vineyard, and with thine oliue trees.

*26, 43. deut. 15, 14.*  
*\* Chap. 20, 8.*

12 \* Sixe dayes thou shalt doe thy worke, and in the seuenth day thou shalt rest, that thine oxe, and thine asse may rest, and the sonne of thy maide, and the stranger may be refreshed.

*f Neither by swearing by them, nor speaking of them.*  
*Psal. 16, 4. Eph. 5, 3.*  
*\* Chap. 13, 3. and 34, 18.*

13 And ye shall take heede to all things that I haue said vnto you: and ye shall make no mention of the name of other gods, neither shall it be heard out of thy mouth.

*g That is, Easter, in remembrance that the Angel passed ouer and spared the Israelites, when he slew the first borne of the Egyptians.*  
*\* Deut. 16, 16.*

14 \* Three times shalt thou keepe a feast vnto me in the yeere.

15 Thou shalt keepe the feast of vnleavened bread: thou shalt eate vnleavened bread seuen dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and \* none shall appeare before me empty.

*h Which is, whittunide, in token that the Law was giuen 50 dayes after they departed from Egypt.*  
*\* Deut. 16, 16.*

16 The feast also of the harvest of the first fruits of thy labours, which thou hast sown in the field: and the feast of gathering fruits in the end of the yeere, when thou hast gathered in thy labours out of the field.

*i This is the feast of Tabernacles, signifying that they dwelled 40 yeeres vnder the tents or the Tabernacles in wilderness.*  
*\* No leavened bread shall be then in thine house.*  
*\* Chap. 24, 26. deut. 14, 22.*

17 These three times in the yeere shall all thy men children appeare before the Lord Iehouah.

*l Meaning, that no fruites should be taken before iust time: and hereby are bridled all cruell and wanton appetites.*  
*\* Chap. 33, 2. deut. 7, 12.*

18 Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fat of my sacrifice remaine vntill the morning.

19 \* The first of the first fruits of thy land, thou shalt bring into the house of the Lord thy God: yet shalt thou not seeth a kid in his mothers milke.

*m I will giue him mine authority, and he shall gouerne you in my name.*

20 \* Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, and prouoke him not: for he will not spare your misdeedes, because my name is in him.

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemy vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel \* shall goe before thee, and bring thee vnto the Amorites, & the Hittites, and the Perizzites, and the Canaanites, the Hiuities, and the Iebusites, and I will destroy them.

24 Thou shalt not bow downe to their gods, neither serue them, nor doe after the workes of them; but \* utterly ouerthrow them, and breake in pieces their images.

25 For yee shall serue the Lord your God, and he shall blesse thy bread and thy water, and I will take all sicknesse away from the midst of thee.

26 \* There shall none cast their fruit, nor be barren in thy land: the number of thy dayes will I fulfill.

27 I will send my p feare before thee, and will destroy all the people among whom thou shalt go: and I will make all thine enemies turne their backs vnto thee:

28 And I will send \* hornets before thee, which shall drie out the Hiuities, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, leaſt the land grow to a wilderness, and the beasts of the field multiply against thee.

30 By little & little I will drie them out from thy face, vntill thou increaſe, and inherit the land.

31 And I will make thy coaſtes from the red ſea vnto the ſea of the Philiftins, and from the deſert vnto the <sup>1</sup> Riuer: for I will deliuer the inhabitants of the land into your hand, and thou shalt drie them out from thy face.

32 \* Thou shalt make no covenant with them, nor with their gods:

33 Neither shall they dwell in thy land, leaſt they make thee sinne against me: for if thou serue their gods, ſurely it ſhall be thy \* deſtruction,

who ſayd, All that the Lord hath ſayd, we will do, and be obedient.

8 Then Moſes tooke the \* blood, and ſprinkled it on the people, and ſayd, Behold, the blood of the covenant, which the Lord hath made with you concerning all theſe things.

9 Then went vp Moſes, and Aaron, Nadab, and Abihu, and ſeuentie of the Elders of Iſrael.

10 And they ſawe the God of Iſrael, and vnder hit ſeete *vvas* as it were a † worke of a Saphir ſtone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Iſrael hee † laide not his hand: alſo they ſaw God, and ‡ did eate and drinke.

12 And the Lord h ſaid vnto Moſes, Come vp to me into the mountaine, and be there, and I will giue thee † tables of ſtone, and the Law, and the Commandement, which I haue written, for to teach \* them.

13 Then Moſes roſe vp, and his miniſter Ioſhua: and Moſes went vp into the mountaine of God,

14 And ſaid vnto the Elders, Tarie vs here vntill we come againe vnto you: and behold, Aaron, and Hur are with you: whoſeuer hath any matters, let him come to them.

15 Then Moſes went vp to the mount, and the cloud couered the mountaine,

16 And the glory of the Lord abode vpon mount Sinai, and the cloud couered ¶ it fix dayes: ¶ *Or, him* and the ſeuenth day he called vnto Moſes out of the middes of the cloud.

17 And the ſight of the glory of the Lord *vvas* like † conſuming fire on the toppe of the mountaine, in the eyes of the children of Iſrael.

18 And Moſes entred into the middes of the cloud, and went vp to the mountaine: and Moſes was in the \* mount fouertie dayes and fouertie nights.

## CHAP. XXV.

2 The voluntary gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercie-ſeate. 23 The Table. 31 The Canaſtickes. 40 All muſt be done according to the patterne.

Then the Lord ſpake vnto Moſes, ſaying,

2 \* Speake vnto the children of Iſrael that they receiue an offering for me: of \* euery man, whoſe heart giueth it freely, yee ſhall take the offering for me.

3 And this is the offering which ye ſhall b take of them, gold and ſiluer, and braſſe,

4 And ¶ blue filke, and purple, and ſcarlet, and fine linnen, and goats haire,

5 And rammes ſkinnes coloured red, and the ſkinnes of badgers, and the wood ¶ Shittim,

6 Oyle for the light, ſpices for a anoynting oyle, and for the perſume of ſweet ſauour,

7 Onix ſtones, and ſtones to be ſet in the \* Ephod, and in the \* breſtplate

8 Alſo they ſhall make me a \* Sanctuary, that I may dwell among them.

9 According to all that I ſhew thee, euen ſo ſhall ye make the forme of the Tabernacle, and the faſhion of all the inſtruments thereof.

10 ¶ They ſhall make alſo an \* Arke of Shittim wood; two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and a halfe high.

11 And thou ſhalt ouerlay it with pure gold, within and without ſhalt thou ouerlay it, and ſhalt make

\* 1. Pet. 1. 22

Heb. 9. 20.

d Which blood ſignifieth that the covenant broken cannot be ſatiſfied without blood-ſhedding.

e As perfectly as their inſirmities could behold his maieſtie.

† Ebr. bricke worke. f He made them not afraid, nor puniſhed them.

g That is, reioyced.

h The ſecond time.

i Signifying the hardneſſe of our hearts, except

God do write his lawes therein by his Spirit, 1er. 31. 33. Ezek. 11. 19.

2. cor. 3. 3. heb. 8.

10. and 10. 16.

h To wit, the people.

1 The Lord appea-

reth like denou-

ring fire to carnall

men: but to them

that he draweth

with his Spirit,

he is like pleaſant

Saphir.

\* Chap. 34. 28.

Deut. 9. 2.

## CHAP. XXIIII.

3 The people promiſe to obey God. 4 Moſes writeth the ciuill Lawes. 9, 13 Moſes returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moſes was forty dayes and forty nights in the mountaine.

Now hee had † ſaid vnto Moſes, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and ſeuentie of the Elders of Iſrael, and ye ſhall worſhip aſſaſe off.

2 And Moſes himſelfe alone ſhall come neere to the Lord, but they ſhall not come neere, neither ſhall the people goe vp with him.

3 ¶ Afterward Moſes came and tolde the people all the wordes of the Lord, and all the † Lawes: and all the people answered with one voyce, and ſayd, \* All the things which the Lord hath ſaid, will we doe.

4 And Moſes wrote all the wordes of the Lord, and roſe vp early, and ſet vp an \* altar ¶ vnder the mountaine, and twelue pillars according to the twelue tribes of Iſrael.

5 And he ſent yong ¶ men of the children of Iſrael, which offered burnt offerings of beeuies, and ſacrificed peace offerings vnto the Lord.

6 Then Moſes tooke halfe of the blood, and put it in baſens, and halfe of the blood he ſprinkled on the altar.

7 After, hee tooke the ¶ booke of the covenant, and read it in the audience of the people:

\* Chap. 33. 2.

Deut. 7. 21.

Leſſua. 24. 11.

\* Deut. 7. 23.

n God commandeth his not onely not to worſhip idoles, but to deſtroy them.

o That is, all things neceſſary for this preſent life.

\* Deut. 7. 14.

p I will make them afraid at thy coming, and ſend mine Angel

to deſtroy them, as

Chap. 35. 2.

\* 10/10. 24. 12.

q Called the Sea of Syria.

r Of Arabia called deſerta.

† To wit, Ephraim.

\* Chap. 34. 15.

Deut. 7. 2.

† Ebr. offenſes of ſinners.

\* Deut. 7. 16.

10/10. 23. 13.

a When he called him vp to the mountaine to giue him the Lawe, beginning at the 10. chap. hitherto.

b When he had receiued theſe lawes in mount Sinai.

† Ebr. iudgements.

\* Chap. 19. 8.

\* Chap. 20. 24.

¶ Or, at the foot of the mountaine.

c For as yet the Priethood was not giuen to Leui.

† Or, the book of the Law.

\* After the morall

and iudiciall lawe

he giueth them the

ceremoniall law,

that nothing

ſhould be left to

mans inuention.

\* Chap. 35. 5.

b For the building and vie of the

Tabernacle.

¶ Or, yellow.

c Which is

thought to be a

kinde of Cedar,

which will not

rotte.

d Ordained for the

Prieſts.

\* Chap. 28. 4.

\* Chap. 28. 15.

e A place both to

offer ſacrifice, and

to heare the Law.

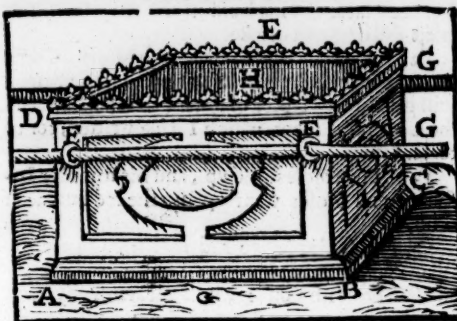
\* Chap. 37. 24.



¶ Or, a stile and a border.  
¶ Or, fette,

make vpon it a crowne of gold round about.  
12 And thou shalt cast foure rings of golde for it, and put them in the foure corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.  
13 And thou shalt make barres of Shittim wood, and couer them with gold.  
14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



AB The length, two cubites and an halfe.  
BC The breadth a cubite and an halfe.  
AD The height a cubite and an halfe.  
E The golden crowne about the Arke.  
F The foure rings of gold in the foure corners.  
G The barres covered with gold to put through the rings to cary the Arke.  
H The inner part of the Arke where the Testimonie was put.

15 The barres shalbe in the rings of the Arke: they shall not be taken away from it.  
16 So thou shalt put in the Arke the Testimonie, which I shall giue thee.  
17 Also thou shalt make a Mercie-seate of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.  
18 There God appeared mercifully vnto them: and this was a figure of Christ,

PROPIITIATORIE OR MERCI-SEAT.



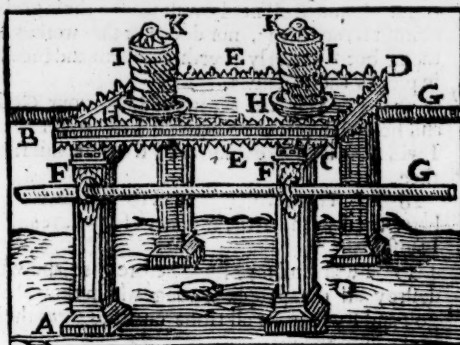
K The Propitiatory or Mercie-seate which is the covering of the Arke of the Testimonie, set apart in this edition for plainesse.  
K The place whence issued the oracle and answers, from about the Propitiatory, and from betweene the wings of the Cherubims.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two endes of the Mercie-seat.  
19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the other end: of the matter of the Mercie-seat shall ye make the Cherubims, on the two ends thereof.  
20 And the Cherubims shall stretch their wings on hie, couering the Mercie-seat with their wings and their faces one to another: to the Mercie-seat ward shall the faces of the Cherubims be.  
21 And thou shalt put the Mercie-seat aboue vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee.  
22 And there I will declare my selfe vnto

¶ Or, will appeare vnto thee,

thee, and from aboue the Mercie-seat \* betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Israel.

THE TABLE OF THE SHEW BREAD.

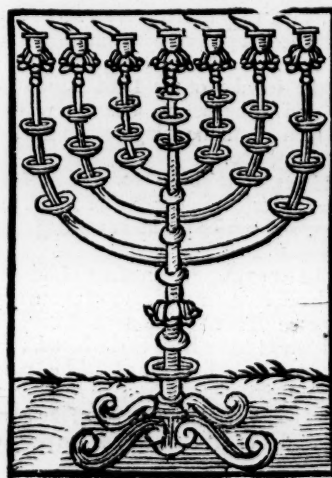


AB The height a cubite and an halfe.  
BC The length two cubites.  
CD The breadth a cubite.  
E A crowne of gold aboue and beneath separated the one from the other by a border of an hand breadth thicke, which declareth that the Table was an hand

breadth thicke. F The foure rings. G The barres to cary the Table, which were put through the rings. H Dishes wherein the Shewbread was put. I The twelve cakes or loaves called the Shewbread. K The goblets or censers, the incense cups.

23 \* Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and a halfe high:  
24 And thou shalt couer it with pure golde, and make thereto a crowne of gold round about.  
25 Thou shalt also make vnto it a border of foure fingers round about: and thou shalt make a golden crowne round about the border thereof.  
26 After, thou shalt make for it foure rings of gold, and shalt put the rings in the foure corners that are in the foure feet thereof:  
27 Ouer against the border shall the rings be for places for barres to beare the Table.  
28 And thou shalt make the barres of Shittim wood, and shalt overlay them with gold, that the Table may be borne with them.  
29 Thou shalt make also dishes for it, and to set the bread incense cups for it, and coverings for it, and goblets, wherewith it shalbe couered, euen of fine gold shalt thou make them.  
30 And thou shalt set vpon the Table Shewbread before me continually.

THE CANDLESTICKE.



Because the fashion of the Candlestick is so plaine and euident, it needeth not to describe the particular parts thereof according to the order of letters. Onely whereas it is said in the 34 verse that there shall be foure boules or cups in the Candlestick, it must be understood of the shaft or shanke: for there are but three for euery one of the other branches.  
Also the knops of the Candlestick, are those which are vnder the branches as they issue out of the shaft on either side.

\* Chap. 37. 17.  
i It shall not be  
molten, but bea-  
ten out of the  
lumpe of golde  
with the hammer.

31 \* Also thou shalt make a candlesticke of pure gold: of i worke beaten out with the hammer shall the Candlesticke be made, his shaft, and his branches, his boules, his knops: and his floures shalbe of the same,

32 Sixe branches also shall come out of the sides of it: three branches of the candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

33 Three boules like vnto almonds, one knop and one floure in one branch: and three boules like almonds in the other branch, one knop and one floure: so throughout the sixe branches that come out of the Candlesticke.

34 And in the *shaft* of the Candlesticke shalbe foure boules like vnto almonds, his knops and his floures.

35 And there shalbe a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the sixe branches coming out of the Candlesticke.

36 Their knops and their branches shall be thereof: all this shalbe one beaten worke of pure golde.

37 And thou shalt make the seuen lamps thereof: & the lamps thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffedishes thereof shalbe of pure golde.

39 Of a <sup>2</sup> talent of fine gold shalt thou make it with all these instruments.

40 \* Looke therefore that thou make them after their fashion, that was showed thee in the mountaine.

h This was the  
talent weight of  
the Temple, and  
waited 120 pound.  
\* Heb. 8. 5.  
Acts. 7. 44.

CHAP. XXVI.

3 The forme of the Tabernacle and the apparences.

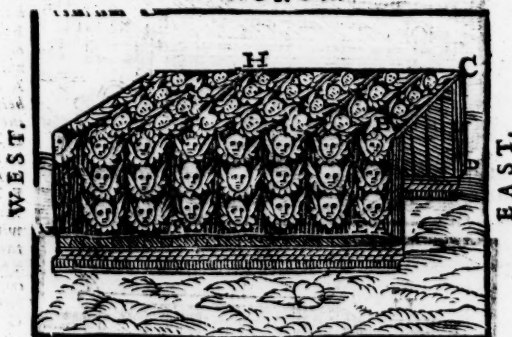
33 The place of the Arke, of the Merse-stone, of the Table, and of the Candlesticke.

A Ferward thou shalt make the Tabernacle with tenne curtaines of fine twined linnen and blew filke, and purple, and skarlet: and in them thou shalt make Cherubims of <sup>2</sup> broidered worke.

a That is, of myst  
cunning or fine  
worke.

THE FIRST COVERING OF THE TABERNACLE.

NORTH.



SOUTH.

AB, CD The ten curtaines which were eight and twenty cubites long of Cherubims worke. AE The breadth of a curtaine was foure cubites, and so the ten were forty cubits broad. EG Two curtaines and an halfe: so that the whole layed together, declareth that the Tabernacle was thirty cubites long, and twelue broad. FH Taches or hookes to tie the curtaines.

2 The length of one curtaine shalbe eight and twentie cubites, and the breadth of one curtaine foure cubites: euery one of the curtaines shall

haue one measure.

3 Foure curtaines shalbe coupled one to another: and the other foure curtaines shall be coupled one to another.

4 And thou shalt make strings of blew filke vpon the edge of the one curtaine, which is in the seluedge of the coupling: and likewise shalt thou make in the edge of the other curtaine in the seluedge, in the second coupling.

b On the side that  
the curtains might  
be ryed together.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the second coupling: the strings shalbe one right against another.

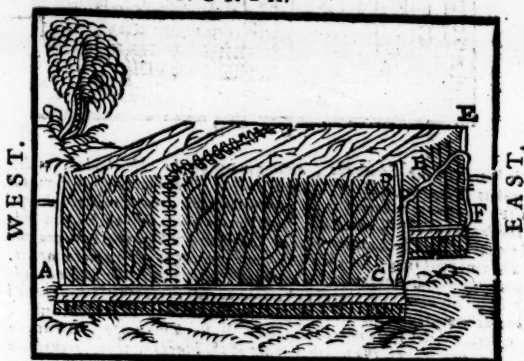
c In tying toge-  
ther both the  
sides.

6 Thou shalt make also fiftie taches of gold, and couple the curtaines one to another with the taches, and it shalbe one Tabernacle.

Or, bookes.  
Or, partition.

THE CURTAINES OF GOATES HAIRE.

NORTH.



SOUTH.

These eleuen curtaines of goats haire were put above the other tenne. A and the eleuent hanged before the entry of the Tabernacle, looke B. These were also thirty cubits long, and the other but eight and twenty, and therefore on the South-side they were a cubite longer then the other, looke C. And also another on the Northside that the boards might be covered.

7 \* Also thou shalt make curtaines of goats haire, to be a <sup>2</sup> covering vpon the Tabernacle, thou shalt make them to the number of eleuen curtaines.

d Least raine and  
weather should  
marre it.

8 The length of a curtaine shalbe thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines shalbe of one measure.

9 And thou shalt couple foure curtaines by themselves, and the fixe curtaines by themselves: but thou shalt double the <sup>2</sup> sixt curtaine vpon the forefront of the covering.

e That is, fine on  
the one side, and  
fine on the other,  
and the fixe should  
hang over the  
doore of the Ta-  
bernacle.

10 And thou shalt make fiftie strings in the edge of one curtaine in the seluedge of the coupling, and fiftie strings in the edge of the other curtaine in the second coupling.

Or, bookes.

11 Likewise thou shalt make fiftie taches of brasie, and fasten them on the strings: and shalt couple the covering together that it may be one.

12 And the remnant that resteth in the curtaines of the covering, even the halfe curtaine that resteth, shall be left at the backe side of the Tabernacle.

f For these cur-  
taines were two  
cubites longer  
then the curtaines  
of the Tabernacle:  
so that they were  
sider by a cubite  
on both sides.

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtains of <sup>2</sup> covering may remaine on either side of the Tabernacle to cover it.

14 Moreover, for that covering thou shalt make a <sup>2</sup> covering of rammes skinned dyed red, and a covering of <sup>2</sup> badgers skinned above.

g To be pure vpon  
the covering that  
was made of goats  
haire.

15 \* Also thou shalt make boards for the Tabernacle of Shittim wood to stand vp.

h This was the  
third covering of  
the Tabernacle.

16 Ten



# Boards for the Tabernacle.

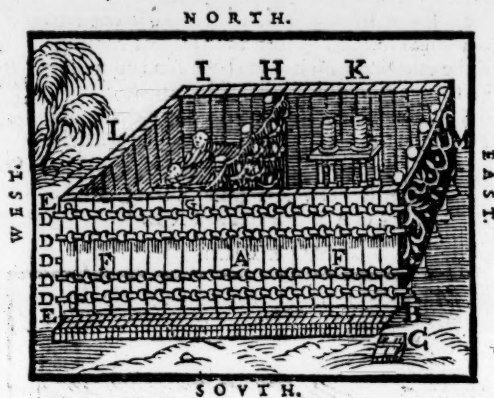
# Exodus.

# The vaile of the Tabernacle. The

16 Ten cubites *shalbe* the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons *shalbe* in one board set in order as the feete of a Ladder, one against another : thus shalt thou make for all the boardes of the Tabernacle.

## THE TABERNACLE.



A Twentie boards on the Southside, and as many on the Northside, which were of ten cubits in length, that is, from E to E. The breadth of each was a cubit and halfe, by reason whereof. all ioyned together, made thirtie cubites, which was the length of the Tabernacle. Iosephus writeth that each board was an handfull thicke. B The neather part of the boards which was cut into two tenons. C The two mortaises, for each tenon one, wrought in two pieces apart, whereunto when the boards were put, they received the tenons, and held the boards up. D D D D D Signifie five barres to hold the boards in order : foure passed without the boards, thorow rings : the middlemost went thorow the thickest of the boards, wherein holes were made therefore. E E Two rings, one at the upper part, and another at the neather part of the boards, which ioyned the sides of the Tabernacle, and the boards of the West end together. F F Rings, where through the barres passed. G H A vaile hanging on foure pillars, and wrought of Cherubims, which did separate the holy place from the most holy. I The most holy place. K The holy place, wherein on the Southside the Candlestick was placed, and on the Northside against it, the Table of shewbread. L Eight boards that close up the Tabernacle on the West end, which was the uppermost end of the place. M A hanging or vaile, which was at the entrie of the Tabernacle, being at the East end, which was fastened to hang as five pillars.

18 And thou shalt make boards for the Tabernacle, *even* twentie boards on the Southside, *even* full South.

19 And thou shalt make fortie sockets of siluer vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

20 In like maner on the other side of the Tabernacle toward the North side *shall be* twentie boards,

21 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

22 And on the side of the Tabernacle, toward the West, shalt thou make fixe boards.

23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they *shalbe* ioyned beneath, and likewise they *shalbe* ioyned aboue to a ring : thus shall it be for them two : they *shalbe* for two corners.

25 So they *shalbe* eight boards hauing sockets of siluer, *even* fixteene sockets, that is, two sockets vnder one board, and two sockets vnder another board.

26 Then thou shalt make five barres of Shittim wood for the boards of one side of the Tabernacle,

27 And five barres for the boards of the other side of the Tabernacle : also five barres for the boards of the side of the Tabernacle toward the Westside.

28 And the middle barre shall goe through the middes of the boards, from end to end.

29 And thou shalt couer the boards with gold, and make their rings of golde, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare vp the Tabernacle, according to the fashion thereof, which was shewed thee in the Mount.

31 Moreover, thou shalt make a vaile of blew filke, and purple, and skarlet, and fine twined linnen : thou shalt make it of broided worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose hookes shall be of golde) standing vpon foure sockets of siluer.

33 Afterward thou shalt hang the vaile on the hooks, that thou mayest bring in thither, that is, within the vaile, the Arke of the Testimonie : and the vaile shall make you a separation betweene the Holy place and the most holy place.

34 Also thou shalt put the Mercieseat vpon the Arke of the Testimonie in the most Holy place.

35 And thou shalt set the Table without the vaile, and the Candlestick ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

36 Also thou shalt make an hanging for the doore of the Tabernacle of blew filke, and purple, and skarlet, and fine twined linnen wrought with needle.

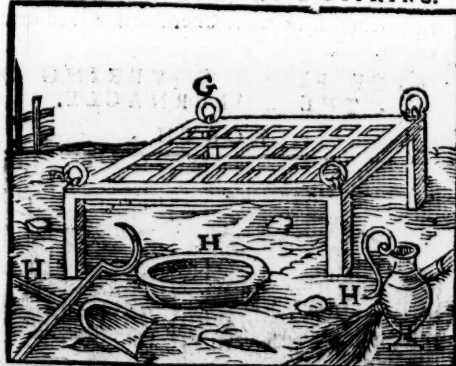
37 And thou shalt make for the hanging five pillars of Shittim, and couer them with gold : their heads *shalbe* of gold, and thou shalt cast five sockets of brasie for them.

## CHAP. XXVII.

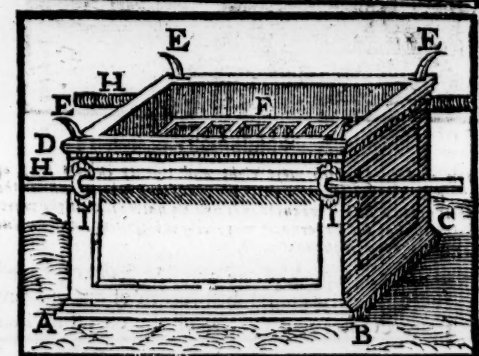
1 The Altar of the burnt offering. 9 The court of the Tabernacle. 20 The Lamps continually burning.

Moreover thou shalt make the Altar of Shittim wood, five cubites long and five cubites

THE ALTAR OF BURNT OFFERING.



A B The length containing five cubites. B C The breadth as much. A D The height three cubites. E The four horns or four corners. F The grate which was not within the Altar, & whereupon the sacrifice was burnt. G Four rings to lift up the grate by, when they avoided the ashes. H The barres to carry the Altar. I The rings through which the barres were put. H H H As broad



pauses, besoms, siephes, hakes, basens, & such instruments appertaining to the Altar.

B Or, lappes, pieces, wherein were the mortaises for the tenons.

G The Hebrew word signifieth swinnes : declaring that they should be so perfect and well ioyned as was possible.

broad (the altar shall be foure square) and the height thereof three cubites.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall be of it selfe, and thou shalt coter it with brasle.

3 Also thou shalt make his ashpurines for his ashes, and his besomes, and his basins, & his flesh-hooks, and his censers: thou shalt make all the instruments thereof of brasle.

4 And thou shalt make vnto it a grate, like networke of brasle: also vpon that grate shalt thou make foure brasen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt coter them with brasle:

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the altar hollow betwene the boards: as God sheweth thee in the mount, so shall they make it.

9 Also thou shalt make the court of the Tabernacle in the South side, euen full South: the court shall haue curtaines of fine twined linnen, of an hundreth cubites long, for one side,

10 And it shall haue twenty pillars, with their twenty sockets of brasle: the heads of the pillars, and their fillets shall be siluer.

11 Likewise on the Northside in length there shall be hangings of an hundreth cubites long, and the twenty pillars thereof with their twenty sockets of brasle: the heads of the pillars and the fillets shall be siluer.

12 And the breadth of the court, on the Westside shall haue curtaines of fiftie cubites, with their ten pillars, and their ten sockets.

13 And the breadth of the court, Eastward full East, shall haue fiftie cubites.

14 Also hangings of fiftie cubites shall be on the one side with their three pillars and their three sockets.

15 Likewise on the other side shall be hangings of fiftie cubits, with their three pillars and their three sockets.

16 And in the gate of the court shall be a vaile of twenty cubites of blue filke, and purple, and scarlet, and fine twined linnen wrought with needle, with the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue fillets of siluer round about, with their heads of siluer, and their sockets of brasle.

18 The length of the court shall be an hundreth cubites, and the breadth fiftie at either end, and the height fiftie cubites, and the hangings of fine twined linnen, and their sockets of brasle.

19 All the vessels of the Tabernacle for all manner seruice thereof, and all the pinnes thereof, and all the pinnes of the court shall be brasle.

20 And thou shalt command the children of Israel, that they bring vnto thee pure oyle olīue beaten for the light, that the lampes may alway burne.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sonnes dresse them from eue-

ning to morning before the Lord, for a statute for euer vnto their generations, to be obserued by the children of Israel.

# CHAP. XXVIII.

1 The Lord calleth Aaron, & his sonnes to the Priesthood. 2 Their garments. 13. 29. Aaron entreteth into the Sanctuary in the name of the children of Israel. 30 Vrim and Thummim. 33 Aaron beareth the iniquity of the Israelites offerings.

And cause thou thy brother Aaron to come vnto thee, and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: I meane, Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, a glorious and beautifull.

3 Therefore thou shalt speake vnto all cunning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to consecrate him, that hee may serue mee in the Priests office.

## THE GARMENTS OF THE HIGH PRIEST.



A The Ephod or upmost coate which was like cloth of golde, and was girded vnto him, wherein was the breaste plate with the xij. stones, which was tied about with two chaines to two Onix stones, and beneath with two laces.

B The robe which was next vnder the Ephod, whereunto were coynd the pomegranates and beles of golde.

C The tunicle or broydered coate, which was vnder the robe and longer then it, and was also without sleeves.

4 Now these shall be the garments, which they shall make, a breasteplate, and an Ephod, and a robe, and a broydered coat, a miter, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priests office.

5 Therefore they shall take golde and blue filke, and purple, and scarlet, and fine linnen.

6 And they shall make the Ephod of gold, blue filke, and purple, scarlet, and fine twined linnen of broydered worke.

7 The two shoulders thereof shall be ioyned together by their two edges: so shall it be clofed.

8 And the imbroydered gard of the same Ephod, which shall be vpon him, shall be of the selfe same worke and stuffe, euen of gold, blue filke, and purple, and scarlet, and fine twined linnen.

9 And thou shalt take two Onix stones, and graue vpon them the names of the children of Israel.

10 Sixe names of them vpon the one stone, and the fixe names that remaine, vpon the second stone, according to their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel, by a grauer of signets that worketh and graueth in stone, and shalt make them to be set and embossed

a Whereby his office may be knowne to be glorious and excellent.

† Ebr. wife in heart, b Which is to separate him from the rest.

b Of the same wood and matter not fastened vnto it.

¶ Or, five pannes.

† Ebr. net.

c This was the first entry into the Tabernacle, where the people abode.

d They were certaynes hoops or circles for to beautifie the pillar.

e Meaning, curtaynes of fiftie cubites.

f Of the doore of the court.

† Ebr. fiftie in fiftie.

g Or, stakes, where the curtaynes were fastened to the ground.

h Such as cometh from the olīue, when it is first pressed or beaten.

¶ Or, asend up.

c As they were in age, so should they be giuen in order,



bossed in golde.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of gold,

14 And two chaines of fine golde at the end, of wrethen worke shalt thou make them, and shalt fasten the wrethen chaines vpon the bosses.

15 Also thou shalt make the brestplate of iudgement with broydered worke: like the worke of the Ephod shalt thou make it: of gold, blue silke, and purple, and scarlet, and fine twined linnen shalt thou make it.

16 Four square it shall be and double, an hand breadth long and an hand breadth broad.

17 Then thou shalt set it full of places for stones, *euen* foures rowes of stones: the order shall be this, a rubie, a topaze, and a carbuncle in the first row.

18 And in the second rowe thou shalt set an emerald, a saphir, and a diamond.

19 And in the third row a turkeis, an achate, and an Hematite.

20 And in the fourth row a chrysolite, an onix, and a iasper: and they shall be set in gold in their embossments.

21 And the stones shall be according to the names of the children of Israel, twelue, according to their names, grauen in signets, every one after his name, and they shall be for the twelue tribes.

22 Then thou shalt make vpon the brestplate two chaines at the ends, of wrethen worke of pure gold.

23 Thou shalt make also vpon the brestplate two rings of gold, and put the two rings on the two ends of the brestplate.

24 And thou shalt put the two wrethen chaines of golde in the two rings in the endes of the brestplate.

25 And the other two ends of the two wrethen chaines, thou shalt fasten in the two embossments, and shalt put them vpon the shoulders of the Ephod vpon the forefide of it.

26 Also thou shalt make two rings of gold, which thou shalt put in the two other endes of the brestplate, vpon the border thereof, toward the inside of the Ephod.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it ouer against the coupling of it vpon the broydered gard of the Ephod.

28 Thus shall they bind the brestplate by his rings vpon the rings of the Ephod, with a lace of blue silke, that it may be fast vpon the broydered gard of the Ephod, and that the brestplate be not loosed from the Ephod.

29 So Aaron shall beare the names of the children of Israel in the brestplate of iudgement vpon his heart, when hee goeth into the holy place for a remembrance continually before the Lord.

30 Also thou shalt put in the brestplate of iudgement, the *Vrim* and the *Thummim*, which shall be vpon Aarons heart, when hee goeth in before the Lord, and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall be in the middes of it, hauing an edge of wouen worke round about the collar of it: so shall it be as the collar of an habergion, that it rent not.

33 And beneath vpon the skirts thereof, thou shalt make pomegranates of blue silke, and purple, and scarlet round about the skirts thereof, and bels of gold betweene them round about:

34 That is, a golden bell and a pomegranate, a golden bel and a pomegranate round about vpon the skirts of the robe.

35 So shall it be vpon Aaron, when hee ministereth, and his sound shall be heard when he goeth into the holy place before the Lord, and when he commeth out, and he shall not die.

36 Also thou shalt make a plate of pure gold, and graue thereon, as signets are grauen, *O HOLINES TO THE LORD*.

37 And thou shalt put it on a blue silke lace, and it shall be vpon the miter *euen* vpon the forefront of the miter shall it be.

38 So shall it be vpon Aarons forehead, that Aaron may beare the iniquitie of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be allwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt imbroider the fine linnen coat, and thou shalt make a miter of fine linnen, but thou shalt make a gridle of needle worke.

40 Also thou shalt make for Aarons sonnes coats, and thou shalt make them girdles, and bonnets shalt thou make them for glory and comeliness.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoynt them, and fill their hands, and sanctifie them, that they may minister vnto mee in the priests office.

42 Thou shalt also make them linnen breeches to couer their priuities: from the loynes vnto the thighes shall they reach.

43 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar to minister in the holy place, that they commit not iniquity, and so die. This shall be a law for euer vnto him, and to his seede after him.

## CHAP. XXIX.

The manner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lord promiseth to dwell among the children of Israel.

THIS thing also shalt thou do vnto them, when thou consecratest them to be my Priestes, Take a young calfe, and two rammes without blemish.

2 And vneleuened bread, and cakes vneleuened tempered with oyle, and wafers vneleuened anoynted with oyle: (of fine wheat flowre shalt thou make them.)

3 Then thou shalt put them in one basket, and present them in the basket with the calfe and the two rammes.

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the robe of the Ephod,

That Aaron might remember the Israelites to Godward.

Of the bosses.

It was so called, because the high Priest could not give sentence in iudgement without that on his breast.

The description of the brestplate.

Or, Sardoine.

Or, Emeraude.

Or, Carbuncle.

Or, Iasper.

Ebr. Turquoise.

Which are opposite toward the shoulder.

Which are beneath.

Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel. *Vrim* signifieth light, and *Thummim* perfection: declaring that the stones of the brestplate were most cleare, and of perfect beauty: by *Vrim* also is meant knowledge, and *Thummim* holiness, shewing what vertues are required in the Priests.

Ecclus. 45. 39.

Holiness appertaineth to the Lord: for he is most holy, and nothing vnholly may appeare before him. Their offerings could not be so perfect, but some fault would be therein: which sin the high Priest bare, and pacified God.

That is, consecrate them, by giuing them things to offer, and thereby admit them to their office.

Or, of ministration.

In nothing doing their nakedness.

Leuit. 9. 20.

To offer them in sacrifice.

Which was next vnder the Ephod.

Ephod, and the Ephod, and the brestplate, and shalt close them to him with the broidered gird of the Ephod.

6 Then thou shalt put the mitre vpon his head, and shalt put the holy crowne vpon the mitre.

7 And thou shalt take the anoynting oyle, and shalt powre vpon his head and anoynt him.

8 And thou shalt bring his sonnes, and put coats vpon them.

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shall be theirs for a perpetual law: thou shalt also fill the handes of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calfe before the Tabernacle of the congregation, and Aaron and his sonnes shall put their hands vpon the head of the calfe.

11 So shalt thou kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the Altar with thy finger, and shalt powre all the rest of the blood at the foote of the Altar.

13 Also thou shalt take all the fat that couereth the inwards, and the call, that is on the liuer, and the two kidneis, and the fat that is vpon them, and shalt burne them vpon the Altar.

14 But the flesh of the calfe, and his skin, and his dung shalt thou burne with fire without the hoaste: it is a sinne offering.

15 Thou shalt also take one ramme, and Aaron and his sonnes shall put their hand vpon the head of the ramme.

16 Then shalt thou kill the ramme, & take his blood, and sprinkle it round about vpon the Altar.

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legs, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the Altar: for it is a burnt offering vnto the Lord for a sweet savour: it is an offering made by fire vnto the Lord.

19 And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is vpon the altar, and of the anoynting oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be hallowed, and his cloathes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat, and the rumpe, euen the fat that couereth the inwards, and the call of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the ramme of consecration.)

23 And one lofe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of vnleavened bread that is before the Lord:

24 And thou shalt put all this in the hands of

Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offering for a sweet savour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the heave offering, which was shaken to and fro, and which was heaved vp of the ramme of the consecration which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heave offering, and it shall be an heave offering of the children of Israel, of their peace offerings, euen their heave offering to the Lord.

29 And the holy garments which appertaine to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrate therein.

30 That sonne that shall be Priest in his stead, shall put them on seuen dayes, when he commeth into the Tabernacle of the Congregation to minister in the holy place.

31 So thou shalt take the ramme of the consecration, and see the his flesh in the holy place.

32 And Aaron and his sonnes shall eat the flesh of the ramme, & the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eat these things, whereby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eat thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes, according to all things which I haue commanded thee: seuen dayes shalt thou consecrate them.

36 And shalt offer euery day a calfe for a sinne offering for reconciliation: & thou shalt cleanse the Altar, when thou hast offered vpon it for reconciliation, and shalt anoynt it to sanctifie it.

37 Seuen dayes shalt thou cleanse the Altar and sanctifie it, so the Altar shall be most holy: and whatsoever toucheth the Altar, shall be holy.

38 Now this is that which thou shalt present vpon the altar: euen two lambes of one yeere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a tenth part of fine flowre mingled with the fourth part of an Hin of beaten oyle, and the fourth part of an Hin of wine for a drinke offering.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweete savour vnto the Lord.

42 This shall be a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make.

\* Chap. 28, 36.  
\* Chap. 30, 25.

\* Chap. 28, 41.  
|| Or, consecrate them.

\* Leuit. 1, 4.  
c Signifying that the sacrifice was also offered for them, and that they did appease it.

\* Leuit. 3, 3.

\* Lev. sinne, 3, 9.  
S, 11.

d Or, a sinne offering, which consecrates the wrath of God to cease.

a cleansing the soft and neither part of the eare.

f Where with the Altar must be sprinkled.

g which is offered for the consecration of the high Priest.

h This sacrifice the Priests did mooue toward the East, West, North, and South. i So called because it was not onely shaken to and fro, but also lifted vp.

k which were offerings of thanksgiving to God for his benefits.

\* Leuit. 3, 3.  
and 2, 9.  
math. 11, 4.

l That is, by the sacrifices.

\* Lev. All these hands. m To appease Gods wrath that sinne may be pardoned.

\* Numb. 28, 3.

n That is, an Omer, reader Chap. 16, 16. o which is about 2 pinte.



Or, de lareny  
siste to you.

Because of my  
glorious presence.

\* Leuit. 26. 12.  
2. Cor. 6. 16.

It is I the Lord,  
that am their God.

I make appointment with you, to speake there  
vnto thee.

43 There I will appoint with the children of  
Israel: and the place shall be sanctified by my  
glory.

44 And I will sanctifie the Tabernacle of the  
Congregation and the Altar: I will sanctifie also  
Aaron and his sonnes to be my Priests,

45 And I will dwell among the children of  
Israel, and will be their God.

46 Then shall they know that I am the Lord  
their God, that brought them out of the land of  
Egypt: that I might dwell among them: I am  
the Lord their God.

CHAP. XXX.

The Altar of incense. 13 The summe that the Israelites should  
pay to the Tabernacle. 28 The brasen laver. 33 The  
anoynting oyle. 34 The making of the perfume.

Upon the which  
the sweete per-  
fume was burnt,  
verse 34.

Of the same  
wood and matter.

Or, a circle and  
border.

Furthermore thou shalt make an Altar for  
sweete perfume, of Shittim wood thou shalt  
make it.

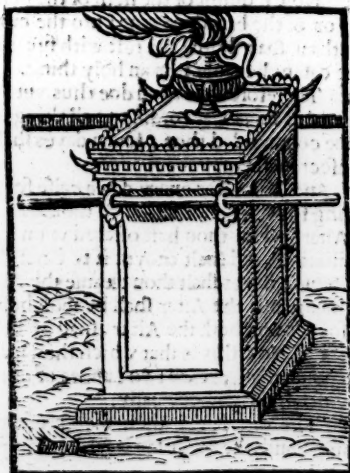
2 The length thereof a cubite, and the breadth  
thereof a cubite, (it shall be foure square) and the  
height thereof two cubites: the hornes thereof  
shall be of the same.

3 And thou shalt overlay it with fine golde,  
both the top thereof, and the sides thereof round  
about, and his hornes: also thou shalt make vnto  
it a crowne of gold round about.

4 Besides this thou shalt make vnder this  
crowne two golden rings on either side: euen on  
euery side shalt thou make them, that they may  
be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shit-  
tim wood, and shalt couer them with golde.

THE ALTAR OF SWEETE  
PERFUME.



This altar was  
one cubite long,  
and one cubite  
broad, and in  
height was two cu-  
bites: the rest may  
be understood by  
the former figures.

That is, in the  
Sanctuary, and not  
in the holiest of all.

Meaning, when  
hee trimmeth them,  
and refresheth the  
oyle.

Otherwise made  
then this, which  
is described,

6 After thou shalt set it before the vail, that  
is neere the Arke of the Testimonie, before the  
Mercieseat: that is vpon the Testimonie, where I  
will appoint with thee.

7 And Aaron shall burne thereon sweete in-  
cense euery morning: when hee dresseth the  
lamps thereof, shall he burne it.

8 Likewise at euen, when Aaron setteth vp  
the lamps thereof, he shall burne incense: this per-  
fume shall be perpetually before the Lord, through-  
out your generations.

9 Ye shall offer no strange incense thereon,

nor burnt sacrifice, nor offering, neither powre any  
drinke offering thereon.

10 And Aaron shall make reconciliation vpon  
the hornes of it once in a yeere with the blood  
of the sinne: offering in the day of reconciliation:  
once in the yeere shall hee make reconciliation  
vpon it throughout your generations: this is  
most holy vnto the Lord.

11 Afterward the Lord spake vnto Moses,  
saying,

12 When thou takest the summe of the chil-  
dren of Israel after their number, then they shall  
giue every man a redemption of his life vnto  
the Lord, when thou tellest them, that there be no  
plague among them when thou countest them.

13 This shall every man giue, that goeth into  
the number, halfe a shekell, after the shekell of  
the Sanctuary: (\* a shekell is twenty gerahs) the  
halfe shekell shall be an offering to the Lord.

14 All that are numbered from twenty yeeres  
olde and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall  
not diminish from halfe a shekell, when yee shall  
giue an offering vnto the Lord, for the redempti-  
on of your liues.

16 So thou shalt take the money of the re-  
demption of the children of Israel; and shalt put it  
vnto the vse of the Tabernacle of the Congrega-  
tion, that it may be a memoriall vnto the children  
of Israel before the Lord, for the redemption of  
your liues.

THE LAVER OF BRASSE.



Because the  
manner of this  
figure is not  
particularly  
described, we  
haue put it in  
this forme:  
aswell for  
that it agreeth  
with the  
text, as also  
it is as after  
this fashion  
in other co-  
pies of sundry  
languages.

17 Also the Lord spake vnto Moses, saying,  
18 Thou shalt also make a Laver of brasse, and  
his foot of brasse to wash, and shalt put it betwene  
the Tabernacle of the Congregation and the Al-  
tar, and shalt put water therein.

19 For Aaron and his sonnes shall wash their  
hands, and their feete thereat.

20 When they goe into the Tabernacle of the  
Congregation, or when they goe vnto the Altar  
to minister, and to make the perfume of the burnt  
offering to the Lord, they shall wash themselues  
with water, least they die.

21 So they shall wash their hands & their feete  
that they die not: and this shall be to them an or-  
dinance for euer, both vnto him and to his seede  
throughout their generations.

22 Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee principall spices:  
of the most pure myrre fine hundredth m shekels  
of sweete cinamon halfe so much, that is, two  
hundredth and fiftie, and of sweete calamus, two  
hundredth, and fiftie;

Signifying, that  
he that cometh  
to God, must be  
washed from all  
sinne and corrup-  
tion.

So long as the  
Friendship shall  
last.

in Weighing so  
much.

It is a kinde of  
reede of a very  
sweete saour  
within, and it is  
used in pounders  
and odours,

24 Also

\* Chap. 35. 40.

\* All things which appertaine to the Tabernacle.

\* Neither at their burials nor otherwise.

\* Higher a stranger or an Israelite, iane onely the Priests. In Hebrew, Sheheleth: which is a sweete kinde of gumme and shineth as the naile.

\* Onely dedicate to the vse of the Tabernacle.

\* I haue chosen and made mee, chap. 35. 30.

\* This sheweth that handicrafts are the gifts of Gods spirit, and therefore ought to be esteemed.

\* I haue instructed them, and increased their knowledge. So called, because of the cunning and are vied therein, or because the whole was beaten out of one piece.

24 Also of Cassia fue hundredeth, after the shekel of the Sanctuarie, and of oyle oliue an \* Hin.

25 So then shalt make of it the oyle of holy oymntment, *euens* a most precious oymntment after the arte of the Apothicary: this shall be the oyle of holy oymntment.

26 And thou shalt anoynt the \* Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the intrumentes thereof, and the Candlestick, with all the intrumentes thereof, and the altar of incense:

28 Also the altar of burnt offering with all his intrumentes, and the lauer and his foote.

29 So thou shalt sanctifie them, and they shalbe most holy: all that shall touch them, shalbe holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreover thou shalt speake vnto the children of Israel, saying, This shalbe an holy oymnting oyle vnto me, throughout your generations.

32 None shall anoint \* mans fleish therewith, neither shall ye make any composition like vnto it: for it is holy, and shalbe holy vnto you.

33 Whosoever shall make the like oymntment, or whosoever shall put any of it vpon a stranger, euen he shalbe cut off from his people.

34 And the Lord said vnto Moles, Take vnto thee *these* spices, pure myrrhe and \* cleare gumme and galbanum, *these* odours with pure frankincense of each like weight:

35 Then thou shalt make of them perfume composed after the arte of the apothicarie, mingled together, pure and holy.

36 And thou shalt beate it to pouder, and shalt put it before the *Arke* of the Testimonie in the tabernacle of \* congregatio, where I wil make appointment with thee: it shalbe vnto you most holy.

37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shalbe vnto thee holy for the \* Lord.

38 Whosoever shall make like vnto that to smell thereto, euen he shalbe cut off from his people.

# CHAP. XXXI.

\* God maketh Bezaleel and Aholiab meeke for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

And the Lord spake vnto Moles, saying, Behold, I \* haue called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah,

3 Whom I haue filled with the Spirit of God, in wisdom, and in vnderstanding, and in knowledge, and in all \* workmanship:

4 To find out curious workes to worke in golde, and in siluer, and in brasse,

5 Also in the art to set stones, and to carue in timber, and to worke in all manner of workmanship.

6 And behold, I haue ioyned him with Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearts of all that are wise hearted, haue I put wisdom to make all \* I haue commanded thee:

7 That *it*, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercie-seate that shalbe therevpon, with all intrumentes of the Tabernacle:

8 Also the Table and the intrumentes thereof, and the \* pure Candlestick with all his instru-

ments, and the Altar of perfume:

9 Likewise the Altar of burnt offering with all his intrumentes, and the Lauer with his foote:

10 Also the garments of the ministration, and the holy garment for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the \* anoynting oyle, and sweete perfume for the Sanctuarie: according to all that I haue commanded thee, shall they doe.

12 \* Afterward the Lord spake vnto Moles, saying,

13 Speake thou also vnto the children of Israel, and say, *f* Notwithstanding keepe ye my Sabbaths: for it is a signe betweene mee and you in your generations, that ye may know that I the Lord do sanctifie you.

14 \* Ye shall therefore keepe the \* Sabbath: for it is holy vnto you: he that uerseth it, shall die the death: therefore whosoever worketh therein, the same person shall be euen cut off from among his people.

15 Six dayes shall man worke, but in the seuenth day is the Sabbath of the holy rest to the Lord: whosoever doth any worke in the Sabbath day, shall die the death.

16 Wherefore \* children of Israel shall keepe \* Sabbath, that they may obserue the \* rest throughout their generations for an euerlasting Councell.

17 It is a signe betweene me and the children of Israel for euer: \* for in six dayes the Lord made the heauen and the earth, and in the seuenth day he ceased and rested.

18 Thus (when the Lord had made an end of communing with Moles vpon mount Sinai) \* he gaue him two Tables \* of the Testimonie, *euens* tables of stone, written with the finger of God.

# CHAP. XXXII.

\* The Israelites impute their delinquency to the calfe. 14 God is appeased by Moles prayer. 19 Moles breaketh the Tables.

But when the people sawe, that Moles taried long or he came downe from the mountaine, the people gathered themselves together against Aaron, and said vnto him, Vp, \* make vs gods to goe before vs: for of this Moles (the man that brought vs out of the land of Egypt) we knowe not what is become of him.

2 And Aaron said vnto them, \* Plucke off the golden eareings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto mee.

3 Then all the people pluckt from themselves the golden eareings, which were in their eares, and they brought *them* vnto Aaron.

4 \* Who receiued them at their hands, and fashioned it with the grauing tooles, and made of it a molten calfe: *the* they said, \* These be thy gods, O Israel, which brought thee out of \* land of Egypt.

5 When Aaron saw *that*, hee made an Altar before it: and Aaron proclaimed, saying, To morrow shall be the holy day of the Lord.

6 So they rose vp the next day in the morning, and offered burnt offerings, &c brought peace offerings also \* the people sat them downe to eate and drinke, and rose vp to play.

7 \* Then the Lord said vnto Moles, \* Go, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted *their* wayes,

\* Which onely was to anoint the Priests & the intrumentes of the tabernacle, and not to burne.

\* Though I command these workes to be done, yet will I not that you beake my Sabbath dayes.

\* Chap. 30. 8. 12. God repeateth this point: because the whole keeping of the law standeth in the true vie of the Sabbath, which is to cease from our workes, and to obey the will of God.

\* Or, Sabbath. Gen. 3. 1. and 22. h From creating his creature, but not from generating and perfecting them. i Levit. 9. 10. i Whereby he declared his will to his people.

\* The roote of Idolatry is, when men thinke that God is not at hand, except they see him carnally.

\* Thinking that they would rather forsake idolatry, then to relinque their most precious jewels.

\* Such is the rage of idolaters, that they spare no cost to satiate their wicked desires.

\* Psal. 106. 19. d They smelled of their leaues of Egypt, where they saw calves, oxen and serpents worshipped.

\* 1. King. 12. 28.

\* 1. Cor. 10. 7.

\* Deut. 9. 20.



Whereby we see what necessity wee haue to pray earnestly to God, to keepe vs in his obedience, and to send vs good guides.

\* King. 12. 28.  
\* Chap. 33. 3.  
Dout. 10. 15.  
f God lieth that the prayers of the godly may his punishment.

\* Num. 14. 13.  
g Or, I will forme.

h Or, repent.  
g That is, thy promise made to Abraham.  
\* Gen. 12. 7. and 15. 7. and 18. 16.

h All these repetitions the w how excellent a thing they demanded themselves: or by their idolatry.

\* Deut. 9. 25.  
i Partly to dispite them of their idolatry, and partly that they should have some occasion to remember it afterward.

k Both doe intee of Gods favour, and an occasion to their enemies to speake well of their God.

8 They are soone turned out of the way, which I commanded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, \* These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

9 Again the Lord said vnto Moses, \* I haue seene this people, and behold, it is a stiffnecked people.

10 Now therefore let mee alone, that my wrath may waxe hote aginst them, for I will consume them: but I will make of thee a mighty people.

11 \* But Moses praied vnto the Lord his God, and said, O Lord, why doth thy wrath waxe hote aginst thy people, which thou hast brought out of the land of Egypt, with great power and with a mighty hand?

12 \* Wherefore shall the Egyptians speake, and say, He hath brought them out maliciously for to slay them in the mountaynes, and to consume them from the earth? turne from thy fierce wrath, and change thy mind from this euill toward thy people.

13 Remember I Abraham, Izhak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saydest vnto them, \* I will multiply your feede, as the steeves of heauen, and all this land, that I haue spoken of, will I giue vnto your feede, and they shall inherit it for euer.

14 Then the Lord changed his mind from the euill, which he threatened to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and h this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noyse of the people, as they shouted, he sayd vnto Moses, There is a noyse of warre in the hostes.

18 Who answered, It is not the noyse of them that haue the victory, nor the noyse of them that are overcome: but I do heare the noyse of singing.

19 Now, as soone as he came neere vnto the host, he saw the cause and the dauncing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 \* After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lord waxe fierce: Thou knowest this people, that they are euenset on mischief.

23 And they sayd vnto me, Make vs gods to go before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said vnto them, Ye that haue golde, plicke it off: and they brought it mee, and I did cast it into the fire, and thereof came this calfe.

25 Moses therefore saw that the people were naked: (for Aaron had made them naked vnto their shame among their enemies)

26 And Moses stood in the gate of the camp, and said, Who pertaineth to the Lord? let him come to me. And all the sonnes of Leui gathered themselves vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel: Put every man his sword by his side, goe to and fro, from gate to gate, through the host, and slay euery man his brother, and euery man his companion, & euery man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day euen euery man vpon his brother, and vpon his brother, that there may be giuen you a blessing this day.)

30 And when the morning came, Moses said vnto the people, Ye haue committed a grieuous crime: but now I will go vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 Therefore now if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee, rate me out of thy booke, which thou hast written.

33 Then the Lord said to Moses, Whosoever hath sinned gainst me, I will put him out of my booke.

34 Goe now therefore, bring the people vnto the place which I commanded thee: behold, mine Angell shall goe before thee, but yet in the day of my visitation I will visite their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make a calfe: which he made.

# CHAP. XXXIII.

a God promiseth to send an Angell before his people. b They are fat because the Lord dringeth to go vp with them. c Moses talketh familiarly with God. d He prayeth for the people.

A Afterward the Lord said vnto Moses, Depart: a goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak, and to Iakob, saying, \* Vnto thy seed will I giue it.

2 And \* I will send an Angell before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke and hony: for I will not goe vp with thee, \* because thou art a stiffnecked people, least I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, & no man put on his best raiment.

5 (For the Lord had said vnto Moses, Say vnto the childre of Israel, Ye are a stiffnecked people, I will come suddenly vpon thee & consume thee: therefore now put thy costly raiment from thee, that I may know what to doe vnto thee.)

6 So the children of Israel layed their good raiment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his tabernacle, and pitched it without the host far off from the hoste, and called it e Ohel-moed. And when any did seeke to the Lord, he went out vnto the Tabernacle of the

l This fact did please God, that he turned the cause of Iakob against Leui to a blessing, Deut. 33. 9

m In renenging Gods glory, we must haue no respect to person, but put off all carnall affection,

n So much he esteemed the glory of God, that he preferred it euen to his owne salvation. o I will make it known that he was neuer pcedent in mine eternall counsell to life everlasting. p This declareth how g. ious a sinne idolatry is, seeing that at Moses prayt God would not fully remit it.

a The Land of Canaan was compassed with hills: so they that entered into it, must passe vp by the hillies.

\* Gen. 12. 7. \* Chap. 23. 27. Ios. 24. 11. deut. 7. 24.

\* Chap. 32. 9. Deut. 9. 23.

b That either I may shew mercy, if thou repent, or els punish thy rebellion.

c That is, the Tabernacle of the Congregation, so called, because the people resorted thither, when they should be instructed of the Lords will.

the Congregation, which was without the hoste.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And as soone as Moses was entred into the Tabernacle, the cloudie pillar descended & stood at the doore of the Tabernacle, and the Lord talked with Moses.

10 Now when all the people sawe the cloudie pillar stand at the Tabernacle doore, all the people rose vp, & worshipped euery man in his tent doore.

11 And the Lord spake vnto Moses, & face to face, as a man speaketh vnto his friend. After hee turned againe into the hoste, but his seruant Joshua the sonne of Nun a yong man, departed not out of the Tabernacle.

12 Then Moses said vnto the Lord, See, thou sayest vnto me, Lead this people forth, and thou hast not shewed me whom thou wilt send with mee: thou hast sayd moreover, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shewe mee now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My presence shall go with thee, and I will giue thee rest.

15 Then he said vnto him, If thy presence goe not with vs, cary vs not hence.

16 And wherein now shall it be knowen, that I and thy people haue found fauour in thy sight? shall it not be when thou goest with vs? to I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord sayd vnto Moses, I will doe this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.

18 Again he sayd, I beseech thee, shewe mee thy glory.

19 And he answered, I will make all my good go before thee, and I will proclaime the Name of the Lord before thee: for I will shew mercie to whom I will shew mercy, and will haue compassion on whom I will haue compassion.

20 Furthermore he sayd, Thou canst not see my face, for there shall no man see me, and I liue.

21 Also the Lord said, Behold, there is a place by me, and thou shalt stand vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I passe by.

23 After I will take away mine hand, and thou shalt see my backe parts: but my face shall not be seene.

CHAP. XXXIV.

The Tables are renewed 6 The description of God. 11 All fellowship with idolaters is forbidden. 18 The feast. 28 Moses is 40 dayes in the mount. 30 His face shineth, and he conuerth it with a vail.

And the Lord sayd vnto Moses, Hewe thee two Tables of stone, like vnto the first, and I will write vpon the Tables the wordes that were in the first Tables, which thou brakest in pieces.

2 And be readie in the morning, that thou mayest come vp early vnto the mount of Sinai, and t waite there for me in the top of the mount,

3 But let no man come vp with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattell feede before the mount.

4 Then Moses hewed two Tables of stone like vnto the first, and rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, and tooke in his hand two Tables of stone.

5 And the Lord descended in the clond, and stood with him there, and proclaimed the name of the Lord:

6 So the Lord passed before his face, and cried, The Lord, the Lord, strong, mercifull, & gracious, slow to anger, and abundant in goodnesse and truth,

7 Referring mercie for thousands, forgiving iniquitie, and transgression and sinne, & not making the wicked innocent, visiting the iniquitie of the fathers vpon the children, & vpon childrens children, vnto the third and fourth generation.

8 Then Moses made haste, and bowed himselfe to the earth, and worshipped,

9 And sayd, O Lord, I pray thee, If I haue found grace in thy sight, that the Lord would now goe with vs (for it is a stiffnecked people), and pardon our iniquitie and our sinne, and take vs for thine inheritance.

10 And he answered, Behold, I will make a couenant before all thy people, and will doe mercies, such as haue not bene done in all the world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with thee.

11 Keepe diligently that which I command thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebusites.

12 Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, least they bee the cause of ruine among you:

13 But yee shall ouerthrow their altars, and breake their images in pieces, and cut downe their groves,

14 (For thou shalt bow downe to none other god, because the Lord, whose Name is Ielous, is a ielous God)

15 Least thou make a compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe sacrifice vnto their gods, some man call thee, and thou eate of his sacrifice.

16 And least thou take of their daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of mettall.

18 The feast of vnleavened breade shalt thou keepe: seuen dayes shalt thou eate vnleavened bread, as I commaunded thee, in the time of the moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 Euery male that first openeth the wombe, shalbe mine: also all the first borne of thy flocke shalbe reckoned mine, both of beeuies and sheepe.

20 But the first of asse thou shalt buy out with a lambe: and if thou redeeme him not, then thou shalt

Mod plainly and familiarly of all others, Num. 12. 7. 8. deu. 34. 10.

I care for thee and will preferre thee in this thy vocation.

Ex. xxi. Signifying that the statutes should excell through Gods fauour all other people, ver. 16.

Thy face, thy substance, and thy majesty. My mercy and faithful care. Read Chap. 34. ver. 6. 7. Rom. 9. 15. For finding nothing in man that can deserve mercy, he will freely take his. For Moses sawe not his face in full maiesty, but as mans weaknesse could beare. In mount Horeb. So much of my glory as in this mortall life thou art able to see.

Deut. 10. 3.

Ex. stand to me.

This ought to be referred to the Lord, and not to Moses proclaiming, as Chap. 33. ver. 19. Ex. not making innocent. Deut. 5. 9. lxxx. 32. 18.

Seeing the people are thus of nature, the rulers haue need to call vpon God, that hee would alwayes bee present with his Spirit. Deut. 5. 2.

Deut. 7. 2. 7

If thou follow their wickednes, and pollute thy selfe with their idollary. Which pleasant places they chuse for their idoles. Chap. 20. 5.

Chap. 23. 38. deut. 7. 2. 3.

1 Cor. 10.

1 King. 11. 2.

As gold, silver, brasse, or any thing that is meltin: And herein is condemned all manner of idoles, whatsoever they be made off. Chap. 23. 15. Chap. 13. 4. Chap. 13. 2. and 23. 24. 28. 44. 30.



\* Chap. 23. 15.  
\* Chap. 23. 14.  
\* Chap. 23. 12.  
\* Chap. 23. 16.

g Which was in  
Sept. ber, when  
the sunne declined,  
which in the count  
of pollicall things  
they called the end  
of the yeere.  
\* Dent 16. 16.  
\* Chap. 23. 14. 15.  
h God promisseth to  
de'end them and  
theirs, which obey  
his commande-  
ment.  
\* Chap. 23. 18.

i Read Chap. 23. 19  
dent. 16. 21.  
\* Chap. 24. 18.  
d ut. 9. 9.  
k This miracle was  
to confirme the au-  
thoritie of the law,  
and ought no more  
to be followed then  
other miracles.  
\* Dent 4. 23.  
l Or, words.

i Read 2. Cor. 3. 7.

\* 2. Cor. 3. 13.  
m Which was in  
the Tabernacle of  
the congregation.

shalt breake his necke : all the first borne of thy  
sonnes shalt thou redeeme, and none shall appeare  
before me \* femptie.

21 \* Six dayes shalt thou worke, and in the  
seuenth day thou shalt rest : both in earing time,  
and in the haruest thou shalt rest.

22 \* Thou shalt also obserue the feast of  
weekes in the time of the first frutes, of wheate  
haruest, and the feast of gathering frutes in the  
end of the yeere.

23 \* Thrice in a yeere shall all your men child-  
ren appeare before the Lord Iehouah God of  
Israel.

24 For I will cast out the nations before thee  
and enlarge thy coasts, so that no man shall de-  
fire thy land, when thou shalt come vp to appeare  
before the Lord thy God thrice in the yeere.

25 \* Thou shalt offer the blood of my sacrifice  
with leauen, neither shall ought of the sacrifice of  
the feast of Pascheuer be left vnto the morning.

26 The first ripe frutes of thy land thou shalt  
bring vnto the house of the Lord thy God : yet  
thalt thou not leaue a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou  
these words : for after the tenor of \* these words  
I haue made a couenent with thee & with Israel.

28 So he was there with the Lord \* fourtie  
dayes & forty nights, and did neither eate bread  
nor drinke water, & he wrote in the Tables \* the  
words of the couenent, euen the Ten || comman-  
dements.

29 \* So when Moses came downe from mount  
Sinai, the two Tables of the Testimonie were in  
Moses hand, as hee descended from the mount :  
(now Moses wist not that the skinned of his face  
shone bright, after that God had talked with him.)

30 And Aaron and all the children of Israel  
looked vpon Moses, and behold, the skin of his  
face shone bright, and they were afraid to come  
neere him.

31 But Moses called them : and Aaron and all  
the chiefe of the congregation returned vnto  
him : and Moses talked with them.

32 And afterward all the children of Israel  
came neere, and he charged them with all that the  
Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with  
them, \* and had put a couering vpon his face.

34 But, when Moses came before the Lord  
to speake with him, he tooke off the couering vn-  
till he came out : then he came out, and spake vn-  
to the children of Israel that which he was com-  
manded.

35 And the children of Israel saw the face of  
Moses, how the skin of Moses face shone bright,  
therefore Moses put the couering vpon his face,  
vntill he went to speake with God.

# CHAP. XXXV.

a The Sabbath. 5 The free gifts are vq. i. d. 21 The reader off  
of the prophets to offer. 30 Bezalel and Aholiab are praised of  
Moses.

Then Moses assembled all the Congregation  
of the children of Israel, and said vnto them,  
These are the wordes which the Lord hath com-  
manded, that ye should doe them :

\* Chap. 20. 9.  
b Wherein ye shall  
rest from all bodily  
worke.

2 \* Sixe dayes thou shalt worke, but the se-  
uenth day shalt thou rest vnto the holy \* Sabbath of  
the Lord, whosoever doth any worke  
therein shall die.

3 Ye shall kindle no fire throughout all your  
habitations vpon the Sabbath day.

4 \* Againe, Moses spake vnto all the Con-  
gregation of the children of Israel, saying, This is  
the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the  
Lord : whosoever is of a \* willing heart, let him  
bring this offering to the Lord, namely golde, and  
siluer, and brasse :

6 And blew filke, and purple, and skarlet, and  
fine linnen, and goats haire,

7 And rams skins died red, and badgers skins  
with Shittim wood :

8 Also oyle for light, and spices for the anoi-  
nting oyle, and for the sweete incense,

9 And onyx stones, and stones to be set in the  
Ephod, and in the brest plate.

10 And all the wise hearted among you, b Read Chap. 27. 1  
shall come and make all that the Lord hath com-  
manded :

11 That is, the \* Tabernacle, the pauillion there-  
of, and his couering, & his taches, and his boards,  
his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof : the Mer-  
cie-seate, and the vail thereof : the Mercie-  
seate, and the vail thereof :

13 The Table, and the barres of it, and all the  
instruments thereof, and the shewbread :

14 Also the Candlestick of light & his instru-  
ments, and his lampes with the oyle for the light :

15 \* Likewise the Altar of perfume and his  
barres, and the anointing oyle, and the sweete in-  
cense, and the vail of the doore at the entering in  
of the Tabernacle,

16 The \* Altar of burnt offering with his bra-  
sen grate, his barres and all his instruments, the  
lauer and his foote,

17 The hangings of the court, his pillars & his  
sockets, and the vail of the gate of the court,

18 The pinnes of the Tabernacle, and the pin-  
nes of the court with their cordes,

19 The \* ministring garments, to minister in  
the holy place, and the holy garments for Aaron  
the Priest, and the garments of his sonnes, that  
they may minister in the Priests office.

20 \* Then all the Congregation of the chil-  
dren of Israel departed from the presence of  
Moses.

21 And euery one, whose heart \* encouraged \* b Read Chap. 27. 1  
him, & euery one, whose spirit made him willing,  
came and brought an offering to the Lord, for the  
worke of the Tabernacle of the Congregation,  
and for all his vses, and for the holy garments :

22 Both men and women, as many as were free  
hearted, came and brought || taches & earringes,  
and rings, and bracelets, all were jewells of gold :  
and euery one that offered an offering of gold vn-  
to the Lord :

23 Euery man also, which had blew filke, and  
purple, and skarlet, and fine linnen and goats haire,  
and rammes skinned died red, and badgers skins,  
brought them.

24 All that offered an oblation of siluer and  
of brasse, brought the offering vnto the Lord : and  
euery one, that had Shittim wood for any man-  
ner worke of the ministracion, brought it.

25 And all the women that were \* wise heart-  
ed, did spin with their hands, and brought the  
spin worke, euen the blew filke, and the purple,  
the skarlet, and fine linnen,

26 Like

\* Chap. 25. 24

\* Chap. 26. 31

e Which hangd  
before the Mercie-  
seate that it could  
not be seene.

\* Chap. 30. 1

\* Chap. 27. 1

d Such as apper-  
taine to the service  
of the Tabernacle.

|| Or, tooke

† Else with whom  
was found  
e Which were with  
ry and expert.

26 Likewise all the women,<sup>f</sup> whose hearts were moued with knowledge, spun goats haire.

<sup>f</sup> That is, which were good spinners.

27 And the rulers brought onyx stones, and stones to be set in the Ephod, & in the brest plate:

28 Also spice, and oyle for light, and for the anointing oyle, and for the sweete perfume.

\* Chap. 30. 33.

29 Euery man and woman of the children of Israel, whose heartes moued them willingly to bring for all the worke which the Lord had commanded them to make: by the hand of Moses, brought a free offering vnto the Lord.

<sup>g</sup> Vnto Moses as a minister thereof.

30 Then Moses sayde vnto the children of Israel, Behold, <sup>h</sup> the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudah,

\* Chap. 31. 2.

31 And hath filled him <sup>i</sup> with an excellent spirit of wisdom, of vnderstanding, and of knowledge, and in all manner worke,

<sup>Or, with the spirit of God,</sup>

32 To finde out curions workes, to worke in gold, and in siluer, and in brasie;

33 And in grauing stones to set them, and in caruing of wood, <sup>k</sup> euen to make any manner of fine worke.

34 And he hath put in his heart that he may teach <sup>l</sup> other: both hee, and Aholiah the sonne of Ahisamach of the tribe of Dan:

35 Them hath hee filled with wisdom of heart to worke all manner of cunning <sup>m</sup> and broidred, and needle worke: in blew filke, and in purple, in skarlet: and in fine linnen and weauing, <sup>n</sup> euen to doe all manner of worke and subtil inuentions.

<sup>h</sup> Pertaining to graining, or caruing, or such like.

\* Chap. 26. 1.

# CHAP. XXXVI.

<sup>s</sup> The great readiness of the people. <sup>t</sup> The curtaine made, <sup>u</sup> The coverings. <sup>v</sup> The boards. <sup>w</sup> The barres. <sup>x</sup> 35 and the vails.

Then wrought Bezaleel, and Aholiah, and all cunning men, to whom the Lord gaue wisdom, & vnderstanding, to know how to worke all manner of work for the seruice of the <sup>y</sup> Sanctuary, according to all that the Lord had commanded.

<sup>f</sup> Eit. wisdom beate.

2 For Moses had called Bezaleel, and Aholiah, and all the wise hearted men, in whose hearts the Lord had giuen wisdom, <sup>z</sup> euen as many as their hearts encouraged to come vnto that worke to worke it.

<sup>a</sup> By the Sanctuary he meaneth here all the Tabernacle.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also <sup>b</sup> they brought still vnto him free gifts euery morning.

<sup>b</sup> Meaning, the Israelites.

4 So all the wise men, that wrought all the holie worke, came euery man from his worke which they wrought.

5 And spake to Moses, saying, The people bring too much, and more then enough for the vse of the worke, which the Lord hath commanded to be made.

6 Then Moses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 \* All the cunning men therefore among the workemen, made for the Tabernacle ten curtaines of fine twined linnen, and of blew filke, and purple, and skarlet. <sup>c</sup> Cherubims of broidred worke made they <sup>d</sup> vpon them.

\* Chap. 26. 3. 4. <sup>c</sup> Which were little pictures with wings in the forme of children.

9 The length of one curtaine <sup>e</sup> was twenty and eight cubits, and the breadth of one curtaine foure cubites: and the curtaines were all of one fise.

10 And hee coupled fise curtaines together, and other fise coupled he together.

11 And hee made frings of blew filke by the edge of one curtaine, in the seluedge of the coupling: likewise hee made on the side of the <sup>f</sup> other curtaine in the seluedge in the second coupling.

12 \* Fifty frings made he in the one curtaine, and fifty frings made he in the edge of the <sup>g</sup> other curtaine, which was in the second coupling: the frings were set one against another.

\* Chap. 26. 10.

13 After, he made fiftie <sup>h</sup> taches of golde, and coupled the curtaines one to another with the taches: <sup>i</sup> so was it one Tabernacle.

<sup>Or, taches.</sup>

14 Also hee made curtaines of goates haire for the <sup>j</sup> couering vpon the Tabernacle: he made <sup>k</sup> them to the number of eleuen curtaines.

<sup>Or, paillies.</sup>

15 The length of one curtaine <sup>l</sup> had thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines <sup>m</sup> was of one fise.

16 And hee coupled fise curtaines by themselves, and fixe curtaines by themselves.

17 Also hee made fiftie frings vpon the edge of <sup>n</sup> one curtaine in the seluedge in the coupling, and fiftie frings made he vpon the edge of the <sup>o</sup> other curtaine in the second coupling.

18 He made also fiftie taches of brasie to couple the couering that it might be one.

19 And hee made a <sup>p</sup> couering vpon the pa- lion of rammes skinned died red, and a couering of badgers skinned aboute.

<sup>e</sup> These two were above the couering of goates haire.

20 Likewise he made the boards for the Tabernacle, of Shittim wood to <sup>q</sup> stand vp.

21 The length of a board <sup>r</sup> was ten cubites, and the bredth of one board <sup>s</sup> was a cubite & an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boardes of the Tabernacle.

23 So hee made twentie boards for the South side of the Tabernacle, euen full South.

24 And fourtie sockets of siluer made hee vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twentie boards.

26 And their fourty sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward <sup>t</sup> the Westside of the Tabernacle he made fixe boardes.

<sup>g</sup> Or, toward the Sea, which was the Sea called Mediterranean Westward from Ierusalem.

28 And two boardes made hee in the corners of the Tabernacle for either side,

29 And they were <sup>u</sup> ioyned beneath, and likewise were made sure aboute with a ring: this hee did to both in both corners.

\* Chap. 26. 24.

30 So there were eight boards, & their sixteene sockets of siluer, vnder euery board two sockets.

31 Also he made <sup>v</sup> barres of Shittim wood, fise for the boards in the one side of <sup>w</sup> the Tabernacle,

\* Chap. 26. 28, 29.

32 And fise barres for the boards in the other side of the Tabernacle, and fise bars for <sup>x</sup> the boardes of the Tabernacle on the side toward the West.

33 And he made the middest barre to shoote through the boards, from the one end to <sup>y</sup> the other.

34 He ouerlaid also the boards with gold, and made their rings of gold for places for the barres.

E 3 and



*h* Which was between the Sanctuary and the Holiest of all.

*h* Or, bristles.

*i* Which was between the court and the Sanctuary.

*h* Or, grauen letters.

and couered the barres with golde.

35 *h* Moreouer he made a *h* vaile of blew filke and purple, and of skarlet, and of fine twined linnen: with Cherubims of broyered worke made he it:

36 And made thereunto foure pillars of Shittim, & ouerlayed them with gold: whose *h* hookes were also of gold, and hee cast for them foure fockets of siluer.

37 And he made an *i* hanging for the Tabernacle doore, of blew filke, and purple, and skarlet, and fine twined linnen, and needie worke.

38 And the fine pillars of it with their hookes, and ouerlaide their chapters and their filets with golde, but their fine fockets *uvere* of brasie.

#### CHAP. XXXVII.

1 The Arke. 6 The Mercifate. 10 The Table. 17 The Candlesticke. 25 The altar of incense.

\* Chap. 25. 10.

*A*fter this, Bezaleel made the \* Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe high:

*h* Like battlements.

2 And ouerlayed it with fine golde within and without, and made a *h* crowne of gold to it round about,

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

\* Chap. 25. 17.

6 *h* And he made the \* Mercifate of pure gold: two cubites and an halfe *uvas* the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of gold, vpon the two ends of the Mercifate: *euen* of worke beaten with the hammer made he them.

8 One Cherub on the one ende, and another Cherub on the other ende: *b* of the Mercifate made he the Cherubims, at the two ends thereof.

*b* Of the selfe same matter that the Mercifate was.

9 And the Cherubims spread out their wings on high, & couered *h* Mercifate with their wings and their faces *uvere* one towards another toward the Mercifate were the faces of the Cherubims.

10 *h* Also he made the Table of Shittim wood: two cubites *uvas* the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he ouerlayd it with fine golde, and made thereto a crowne of gold round about.

*h* Or, four fingers.

12 Also he made thereto a border of an *h* hand breadth round about, and made vpon the border a crowne of gold round about.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that *uvere* in the foure feete thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with gold to beare the Table.

\* Chap. 25. 29.

16 *h* Also he made the instruments for the Table of pure gold: dishes for it, and incense cups for it, and goblets for it, and coverings for it, wherewith it should be couered.

17 *h* Likewise he made the Candlesticke of pure gold: of worke beaten out with the hammer made he the Candlesticke: and his shaft, and his branche, his bolles, his knops, & his floures were of one piece.

18 And fixe branches came out of the sides thereof: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

19 In one branch three bolles made like almonds, a knop and a floure: and in another branch three bolles made like almonds, a knop and a floure: and so throughout the fixe branches that proceeded out of the Candlesticke.

20 And vpon the Candlesticke *uvere* foure bolles after the fashion of almonds, the knoppes thereof and the floures thereof.

21 That is, vnder euery two branches a knop made thereof, & a knop vnder the second branch thereof, & a knop vnder *h* third branch thereof, according to the six branches coming out of it.

22 Their knops and their branches were of the same: it was all one *h* beaten worke of pure gold. \* Chap. 25. 31.

23 And he made for it seauen lampes with the snuffers, and snuffdishes thereof of pure gold.

24 Of a talent of pure gold made he it with all the instruments thereof. *c* Reade Chap. 25. 31.

25 *h* Furthermore he made the *h* perfume altar of Shittim wood: the length of it *uvas* a cubite, & the breadth of it a cubite (it was square) and two cubites high, & the horns thereof were of *h* same. \* Chap. 30. 1, 2, 3, 4.

26 And he couered it with pure gold, both the top and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of gold for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, and ouerlayed them with golde.

29 And he made the holy *h* anyoynting oyle, and the sweet pure incense after the apothecaries art. \* Chap. 30. 31, 32.

#### CHAP. XXXVIII.

6 The altar of burnt offerings. 8 The brasen Lauer. 9 The Court. 24 The summe of what the people offered.

*A*lso he made the altar of the burnt offering *h* of Shittim wood: five cubites *uvas* the length thereof, and five cubites the breadth thereof: it *uvas* square and three cubites high. \* Chap. 27. 1, 2.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he ouerlayed it with brasie.

3 Also he made all the instruments of the altar: the *h* alspans, and the besoms and the basins, the fleshhookes, and the *h* censers: all the instruments thereof made he of brasie. *h* Or, for pouring. \* Chap. 27. 3.

4 Moreouer, he made a brasen grate wrought like a net to the Altar, vnder the compasse of it beneath in the *h* middes of it.

5 And cast foure rings of brasie for the foure endes of the grate to put barres in.

6 And he made the barres of Shittim wood, and couered them with brasie.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it *h* hollow within the boardes.

8 *h* Also he made the lauer of brasie, and the foote of it of brasie of the *h* glasles of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 *h* Finally, he made the court on the South side full South: the hangings of the court *uvere* of fine twined linnen, hauing an hundred cubites.

10 Their

*a* So that the gridiron or grate was halfe so high as the altar, and stood within it.

\* Chap. 27. 2.

*b* R. Kimhi saith, that the women brought their looking glasses, which were of brasie or fine metall, and offered them freely vnto the vse of the Tabernacle: which was a bright thing and of great use.

10 Their pillars *were* twentie, and their brazen sockets twentie: the hookes of the pillars, and their filets *were* of filuer.

11 And on the Northside the hangings *were* an hundred cubites: their pillars twentie, and their sockets of brasse twentie, the hookes of the pillars and their filets of filuer.

12 On the westside also *were* hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars and their filets of filuer.

13 And toward the Eastside, full East *were* hangings of fiftie cubites.

14 The hangings of the one side *were* fiftie cubites, their three pillars, and their three sockets:

15 \* And of the other side of the court gate on both sides *were* hangings of fiftie cubites, with their three pillars and their three sockets.

16 All the hangings of the court round about *were* of fine twined linnen.

17 But the sockets of the pillars *were* of brasse: the hookes of the pillars and their filets of filuer, and the couering of their chapters of filuer: and all the pillars of the court were hooped about with filuer.

18 He made also the hanging of the gate of the court of needleworke, blew filke, and purple, and skarlet, and fine twined linnen, euen twentie cubites long, and five cubites in height & bredth, like the hangings of the court.

19 And their pillars *were* foure with their foure sockets of brasse: their hooks of filuer, and the couering of the chapters, and their filets of filuer.

20 But all the \* pinnes of the Tabernacle and of the court round about were of brasse.

21 ¶ These are the parts of the Tabernacle, I meane, of the Tabernacle of the Testimonie, which was appointed by the commandment of Moses for the office of the Leuites, by the hand of Ithamar sonne to Aaron the Priests.

22 So Bazaleel the sonne of Uri, the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a cunning workman, and an embroiderer, and a worker of needleworke in blew filke, and in purple, and in skarlet, & in fine linnen.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twentie talents and seven hundred and thirtie shekels, according to the shekell of the Sanctuary.

25 But the filuer of them that were numbred in the Congregation, *was* an hundred talents, & a thousand seven hundred & thientie and five shekels, after the shekel of the Sanctuary.

26 A portion for a man, that is, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred from twentie yeere old and aboue, among fixe hundred thousand, and three thousand, and five hundred and fiftie men.

27 Moreover there were an hundred talents of filuer, to cast the sockets of the Sanctuary, and the sockets of the vaile: an hundred sockets of an hundred talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seven hundred and thientie and five shekels, and overlaid their chapters, and made filets about them.

29 Also the brasse of the offering *was* thientie

talents, and two thousand, and foure hundred shekels.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation, and the brazen altar, and the brazen grate which was for it, with all the instruments of the Altar.

31 And the sockets of the court round about, and the sockets for the court gate, and all the pinnes of the Tabernacle, and all the pinnes of the court round about.

CHAP. XXXIX.

The apparell of Aaron and his sonnes. 32 All that the Lord commanded was made, and finished. 43 Moses blest the people.

Moreover they made garments of ministration to minister in the Sanctuary of blew filke, and purple, and skarlet: they made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of gold, blew filke and purple, and skarlet, and fine twined linnen.

3 And they did beate the gold into thinne plates, and cut it into wiers, to worke it in blew filke and in the purple, and in the skarlet, and in the fine linnen, with broidered worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broidered gard of his Ephod that was vpon him, was of the same stuffe, and of like worke: euen of gold, of blew filke, and purple, and skarlet, and fine twined linnen, as the Lord had commanded Moses.

6 ¶ And they wrought *two* Onyx stones closed in ouches of golde, and graued, as signets are grauen, with the names of the children of Israel.

7 And put them on the shoulders of the Ephod, as stones for a remembrance of children of Israel, as the Lord had commanded Moses.

8 ¶ Also he made the breastplate of broidered worke like the worke of the Ephod: *to wit*, of gold, blew filke, and purple, and skarlet, and fine twined linnen.

9 They made the breastplate double, and it was square, an hand breadth long, and an hand breadth broad: *it was also* double.

10 And they filled it with foure rowes of stones. The order *was thus*, a Rubie, a Topaze, and a Carbuncle in the first rowe:

11 And in the second rowe an Emeraude, a Sapphire, and a Diamond:

12 Also in the third rowe a Turkeis, an Achate, and an Hematite:

13 Likewise in the fourth rowe a Chrysolite, an Onyx, and a Ialper, closed and set in ouches of golde.

14 So the stones *were* according to the names of the children of Israel, *euen* twelue after their names, grauen like signets, euen one after his name, according to the twelue tribes.

15 After, they made vpon the breastplate chains at the ends, of wrethen worke and pure gold.

16 They made also two bosses of gold, and two gold rings, and put the two rings in the two corners of the breastplate.

17 And they put the two wrethen chaines of gold in the two rings, in the corners of the breastplate.

18 Also the two other endes of the two wrethen

<sup>c</sup> Reade the weight of a talent, Chap. 35. 39.

<sup>a</sup> As coverings for the Arke, the Candlestick, the Altars, and such like. <sup>\* Chap. 3. 10. and 35. 39.</sup>

<sup>\* Chap. 28. 9.</sup> <sup>b</sup> That is, of very fine and curious workmanship.

<sup>\* Chap. 28. 12.</sup>

<sup>c</sup> Or a figure, which stone authors write that cometh of the vrine of the beast called Lynx.

<sup>d</sup> That is, eueny tribe had his name written in a stone.



then chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two *other* corners of the breastplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two *other* golden rings, and put them on the two sides of the Ephod: beneath on the forefide of it, and ouer against his coupling aboue the broidered gard of the Ephod.

21 Then they fastened the breastplate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it might be *fast* vpon the broidered gard of the Ephod, and that the breastplate should not be loosed from the Ephod, as the Lord had commanded Moses.

\* Which was next vnder the Ephod. f Where hee should put thorow his head.

22 \* Moreouer, he made the robe of the Ephod of wouen worke, altogether of blew silke.

23 And f the hole of the robe *was* in the mids of it, as the collar of an habergion, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates of blew silke & purple, and scarlet, and *fine linnen* twined.

\* Chap. 28, 33.

25 They made also \* bells of pure gold, and put the bells betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 \* After, they made coates of fine linnen, of wouen worke for Aaron and for his sonnes.

\* Chap. 28, 42.

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen \* breeches of fine twined linnen.

29 \* And the girdle of fine twined linnen, and of blew silke, and purple, and scarlet, *euen* of neede worke, as the Lord had commanded Moses.

\* Chap. 28, 36.

30 \* Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription *like* to the grauing of a signet, \* H O L I N E S T O T H E L O R D.

31 And they tied vnto it a lace of blew silke, to fasten it on high vpon the miter, as the Lord had commanded Moses.

\* Chap. 27, 21.

32 \* Thus was all the worke of the Tabernacle, *euen* of the \* Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

33 \* Afterward they brought the Tabernacle vnto Moses, & Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his sockets,

34 And the couering of rammes skinnes: died red, and the couering of badgers skinnes, and the *g* couering vaile,

*g* So called, because it was hanged before the mercie-seate and covered it from sight, Chap. 35, 12.

35 The Arke of the testimony, and the barres thereof, and the Mercie-seate.

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure Candlestick, the lamps thereof, *euen* the Lamps *h* set in order, and all the instruments thereof, and the oyle for light:

*h* Or, which Aaron dressed and refreshed with oyle every morning, Chap. 30, 7.

38 Also the golden Altar, and the anoynting oyle, and the sweete incense, and the hanging of the Tabernacle doore,

39 The brasen Altar with his grate of brasie, his barres and all his instruments, the Lauer and his foote,

40 The curtains of the court with his pillars, and his sockets, and the hanging to the court gate, and his cords, and his pinnes, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuary, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

*i* Signifying that in Gods matters man may neither adde, nor diminish. *k* Praised God for the peoples diligence, and prayed for them.

42 According to euery point that the Lord had *i* commanded Moses, so the children of Israel made all the worke.

43 And Moses beheld all the worke, and beheld they had done it as the Lord had commanded: so had they done: And Moses *k* blessed them.

## CHAP. XL.

*i* The Tabernacle with the appermentes inuented vp. *34* The glory of the Lord appeareth in the cloud couering the Tabernacle.

**T**hen the Lord spake vnto Moses, saying,

2 In the *a* first day of the first moneth in the *very* first of the *same* moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

*a* After that Moses had bene 40 dayes, and 40 nightes in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set vp in Abid, which moneth containeth halfe March and halfe Aprill. *\* Reade Chap. 36, 35.*

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the \* Table, and set it in order as it doth require: thou shalt also bring in the Candlestick, and light his lampes.

5 And thou shalt set the incense Altar *b* of gold before the Arke of the Testimonie, and put the hanging at the doore of the Tabernacle.

6 Moreouer, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anoynting oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoynt the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may bee an altar most holy.

11 Also thou shalt anoynt the Lauer, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoynt him, and sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes & cloathe them with garments,

15 And shalt anoynt them as thou diddest anoynt their father, that they may minister vnto mee in the Priests office: for their anoynting shall bee *a signe*, that the Priesthood *k* shall be euerlasting vnto them throughout their generations:

*k* Till both the Priesthood & the ceremonies should end, which was at Christs coming.

16 So Moses did according to all that the Lord had commanded him: so did he,

17 \* Thus

\* Num. 7. 1.  
e After they came  
out of Egypt,  
Num. 7. 1.

17 ¶ Thus was the Tabernacle reared vp the first day of the first moneth in the second yeere.

18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boards thereof, and put in the barres of it, & reared vp his pillars.

19 And he spread the couering ouer the Tabernacle, & put the couering of that couering on high aboue it, as ¶ Lord had commanded Moses.

20 ¶ And hee tooke and put the f Testimonie in the Arke, and put the barres in the rings of the Arke, & set the Mercy-seate on high vpon the Arke.

21 He brought also the Arke into the Tabernacle, & hanged vp the \* couering vaile, and couered the Arke of the Testimonie, as the Lord had commanded Moses.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the North-side of the Tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the Southside of the Tabernacle.

25 And hee ¶ lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreover, hee set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Also hee hanged vp the vaile at the doore of the Tabernacle,

29 After, he set the burnt offering Altar with-

out the doore of the Tabernacle, called the Tabernacle of the Congregation; and offered the burnt offering & the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord had commanded Moses.

33 Finally, hee reared vp the court round about the Tabernacle & the Altar, and hanged vp the vaile at the court gate: so Moses finished the worke.

34 ¶ Then the cloude couered the Tabernacle of the Congregation, and the glorie of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourneyes.

37 But if the cloude ascended not, then they iourneyed not till the day that it ascended.

38 For the cloude of the Lord was vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneyes.

\* Num. 9. 15.  
1. King. 8. 10.

h Thus the presence of God preserued and guided them night and day till they came to the land promised.

## THE THIRD BOOKE OF MOSES, CALLED \* LEVITICYS.

### THE ARGUMENT.

AS God dayly by most singular benefites declareth himselfe to be mindfull of his Church: so hee would not that they should haue any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporal things, or ought that belonged to his diuine seruice and Religion. Therefore hee ordeined diuers kinds of oblations and sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Levites, their apparell, offices, conuersation and portion: he shewd what feastes they should obserue, and in what times. Moreover, he declareth by these sacrifices and ceremonies, that the reuward of sinne is death, and that without the blood of Christ the innocent Lambe, there can bee no forgiveness of finnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, as what beastes they should offer and eate: what diseases were contagious and to be auoyded: what order they should take for all manner of filthinesse and pollution to purge it: whose company they should flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that keepe his lawes, and threatned his curse to them that transgressed them.

### CHAP. I.

1 Of burnt offerings for particular persons. 3 10 and 14 The manner to offer burnt offerings as well of bullocks, as of sheepe and birds.

a Hereby Moses declareth that hee taught nothing to the people but that which hee receiued of God.  
b So they could offer of none other sort, but of those which were commanded.



Now the Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, & thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of <sup>b</sup> cattell, as of beeuies and of the sheepe.

3 \* If his sacrifice be a burnt offering of the herde, he shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the Tabernacle of the Congregation before the Lord.

\* Exod. 29. 30.

4 And hee shall put his hand vpon the head of the burnt offering, and it shalbe accepted to the Lord, to be his atonement.

c Meaning, within the court of the Tabernacle.

5 And he shall kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the altar, that is by the doore of the Tabernacle of the Congregation.

d The Priest or Levite.

e Of the burnt offering, Exo. 27. 1.

6 Then



6 Then shall he slay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

¶ Or, the body of the beast, or the fat.

8 Then the Priests Aarons sonnes shall lay the parts in order, the head and the ¶ kall vpon the wood that is in the fire which is vpon the altar.

9 But the inwards thereof and the legges thereof he shall wash in water, and the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweete fauour ¶ vnto the Lord.

f Or a fauour of rest, which paci- feth the anger of the Lord.

10 ¶ And if his sacrifice for the burnt offering be of the flocks (as of the sheepe, or of the goats) he shall offer a male without blemish.

g Read verse 5. h Before the altar of the Lord.

11 ¶ And he shall kill it on the Northside of the altar before the Lord, and the Priests Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

i Ebr into his piece.

¶ Or, full.

12 And he shall cut it in ¶ pieces, separating his head and his ¶ kall, and the Priest shall lay them in order vpon the wood that lyeth in the fire which is on the altar:

13 But he shall wash the inwards, and the legges with water, and the Priest shall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a sweete fauour vnto the Lord.

14 ¶ And if his sacrifice be a burnt offering to the Lord of the fowles, then shall he offer his sacrifice of the turtle doves, or of the yong pigeons.

i The Ebrewe word signifeth to pinch off with the naile.

¶ Or, strained, or pressed.

k On the side of the court gate in the pannes which stood with ashes. Exod. 17. 3.

15 And the Priest shall bring it vnto the altar, and ¶ wring the necke of it asunder, and burne it on the altar: and the blood thereof shall be ¶ shed vpon the side of the altar.

16 And he shall plucke out his maw with his feathers, and cast them beside the altaron the East part in the place of the ashes.

17 And he shall cleaue it with his wings, but not diuide it asunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweete fauour vnto the Lord.

#### CHAP. II.

¶ The meate offering is after three sortes of fine flour vnleavened. 4 Of bread baken.

And when any will offer a meate offering vnto the Lord, his offering shall be of fine flour, and he shall powre oyle vpon it, and put incense thereon.

n Because the burnt offering could not be without the meate offering.

2 And shall bring it vnto Aarons sonnes the Priests, and he shall take thence his handfull of the flour, and of the oyle with all the incense, and the Priest shall burne it for a memoriall vpon the altar: for it is an offering made by fire for a sweete fauour vnto the Lord.

b The Priest. c To signify that God remembereth him that offereth.

3 ¶ But the remnant of the meate offering shall be Aaron and his sonnes: for it is a most holy of the Lords offering made by fire.

d Ezech. 7. 31.

e Therefore none could eate of it but the Priest.

4 ¶ If thou bring also a meate offering baken in the oven, it shall be an vnleavened cake of fine flour mingled with oyle, or an vnleavened wafer anoynted with oyle.

f Which is a gift offered to God to pacifie him.

5 ¶ But if thy meate offering be an oblation of the frying pan, it shall be of fine flour vnleavened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: for it is a meate offering.

7 ¶ And if thy meate offering be an oblation made in the caldron, it shall be made of fine flour with oyle.

8 After, thou shalt bring the meate offering (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shall bring it to the altar.

9 And the Priest shall take from the meate offering a memoriall of it, and shall burne it vpon the altar: for it is an oblation made by fire for a sweete fauour vnto the Lord.

\* Vrs. 2. hwd. 29. 18.

10 But that which is left of the meate offering, shall be Aarons and his sonnes: for it is most holy of the offerings of the Lord made by fire.

11 All the meate offerings which ye shall offer vnto the Lord, shall be made without leauen: for ye shall neither burne leauen nor hony in any offering of the Lord made by fire.

12 ¶ In the oblation of the first fruites ye shall offer ¶ them vnto the Lord, but they shall not be burnt vpon the altar for a sweete fauour.

f That is, fruites, which were sweete as hony, ye may offer.

13 (All the meate offerings also shalt thou season with ¶ salt, neither shalt thou suffer the salt of the ¶ couenent of thy God to be lacking from thy meate offering, but vpon all thine oblations thou shalt offer salt.

g But referred for the Priests.

\* Marke 9. 49. h Which they were bound (as by couen- nant) to vse all sa- crifices.

Num. 18. 19. Chron. 13. 5.

i Ezek. 34. 24. or it meaneth a sure and pure couenant.

\* Chap. 23. 14. ¶ Or, full earre: for the word signifeth a fruitful field.

Read. 2. Chy 26. 10. in the note g.

14 If then thou offer a meate offering of thy first fruites vnto the Lord, thou shalt offer for thy meate offering of thy first fruites ¶ eares of corne dried by the fire, and wheate beaten out of the greene eares.

15 After, thou shalt put oyle vpon it, and lay incense thereon: for it is a meate offering.

16 And the Priest shall burne the memoriall of it, ¶ euen of that that is beaten, and of the oyle of it with all the incense thereof: for it is an offering vnto the Lord made by fire.

#### CHAP. III.

¶ The manner of peace offerings, and beastes for the same. 17 The Israelites may not eate fat nor blood.

Also if his oblation be a peace offering, if he will offer of the droue (whether it be male or female) he shall offer such as is without blemish, before the Lord.

a A sacrifice of thanksgiving offered for peace and prosperity, either generally or particuladly.

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priest shall sprinkle the blood vpon the altar round about.

3 So he shall offer part of the peace offering, as a sacrifice made by fire vnto the Lord, ¶ euen the fat that couereth the inwards, and all the fat that is vpon the inwards.

b One part was burnt, another was to the Priests, and the third to him that offered.

4 He shall also take away the two kidneis, and the fat that is on them, and vpon the flanks, and the kall on the liuer with the kidneis.

\* Exod. 29. 22. ¶ Or, the right kidneis are: were the flanks.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire: this is a sacrifice made by fire for a sweete fauour vnto the Lord.

c In the peace offering it was indifferent to offer e the male or female, but in the burnt offering onely the male: so here can be offered no birds, but in the burnt offering they might: all therewas consumed with fire, and in the peace offering but a part.

6 ¶ Also if his oblation be a peace offering vnto the Lord out of the flocke, whether it be male or female, he shall offer it without blemish.

7 If he offer a Lambe for his oblation, then he shall bring it before the Lord.

8 And lay his hand vpon the head of his offering, and shall kil it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

9 After,

d The burnt offering was wholly consumed, and of the offering made by fire onely the inward, &c. were burnt: the shoulder and beaſt, with the two inward, and the inward were the Priests, and the rest his that offered.  
\* Verſe 4.

9 After, of the peace offerings he shall offer an offering made by fire vnto the Lord: he shall take away the fat thereof, and the rump altogether, and by the backe bone, and the f that couereth the inward, and all the fat that is vpon the inward. 10 Also hee shall take away the two kidneis, with the fat that is vpon them, and vpon the \* flankes, and the kall vpon the liuer with the kidneis.

11 Then the Priest shall burne it vpon the altar, as the meate of an offering made by fire vnto the Lord.

12 Also if his offering be a goate, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, and kill it before the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof vpon the altar round about.

14 Then hee shall offer thereof his offering, euen an offering made by fire vnto the Lord, the fat that couereth the inward, and all the fat that is vpon the inward.

15 Also hee shall take away the two kidneis, and the fat that is vpon them, and vpon the flankes, and the call vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the altar, as the meate of an offering made by fire for a sweete sauour: \* all the fatte is the Lords.

17 This shall be a perpetuall ordinance for your generations, throughout all your dwellings: so that ye shall eate neither fat nor blood.

CHAP. IV.

1 The offering for finnes done of ignorance. 3 For the Priest, the Congregation, the ruler, and private man.

Moreouer, the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, saying, If any shall sinne through an ignorance, in any of the commandements of the Lord, (which ought not to be done) but shall doe contrarie to any of them,

3 If the Priest that is anointed do sinne (according to the sinne of the people) then shall he offer, for his sinne which hee hath sinned, a yong bullocke without blemish vnto the Lord for a sinne offering,

4 And he shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, and shall put his hand vpon the bullockes head, and kill the bullocke before the Lord.

5 And the Priest that is anointed, shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dippe his finger in the blood, & sprinkle of the blood seven times before the Lord, before the vaile of the Sanctuary.

7 The Priest also shall put some of the blood before the Lord, vpon the hornes of the altar of sweete incense, which is in the Tabernacle of the Congregation, then shall hee powre \* all the rest of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fatte of the bullocke for the sinne offering: to wit, the fat that couereth the inward, and all the fatte that is about the inward.

9 He shall take away also the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis.

10 As it was taken away from the bullocke of

the peace offerings, and the Priest shall burne them vpon the altar of burnt offering.

11 \* But the skinne of the bullocke, and all his fleſh, with his head, and his legges, and his inward, and his dung shall he beare out.

12 So he shall cary the whole bullocke out of the hoſte vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 And if the whole Congregation of Israel shall sinne through ignorance, and any thing be hid from the eyes of the multitude, and haue done against any of the commandements of the Lord which should not be done, and haue offended:

14 When the sinne which they haue committed shalbe known, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15 And the Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and hee shall kill the bullocke before the Lord.

16 Then the Priest that is anointed, shall bring of the bullockes blood into the Tabernacle of the Congregation.

17 And the Priest shall dippe his finger in the blood, and sprinkle it seven times before the Lord, euen before the vaile.

18 Also he shall put some of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre al the rest of the blood at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

19 And he shall take all his fat from him, and burne it vpon the altar.

20 And the Priest shall doe with this bullocke, as he did with the bullocke for his sinne: so shall he doe with this: so the Priest shall make an atonement for them, and it shalbe forgiven them.

21 For he shall cary the bullocke without the hoſte, and burne him as hee burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 When a ruler shall sinne, and doe through ignorance against any of the commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which hee hath committed, then shall he bring for his offering an hee goate without blemish.

24 And shall lay his hand vpon the head of the hee goate, and kill it in the place where he should kill the burnt offering before the Lord: for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre the rest of his blood at the foote of the burnt offering altar.

26 And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shall make an atonement for him, concerning his sinne, and it shalbe forgiven him.

27 Likewise if any of the people of the land shall sinne through ignorance in doing against any of the commandements of the Lord, which should not be done, and shall offend,

28 If one shew him his sinne which he hath committed,

e Meaning, at the northside of the Altar, Chap. 1, 11.

\* Chap. 7, 25. f By eating fat, was meant to be carnall, and by blood eating, was signified cruelty. \* Gen. 9, 4. Chap. 17, 4.

f Eze. a soule. † That is, of negligence or ignorance, especially in the ceremonial law: for otherwise the punishment for crimes are appointed according to the transgression, Num. 15, 22. b Meaning, the high Priest.

g Hereby confessing what hee defensed the same punishment which the beaſt suffered.

d Which was betwene the Holies of all, and the Sanctuary.

e Which was in the court: meaning by the Tabernacle the Sanctuary: and in the end of this verse it is taken for the court.

\* Chap. 5, 9.

f The multitude excuſeth not the sinne, but if all haue sinned, they must all be punished. \* Chap. 5, 2, 3, 4.

g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation. Or, the Priests.

h Or, make a person with it.

i Or, the male goate of the fold. h That is, the Priest shall kill: for it was not lawful for any one of that office to kill the beaſt.

j Wherein hee repented of his sinne. Or, hee shall pray.



¶ Or, the female  
of the goats.

1 Reade verse 24.

committed, then he shall bring for his offering ¶ a she goate without blemish for his sinne which he hath committed.

29 ¶ And he shall lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, & put it vpon the hornes of the burnt offering altar, and powre all the rest of the blood thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a sweete saour vnto the Lord, and the Priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lambe for his sinne offering, he shall bring a female without blemish.

33 And shall lay his hand vpon the head of the sinne offering, and he shall slay it for a sinne offering in the place where he should kill the burnt offering.

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre all the rest of the blood thereof at the foote of the altar.

35 And he shall take away all the fat thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the altar with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sinne that he hath committed, and it shall be forgiven him.

#### CHAP. V.

1 Of him that testifieth the truth. 4 Of him that voweth rashly.  
15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

¶ Also if any haue sinned, that is, ¶ if he haue heard the voyce of an oathe, and hee can be a witnesse, whether he hath seene or a knowen of it, if he doe not vtter it, he shall beare his iniquity:

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3 Either if he touch any vncleaneesse of man (whatsoever vncleaneesse it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath sinned:

4 Either if any sweare and pronounce with his lippes to doe euill, or to do good (whatsoever it be that a man shall pronounce with an oathe) & it be hid from him, and after knoweth that he hath offended in one of these points,

5 When he hath sinned in any of these things, then he shall confesse that he hath sinned therein.

6 Therefore shall he bring his trespass offering vnto the Lord for his sinne which he hath committed, euen a female from the flocke, be it a lambe or a she goate for a sinne offering, and the Priest shall make an atonement for him concerning his sinne.

7 But if he be not able to bring a sheep, he shall bring for his trespass which he hath committed, two turtle doves, or two young pigeons vnto the Lord, one for a sinne offering, & the other for a burnt offering.

8 So he shall bring them vnto the Priest, who shall offer the sinne offering first, and wring the

necke of it asunder, but not plucke it cleane off.

9 After hee shall sprinkle of the blood of the sinne offering vpon the side of the altar, & the rest of the blood shall be shed at the foote of the altar: for it is a sinne offering.

10 Also he shall offer the second for a burnt offering as the manner is: so shall the Priest make an atonement for him (for his sinne which hee hath committed) and it shall be forgiven him.

11 ¶ But if hee be not able to bring two turtle doves, or two young pigeons, then he that hath sinned, shall bring for his offering the tenth part of an Ephah of fine flour for a sinne offering, hee shall put none oyle thereto, neither put any incense thereon: for it is a sinne offering.

12 Then shall hee bring it to the Priest, & the Priest shall take his handfull of it for the remembrance thereof, and burne it vpon the altar with the offerings of the Lord made by fire: for it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne, that he hath committed in one of these points, and it shall be forgiven him: and the remnant shall be the Priests, as the meate offering.

14 ¶ And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance by taking away things consecrated vnto the Lord, he shall then bring for his trespass offering vnto the Lord a ramme without blemish out of the flocke, worth two shekels of silver by thy estimation after the shekel of the Sanctuary, for a trespass offering.

16 So he shall restore that wherein he hath offended, in taking away of the holy thing, and shall put the fifth part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

17 ¶ Also if any sinne and doe against any of the Commandements of the Lord, which ought not to be done and know not, and sinne and beare his iniquitie.

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation worth two shekels for a trespass offering vnto the Priest: and the Priest shall make an atonement for him concerning his ignorance wherein he erred, and was not ware: so it shall be forgiven him.

19 This is the trespass offering for the trespass committed against the Lord.

#### CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The law of the burnt offerings. 13 The fire must abide euermore vpon the altar. 14 The law of the meate offering. 20 The offerings of Aaron, and his sinne.

¶ And the Lord spake vnto Moses, saying,

2 If any sinne and commit a trespass against the Lord, & denie vnto his neighbour that which was taken him to keep, or that which was put to him of trust, or doeth by robbery, or by violence oppress his neighbour,

3 Or hath found that which was lost, and denieth it, and sweareth falsely, for any of these things that a man doeth, wherein he sinne:h

4 When, I say, he thus sinneth and trespasseth, he shall then restore the robbery that he robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him

¶ Or, poured.

¶ Or, according to

the law. ¶ Or, declare him to be purged of that sinne.

\* Verse 7.

¶ Which was about a pottell.

¶ As in the meate offering, Chap. 2. 1.

\* Chap. 2. 2.

\* Chap. 4. 35.

¶ As touching the salt frutes or tithes, due to the Priests and Leuites.

¶ By the estimation of the Priest, Chapter 27. 12.

¶ That is, afterward remembereth that he hath sinned when his conscience doth accuse him.

\* Euid. 30. 13.

¶ He els if his sinne against God come of malice, he must die, Num. 15. 30.

¶ To bestow, and occupie for the vse of him that gaue it.

¶ By any guile, or vnlawfull meanes.

to

1 Meaning, that the punishment of his sinne should be laid vpon that beast, or, that he had receiued all things of God, and offered this willingly.

¶ Or, besides the burnt offerings, which were dayly offered to the Lord.

¶ Euid. a foule. ¶ Or, if the iudge hath taken an oath of any other. a Whereby it is commanded to beare witness to the truth, and disclose the iniquity of the vngodly.

¶ Or, vow rashly without iust examination of the circumstances, and not knowing what shall be the issue of the same. ¶ Which have been mentioned before in this Chapter.

¶ Euid. if the Lord cannot touch, meaning for his poverty. \* Chap. 1. 15.

to keepe, or the lost thing which he found,

5 Or for whatsoever he hath sworne falsely, he shall both restore it in the whole \* summe, and shall adde the fift part more thereto, and giue it vnto him to whom it pertaineth, the same day that he offereth for his trespass.

6 Also he shall bring for his trespass vnto the Lord, a ramme without blemish out of the \* flock in thy estimation *worth two shekels* for a trespass offering vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven him, whatsoever thing he hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying,

9 Command Aaron and his sonnes, saying, This is the <sup>d</sup> lawe of the burnt offering, (it is the burnt offering because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar.)

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon <sup>e</sup> his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the altar.

11 After, he shall put off his garments, and put on other raiment, and carry the ashes forth without the hoaste vnto a cleane place.

12 But the fire vpon the altar shall burne thereon and neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offering in order vpon it, and he shall burne thereon the fat of the peace offerings.

13 The fire shall euer burne vpon the altar, and neuer goe out.

14 ¶ \* Also this is the lawe of the meate offering, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 Hee shall euen take thence his handfull of fine flour of the meate offering and of the oyle, and all the incense which is vpon <sup>f</sup> y meate offering, and shall burne it vpon the altar for a sweete savour, as a \* memoriall therefore vnto the Lord:

16 But the rest thereof shall Aaron and his sonnes eate: it shall be eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eate it.

17 It shall not be <sup>g</sup> baken with leauen: I haue giuen it for their portion of mine offering made by fire: for it is as the sinne offering, and as the trespass offering.

18 All the rules among the children of Aaron shall eate of it: *It shall be a statute* for euer in your generations concerning the offerings of the Lord made by fire: \* whatsoever toucheth them, shall be holy.

19 ¶ Again the Lord spake vnto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Lord in the day when he is anointed: the tenth part of an <sup>h</sup> Eph. of fine flour, for a meate offering <sup>i</sup> perpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying panne it shall be made with oyle: thou shalt bring it fried, and shalt offer the <sup>j</sup> baken pieces of the meate offering for a sweete savour vnto the Lord.

22 And the Priest that is <sup>k</sup> anointed in his stead, among his sonnes shall offer it: *It is the Lords ordinance* for euer, it shall be burnt altogether,

23 For every meate offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the Lawe of the sinne offering, In the place where the burnt offering is killed, shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth this sinne offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: & when there droppeth of the blood thereof vpon a <sup>k</sup> garment, thou shalt wash that whereon it droppeth in the holy place.

28 Also the earthen pot that it is sodden in, shall be broken, but if it be sodden in a brazen pot, it shall both be scowred and washed with <sup>l</sup> water.

29 All the males among the Priestes shall eate thereof, for it is most holy.

30 ¶ But no sinne offering, whose blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holy place, shall be eaten, but shall be burnt with <sup>m</sup> fire.

#### CHAP. VII.

1 The lawe of the trespass offering. 2 The fat and the blood may not be eaten.

Likewise this is the lawe of the <sup>a</sup> trespass offering, it is most holy.

2 In the place <sup>b</sup> where they kill the burnt offering, shall they kill the trespass offering, and the blood thereof shall he sprinkle round about vpon the altar.

3 All the fat thereof also shall <sup>c</sup> he offer, the rump, and the fat that couered the inwards.

4 After, hee shall take away the two kidneis, with the fat that is on them, and vpon the flanks, and the kail on the iouer with the kidneis,

5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespass offering.

6 All the males among the Priestes shall eate thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespass offering, one <sup>d</sup> lawe serueth for both: <sup>e</sup> that wherewith the Priest shall make atonement, shall be his.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinn of the burnt offering which he hath offered.

9 And all the meate offering that is baken in the oven, and that is dressed in the pan, and in the frying pan, shall be the Priestes that offereth it.

10 And euery meate offering mingled with oyle, and that is <sup>f</sup> dry, shall pertaine vnto all the sonnes of Aaron, to an alike.

11 Furthermore, this is the lawe of the peace offerings, which he shall offer vnto the Lord.

12 If he offer it to giue thanks, then he shall offer for his thanks offering, vnto leavened cakes mingled with oyle, and vnto leavened wafers anointed with oyle, & fine flour fried <sup>g</sup> with the cakes mingled with oyle.

13 He shall offer <sup>h</sup> also his offering with cakes of leavened bread, for his peace offerings, to giue thanks.

14 And of all the sacrifice he shall offer one cake for an heauce offering vnto the Lord, and it.

\* Num. 5. 7.

\* Chap. 5. 15.

d That is, the ceremonies which ought to be observed therein.

e Vpon his secretaries, Exod. 28. 43.  
f In the altpant appointed for that use.

\* Chap. 2. 3.  
Dum. 15. 4.

\* Chap. 2. 9.

g Or, knead with leauen and after baken.

\* Exod. 29. 37.

\* Exod. 16. 36.  
h So oft as the high Priest shall be elected and anointed.

i Or, Fried.  
k His sonne that shall succeed him,

k Meaning, the garment of the Priest.

l Which was in the laver, Exod. 30. 18.

\* Chap. 4. 5. b. b. b. 13. 11.

m Out of the campe, Chap. 4. 12.

a Which is for the smaller sinnes, and such as are committed by ignorance.  
b At the court gate.

c The high Priest,

d The same ceremonies, notwithstanding that this word trespass signifies leue then sinne.

e Meaning, the rest which is left and not burnt.

f Because it had no oyle nor leuour.

g Peace offerings containe a confession and thanksgiving for a benefit received, and also a vow, and free offering to receive a benefit.



it shall be the Priests that sprinkleth the blood of the peace offerings.

15 Also the flesh of the peace offerings, for thanksgiving, shall be eaten the same day that it is offered: he shall leaue nothing thereof vntill the morning.

*¶ If he make a vow to offer: for els the flesh of the peace offerings must be eaten the same day.*

16 But if the sacrifice of his offering be a vow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it, shall beare his iniquity.

*¶ The same wherefore he offered shall remaine.*

*¶ After it be sacrificed.*

*¶ Of the peace offering that is cleane.*

*¶ Chap. 23. 31.*

19 The flesh also that toucheth any vncleane thing, shall not be eaten, but burnt with fire: but of this flesh all that be cleane shall eat thereof.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his vncleannesse vpon him, euen the same person shall be cut off from his people.

21 Moreouer, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthie abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Again the Lord spake vnto Moses, saying,

*¶ Chap. 3. 17.*

23 Speake vnto the children of Israel, and say, ¶ Ye shall eate no fat of beecies, nor of sheepe, nor of goates.

24 Yet the fat of the dead beast, and the fat of that, which is torne *vnto beastes*, shall be occupied to any vse, but ye shall not eate of it.

25 For whofoeuer eateth the fat of the beast, of the which he shall offer an offering made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

*¶ Gen. 9. 4. chap. 37. 23.*

26 Neither shall ye eate any blood, either of foule, or of beast, in all your dwellings.

27 Euery person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings.

*¶ And should not send it by another.*  
*¶ Exod. 29. 24.*

30 His hands shall bring the offerings of the Lord made by fire: euen the fatte with the breast shall he bring, that the breast may be shaken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the Altar, and the breast shall be Aarons and his sonnes.

32 And the right thonder shall yee giue vnto the Priest for an heaue offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer from among the children of Israel.

*¶ That is, his privilege, reward and portion.*

35 ¶ This is the anointing of Aaron, and the

anoynting of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lord commaunded to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the law of the burnt offering, of the meate offering, and of the sinne offering, and of the trespass offering, and of the consecrations, and of the peace offerings,

*o Which sacrifice was offered when the Priests were consecrated, Exod. 29. 22.*

38 Which the Lord commaunded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

## CHAP. VIII.

*12 The anoynting of Aaron, and his sonnes, with the sacrifice concerning the same.*

Afterward the Lord spake vnto Moses, saying,

2 ¶ Take Aaron and his sonnes with him, and the garments, and the anointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of vncleanned bread,

*¶ Exod. 28. 2. 4. 1.*  
*¶ Exod. 30. 24.*

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayd vnto the company, ¶ This is the thing which the Lord hath commanded to doe.

*¶ Exod. 29. 36.*

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broyered girdle of the Ephod, and bound it vnto him therewith.

8 After he put the breastplate thereon, and put in the breastplate the Vrim and the Thummim.

*¶ Exod. 28. 30.*

9 Also he put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the holy crowne, as the Lord had commanded Moses.

*a So called, because this supererogation, Holiness to the Lord, was giuen in it.*

10 (Now Moses had taken the anoynting oyle, and anoynted the Tabernacle, and all that was therein, and sanctified them,

*b That is, the Holiness of all, the Sanctuary and the court.*

11 And sprinkled thereof vpon the altar seuen times, and anoynted the altar and all his instruments, and the laver, and his foote, to sanctifie them.)

12 ¶ And hee powred of the anoynting oyle vpon Aarons head, and anoynted him to sanctifie him.

*¶ Exod. 40. 15.*  
*¶ Psal. 133. 2.*

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 ¶ Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their handes vpon the head of the bullocke for the sinne offering.

*¶ Exod. 29. 1.*  
*chap. 9. 2.*

15 And Moses slew him, and tooke the blood, which he put vpon the horn of the Altar, round about with his finger, & purified the altar, & powdered the rest of the blood at the foote of the altar: so he sanctified it, to make reconciliation vpon it.

*c Of the burnt offering.*

*d To offer for the finnes of the people.*

16 Then

are anoynted.

## Chap. IX.

## Aarons first offerings. 40

16 Then hee tooke all the fat that was vpon the inwards, and the kail of the liuer, and the two kidneis with their fat, which Moses burned vpon the altar.

17 But the bullocke and his hide, and his flesh, and his dounge, hee burnt with fire without the hoaste as the Lord had commanded Moses.

18 ¶ Also hee brought the ramme for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwards and the legges in water: so Moses burnt the ramme enery whit vpon the Altar: for it was a burnt offering for a sweete savour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ After he brought the other ramme, the ramme of consecrations, & Aaron and his sonnes layed their hands vpon the head of the ramme,

23 Which Moses slewe, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumb of his right hand, and vpon the great toe of his right foote.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moses sprinkled the rest of the blood vpon the Altar round about.

25 And he tooke the fatte and the rumpe, and all the fatte that was vpon the inwards, and the kail of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vneleavened bread, that was before the Lord, one vneleavened cake, and a cake of oyled bread, and one wafer, and put them on the f t, and vpon the right shoulder.

27 So he put \* all in Aarons hands, and in his sons hands, & thook it to & fro before the Lord.

28 After Moses tooke them out of their hands, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweete savour, which were made by fire vnto the Lord.

29 Likewise Moses tooke the breast of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses \* portion, as the Lord hath commanded Moses.

30 Also Moses tooke of the anoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, See the flesh at the doore of the Tabernacle of the Congregation, and there \* eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven dayes, vntill the dayes of your consecrations bee at an end: \* for seven dayes, said the Lord, shall hee \* consecrate you.

34 As he hath done this day: so the Lord hath commanded to doe, to make an atone ment for you.

35 Therefore shall yee abide at the doore of the Tabernacle of the Congregation, day and night, seven dayes, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all thinges which the Lord had commanded by the hand of Moses.

### CHAP. IX.

8 The first offerings of Aaron. 22 Aaron li-eth with the people. 23 The glory of the Lord is shewed. 24 The fire commeth from the Lord.

And in the eighth day Moses called Aaron and his sonnes, and the Elders of Israel:

2 \* Then hee said vnto Aaron, Take thee a yong calfe for a sinne offering, and a ramme for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goate for a sinne offering, and a calfe, and a lambe, both of a yeere olde, without blemish for a burnt offering.

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meate offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation, and all the assembly drew neere, & stood before the Lord.

6 (For Moses had said, This is the thing, which the Lord commanded that yee should doe, & the glory of the Lord shall appeare vnto you.)

7 Then Moses said vnto Aaron, Draw neere to the Altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the altar, and powred the rest of the blood at the foote of the Altar.

10 But the fat and the kidneis, and the kail of the liuer of the sinne offering, he burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide he burnt with fire without the hoaste.

12 After, he slewe the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the Altar.

14 Likewise he did wash the inwards and the legs, and burnt them vpon the burnt offering on the Altar.

15 ¶ Then he offered the peoples offering, and tooke a goate, which was the sinne offering for the people, & slew it, & offered it for sinne, as the first:

16 So hee offered the burnt offering, and prepared it, according to the maner.

17 He presented also the meate offering, and filled his hand thereof, and beside the burnt sacrifice of the morning, he burnt this vpon the altar.

18 Hee

Or, as I haue done.

By commission, given to Moses.

a After their consecration: for the seven dayes before, the Priests were consecrated.

\* Exod. 29. 1. b Aaron entred into the possession of the Priesthood: and offereth the foure principall sacrifices, the burnt offering, the sinne offering, the peace offerings, and the meate offerings.

c Before the Altar where his glory appeared.

d Reade for the vnderstanding of this peace, Heb. 5. 3. and 7. 27.

e That is, he laid them in order, and so they were burnt when the Lord leant downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse 24.

\* Exod. 29. 35.

\* In other burnt offerings, which are not of consecration, or offering for himselfe, the Priest hath the skinne, Chap. 7. 8.

\* Exod. 19. 31.

f Moses did this because that the Priests were not yet established in their office.

\* Exod. 29. 31.

\* Exod. 29. 36.

g At the doore of the court. \* Exod. 29. 30. Chap. 29. 9.

\* Exod. 29. 35. f Eate, fill your hands.



18 Hee slewe also the bullocke, and the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him § blood, which he sprinkled vpon the Altar round about.

19 With the fat of the bullocke, and of the ramme, the rumpe, and that which couereth the inwards, and the kidneis, and the kall of the liuer.

20 So they laied the fat vpon the breasts, and he burnt the fat vpon the Altar.

21 But the § breasts and the right shoulder Aaron shooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and came downe from offering the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and blessed the people, \* and the glory of the Lord appeared to all the people.

24 \* And there came a fire out from the Lord, and consumed vpon the Altar the burnt offering and the fatte: which when all the people sawe, they § gaue thanks, and fell on their faces.

CHAP. X.

1 Nadab and Abihu are burnt. 6 Israel mourneth for them. 9 The Priests are forbidden wine.

**B**Vt \* Nadab and Abihu, the sonnes of Aaron, tooke either of them his censor, and put fire therein, and put incense therevpon, and offered a strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, and denoured them: so they died before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will bee sanctified in them, that come neere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Milhael and Elzaphan the sonnes of Vzziel, the vnle of Aaron, and said vnto them, Come nere, carie your § brethren from before the Sanctuarie out of the hoste.

5 Then they went, and caried them in their coates out of the host, as Moses had commanded.

6 After, Moses said vnto Aaron and vnto Eleazar and Ithamer his sonnes, Vncouer not your heads, neither rent your cloathes, least ye die, and least wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath kindled.

7 And goe not ye out from the doore of the Tabernacle of the Congregation least ye die: for the anointing oyle of the Lord § vpon you: and they did according to Moses commandement.

8 ¶ And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor § strong drinke, thou, nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, least ye die: this is an ordinance for ever throughout your generations,

10 That ye may put difference betweene the holy and the vnholie, and betweene the cleane and the vncleane,

11 And that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the § hand of Moses.

12 ¶ Then Moses said vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meate offering that remaineth of the of-

frings of the Lord made by fire, and eate it without leauen beside the altar: for it is most holy:

13 And ye shall eate it in the holy place, because it is thy duetie and thy sonnes duetie of the offerings of the Lord made by fire: for so I am commanded.

14 Also the \* shaken breast and the heave shoulder shall ye eate in a § cleane place: thou, and thy sonnes, and thy § daughters with thee: for they are given as thy § duetie & thy sonnes duetie, of the peace offerings of the children of Israel.

15 The heave shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before the Lord, and it shalbe thine and thy sonnes with thee by a law for ever, as the Lord hath commanded.

16 ¶ \* And Moses fought the goate that was offred for sinne, and lo, it was burnt: therefore he was angry with Eleazar and Ithamer the sonnes of Aaron, which were § left alive, saying,

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most Holy: and God had giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not brought within the holy place: ye should haue eaten it in the holy place, \* as I commanded.

19 And Aaron said vnto Moses, Beholde, this day § haue they offered their sinne offering, and their burnt offering before the Lord, and such things as thou knowest are come vnto me. If I had eaten the sinne offering to day, should it haue bene accepted in the sight of the Lord?

20 So when Moses heard it, he was § content.

CHAP. XI.

1 Of beasts, fishes and linder, which be cleane, and which be vncleane.

**A**fter, the Lord spake to Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, \* These are the beastes which yee § shall eate, among all the beastes that are on the earth.

3 Whatsoeuer parteth the § hooffe, and is clouen footed, and cheweth the cud, among the beastes, that shall ye eate:

4 But of them that chewe the cud, or diuide the hooffe onely, of them ye shall not eate: as the camell, because he cheweth the cud, and diuideth not the hooffe, he shall be vncleane vnto you.

5 Likewise the conie, because he cheweth the cud, and diuideth not the hooffe, hee shall be vncleane to you.

6 Also the hare, because he cheweth the cud, & diuideth not § hooffe, hee shall be vncleane to you.

7 \* And the swine, because hee parteth the hooffe and is clouen footed, but cheweth not the cud, hee shall be vncleane to you.

8 Of their § flesh shall ye not eate, and their carkiese shall ye not touch: for they shall be vncleane to you.

9 ¶ These shall ye eate, of all that are in the waters: whatsoeuer hath finnes and skales in the waters, in the seas: or in the riuers, them shall ye eate.

10 But all that haue not finnes nor skales in the seas, or in the riuers, of all that § moueth in the waters, and of all § liuing things that are in the waters, they shall be an abomination vnto you.

11 They, I say, shall be an abomination to you: ye

\* Exod. 29, 24.

¶ Or, where is no vn. leuene.

¶ For the breast and shoulders of the

peace offerings might be brought

to their families, so

that their daughters

might eate of them,

as also of the off-

erings of first fruites,

the first borne, and

the Easter lambe,

Reads chap. 22, 11,

13.

¶ Or, right or pri-

tion.

\* 2 Mar. 2, 17.

¶ And not con- firmed as Nadab and

Abihu,

\* Chap. 6, 26.

¶ That is, Nadab

and Abihu

h Moses bare with

his infirmity, con- sidering his great

sorrow, but doth

not leane an exam- ple to forgive them

that mal. c. only

transg. esse the

commandment of

God,

\* Gen. 7, 8.

¶ Deut. 14, 1.

¶ H. w. 14.

¶ Or, whereof ye

may eate.

¶ He noeth some

sorte: of beastes,

some chew the cud

only, and some

haue only the tooth

cleit: others neither

chew the cud, nor

haue the hooffe

cleit: the fourth

both chew the cud

and haue the hooffe

diuided, which

may be eaten.

\* 2 Mar. 6, 18.

¶ Because the altar was neere the Sanctuarie, which was the vpper ende, therefore he is said to come downe. i Or, prayed for the people.

\* 2 Mar. 2, 8.

\* Gen. 4, 4.

1. King. 18, 38.

2. Cro. 7, 1.

3. Mar. 2, 10, 11.

¶ Or, gaue a shout for ioy.

\* Num. 31, 4. and

24, 6, 1.

2. Cro. 24, 2.

a Not taken of the

altar, which was

sent from heauen,

and endured till the

captivity of Baby-

lon.

b I will punish

them that serue me

otherwise then I

haue commanded,

not sparing the

chiefe, that the

people may feare

and praise my

iudgements.

¶ Or, confine.

c As though ye la-

mented for them,

preferring your

carrell affection to

Gods iust iudge-

ment.

Chap. 19, 18.

Deut. 14, 1.

d In destroying

Nadab and Abihu

the chiefe, and

menacing the rest,

except they

repent.

¶ Or, drinke that

maketh drunke.

¶ Or, commission.

ye shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatfoeuer hath not finnes nor scales in the waters, that shalbe abomination vnto you.

13 ¶ These shall ye haue also in abomination among the foules, they shall not be eaten, for they are an abomination, the eagle, and the ¶ gofhauke, and the osprey :

14 Also the vultur, and the kite after his kind,

15 Also the rauens after their kinde.

16 The ostrich also, and the night-crow, and the ¶ seameaw, and the hawke after his kind :

17 The little owle also, and the cormorant, and the great owle :

18 Also the ¶ redshanke, and the pelicane, and the swan :

19 The storke also, the heron after his kinde, and the lapwing and the backe :

20 Also euery foule that creepeth and goeth vpon all foure, such shalbe an abomination vnto you.

21 Yet these shall yee eate: of euery foule that creepeth, and goeth vpon all foure which ¶ haue their feet and legs all of one to leape withall vpon the earth.

22 Of them ye shall eate these, the grasshopper after his kind, and the ¶ solean after his kind, the hargol after his kind, & the hagab after his kind.

23 But all other foules that creepe and haue foure feet, they shalbe abomination vnto you.

24 For by such ye shall be polluted: whosoever toucheth their carkeis, shalbe vncleane vnto the euening.

25 Whosoever also ¶ beareth of their carkeis, shall wash his cloathes, & be vncleane vntill euen.

26 Euery beast that hath clawes diuided, and is ¶ not clouen footed, nor cheweth the cud, such shall be vncleane vnto you: euery one that toucheth them, shalbe vncleane.

27 And whatfoeuer goeth vpon his pawes among all manner beafts that goeth on all foure, such shalbe vncleane vnto you: who so doth touch their carkeis, shalbe vncleane vntill the euen.

28 And hee that beareth their carkeis, shall wash his cloathes, and be vncleane vntill the euen: for such shalbe vncleane vnto you.

29 ¶ Also these shall be vncleane to you among the things that creepe & mooue vpon the earth, the weafell, and the mouse, and the ¶ frog, after his kinde :

30 Also the rat, and the lizard, and the chameleon, and the stellio, and the molle.

31 These shalbe vncleane to you among all that creepe : whosoever doth touch them when they be dead, shalbe vncleane vntill the euen.

32 Also whatfoeuer any of the dead carkeises of them doth fall vpon, shalbe vncleane, whether it be vessell of wood, or rayment, or ¶ skinne, or sacke: whatfoeuer vessell it be that is occupied, it shalbe put in the water as vncleane vntill the euen, and so be purified.

33 But euery earthen vessell, wherein any of them fallerh, whatfoeuer is within it shall be vncleane, and ¶ ye shall breake it.

34 All meate also that shalbe eaten, if any such water come vpon it, shalbe vncleane: and all drinke that shalbe drunke in all such vessels shall be vncleane.

35 And euery thing that their carkeis fall vpon, shall be vncleane: the fornace or the pot shall be broken: for they are vncleane, and shall

be vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water shalbe cleane: but that which ¶ toucheth their carkeises, shalbe vncleane.

37 And if there fall of the dead carkeis vpon any feede, which vseth to be sowne, it shall be vncleane.

38 But if any ¶ water be powred vpon the feede, and there fall of the dead carkeis thereon, it shall be vncleane vnto you.

39 If also any beaſt, whereof ye may eate, die, hee that toucheth the carkeis thereof, shalbe vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his cloathes, and be vncleane vntill the euen: he also that beareth the carkeis of it, shall wash his cloathes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth, shalbe an abomination, and not be eaten.

42 Whatfoeuer goeth vpon the breast, and whatfoeuer goeth vpon all foure, or that hath many feet among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shall be abomination.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shall not, I say, be defiled by them.

44 For I am the Lord your God: be sanctified therefore, and be ¶ holy, for I am holy, and defile not your selues with any creeping thing that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beaſts, and of foules, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeth vpon the earth :

47 That there may be a difference betweene the vncleane and cleane, and betweene the beaſt that may be eaten, and the beaſt that ought not to be eaten.

#### CHAP. XII.

2 A law how women should be purged after their deliuerance.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth feede, and borne a man childe, she shalbe vncleane ¶ a ſeuēn dayes, like as she is vncleane when she is put apart for her ¶ diseafe.

3 (\* And in the eight day the foreskin of the childes flesh shalbe circumcised)

4 And she shall continue in the blood of her purifying three ¶ and thirtie dayes: she shall touch no ¶ hallowed thing, nor come into the ¶ Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maid child, then she shall be vncleane two ¶ weekes, as when shee hath her diseafe: and shee shall continue in the blood of her purifying threescore and fixe dayes.

6 Now when the dayes of her purifying are out (whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one yeere olde for a burnt offering, and a yong pigeon or a turtle doue for a sinne offering, vnto the doore of the ¶ Tabernacle of the Congregation.

7 Who shall offer it before the Lord, and make an atonement for her: so she shalbe purged of the issue of her blood: this is the law for her that hath borne a male or female.

F

8 But

¶ Or, gophin, as it is in the greekes.

¶ Or, cuckew.

¶ Or, porphyne.

¶ Or, haue no bow-ings on their feet.

¶ These were certaine kindes of grasshoppers, which are not now properly knowne.

g Out of the campe.

¶ Or, hath not his feet clouen in two.

h The greene frog that sitteth on the bulbes.

¶ Or, crocodile.

i As a bottle or bagge.

\* Chap. 6. 28.

k So much of the water as toucheth

l He speaketh of feede that is laide to sleepe before it be sowne.

m He sheweth why God did chuse them to be his people, 1. Pet. 1. 15.

a So that her husband for that time could not resort to her.

¶ Or, flowers.

\* Chap. 15. 19.

\* Luke 1. 21.

john. 7. 22. b Besides the first seven dayes.

c As sacrifice, or such like.

d That is, into the court gate, till after fourte dayes.

e Twise so long as if she bare a man-child.

f Where the burnt offerings were wont to be offered.



† Elr. if his hand  
did not the mouth  
of a lambe.  
\* Luke. 3. 34.

8 But if shee † be not able to bring a lambe, she shall bring two \* turtles, or two young pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

## C H A P. XIII.

2 What considerations the Priest ought to haue in iudging the leprosie. 22 The blacke spot, or scab, 47 And the leprosie of the garment.

**M**oreouer, the Lord spake vnto Moses and to Aaron, saying,

a That it may be  
suspected to be  
the leprosie.

2 The man that shall haue in the skin of his flesh a swelling or a scab, or a white spot, so that in the skinne of his flesh a it be like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

b That is, to make  
in, and be lower  
then the rest of the  
skinne.  
† Elr. shall pollute  
him.

3 And the Priest shall looke on the fore in the skin of his flesh: if the haire in the fore be turned into white, and the fore seeme to be lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and † pronounce him vncleane.

4 But if the white spot be in the skinne of his flesh, and seeme not to be lower then the skinne, nor the haire thereof be turned into white, then the Priest shall shut vp him that hath the plague, seven dayes.

† Elr. in his eyes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme † to him to abide still, and the plague grow not in the skin, the Priest shall shut him vp yet seven dayes more.

c As hauing the  
skin drawn toge-  
ther, or blackish.  
† Elr. shall cleanse  
him.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague be darke, and the fore grow not in the skin, then the Priest shall † pronounce him cleane: for it is a scab: therefore he shall wash his cloathes, and be cleane.

7 But if the scab grow more in the skin, after that he is scene of the Priest for to be purged, hee shall be scene of the Priest yet againe.

† Or, be spread  
abroad.  
d As touching his  
bodily disease: for  
his disease was not  
imputed to him  
for sinne before  
God, though it  
were the punish-  
ment of sinne.

8 Then the Priest shall consider, and if the scab grow in the skin, then the Priest shall pronounce him vncleane: for it is leprosie.

9 † When the plague of leprosie is in a man, he shall be brought vnto the Priest,

† Or, bad.

10 And the Priest shall see him: and if the swelling be white in the skin, and haue made the haire white, and there be raw flesh in the swelling,

11 It is an old leprosie in the skin of his flesh: and the Priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

12 Also if the leprosie breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his feete, wherefoeuer the Priest looketh,

e For it is not that  
contagion: leprosie  
that infecteth, but  
a kinde of scurfe,  
which hath not  
the red rawe as  
the leprosie.

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be cleane, because it is all turned into whitenesse: so he shall be cleane.

f That is, decla-  
red that the flesh  
is not sound, but is  
in danger to be  
leptous.

14 But if there be raw flesh on him when he is scene, he shall be vncleane.

15 For the Priest shall see the raw flesh, and declare him to be vncleane: for the raw flesh is vncleane, therefore it is the leprosie.

16 Or if the raw flesh change and be turned into white, then he shall come to the Priest,

† Or, impossible.

17 And the Priest shall behold him: and if the fore be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 † The flesh also in whole skin there is a bile, and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be scene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him vncleane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there be no white haire therein, and if it be not lower then the skin, but be darker, then the Priest shall shut him vp seven dayes.

22 And if it spied abroad in the flesh, the Priest shall pronounce him vncleane: for it is a fore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 † If there be any flesh, in whose skin there is an hote burning, and the quicke flesh of the burning haue a white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the other skin, but be darker, then the Priest shall shut him vp seven dayes.

27 After, the Priest shall looke on him the seuenth day: if it be grown abroad in the skinne, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinne, but is darke, it is a rising of the burning: the Priest shall therefore declare him cleane: for it is the drying vp of the burning.

29 † If also a man or a woman hath a fore on the head or in the beard,

30 Then the Priest shall see the fore: and if it appeare lower then the skin, and there be in it a small yellow haire, then the Priest shall pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the fore of the blacke spot, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp him that hath the fore of the blacke spot, seven dayes.

32 After, in the seuenth day the Priest shall looke on the fore: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skin,

33 Then hee shall be staunen, but the place of the blacke spot shall he not shauie: but the Priest shall shut vp him that hath the blacke spot, seven dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the other skin, then the Priest shall cleanse him, and he shall wash his cloathes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the Priest shall looke on it: and if the blacke spot grow in the skinne, the Priest shall not seeke for the yellow haire: for he is vncleane.

37 But if the black spot seeme to him to abide, and that blacke haire grow therein, the blacke spot

g None were ex-  
empted, but if the  
Priest pronounced  
him vncleane, he  
was put out from  
among the people:  
as appeareth by  
Moses the proph-  
etesse, Num. 12. 14.  
and by king Vza-  
riah, 2. Chron.

h If he haue a  
white spot in the  
place where the  
burning was, and  
was after healed.

i Or, swelling.

j Which was not  
wont to be there,  
or els smaller then  
in any other part  
of the body.

k He shall not  
care whether the  
yellow haire be  
there or no.

spot

spot is healed, he is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spots in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinne: *therefore* he is cleane.

40 And the man whose haire is fallen off his head, *and* is balde, is cleane.

*1 By sickness, or any other inconvenience.*

41 And if his head lose the <sup>1</sup>haire on the forehead, *and* be balde before, he is cleane.

42 But if there be in his balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his bald head, or in his bald forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 Hee is a leper and vncleane: *therefore* the Priest shall pronounce him altogether vncleane: *for* the sore is in his head.

*14 In signe of sorrow and lamentation.*

*15 Either in token of mourning, or for feare of infecting others.*  
*\* Numb. 5, 2.*  
*2, King. 15, 5.*

45 The leper also in whom the plague is, shall haue his clothes <sup>m</sup>rent, and his head bare, and shall put a couering vpon his <sup>n</sup>lips, and shall cry, *I am vncleane, I am vncleane.*

46 As long as the disease *shall* be vpon him, hee shall be polluted, *for* he is vncleane: he shall dwell alone, <sup>\*</sup> without the campe *shall* his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warp or in the woofe of linnen or of wollen, either in a skinne, or in any thing made of skinne,

*16 Whether it be garment, vessel, or instrument.*

49 And if the sore be Greene or somewhat reddish in the garment or in the skin, or in the warp, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie, and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp *it that hath* the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague grow in the garment or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague is a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be wollen or linnen, or any thing that is made of skin, wherein the plague is: *for* it is a fretting leprosie, *therefore* it shall be burnt in the fire.

*17 But abide still in one place, as verse 37.*

53 If the Priest yet see that the plague <sup>p</sup>grow not in the garment, or in the woofe, or in whatsoever thing of skinne it be,

54 Then the Priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seuen dayes more.

55 Again the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his <sup>q</sup> colour, though the plague spread <sup>r</sup> further, it is vncleane: thou shalt burne it in the fire, *for* it is a fret inward, <sup>\*</sup> whether the spot be in the bare place of the whole, or in part thereof.

*18 But remaine as it did before.*  
*19 Or, whether it be in any bare place before, or behinde.*

56 And if the Priest see that the plague be darker, after that it is washed, hee shall cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment or in

the warpe, or in the woofe, or in any thing made of skin, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoever thing of skinne it be, if the plague be departed therefrom, then shall it be washed the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of wollen or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane or vncleane.

*f To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.*

# CHAP. XIV.

3 The cleansing of the leper. 34 And of the house that he is in.

And the Lord spake vnto Moises, saying,

2 \* This is the <sup>a</sup> law of the leper in the day of his cleansing: that is, he shall be brought vnto the Priest,

*\* Matth. 8, 2. mark. 1, 40. Luk. 5, 12.*  
*2 Or the ceremonie which shall be vied in his purgation.*

3 And the Priest shall goe out of the campe, and the Priest shall consider *him*: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest command to take for *him* that is cleansed, two <sup>b</sup> sparrows alieue and <sup>c</sup> cleane, and cedar wood and a skarlet lace, and hyssope.

*1 Or, little birds.*  
*2 Of birds which were permitted to be eaten.*

5 And the Priest shall command to kill one of the birds ouer <sup>c</sup> pure water in an earthen vessel.

*c Running water, or of the fountain.*

6 After, hee shall take the liue sparrow with the cedar wood, and the skarlet lace, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrow slaine, ouer the pure water.

7 And he shall sprinkle vpon him, that must be cleansed of his leprosie, seuen times, & cleanse him, and shall <sup>d</sup> let goe the liue sparrow into the broad field.

*d Signifying, that he that was made cleane, was set at libertie, and restored to the company of others.*

8 Then he that shall be cleansed, shall wash his clothes, and shau off all his haire, and wash himselfe in water, so he shall be cleane: after that shall he come into the host, and shall tary without his tent seuen dayes.

9 So in the seuenth day he shall shau off all his haire *both* his head and his beard, and his eye browes: euen all his haire shall he shau, and shall wash his clothes, and shall wash his flesh in water: so he shall be cleane.

10 Then in the eighth day he shall take two hee lambes without <sup>e</sup> blemish, and an ewe lambe of a yeere old without blemish, and three tenth deales of fine flowre for a meate offering, mingled with oyle, <sup>f</sup> and a pinte of oyle.

*e Which hath no imperfection in any member.*

11 And the Priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

*f This measure in Ebrew, is called Log, & containeth sixe egges in measure.*

12 Then the Priest shall take one lambe, and offer him for a trespass offering, and the pinte of oyle, and <sup>\*</sup> shake them to and fro before the Lord.

*\* Exod. 29, 34.*

13 And hee shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, *euen* in the holy place: *for* as the <sup>\*</sup> sinne offering is the Priests, <sup>g</sup> so is the trespass offering: *for* it is most holy.

*\* Chap. 7, 7.*

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the lappe of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pinte of oyle,

F 2 and



# Cleansing the Leper.

## Leuiticus.

### Leprosie in an house.

† Ebr. the finger of his right hand.

and powre it into the palme of his left hand,

16 And the Priest shall dip his † right finger in the oyle that is in his left hand, &c sprinkle of the oyle with his finger seuen times before the Lord.

17 And of the rest of the oyle that is in his hand, shall the Priest put vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, † where the blood of the trespass offering was put.

† Ebr. vpon the blood of the trespass offering.

18 But the remnant of the oyle that is in the Priests hand, he shall powre vpon the head of him that is to be cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to be cleansed of his vncleanness: then after shall hee kill the burnt offering.

20 So the Priest shall offer the burnt offering and the meate offering vpon the Altar: and the Priest shall make an atonement for him: so hee shall be cleane.

† Ebr. his hande - not take it. g Which is an Omer, reade Exod. 16, 10.

21 But if he be poore, and not † able, then he shall bring one lambe for a trespass offering to be shaken, for his reconciliation, and a tenth deale of fine flowre mingled with oyle, for a meate offering, with a pinte of oyle.

22 Also two turtle doves, or two young pigeons, as he is able, whereof the one shalbe a sinne offering, and the other a burnt offering.

23 And he shall bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before † Lord.

h Or, shall offer them as the offering that is shaken to and fro.

24 Then the Priest shall take the lambe of the trespass offering, and the pinte of oyle, and the Priest shall h shake them to and fro before the Lord.

25 And hee shall kill the lambe of the trespass offering, and the Priest shall take of the blood of the trespass offering; and put it vpon the lap of his right eare that is to be cleansed, and vpon the thumb of his right hand, and vpon the great toe of his right foote.

† Ebr. into the palme of the Priest's left hand.

26 Also the Priest shall powre of the oyle into the palme of his owne † left hand.

27 So the Priest shall with his right finger sprinkle of the oyle that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be cleansed, and vpon the thumb of his right hand, and vpon the great toe of his right foote: vpon the place † of the blood of the trespass offering.

h Or, where the blood of the trespass offering was put, as verse 17.

29 But the rest of the oyle that is in the Priests hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also hee shall present one of the turtle doves, or of the yong pigeons, as he is able.

i Whether of them he can get.

31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offering, † with the meate offering: so the Priest shall make an atonement for him that is to be cleansed before the Lord.

† Or, besides the meate offering.

32 This is the † Law of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

h This order is appointed for the portaman.

33 ¶ The Lord also spake vnto Moses and to Aaron, saying,

34 When ye be come vnto the land of Cana-

an which I give you in possession, if I † send the plague of leprosie in an house of the land of your possession,

1 This declareth that no plague nor punishment cometh to man without Gods providence and his sending.

35 Then he that oweth the house, shall come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shall command them to emptie the house before the Priest goe into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see the house.

37 And he shall marke the plague: and if the plague be in the wals of the house, and that there be † deepe spots, greenish or reddish, which seeme to be lower then the wall,

h Or, blackness, as hollow strakes.

38 Then the Priest shall goe out of the house to the doore of the house, and shall cause to shut vp the house seuen dayes.

39 So the Priest shall come againe the seuenth day: and if he see that the plague be increased in the walles of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a † foule place without the citie.

h Or, polluted.

41 Also hee shall cause to scrape the house within round about, and powre the dust, that they haue pared off, without the city in † an vncleane place.

m Where carions were cast, and other filth, that the people might not be therewith infected.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe and breake out in the house, after that hee hath taken away the stones, and after that hee hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague grow in the house, it is a freating leprosie in the house: it is † therefore vncleane.

45 And hee shall † breake downe the house, with the stones of it, and the timber thereof, and all the † mortar of the house, and hee shall carie them out of the citie vnto an vncleane place.

n That is, he shall command it to be pulled downe, as verse 40.

46 Moreouer he that goeth into the house all the while that it is shut vp, hee shall be vncleane vntill the euen.

h Or, dust.

47 He also that sleepeth in the house shall wash his cloathes: hee likewise that eateth in the house, shall wash his cloathes.

48 But if the Priest shall come and see, that the plague hath spread no further in the house, after the house be plaistered, the Priest shall pronounce the house cleane, for the plague is healed.

49 Then shall he take to purifie the house, two sparowes, and cedar wood, and † skarlet lace, and hyssope.

o It seemeth that this was a lace or string to binde the hyssop to the wood, and so was made a sprinkle: the Apostle to the Ebrewes calleth it skarlet wooll, Ebr. p. 19.

50 And hee shall kill one sparrow ouer pure water in an earthen vessell,

51 And shall take the cedar wood, and the hyssope, and the skarlet lace with the liue Sparrow, and dip them in the blood of the flaine Sparrow, and in the pure water, and sprinkle the house seuen times:

52 So shall he cleanse the house with the blood of the sparrow, and with the pure water, and with the liue sparrow, and with the cedar wood, and with the hyssope, and with the skarlet lace.

53 Afterward he shall let goe the liue sparrow out of the † towne into the † broad fieldes: so shall hee make atonement for the house, and it shall be cleane.

† Ebr. chir. † Ebr. on the face of the field.

74 This

54 This is the law for every plague of leprosie and \* blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the swelling, and of the scab, and of the white spot.

57 This is the lawe of the leprosie; to teach † when a thing is vncleane, and when it is cleane.

# CHAP. XV.

1. 19. The manner of purging the vncleane issues both of men and women. 31 The children of Israel must be separate from all vncleannesse.

**M**oreouer the Lord spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoever hath an issue from his flesh, is vncleane, because of his issue.

3 And this shall be his vncleannesse in his issue, when his flesh auoideth his issue, or if his flesh be stopped from his issue, this is his vncleannesse.

4 Every bed whereon hee lyeth that hath the issue, shall be vncleane, and euery thing whereon he sitteth, shall be vncleane.

5 Whosoever also toucheth his bed, shall wash his clothes, & wash himselfe in water, and shall be vncleane vntill the euen.

6 And he that sitteth on any thing, whereon he sate that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

7 Also he that toucheth the flesh of him that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

8 If he also, that hath the issue, spit vpon him that is cleane, he shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

9 And what a saddle soeuer he rideth vpon, that hath the issue, shall be vncleane,

10 And whosoever toucheth any thing that was vnder him, shall be vncleane vntill the euen: and he that beareth those things, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

11 Likewise whomsoever hee toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

12 \* And the vessell of earth that he toucheth, which hath the issue, shall be broken: and euery vessell of wood shall be rinsed in water.

13 But if he that hath an issue, be cleansed of his issue, then shall he count him seuen dayes for his cleansing, and wash his clothes, and wash his flesh in pure water: so shall he be cleane.

14 Then the eighth day he shall take vnto him two turtle doves, or two young pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest,

15 And the Priest shall make of the one of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lord for his issue.

16 Also if any mans issue of seed depart from him, he shall wash all his flesh in water, and be vncleane vntill the euen.

17 And euery garment, and euery skin whereupon shall be issue of seed, shall be euen washed with water, and be vncleane vnto the euen,

18 If he that hath an issue of seed doe lie with a woman, they shall both wash themselves with water, and be vncleane vntill the euen.

19 † Also when a woman shall haue an issue, and her issue in her flesh shall be blood, she shall be put apart seuen dayes: and whosoever toucheth her, shall be vncleane vntill the euen.

20 And whatsoeuer she lieth vpon in her separation, shall be vncleane, and euery thing that she sitteth vpon shall be vncleane.

21 Whosoever also toucheth her bed, shall wash his clothes, and wash himselfe with water, and shall be vncleane vnto the euen.

22 And whosoever toucheth any thing that she sate vpon, shall wash his clothes, & wash himselfe in water, and shall be vncleane vntill the euen:

23 So that whether he toucheth her bed, or any thing whereon she hath sit, he shall be vncleane vnto the euen.

24 And if a man lie with her, and the flowes of her separation touch him, he shall be vncleane seuen dayes: and all the whole bed whereon he lieth, shall be vncleane.

25 Also when a womans issue of blood runneth long time besides y time of her floures, or when she hath an issue longer then her floures, all the dayes of the issue of her vncleannesse she shall be vncleane, as in the time of her floures.

26 Every bed whereon she lieth (as long as her issue lasteth) shall be to her as the bed of her separation: and whatsoeuer she sitteth vpon, shall be vncleane, as her vncleannesse when she is put apart.

27 And whosoever toucheth these things, shall be vncleane, & shall wash his clothes, & wash himselfe in water, and shall be vncleane vnto the euen.

28 But if she be cleansed of her issue, then she shall count her seuen dayes, and after, she shall be cleane.

29 And in the eighth day shee shall take vnto her two turtles, or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannesse.

31 Thus shall ye separate the children of Israel from their vncleannesse, that they die not in their vncleannesse, if they defile my Tabernacle that is among them.

32 This is the law of him that hath an issue, and of him from whom goeth an issue of seede whereby he is defiled.

33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is vncleane.

# CHAP. XVI.

1 The Priest might not at all times come into the most holy place. 8 The scape goat. 14 The purging of the Sanctuary. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the finnes of the people. 29 The feast of cleansing finnes.

**F**urthermore the Lord spake vnto \* Moses, after the death of the two sonnes of Aaron, when they came to offer before the Lord, and died:

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, \* that hee come not at all times into the holy place within the vaile, before the Mercieseat, which is vpon the Arke, that he die not, for I will appeare in the cloud vpon

Or, secret part.

g That is, when shee hath her floures, whereby she is separate from her husband, from the Tabernacle and from touching of any holy thing.

h If any of her vncleannesse did only touch him in the bed: for els the man that communieth with such a woman, should die, Chap. 20. 8, † Ebr. separation.

i Shall be vncleane, as the bed whereon she lay when she had her namell disease.

k After the time that she is recovered.

l Seeing that God required of his purity and cleanness: we cannot be his, except our filth & finnes be purged with the blood of Iesus Christ, and so we learn to detest all sinne.

\* Chap. 10. v. 2.

\* Exod. 30. 10.

Idr. 9. 7.

a The hie Priest entred into the Holiest of all but once a yeere then in the month of September.

\* Chap. 13. 30.

Or, rising.

† Ebr. in the day of the vnclane, and in the day of the cleane.

a Whole seede either in sleeping, or els of weakness of nature issueth at his secret part. b Of the thing wherefore he shall be vncleane.

c On whom the vncleane man did spit.

d The word signifieth euery thing whereon a man rideth.

\* Chap. 1. 21.

e That is, be restored to his old state, and be healed thereof.

f Meaning, all his body.



the Merciefeat.

3 After this sort shall Aaron come into the Holy place: *even* with a yong bullocke for a sinne offering, and a ramme for a burnt offering.

Or, *prigities*.

4 He shall put on the holy linnen coate, and shall haue linnen breeches vpon his flesh, & shall be girded with a linnen girdle, and shall couer his head with a linnen miter: these are the holy garments: therefore shall he wash his flesh in water, when he doth put them on.

5 And he shall take of the Congregation of the children of Israel, two hee goates for a sinne offering, and a ramme for a burnt offering.

\* *Hebr. 9.7.*

6 Then Aaron shall offer the bullocke for his sinne offering, \* and make an atonement for himselfe, and for his house.

7 And hee shall take the two hee goates, and present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee goates: one lot for the Lord, and the other for the Scapegoate.

b In *Hebrew* it is called *Asazel*, which some say, is a mountaine neere Sinai, whither this goat was sent, but rather it is called the Scapegoate, because it was not offered, but sent into the desert, as verse 21.

9 And Aaron shall offer the goat, vpon which the Lords lot shall fall, & make him a sinne offering.

10 But the goat, on which the lot shall fall to be the Scapegoate, shall be presented aliuie before the Lord, to make reconciliation by him, and to let him goe (as a Scapegoate) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne offering, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And hee shall take a censer full of burning coales from off the altar before the Lord, and his handfull of sweet incense beaten small, and bring it within the vail.

c The Holies of all.

Or, the smoke.  
Or, the Ark.

13 And shall put the incense vpon the fire before the Lord, that the cloude of the incense may couer the Merciefeat that is vpon the Testimonie: so he shall not die.

\* *Hebr. 9.13.*  
and 10.4.

\* *Chap. 1.6.*

d That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

14 And hee shall take of the blood of the bullocke, \* and sprinkle it with his finger vpon the Merciefeat *d* Eastward: and before the Merciefeat shall hee sprinkle of the blood with his finger seuen times.

15 ¶ Then shall he kill the goate that is the peoples sinne offering, and bring his blood within the vail and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Merciefeat, and before the Merciefeat.

16 So he shall purge the Holy place from the vncleannes of the children of Israel, & from their trespasses of all their finnes: so shall he doe also for the Tabernacle of the Congregation \* placed with them, in the middes of their vncleannes.

e Placed among them which are vncleane.  
\* *Luk. 1.10.*

17 \* And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill hee come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After, he shall goe out vnto the altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about.

19 So shall hee sprinkle of the blood vpon it with his finger seuen times, & cleanse it, & halow it from the vncleannes of the children of Israel.

20 ¶ When he hath made an end of purging

the Holy place, and the Tabernacle of the Congregation, and the Altar, then he shall bring the liue goat:

21 And Aaron shall put both his hands vpon the head of the liue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses in all their finnes, putting them *g* vpon the head of the goate, and shall send him away (by the hand of a man appointed) into the wilderness.

g Herein this goat is a true figure of Iesus Christ, who beareth the finnes of the people, Isa. 53.4  
† *Hebr. the land of separation.*

22 So the goat shall beare vpon him all their iniquities into the land that is not inhabited, and he shall let the goat goe into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen cloathes, which he put on when he went into the Holy place, and leaue them there.

24 He shall wash also his flesh with water in the Holy place, and put on his owne raiment, and come out, and make his burnt offering and the burnt offering of the people, and make an atonement for himselfe, and for the people.

h In the court where was the Tabernacle, Exod. 30.38.

25 Also the fat of the sinne offering shall hee burne vpon the altar.

26 And he that caried forth the goate called the Scapegoate, shall wash his cloathes, and wash his flesh in water, and after that shall come into the hoast.

27 Also the bullocke for the burnt offering, and the goate for the sinne offering (whose blood was brought to make a reconciliation in the Holy place) shall one \* carry out without the hoaste to be burnt in the fire, with their skinned, and with their flesh, and with their dung.

\* *Chap. 6.30.*  
*Hebr. 13.11.*

28 And he that burneth them shall wash his cloathes, and wash his flesh in water, and afterward come into the hoast.

29 ¶ So this shalbe an ordinance for euer vnto you: the tenth day of the seventh moneth, yee shall humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

i Which was Yisri, and answered to part of September, and part of October.

30 For that \* day shall the Priest make an atonement for you to cleanse you: yee shall be cleane from all your finnes before the Lord.

k Meaning, by abstinence and fasting, Num. 29.7.

31 This shalbe a Sabbath of rest vnto you, and you shall humble your soules by an ordinance for euer.

l Or a rest which ye shall keepe most diligently.

32 And the Priest *m* whom hee shall anoynt, and whom he shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linnen cloathes and holy vestments,

m Whom the Priest shall anoint by Gods commandment to succeed in his fathers room.

33 And shall purge the holy Sanctuary and the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests and for all the people of the Congregation.

34 And this shalbe an euermlasting ordinance vnto you to make an atonement for the children of Israel for all their finnes \* once a yeere: and as the Lord commanded Moses, he did.

\* *Exod. 30.10.*  
*Hebr. 9.7.*

CHAP. XVII.

\* All sacrifices must be brought to the doore of the Tabernacle. 7 To deuits they may not offer. 10 They may not eat blood.

And the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath commanded, saying,

3 Whosoever he be of the house of Israel that killeth a bullocke, or lambe, or goate in the hoast, or that killeth it out of the hoast,

a Ieas they should practise that idolatry, which they had learned among the Egyptians.

b To make a sacrifice of offering thereof.

4 And

f Wherevpon the sweete incense and perfume was offered.

<sup>c</sup> I do as much abhorre it, as though he had killed a man, as Isa. 66. 3.

<sup>d</sup> Wherefoener they were mooned with foolish denotion to offer &c.

\* Exod. 29. 18. chap. 4. 31.

<sup>e</sup> Meaning, whatfoener is not the true God, 1. Cor. 10. 20. psal. 95. 5. <sup>f</sup> For idolatry is spirituall whore-dome, because faith toward God is broken.

<sup>g</sup> I will declare my wrath by taking vengeance on him, as chap. 20. 31.

4. And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, & blood shalbe imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer <sup>d</sup> abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a <sup>\*</sup> sweet sauour vnto the Lord.

7 And they shall no more offer their offerings vnto <sup>e</sup> deuils, after whom they haue gone a <sup>f</sup> whoring: this shalbe an ordinance for euer vnto them in their generations.

8 <sup>g</sup> Also thou shalt say vnto them, Whofoener he be of the house of Israel, or of the strangers which sojourne among them, that offreth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto <sup>h</sup> Lord, euen <sup>i</sup> man shalbe cut off from his people.

10 <sup>j</sup> Likewise, whofoener he be of the house of Israel: or of the strangers that sojourne among them, that eateth any blood, I will euen set <sup>k</sup> my face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you <sup>l</sup> to offer vpon the altar, to make an atonement for your foules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger

that sojourneth among you, shall eat blood.

13 Moreover, whofoener he be of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may be <sup>m</sup> eaten, he shall poure out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is <sup>n</sup> ioyned with his life: therefore I said vnto the children of Israel, <sup>\*</sup> Yee shall eat the blood of no <sup>o</sup> flesh: for the life of all flesh is the blood thereof: whofoener eateth it, shalbe cut off.

15 And euery person that eateth it which dieth <sup>p</sup> alone, or that which is torne <sup>q</sup> with beastes, whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen <sup>r</sup> after he shalbe <sup>s</sup> cleane.

16 But if he wash <sup>t</sup> them not, nor wash his <sup>u</sup> flesh, then he shall beare <sup>v</sup> his iniquitie.

CHAP. XVIII.

<sup>3</sup> The Israelites ought not to follow the manners of the Egyptians and Canaanites. <sup>6</sup> The marriages that are vnlawfull.

**A**nd the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the <sup>a</sup> doings of the land of Egypt, wherein ye dwelt, shall ye not doe: and after the maner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances,

4 But doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, and my iudgements, <sup>\*</sup> which if a man doe, he shall then liue in them: <sup>b</sup> I am the Lord.

6 <sup>c</sup> None shall come neere to any of the kined of his flesh to <sup>d</sup> vncouer her shame: I am the Lord.

<sup>h</sup> which the law permitteeth to be eaten, because it is cleane.

\* Gen. 9. 4. <sup>i</sup> Or, liuing creature.

<sup>r</sup> Or, counted cleane.

<sup>s</sup> Or, himselfe. <sup>t</sup> Or, the punishment of his sinne.

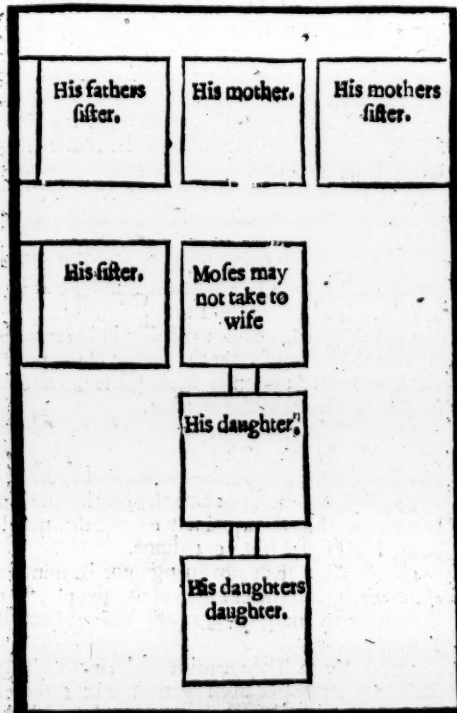
<sup>a</sup> Ye shall present your selues from these abominations following, which the Egyptians and Canaanites vse.

\* Exod. 20. 11. Rom. 10. 5. gal. 3. 12.

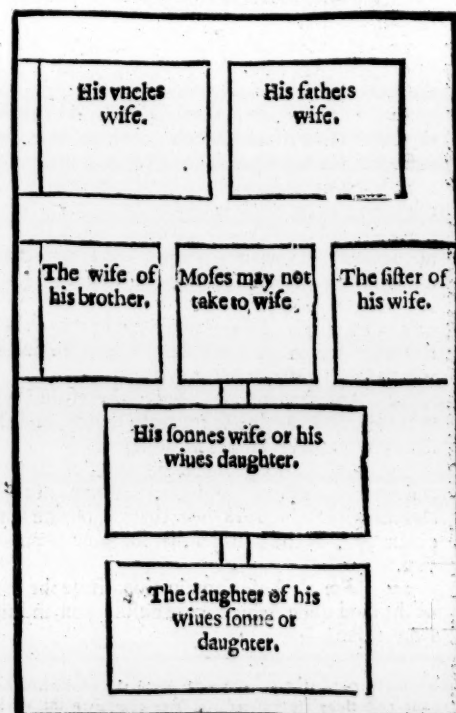
<sup>b</sup> And therefore, ye ought to seue me alone, as my people.

<sup>c</sup> That is, to lie with her, though it be vnder title of marriage.

Consanguinitie hindring marriage.



Affinitie hindring marriage.



As Moses cannot contract matrimonie with the women that are so of kinne to him as is aboue specified, so also cannot Mary his sister marie with the men that are in like degree. Note also, that besides the persons herespecified, there are also meant those that ascend or descend of the same line, be it of blood or kinned.



\* Chap. 20. 17.  
d Which is thy  
stepmother.  
e Either by father  
or mother, borne  
in marriage or o-  
therwise.  
f They are her  
children whose  
shame thou hast  
vncouered.  
\* Chap. 20. 19.  
h Or, for it.  
\* Chap. 20. 20.  
g Which chine  
vnle doeth dis-  
couer.  
† Ebr. thy fathers  
brothers wife.  
\* Chap. 20. 12.  
\* Chap. 20. 21.  
h Because the ido-  
laters, among  
whom Gods peo-  
ple had dwelt and  
should dwell,  
were giuen to  
these horrible  
incests, God  
chargeth his to  
be aware of the  
same.  
i By letting thine  
affection more  
beare to her sister  
than to her.  
\* Chap. 20. 18.  
k Or whilst she  
hath her dowry.  
\* Chap. 20. 2.  
l King. 23. 10.  
† Ebr. of thy fird.  
h Or, to make them  
puffe.  
1. Which was an  
idole of the Am-  
monites, vnto  
whom they bur-  
ned and sacrificed  
their children.  
2. King. 23. 10.  
This seemed to  
be the chief and  
principall of all  
idoles: and as the  
Iewes write, was  
of a great stature,  
and hollow with-  
in, having seven  
places of ename-  
lers within him:  
one was to receiue  
meale that was  
offered: an o-  
ther turtle doves:  
the third, a  
sheepe: the  
fourth, a ramme:  
the fifth, a calfe:  
the sixt, an ox:  
the seventh, a  
childe. This  
idole was like  
a calfe: his  
hands were ener  
stretched out to  
receiue gifts:  
his priests were  
called Chemarims.  
reade 2. Kings 23.  
5. hofea 10. 5.  
2eph. 1. 4. \* Chap. 20. 15. † Or, vnchaste. m I will punish the land where such  
incestuous marriages and pollutions are suffered. n Hee compareth the wicked  
to euill humours and surfering, which corrupt the Romack, and oppress nature, and  
therefore must be cut out by vomit.

7 Thou shalt not vncouer the shame of thy fa-  
ther, nor the shame of thy mother, for shee is thy  
mother, thou shalt not discouer her shame.

8 \* The shame of thy fathers & wife shalt thou  
not discouer: for it is thy fathers shame.

9 Thou shalt not discouer the shame of thy  
sister, the daughter of thy father, or the daugh-  
ter of thy mother, whether she be borne at home  
or borne without: thou shalt not discouer their  
shame.

10 The shame of thy sonnes daughter, or of  
thy daughters daughter, thou shalt not, I say, vn-  
couer their shame: for it is thy shame.

11 The shame of thy fathers viues daughter,  
begotten of thy father (for shee is thy sister) thou  
shalt not, I say, discouer her shame.

12 \* Thou shalt not vncouer the shame of  
thy fathers sister: for shee is thy fathers kinswo-  
man.

13 Thou shalt not discouer the shame of thy  
mothers sister: for shee is thy mothers kinswo-  
man.

14 Thou shalt not vncouer the shame of thy  
fathers brother: that is, thou shalt not goe in  
to his wife, for shee is thine aunt.

15 \* Thou shalt not discouer the shame of thy  
daughter in law: for shee is thy sonnes wife: there-  
fore shalt thou not vncouer her shame.

16 \* Thou shalt not discouer the shame of thy  
brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the  
wife and of her daughter, neither shalt thou take  
her sonnes daughter, nor her daughters daughter,  
to vncouer her shame, for they are thy kinsfolks,  
and it were wickednesse.

18 Also thou shalt not take a wife with her  
sister, during her life to vex her, in vncouering  
her shame vpon her.

19 \* Thou shalt not also goe vnto a woman  
to vncouer her shame, as long as she is put apart  
for her disease.

20 Moreover, thou shalt not giue thy selfe to  
thy neighbours wife by carnall copulation, to be  
defiled with her.

21 \* Also thou shalt not giue thy children  
to offer them vnto Molech, neither shalt thou  
defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male as one li-  
eth with a woman: for it is abomination.

23 \* Thou shalt not also lie with any beast to  
be defiled therewith, neither shall any woman  
stand before a beast, to lie downe thereto: for it  
is abomination.

24 Ye shall not defile your selues in any of these  
things: for in all these the Nations are defiled  
which I will cast out before you:

25 And the land is defiled: therefore I will  
visit the wickednesse thereof vpon it, and the  
land shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances,  
and my iudgements, and commit none of these  
abominations, as I haue said hee that is of the same  
countrie, as the stranger that sojourneth among  
you.

27 (For all these abominations haue the men  
of the land done, which were before you, and the  
land is defiled:

28 And shall not the land spue you out if yee  
defile it, as it spued out the people that were be-  
fore you?)

29 For whosoever shall commit any of these  
abominations, the persons that do so shall be cut  
off from among their people.

30 Therefore shall ye keepe mine ordinances,  
that ye doe not any of the abominable customes,  
which haue bene done before you, and that ye de-  
file not your selues therein: for I am the Lord  
your God.

CHAP. XIX.

A repetition of sundry Lawes and Ordinances.

And the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of  
the children of Israel, & say vnto them, \* Ye shall  
be holy, for I the Lord your God am holy.

3 \* Ye shall feare euery man his mother and  
his father, and shall keepe my Sabbath: for I am  
the Lord your God.

4 \* Ye shall not turne vnto idoles, nor make  
you molten gods: I am the Lord your God.

5 \* And when yee shall offer a peace offering  
vnto the Lord, ye shall offer it freely.

6 \* It shall be eaten the day ye offer it, or on  
the morrow: and that which remaineth vntill the  
third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shall be  
vncleane, it shall not be accepted.

8 Therefore he that eateth it, shall beare his  
iniquitie, because hee hath defiled the hallowed  
thing of the Lord, and that person shall be cut off  
from his people.

9 \* When yee reape the harvest of your  
land, ye shall not reape euery corner of your field,  
neither shall thou gather the gleanings of thy  
haruest.

10 Thou shalt not gather the grapes of thy  
vineyard cleane, neither gather euery grape of  
thy vineyard, but thou shalt leaue them for the  
poore, and for the stranger: I am the Lord your  
God.

11 \* Ye shall not steale, neither deale false-  
ly, neither lie one to another.

12 \* \* Also ye shall not sweare by my Name  
falsely, neither shalt thou defile the Name of thy  
God: I am the Lord.

13 \* Thou shalt not do thy neighbour wrong,  
neither rob him. \* The workmans hire shall not  
abide with thee vntill the morning.

14 \* Thou shalt not curse the deafe, \* neither  
put a stumbling block before the blind, but shalt  
feare thy God: I am the Lord.

15 \* Ye shall not doe vniustly in iudgement:  
\* Thou shalt not fauour the person of the poore,  
nor honour the person of the mightie, but thou  
shalt iudge thy neighbour iustly.

16 \* Thou shalt not walke about with tales  
among thy people. Thou shalt not stand against  
the blood of thy neighbour: I am the Lord.

17 \* Thou shalt not hate thy brother in thine  
heart, but thou shalt plainly rebuke thy neigh-  
bour, and suffer him not to sinne.

18 \* Thou shalt not auenge, nor be mindfull  
of wrong against the children of thy people, \* but  
shalt loue thy neighbour as thy selfe: I am the  
Lord.

19 \* Ye shall keepe mine ordinances. Thou  
shalt not let thy cattell gender with others of  
diuers kinds. Thou shalt not sowe thy field with  
mingled seeds, neither shall a garment of diuers  
things,

\* Both for their  
wicked marriages,  
vnnatural copula-  
tions, idolatry or  
spirituall whore-  
dome with Mo-  
lech and such like  
abominations.  
q Either by the  
civil sword, or by  
some plague that  
God will send vpon  
such.

\* Chap. 17. 44. qd  
20. 7. 1. 16.  
a That is, voyd of  
all pollution, ido-  
latry, and super-  
stition both of  
soule and body.

b Of your owne  
accord.  
\* Chap. 7. 16.

c To wit, of God.

\* Chap. 23. 10.  
Or, gathering, of  
leavings.

d In that which  
is committed to  
your credit.  
\* Exod. 20. 7. dnd  
5. 11. mat. 5. 94.

Or, oppress him  
by violence.  
\* Deut. 24. 14. 15.  
16. 4. 14.

\* Deut. 27. 18.

\* Exod. 23. 3. dnd  
1. 17. and 16. 19.  
pro. 24. 23. iem. 2. 8.  
e As a slanderer,  
backbiter, or qua-  
rell picker.  
f By consenting  
to his death, or  
conspiring with  
the wicked.  
† Ebr. suffer not  
sinne vpon him.

\* Math. 5. 43. rom  
13. 9. gal. 5. 14. ian  
2. 8.

g As a horse re-  
leape an ass, or  
a mule a mare  
things.

things, as of linnen and woollen come vpon thee.

20 ¶ Whosoever also lieth and medleth with a woman that is a bondmaide, affianced to a husband, and not redeemed, nor freedome giuen her, † she shall be scourged, but they shall not die, because she is not made free.

21 And hee shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ram for a trespass offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespass offering before the Lord, concerning his sinne which hee hath done, and pardon shall be giuen him for his sinne, which he hath committed.

23 ¶ Also when yee shall come into the land, and haue planted euery tree for meate, yee shall count the fruite thereof as vncircumcised: three yeere shall it be vncircumcised vnto you: it shall not be eaten:

24 But in the fourth yeere all the fruite thereof shall be holy to the prayse of the Lord.

25 And in the fift yeere shall ye eate of the fruit of it, that it may ¶ yeeld to you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eate the flesh with the ¶ blood: ye shall not vse witchcraft, nor obserue times.

27 \* Yee shall not cut round the corners of your heads, neither shalt thou ¶ marre the tuftes of thy beard.

28 \* Ye shall not cut your flesh for the † dead, nor make any print of a ¶ marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a ¶ whore, least the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Yee shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Yee shall not regard them that worke with spirits, \* neither Soothsayers: yee shall not seeke to them to be defiled by them, I am the Lord your God.

32 ¶ Thou shalt ¶ rise vp before the hoarehead, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not ¶ vex him.

34 \* But the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not doe vniustly in iudgement, in ¶ line, in weight, or in measure.

36 \* You shall haue iust balances, true weights, a true ¶ Ephah, and a true Hin, I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

¶ They that giue of their seede to Molech, must die. ¶ They that haue recourse to sovercers. 20 The man that committeth adultery, 21 incest, or fornication with the kindred or affinitie. 24 Israel a peculiar people to the Lord.

¶ And the Lord spake vnto Moses, saying, 2 Thou shalt say also to the children of Israel, ¶ Whosoever he be of the children of Israel, or of the strangers that dwell in Israel, that

giueth his children vnto Molech, he shall die the death, the people of the land shall stone him to death.

3 And I will ¶ set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the ¶ people of the land hide their eyes, and winke at that man when hee giueth his children vnto Molech, and kill him nor,

5 Then will I set my face against that man, and against his family, and will cut him off, and all that go a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as walke with spirits, and after soothsayers to goe ¶ a whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, \* and be holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and doe them: I am the Lord which doth sanctifie you.

9 ¶ ¶ If there be any that curseth his father or his mother, he shall die the death, ¶ seeing he hath cursed his father & his mother, ¶ his blood shall be vpon him.

10 ¶ \* And the man that committeth adultery with another mans wife, because he hath committed adultery with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, ¶ because hee hath vncovered his fathers \* shame, they shall both die: their blood shall be vpon them.

12 Also the man that lieth with his daughter in law, they both shall die the death, they haue wrought ¶ abomination, their blood shall be vpon them.

13 ¶ \* The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them.

14 Likewise he that taketh a wife and her mother, ¶ committeth wickednesse: they shall burne him and them with fire, that there be no wickednesse among you.

15 \* Also the man that lieth with a beast, shall die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman & the beast: they shall die the death, their blood shall be vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and she seeth his shame, it is villanie: therefore they shall be cut off in the sight ¶ of their people, ¶ because he hath vncovered his sisters shame, he shall beare his iniquitie.

18 \* The man also that lieth with a woman hauing her ¶ diseafe, and vncovereth her shame, and openeth her fountaine, and she open the fountaine of her blood, they shall be euen both cut off from among their people.

19 Moreover, thou shalt not vncover the shame of thy mothers sister, \* nor of thy fathers sister: because he hath vncovered his ¶ kin, they shall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and vncovereth his vncles shame: they shall beare their iniquitie, and shall

¶ By Molech he meaneth any kind of idole, Chap. 18, 21. ¶ Reade Chap. 17, 10, and 18, 21.

¶ Though the people be negligent to doe their duty, and defile Gods right, yet he will not suffer wickednesse to goe vnpunished.

¶ To esteeme forcerers or confurers is spirittuall whoredome, or idolatry. ¶ Chap. 17, 44. 1 Pet. 1, 16.

¶ Eued. 21, 17. ¶ Prou. 20, 20. ¶ Mat. 15, 4. ¶ He is worthy to die. ¶ Deut. 22, 22. ¶ John 8, 4, 5.

¶ Chap. 18, 9. Deut. 22, 30.

¶ Or, confusion.

¶ Chap. 18, 23.

¶ It is an execrable and detestable thing.

¶ Chap. 18, 23.

¶ Ebr. in the eyes of the children of their people.

¶ Chap. 18, 19. ¶ Or, flower.

¶ Chap. 18, 12, 13. ¶ Ebr. ¶ kin.

¶ Ebr. a beating shall be, some reade, they shall be beaten.

¶ It shall be vnclean as that thing, which is not circumcised.

¶ Or, that God may multiply.

¶ Whether it be strangled, or otherwise.

¶ To measure linnen or vnluckie dayes.

¶ Chap. 21, 5.

¶ As did the Gentiles in figure of mourning.

¶ Or, cut, or teare.

¶ Deut. 14, 1.

¶ Ebr. soule or person.

¶ By whipping your bodies, or burning markes therein.

¶ As did the Egyptians, and Locusts.

¶ 1 Sam. 18, 9.

¶ In token of reuerence.

¶ Or, doe him wrong.

¶ Eued. 22, 27.

¶ As in measuring the ground.

¶ Prou. 11, 1, and 16, 11, and 20, 10.

¶ By these two measures he meaneth all other.

¶ Of Ephah, reade Exod. 16, 36, and of Hin, Exod. 29, 40.



g They shall be cut off from their people, and their children shall be taken as bastards, and not counted among the Israhelites.

h Reade Chap. 18.

i Chap. 18, 26.

\* Chap. 18, 25.

\* Deut. 9, 5.

i Full of abundance of all things.

\* Chap. 11, 2, 3.

Deut. 14, 4.

k By eating them contrary to my commandement.

\* Verse 7.

\* Deut. 18, 11, 1, Sam. 28, 7.

a By touching the dead, lamenting, or being at their buriall.

b For being married, the seemed to be cut off from his family.

i Ebr. he may be defiled.

c The Priest was permitted to spouse for his next kindred only.

\* Chap. 19, 27.

d Which hath an euill name or is defamed.

e Thou shalt count them holy and reuerence them.

f The shevrbaz.

g He shall vie no such ceremonies as the mourning whored.

shall die a childlesse.

21 So the man that taketh his brothers wife, committeth filthinesse, because he hath vncovered his brothers shame, they shall be childlesse.

22 ¶ Yee shall keepe therefore all mine \* ordinances and all my iudgements, and doe them, that the land whither I bring you to dwell therein, \* spue you not out.

23 Wherefore ye shall not walke in the maners of this nation which I cast out before you: for they haue committed all these things, \* therefore I abhorred them.

24 But I haue said vnto you, Ye shall inherite their land, and I will giue it vnto you to possesse it, *euen* a land that i floweth with milke and honie: I am the Lord your God, which haue separated you from *other* people.

25 \* Therefore shall yee put difference betweene cleane beastes and vncleane, and betweene vncleane foules and cleane, neither shall ye k defile your selues with beastes and foules, nor with any *creeping thing*, that the ground bringeth forth, which I haue separated from you as vncleane.

26 Therefore shall ye be \* holy vnto me: for I the Lord am holy, and I haue separated you from *other* people that ye should be mine.

27 ¶ \* And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood shall be vpon them.

CHAP. XXI.

3 For whom the Priests may lament. 6 How pure the Priests ought to be, both in themselves, and in their family.

And the Lord said vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be a defiled by the dead among his people,

2 But by his kinsman that is neere vnto him: to *visit*, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a<sup>b</sup> maide, that is neere vnto him, which hath not had an husband: for her t he may lament.

4 He shall not lament for the c Prince among his people, to pollute himselfe.

5 They shall not make \* bald parts vpon their head, nor shau off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife an whore, or a one polluted, neither shall they marry a woman diuorced from her husband: for such one is holy vnto his God.

8 Thou shalt e sanctifie him therefore, for he offereth the f bread of thy God: he shall be holy vnto thee: for I the Lord which sanctifie you, am holy.

9 ¶ If a Priests daughter fall to play the whore, shee pollureth her father: therefore shall shee be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anointing oyle was powdered, and hath consecrated his hand to put on the garments) shall not e vncover his head, nor rent his clothes,

11 Neither shall hee goe to any i dead body, i Or, to the house of the dead, nor make himselfe vncleane by his father or by his mother,

12 Neither shall he goe out of the h Sanctuary, nor pollute the holy place of his God: for the i crowne of the anoynting oyle of his God is vpon him: I am the Lord.

13 Also he shall take a maide vnto his wife:

14 But a widow, or a diuorced women, or a polluted, or an harlot, these shall he not marry, but shall take a maide of his owne k people to wife:

15 Neither shall hee defile his l feede among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoever of thy feede in their generations hath any blemishes, shall not preate to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: as a man blinde or lambe, or that hath m a flat nose, or that hath any n miltapen member,

19 Or, a man that hath a broken foote, or a broken hand,

20 Or, o crooke backt, or bleare eyed, o Or hath a blemish in his eye, or be scurue, or scabbed, or haue his stones broken.

21 None of the feed of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: hee shall not preate to offer the p bread of his God,

22 The bread of his God, *euen* of the q most holy, and r of the holy shall he eate:

23 But he shall not goe in vnto the s vaile, nor come neere the altar, because he hath a blemish, least he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered, 19 What oblation should be offered.

And the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they be a separated from the holy things of the children of Israel, and that they pollute not mine holy name in those things, which they hallow vnto me: I am the Lord.

3 Say vnto them, Whosoever hee be of all your feed among your generations after you, that b toucheth the holy things which the children of Israel hallow vnto the Lord, hauing his vncleannesse vpon him, *euen* that person shall be cut off from my sight, I am the Lord.

4 \* Whosoever also of the feede of Aaron is a leper, or hath a running issue, he shall not eate of the holy things vntill he be cleane: and who so toucheth any that is c vncleane by reason of the dead, or a man whose issue of feede runneth from him,

5 Or the man that toucheth any creeping thing, whereby hee may be made vncleane, or a man by whom he may take vncleannesse, t what soeuer vncleannesse he hath,

6 The person that hath touched such, shall therefore be vncleane vntill the euen, & shall not eate of the holy things, except he haue washed u his

h To goe to the dead.

i For by his anoynting he was preferred to the other Priests, and therefore could not lament the dead, least hee should haue polluted his holy oynting.

k Not onely of his tribe, but of all Israel.

l By marrying any vncleane or defamed woman.

m Which is deformed or blemished.

n As not of equal proportion, or hauing in number more or lesse.

o Or that hath a Web, or pearly.

p As the shewe bread, and meate offering.

q As of sacrifice for sinne.

r As of the tenth and first fruits.

s Into the Sanctuary.

t Whatsoever.

u Or, washing.

his flesh with water.

7 But when the Sunne is downe, he shall be cleane, and shall afterward eat of the holy things: for it is his food.

8 \* Of a beast that dieth, or is rent *with beasts*, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, leaft they beare *their* sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no *d* stranger also eate of the holy thing, neither *e* the ghest of the Priest, neither shall an hired seruant eat of the holy thing.

11 But if the Priest buy any with money, hee shall eat of it, also he that is borne in his house: they shall eat of his meat.

12 If the Priests daughter also be married vnto a stranger, she may not eat of the holy offerings.

13 Notwithstanding if the Priests daughter be a widow or diuorced, and haue no childe, but is returned vnto her fathers house, she shall eat of her fathers bread, as shee did in her *youth*: but there shall no stranger eat thereof.

14 If a man eat of the holy thing vnwittingly, he shall put the *g*ift part therevnto, and giue it vnto the Priest with the hallowed thing.

15 So shall they not defile the holy things of the children of Israel, which they offer vnto the Lord.

16 Neither cause the *people* to beare the iniquitie of *their* trespass, while they eate their holy thing: for I the Lord doe hallow them.

17 And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoener *be* of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowe, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 *Ye shall offer* of your free minde a male without blemish of the beeuies; of the sheepe, or of the goats.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 \* And whosoener bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering of the beeuies, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blinde, or broken, or maimed, or hauing a wenne, or skilue, or skabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the Altar of the Lord.

23 Yet a bullocke, or a sheepe that hath any *member* superfluous, or lacking, such mayst thou present for a free offering, but for a vow it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land.

25 Neither *i* of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goate shall be brought forth, it shall be euen seuen dayes vnder his damme: and from the eighth day forth it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cow or the ewe, ye shall not *\* kill* *\* Deut. 22, 6,* her, and her yong *both* in one day.

29 So when ye will offer a thanke offering vnto the Lord, ye shall offer willingly.

30 The same day shall it be eaten, ye shall leaue *\* none* of it to the morrow: I am the Lord. *\* Chap. 7, 15.*

31 Therefore shall yee keepe my Commandments and doe them: for I am the Lord.

32 Neither shall ye *\* pollute* my holy Name, but I will be hallowed among the children of Israel, I the Lord sanctifie you, *k For whosoener doth otherwise then God commandeth, polluteth his Name.*

33 Which haue brought you out of the lande of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

*1 The feastes of the Lord. 3 The Sabbath. 5 The Passouer. 6 The feast of vneleauened bread. 10 The feast of first fruites. 16 Whitsuntide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.*

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel and say vnto them, The feasts of the Lord which yee shall call the holy *assemblies*, *euen* these are my feasts. *Or, conuocations. Exod. 20, 9, 10. Or, ye may worke. Or, assemblies.*

3 *\* Sixe dayes* shall worke be done, but in the seuenth day shall be the Sabbath of rest, an holy *conuocation*: ye shall doe no worke therein, it is the Sabbath of the Lord, in all your dwellings.

4 These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their seasons.

5 In the first moneth and in the fourteenth day of the moneth at euening shall be the Passouer of the Lord.

6 And on the fifteenth day of this moneth shall be the feast *\* of vneleauened bread* vnto the Lord: seuen dayes yee shall eate vneleauened bread. *A for the Sabbath was kept euenry weeke, and these other were kept but once euenry yeere. Exod. 12, 15. Numb. 28, 17.*

7 In the first day yee shall haue an holy conuocation: ye shall doe no *seruile worke therein*.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes, and in the *seuenth* day shall be an holy conuocation: ye shall doe no *seruile worke therein*.

9 And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, Whē ye be come into the land which I giue vnto you, and reape the harvest thereof, then yee shall bring *a sheafe* of the first fruites of your harvest vnto the Priest.

11 And hee shall shake the sheafe before the Lord, that it may be acceptable for you: the morrow after the *Sabbath*, the Priest shall shake it.

12 And that day when yee shake the sheafe, shall yee prepare a lambe without blemish of a yeere olde, for a burnt offering vnto the Lord:

13 And the meate offering thereof shall be two *tenth* deales of fine floure mingled with oyle, for a sacrifice made by fire vnto the Lord of sweet fauour: and the drinke offering thereof of the fourth part of an Hin of wine.

14 And ye shall eate neither bread nor parched come, nor *greene eares* vntill the selfe same day that ye haue brought an offering vnto your God: *this shall be* a Law for euer in your generations and in all your dwellings.

15 Ye shall count also to you from the morrow after the *Sabbath*, *euen* from the day that ye shall bring the sheafe of the shake offering, seuen *Sabbaths*, they shall be complete.

16 Vnto the morrow after the seuenth Sabbath shall yee number fiftie dayes: then ye shall bring a new

*Or, bread. Exod. 12, 31. Et c. 4 + 31.*

*d* which is not of the tribe of Levi.  
*e* Some Reade, the seruant which had his eare bored, and would not goe free, Exod. 21, 6.

*f* Who is not of the Priests kindred.

*\* Chap. 10, 14.*

*g* He shall giue that and a fifth part ouer.  
*h* For if they did not offer for their error, the people by their example might commit the like offence.

*\* Deut. 15, 21. Levitic. 25, 28.*

*Or, woe.*

*\* Chap. 21, 18.*

*i* Ye shall not receive any vnperfect thing of a stranger, to make it the Lords offering: which he calleth the bread of the Lord.

*Or, conuocations.*

*\* Exod. 20, 9, 10.*

*Or, ye may worke.*  
*Or, assemblies.*

*A for the Sabbath was kept euenry weeke, and these other were kept but once euenry yeere.*

*\* Exod. 12, 15. Numb. 28, 17.*

*b* Or bodily labour, saue about that which one must eate. Exod. 22, 16.

*c* The first day of the feast and the seuenth were kept holy: in the rest they might worke except any feast were intermeddied, as the feast of vneleauened bread, the fifteenth day, and the feast of sheaves the sixteenth day.

*Or, an Omers reade Deut. 24, 19. Ruth 2, 15.*

*psal. 129, 7.*  
*d* That is, the second Sabbath of the Passouer.  
*e* Which is, the fifth part of an Ephah, or two Omers: reade Exod. 16, 16. f Reade Exod. 29, 40.  
*Or, full eares.*

*g* That is, the seuenth day after the first Sabbath of the Passouer.  
*Or, worke.*



a new meat offering vnto the Lord.

17 Yee shall bring out of your habitations bread for the shake offering: they shall be two *loaves* of two tenth deales of fine flour, *which* shall be baken with *leaven* for first fruits vnto the Lord.

18 Also yee shall offer with the bread seven lambes without blemish of one yeere old, and a yong bullocke and two rams: they shall be for a burnt offering vnto the Lord, with their meat offerings and their drinke offerings, for a sacrifice made by fire of a sweet saviour vnto the Lord.

19 Then yee shall prepare an hee goat for a sinne offering, and two lambes of one yeere old for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first fruits before the Lord, and with the two lambes: they shall be holy to the Lord, for the Priest.

21 So ye shall proclaime the same day, *that* it may be an holy conuocation vnto you: ye shall doe no seruile worke *therein*: it shall be an ordinance for euer in all your dwellings, throughout your generations.

22 \* And when you reape the harvest of your land, thou shalt not rid cleane the corners of thy field when thou reapest, neither shalt thou make any after-gathering of thy harvest, *but* shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying, 24 Speake vnto the children of Israel, and say, In the *seuenth* moneth, and in the first day of the moneth shall yee haue a Sabbath, for the remembrance of *blowing* the trumpets, an holy conuocation.

25 Ye shall doe no seruile worke *therein*, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying, 27 The *tenth* also of this seuenth moneth, shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shall *humble* your soules, and offer sacrifice made by fire vnto the Lord.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God. 29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall doe no maner worke *therefore*: *this* shall be a law for euer in your generations, *thorow* out all your dwellings.

32 This shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euen, from euen to euen shall ye *celebrate* your Sabbath.

33 ¶ And the Lord spake vnto Moses, saying, 34 Speake vnto the children of Israel, and say, \* In the fifteenth day of this seuenth moneth, shall be for seven dayes the feast of Tabernacles vnto the Lord.

35 In the first day shall be an holy conuocation: ye shall doe no seruile worke *therein*.

36 Seven dayes ye shall offer \* sacrifice made by fire vnto the Lord, and in the eight day shall be an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the

a solemn assembly, ye shall doe no seruile worke *therein*.

37 These are the feastes of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, as burnt offering, and meate offering, \* sacrifice, and drinke offerings, euery one vpon his day.

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offerings, which ye shall giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when yee haue gathered in the fruite of the land, yee shall keepe an holy feast vnto the Lord seven dayes: in the first day shall be a Sabbath: likewise in the eight day shall be a Sabbath.

40 And yee shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes.

41 So yee shall keepe this feast vnto the Lord seven dayes in the yeere, by a perpetuall ordinance through your generations: in the seuenth moneth shall you keepe it.

42 Yee shall dwell in bootes seven dayes: all that are Israelites borne, shall dwell in bootes.

43 That your posterity may know that I haue made the children of Israel to dwell in *bootes*, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

## CHAP. XXIII.

1 The oyle for the lampes. 2 The show bread. 3 The blasphe-  
mer shall be stoned. 4 He that killeth shall be killed.

And the Lord spake vnto Moses, saying,

1 a Command the children of Israel that they bring vnto thee pure oyle olue beaten, for the light, to cause *7* lampes to burne continually.

2 Without the vail *b* of the Testimony, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: *this* shall be a law for euer through your generations.

3 He shall dresse the lampes vpon the \* pure Candlestick before the Lord perpetually.

4 ¶ Also thou shalt take fine flour, and bake twelue \* cakes thereof: two *c* tenth deales shall be in one cake.

5 And thou shalt set them in two rowes, sixe in a row vpon the pure table before the Lord.

6 Thou shalt also put pure incense vpon the rowes, that *d* in stead of the bread it may be for a remembrance, and an offering made by fire vnto the Lord.

7 Euery Sabbath he shall put them in rowes before the Lord euermore, *renewing* them of the children of Israel for an everlasting Couenant.

8 ¶ And the bread shall be Aarons and his sonnes, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

9 ¶ And there went *e* out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stroue together in the hoaste.

10 So the Israelitish womans sonne *f* blasphemed the Name of the Lord, and cursed, and they brought

\* Or, a day where-  
in the people are  
rayed from all  
worke.

\* Or, peace offer-  
ing.

\* Or, a solemn  
feast.

\* Or, of boughes  
thicke with leaues.

f In the wilder-  
nesse, forasmuch as  
they would not  
credit Iosua and  
Caleb, when they  
returned from  
spying the land  
of Canaan.

a Reade Exod.  
27, 30.

b Which vail se-  
parated the holie  
of all, where was  
the Arke of the  
Testimony, from  
the Sanctuary.

\* Exod. 31, 8.

\* Exod. 25, 30.  
c That is, two  
Omers, reade  
Exod. 16, 16.

d For it was burnt  
euery Sabbath,  
when the bread  
was taken away.

\* Exod. 29, 33.  
Chap. 8, 31,  
Leuit. 23, 1, 5.

e Meaning, out  
of his rent.

f By swearing or  
despising God.

\* Because the  
Priest should eat  
them, as Chap. 7, 13  
and they should  
not be offered to  
the Lord vpon  
the altar.

\* That is, offered to  
the Lord, and the  
rest should be for  
the Priests.

\* Chap. 19, 9.  
Leuit. 24, 19.

\* That is, about  
the end of Sep-  
tember.  
1 Or, an holy day  
to the Lord.  
2 In which blow-  
ing was to put  
them in remem-  
brance of the ma-  
nifold feasts that  
were in that mo-  
neth, and of the  
Tribute.  
\* Chap. 19, 29, 30.  
Numb. 29, 7.  
3 By fasting, and  
prayer.

o Which conti-  
nued a night and a  
day: yet they  
eate it but for  
their naturall day.  
¶ Ebr. rest your  
Sabbath.  
\* Numb. 29, 33.  
Leuit. 23, 37

\* Exod. 29, 38.

brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri of the tribe of Dan.)

12 And they \* put him in ward, till hee tolde them the minde of the Lord.

13 Then the Lord spake vnto Moses, saying, 14 Bring the blasphemer without the hoaste, and let all that heard him, \* put their hands vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoever curseth his God, shall beare his sinne.

16 And he that blasphemeth the Name of the Lord, shall be put to death: all the Congregation shall stone him to death: aswell the stranger, as he that is borne in the land: when he blasphemeth the Name of the Lord, let him be slaine.

17 \* He also that killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, † beaſt for beaſt.

19 Also if a man cause any blemish in his neighbour; as he hath done, so shall it be done to him:

20 \* Breach for breach, eye for eye, tooth for tooth: such a blemish as hee hath made in any, such shall be repayed to him.

21 And he that killeth a beaſt, shall restore it: but he that killeth a man, shall be slaine.

22 Yee shall haue one \* law: it shall be aswell for the stranger as for one borne in the countrey, for I am the Lord your God.

23 † Then <sup>h</sup> Moses told the children of Israel, and they brought the blasphemer out of the hoaste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

3 The Sabbath of the seventh yeere. 8 The Iubile in the fiftieth yeere. 14 Not to oppress their brethren. 23 The sale and redemption of lands, houses and persons.

And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When yee shall come into the land which I giue you, the \* land shall † keepe Sabbath vnto the Lord.

3 \* Sixe yeeres thou shalt sowe thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seventh yeere shall be a Sabbath of rest vnto the land: it shall be the Lords Sabbath: thou shalt neither sow thy field nor cut thy vineyard.

5 That which groweth of it <sup>b</sup> owne accord of thy husbandry, thou shalt not reape, neither gather the grapes that thou hast left <sup>c</sup> vntilaboured: for it shall be a yeere of rest vnto the land.

6 And the <sup>d</sup> rest of the land shall be meate for you, <sup>e</sup> enen for thee and for thy seruant, and for thy maid, and for thy hired seruant, and for the stranger that sojourneth with thee:

7 And for thy cattell, and for the beaſts that are in thy land, shall all the increase thereof be meate.

8 † Also thou shalt number seven <sup>h</sup> Sabbaths of yeeres vnto thee, <sup>i</sup> enen seven times seven yeere: and the space of the seven Sabbaths of yeeres will be vnto thee nine and forty yeere.

9 \* Then thou shalt cause to blow the trumpet of the Iubile in the tenth day of the seventh moneth: enen in the day of the reconciliation shall yee make the trumpet blow throughout all your land.

10 And yee shall hallow that yeere, <sup>e</sup> enen the fiftieth yeere, and proclaime libertie in the land to all the <sup>f</sup> inhabitants thereof: it shall be the Iubile vnto you, and ye shall returne euery man vnto his <sup>g</sup> possession, and euery man shall returne vnto his family.

11 This fiftieth yeere shall be a yeere of Iubile vnto you: yee shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes thereof that are left vntilaboured.

12 For it is the Iubile, it shall be holy vnto you: yee shall eate of the increase thereof out of the field.

13 In the yeere of this Iubile, ye shall returne euery man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, yee shall <sup>h</sup> not oppress one another:

15 But according to the number of <sup>i</sup> yeeres after the Iubile, thou shalt buy of thy neighbour: also according to the number of the yeeres of the reuenues, he shall sell vnto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres thou shalt abate the price of it: for the number of <sup>k</sup> fruits doth he sell vnto thee.

17 Oppresse not yee therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 † Wherefore yee shall obey mine ordinances, and keepe my lawes, and doe them, and ye shall dwell in the land <sup>l</sup> in safetie.

19 And the land shall giue her fruit, and yee shall eate your fill, and dwell therein in safetie.

20 And if ye shall say, What shall we eate the seventh yeere, for we shall not sowe, nor gather in our increase?

21 I will † send my blessing vpon you in the first yeere, and it shall bring forth fruit for three yeeres.

22 And ye shall sowe the eight yeere, and eate of the old fruit vntill the ninth yeere: vntill the fruit thereof come, ye shall eate the olde.

23 † Also the land shall not be sold to be <sup>m</sup> cut off from the family: for the land is mine, and yee be but strangers and sojourners with me,

24 Therefore in all the land of your possession ye shall <sup>n</sup> graunt a redemption for the land.

25 † If thy brother be imponderished, and sell his possession, then his redeemer shall come, <sup>e</sup> enen his neere kinsmen, and buy out that, which his <sup>o</sup> brother sold.

26 And if hee haue no redeemer, but † hath gotten and found to buy it out,

27 Then shall he <sup>p</sup> count the yeeres of his sale, and restore the ouerplus to the man, to whom he sold it: so shall he returne to his possession.

28 But if hee cannot get sufficient to restore to him, then that which is solde, shall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it shall come <sup>q</sup> out, and hee shall returne vnto his possession.

29 Likewise if a man sell a dwelling house in a walled city, he may buy it out againe within a whole

<sup>c</sup> In the beginning of the 50 yeere was the Iubile, so called, because the joyfull tidings of liberty was publickly proclaimed by the sound of a cornet. <sup>f</sup> Which were in bondage. <sup>g</sup> Because the tribes should neither haue their possessions or families diminished nor confounded.

<sup>h</sup> By deceit, or otherwise. <sup>i</sup> If the Iubile to come be neere, thou shalt sell better cheape: if it be farre off, dearer.

<sup>k</sup> And not the full possession of the land.

<sup>l</sup> Or, holdy <sup>m</sup> right?

<sup>n</sup> Or, I will command.

<sup>o</sup> It could not be sold for ever, but must returne to the family in the Iubile. <sup>p</sup> Ye shall sell it on condition that it may be redeemed. <sup>q</sup> Or, kinsman.

<sup>r</sup> Or, his hand hath gotten.

<sup>s</sup> Abating the money of the yeeres past, and paying for the rest of the yeeres to come.

<sup>t</sup> From his hands that bought it.

\* Num. 15. 34.

\* Dent. 13. 9. and 17. 7.

\* Shall be punished.

\* Exod. 21. 12. dent. 17. 12. † Ebr. smiteth the soule of any man. ‡ Ebr. soule for soule.

\* Exod. 21. 24. dent. 19. 21. matth. 5. 38.

\* Exod. 12. 49. <sup>h</sup> Because the punishment was not yet appointed by the law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

\* Exod. 23. 10.

† Ebr. shall rest.

‡ The lewes began the count of this yeere in September, for then all the fruits were gathered.

<sup>b</sup> By reason of the sowe that fell out of the eares the yeere past.

<sup>c</sup> Or, which thou hast separated from thy selfe, and consecrated to God for the poore.

<sup>d</sup> That which the land bringeth forth in her rest.

<sup>e</sup> Or, which.



whole yeere after it is sold: within a yeere may he buy it out.

p That is, for  
enter: reade vers. 23.

30 But if it be not bought out within the space of a full yeere, then the house that is in the walled city, shall be stablished, & as cut off from the familie, to him that bought it, throughout his generations: it shall not goe out in the Iubile.

¶ Or, returne.

31 But the houses of villages which haue no walles round about them, shall be esteemed as the field of the countrey: they may be bought out againe, and shall goe out in the Iubile.

† Ebr. for euer.

32 Notwithstanding, the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeeme † at all seasons.

q Where the Le-  
uites kept their  
cattell.

33 And if a man purchase of the Leuites, the house that was sold, and the citie of their possession shall goe out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the 9 suburbs of their cities shall not be sold: for it is their perpetual possession.

a In Ebrew it is,  
if his hand shake:  
meaning, if hee  
stretch forth his  
hand for helpe as  
one in misery.

35 ¶ Moreouer, if thy brother be impouerished, and fallen in decay with thee, thou shalt relieue him, and as a stranger and sojourner, so shall he liue with thee.

\* Exod. 22, 25. Deut.  
23, 19. prou 28, 8.  
Eccl. 18, 8. and 22, 12.

36 \* Thou shalt take no vsury of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

\* Exod. 21, 2.  
Deut. 15, 14.  
Ierem 34, 14.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy vitales for increase.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to be your God.

39 ¶ \* If thy brother also that dwelleth by thee be impouerished, and he sold vnto thee, thou shalt not compell him to serue as a bond seruant.

40 But as an hired seruant, and as a sojourner he shall be with thee: he shall serue thee vnto the yeere of Iubile.

41 Then shall he depart from thee, both he and his children with him, and shall returne vnto his family, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

f Vnto perpetua  
seruitude.  
\* Eph. 6, 9.  
Coloss. 4, 1.

43 \* Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bond seruant also, and thy bondmaid, which thou shalt haue, shall be of the heathen that are round about you: of them shall yee buy seruants and maides.

45 And moreouer, of the children of the strangers that are sojourners among you, of them shall yee buy, and of their families that are with you, which they begate in your land: these shall be your possession.

e For they shall  
not be bought out  
at the Iubile.

46 So yee shall take them as inheritance for your children after you to possesse them by inheritance, yee shall vse their labours for euer: but ouer your brethren the children of Israel yee shall not rule one ouer another with cruelty.

† Ebr. hee hath  
not sold.

47 ¶ If a sojourner or a stranger dwelling by thee † get riches, and thy brother by him be impouerished, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers family,

48 After that he is sold, he may be bought out: one of his brethren may buy him out,

49 Or his vnle, or his vncles sonne may buy him out, or any of the kinred of his flesh among his family, may redeeme him: either if hee can get so much, he may buy himselfe out.

n If he be able,

50 Then he shall reckon with his buyer from the yeere that he was sold to him, vnto the yeere of Iubile: and the money of his sale shall be according to the number of yeeres: according to the time of an hired seruant shall he be with him.

x Which remaine  
yet to the Iubile.

51 If there be many yeeres behind, according to them shall he giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then he shall count with him, and according to his yeeres giue againe for his redemption.

53 Hee shall be with him yeere by yeere as an hired seruant: he shall not rule cruelly ouer him in thy sight.

y Thou shalt not  
suffer him to in-  
crease him rig-  
orously, if thou  
know it.

54 And if hee be not redeemed thus, hee shall goe out in the yeere of Iubile, he, and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants whom I haue brought out of the land of Egypt: I am the Lord your God.

## CHAP. XXVI.

1 Idolatry forbidden. 3 A blessing to them that keepe the commandments. 14 The curse to those that breake them. 42 God promijeth to remember his covenant.

Yee shall make you none idoles nor grauen image, neither reare you vp any \* pillar, neither shall ye set any image of stone in your land to bow downe to it: for I am the Lord your God.

\* Exod. 30, 4.  
Deut. 5, 8.  
Psalm. 97, 7.  
¶ Or, stone having  
any image.  
\* Chap. 19, 30.

2 Ye shall keepe my Sabbaths, and \* reuerence my Sanctuary: I am the Lord.

\* Deut. 28, 5.

3 ¶ \* If yee walke in mine ordinances, and keepe my commandments, and doe them,

4 I will then send you \* raine in due season, and the land shall yeeld her increase, and the trees of the field shall giue their fruit.

a By promising  
abundance of  
earthly things, he  
directeth the mind  
to consider the  
rich treasures of  
the spiritual  
blessings.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eat your bread in plenteousnesse, and dwell in your land safely.

6 And I will send peace in the land, and yee shall sleepe, and none \* shall make you afraid: also I will rid euill beasts out of the land, and the sword shall not goe thorow your land.

\* Job 11, 19.  
† Ebr. will cause  
the euill beast to  
craze.  
b Ye shall haue  
no warre  
\* Iosb. 23, 19.

7 Also yee shall chase your enemies, and they shall fall before you vpon the sword.

8 \* And siue of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

† Ebr. I will turne  
vnto you.  
c Performe that  
which I haue pro-  
mised.

9 For † I will haue respect vnto you, and make you increase, and multiply you, and establish my covenant with you.

10 Ye shall eat also old store, and cary out old because of the new.

\* Ezech. 37, 26.  
2. Cor. 6, 16.  
d I will be daily  
present with you.

11 \* And I will set my \* Tabernacle among you, and my soule shall not loathe you.

12 Also I will walke among you, and I will be your God, and ye shall be my people.

e I haue set you  
in full liberty, when  
as before ye were  
as beasts eyed in  
bands.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the \* bonds of your yoke, and made you goe vp right.

\* Deut. 28, 14.  
Lament. 2, 17.  
Malac. 2, 2.

14 ¶ \* But if ye will not obey me, nor doe all these commandments,

15 And if ye shall despise mine ordinances, ei-  
ther

ther if your foule abhorre my lawes, so that yee will not doe all my Commandements, but breake my f Couenant.

16 Then will I also doe this vnto you, I will appoint ouer you || fearefulnesse, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shall sowe your feede in vaine: for your enemies shall eate it:

17 And I will set my face against you, and ye shall fall before your enemies, and they that hate you, shall reigne ouer you, \* and yee shall flee when none pursueth you.

18 And if yee will not for these things obey me, then will I punish you <sup>h</sup> seven times more, according to your finnes.

19 And I will breake the pride of your power, and I will make your heauen as <sup>i</sup> yron, and your earth as brasse:

20 And your || strength shalbe spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruit.

21 <sup>f</sup> And if yee walke <sup>h</sup> stubbornly against me, and will not obey me, I will then bring seven times moe plagues vpon you, according to your finnes.

22 I will also send wilde beasts vpon you, which shall <sup>l</sup> spoile you, and destroy your cattell, and make you fewe in number: so your high <sup>m</sup> wayes shall be desolate.

23 Yet if by these ye will not be reformed by me, but walke stubbornly against me,

24 Then will I also walke <sup>\*</sup> stubbornly against you, and I will smite you yet seven times for your finnes:

25 And I will send a sword vpon you, that shall auenge the quarrell of my Couenant: and when ye are gathered in your cities, I will send the pestilence among you, and yee shall be deliuered into the hand of the enemye.

26 When I shall breake the <sup>n</sup> staffe of your bread, then ten women shall bake your bread in one <sup>o</sup> oven, & they shall deliuer your bread againe by weight, and ye shall eate, but not be satisfied.

27 Yet if yee will not for this obey mee, but walke against me stubbornly,

28 Then will I walke stubbornly in <sup>mine</sup> anger against you, and I will also chastise you seven times <sup>more</sup> according to your finnes.

29 <sup>\*</sup> And yee shall eate the flesh of your sonnes, and the flesh of your daughters shall yee deuoure.

30 I will also destroy your hie places, and <sup>\*</sup> cut away your images, and cast your carkeises vpon the || bodies of your idoles, and my soule shall abhorre you.

31 And I will make your cities desolate, and bring your Sanctuary vnto naught, and I will not smell the saour of your sweet odours.

32 I will also bring the land vnto a wilderness, and your enemies which dwell therein, shall be astonished thereat.

33 Also I will scatter you among the heathen, and I will draw out a sword after you, and your land shalbe waste, and your cities shalbe desolate.

34 Then shall the land enioy her <sup>\*</sup> Sabbaths, as long as it lieth void, and yee shall be in your enemies land: then shall the land rest, and enioy her Sabbaths.

35 All the dayes that it lieth void, it shall rest, because it did not rest in your <sup>\*</sup> Sabbaths, when ye dwelt vpon it,

36 And vpon them that are left of you, I will send euen a || faintnesse into their hearts in the land of your enemies, and the founde of a lease shaken shall chafe them, and they shall flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies:

38 And yee shall perish among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shall pine away for their iniquity, in your enemies lands, and for the iniquities of their fathers shall they pine away with <sup>t</sup> them also.

40 Then they shall confesse their iniquity, and the wickednes of their fathers for their trespass, which they haue trespassed against me, & also because they haue walked stubbornly against me.

41 Therefore I will walke stubbornly against them, and bring them into the land of their enemies: so then their vncircumcised hearts shalbe humbled, and then they shall || willingly beare <sup>the punishment</sup> of their iniquitie.

42 Then I will remember my Couenant with Iakob, and my Couenant also with Izhak, and also my Couenant with Abraham will I remember, and will remember the land.

43 <sup>n</sup> The land also in the meane season shall be left of them, and shall enioy her Sabbaths while she lieth waste without them, but they shall willingly suffer <sup>the punishment</sup> of their iniquitie, because they despised my Lawes, and because their foule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, <sup>\*</sup> I will not cast them away, neither will I abhorre them, to destroy them utterly, <sup>not</sup> to breake my Couenant with them: for I am the Lord their God:

45 But I will remember for them the <sup>\*</sup> Couenant of old, when I brought them out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

46 These are the Ordinances, and the Iudgements, and the Lawes, which the Lord made betwene him, and the children of Israel, in mount <sup>y</sup> Sinai by the hand of Moses.

#### CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same. 28 A thing separate from the use of man, cannot be sold nor redeemed, but remaineth to the Lord.

Moreover, the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, If any man shall make a vow of <sup>a</sup> a person vnto the Lord, by <sup>b</sup> thy estimation,

3 Then thy estimation shall be <sup>thus</sup>: a male from twenty yeere old vnto sixtie yeere olde shall be by thy estimation euen fifty <sup>c</sup> shekels of filuer, after the shekel of the Sanctuary.

But if it be a female, then thy valuation shall be thirty shekels.

4 And from five yeere olde to twentie yeere olde, thy valuation shall be for the male twenty shekels, and for the female ten shekels.

5 But from a <sup>d</sup> moneth olde vnto five yeere old, thy price of the male shall be five shekels of filuer, and thy price of the female, three shekels of filuer.

6 And from sixtie yeere old and aboue, if he be a male, then thy price shall be fifteene shekels, and for the female ten shekels.

Or, conuincit.

f As if their enemies did chafe them.

t Inasmuch as they are culpable of their fathers faults, they shalbe punished as well as their fathers.

Or, pay for their sinne.

n Whiles they are captiues, and without repentance.

\* Deut. 4. 37. Rom. 11. 26.

x Made to their forefathers.

y Fiftie dayes after they came out of Egypt.

a As of his sonne or his daughter.

b Which are the Priests.

c Reade the value of the Shekel, Exod. 30. 13.

d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.

8 But

f Which I made with you in chusing you to be my people. Or, an hostile plague.

g Reade Chap. 17. 10.

\* Prov. 28. 1.

That is, more cruelly.

g Ye shall haue drought and barrennesse, Agge. 1. 10. Or, labour.

h Or, as some reade, by fortune, in putting my plagues to chance and fortune.

l Of your children, 2. kin. 17. 25. m Because none dare passe thereby for feare of beasts.

\* Sam. 22. 27. Eze. 18. 26.

n That is, the strength, whereby the life is sustained, Ezek. 4. 16. and 5. 16. o One oven shall be sufficient for ten families.

\* Deut. 28. 53.

\* 2 Chron. 4. 7.

l Or, twins.

p I will not accept your sacrifices.

q Signifying that no enemy can come without Gods leuelling. g. 2. Cor. 15. 2.

r Which I commanded you to keep.



e If he be not able to pay after thy valuation,

f Which is cleane, Chap. 13, 2,

g That is, consecrate to the Lord.

4 Ebr.  $\beta$  shall it stand,

h Valuing the price thereof according to the seeds that is sown, or by the seed that it doeth yeeld.

i Homer is a measure containing ten Ephahs, read of Ephah, Exod. 16. 16, 36.

k For the towne necessitie or godly vses.

l That is, which is dedicate to the Lord with a curse to him that doeth sworne it to his private vse, Num. 21. 2. Deut. 13. 15. Josh. 9. 17.

8 But if he be poorer \* then thou hast esteemed him, then shall he present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that vowed, so shall the Priest value him.

9 And if it be a beast, whereof men bring an offering vnto the Lord, all that one giueth of fitch vnto the Lord, shall be holy.

10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall be g holy.

11 And if it be any vncleane beast, of which men doe not offer a sacrifice vnto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shall it be.

13 But if he will buy it againe, then hee shall giue the fift part of it more, aboute thy valuation.

14 ¶ Also when a man shall dedicate his house to be holy vnto the Lord, then the Priest shall value it, whether it be good or bad, and as the Priest shall price it, so shall the value be.

15 But if he that sanctified it, will redeeme his house, then hee shall giue thereto the fift part of money more then thy estimation, &c it shall be his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteeme it according to the h seeds thereof, an i Homer of barley seeds shall be at fiftie shekels of siluer.

17 If hee dedicate his field immediately from the yeere of Iubile, it shall be worth as thou doest esteeme it.

18 But if he dedicate his field after the Iubile, then the Priest shall reckon him the money according to the yeeres that remaine vnto the yeere of Iubile, and it shall be abated by thy estimation.

19 And if he that dedicateth it, will redeeme the field, then he shall put the fift part of the price, that thou esteemedst it at, therevnto, and it shall remaine his.

20 And if hee will not redeeme the field, but the Priest k sell the field to another man, it shall be redeemed no more.

21 But the field shall be holy to the Lord, when it goeth out in the Iubile, as a field l separate

from common vses: the possession thereof shall be the Priestes.

22 If a man also dedicate vnto the Lord a fiedle which he hath bought, which is not of the ground of his inheritance.

23 Then the Priest shall set the price to him, as \* thou esteemest it, vnto the yeere of Iubile, and he shall giue m thy price the same day, as a thing n valuing,

24 But in the yeere of Iubile, the field shall returne vnto him, of whom it was bought: to him I say, whose inheritance the land was.

25 And all the valuation shall be according to the shekel of \* the Sanctuarie: a shekel containeth twentie gerahs.

26 ¶ Notwithstanding the first borne of the beasts, because it is the Lords first borne, none shall dedicate such, be it bullocke, or sheepe: for it is the n Lords.

27 But if it be an vncleane beast, then he shall redeeme it by thy valuation, and giue the fift part more thereto: and if it be not redeemed, then it shall be sold, according to thy estimation.

28 \* Notwithstanding, nothing separate from the common vse that a man doth separate vnto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be sold nor redeemed: for every thing separate from the common vse is most holy vnto the Lord.

29 Nothing separate from the common vse, which shall be separate from man, shall be redeemed, but o die the death.

30 Also all the rytie of the land both of the seed of the ground, and of the fruit of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his ritie, he shall adde the p fift part thereto.

32 And every ritie of bullocke, and of sheepe, and of all that goeth vnder the q rod, the tenth shall be holy vnto the Lord.

33 Hee shall not looke if it be good or bad, neither shall hee change it: else if hee change it, both it, and that it was changed withall, shall be holy, and it shall not be redeemed.

34 These are the Commandements which the Lord commanded by Moses vnto the children of Israel in Mount Sinai.

\* Verse 18. m The Priestes n It was the Lord already.

\* Exod. 30. 13. Num. 3. 47. Ezech. 45. 12.

\* Exod. 13. 2. and 22. 19. Num. 3. 13.

n It was the Lord already.

\* Lev. 9. 19.

o It shall remaine without redemption.

p Besides the value of the thing it selfe.

q All that which is numbered: that is, every tenth as he falleth by tale without exception or respect.

## THE FOURTH BOOKE of Moses, called \* Numbers.

### THE ARGUMENT.

\* So called because of the diversity and multitude of numberings which are here chiefly contained, both of mens names and places.

Forasmuch as God hath appointed that his Church in this world shall be under the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth: he did not straightway bring his people, after their departure out of Egypt, into the land which he had promised them: but ledde them to and fro for the space of fourtie yeeres, and kept them in continuall exercises before they enjoyed it, to trie their faith, and to teach them to forget the world, and to depend on him. Which triall did greatly profite, to discerne the wicked and the hypocrites, from the faithfull and true seruants of God, who serued him with pure heart, whereas the other, preferring their carnall affections to Gods glory, and making Religion to serue their purpose, murmured when they lacked to content their lustes, and dispised them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages, to beware how they abuse Gods word, preferre their owne lustes to his will, or despise his ministers. Notwithstanding, God is euer true in his promise, and gouerneth his by his holy Spirit, that either they fall not to such inconueniences, or else returne to him quickly by true repentance: and therefore hee continueth his graces toward them, hee giueth them ordinances and instructions, as well for Religion, as outward policie: hee preserved them against all craft and conspracie, and giueth them manifold victories against

against their enemies. And to auoyde all controuersies that might arise, hee taketh away the occasions, by diuiding among all the tribes, both the lands which they had vponne, and that also which hee had promised, as seemed best to his godly wisdom.

## C H A P. I.

Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to number them that are able to go to warre. 49 The Levites are exempted for the seruice of the Lord.



He Lord spake againe vnto Moses in y<sup>e</sup> wildernes of<sup>a</sup> Sinai, in the Tabernacle of the Congregation, in the first day of the<sup>b</sup> second moneth, in the second yeere after they were come out of the land of Egypt, saying,

\* 2 Take yee the summe of all the Congregation of the children of Israel, after their families and households of their fathers, with the number of their names: to wit, all the males, † man by man:

3 From twentie yeere old and aboue, all that goe forth to the warre in Israel: thou and Aaron shall number them throughout their armies.

4 And with you shall be c men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shall stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur.

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Ammiadab:

8 Of Issachar, Nethaneel the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elisama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Benjamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammihadadai:

13 Of Aser, Pagiel, the sonne of Ocran:

14 Of Gad, Eliathaph the sonne of Denel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, princes of the tribes of their fathers, and heads ouer thousands in Israel.

17 Then Moses and Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together in the first day of the second moneth, who declared their kinreds by their families, and by the houses of their fathers according to the number of their names, from twentie yeere old and aboue, man by man.

19 As the Lord had commanded Moses, so he numbred them in the wildernes of Sinai.

20 So were the sonnes of Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers according to the number of their names, man by man euery male from twentie yeere old and aboue, as many as went forth to warre:

21 The number of them, I say, of the tribe of Reuben, was fixe and fourtie thousand, and fife hundreth.

22 Of the sonnes of Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of their

names, man by man, euery male from twenty yeere old and aboue, all that went forth to warre:

23 The summe of them, I say, of the tribe of Simeon was nine and fiftie thousand and three hundreth.

24 ¶ Of the sonnes of Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names from twentie yeere old and aboue, all that went forth to warre:

25 The number of them, I say, of the tribe of Gad was fife and fourtie thousand, and fixe hundreth and fiftie.

26 ¶ Of the sonnes of Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

27 The number of them, I say, of the tribe of Iudah, was threescore and fourteene thousand, and fixe hundreth.

28 ¶ Of the sonnes of Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foure and fiftie thousand, and foure hundreth.

30 ¶ Of the sonnes of Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue: all that went forth to warre:

31 The number of them also of the tribe of Zebulun was seuen and fiftie thousand and foure hundreth.

32 ¶ Of the sonnes of Ioseph, namely of the sonnes of Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

33 The number of them also of the tribe of Ephraim was fourtie thousand and fife hundreth.

34 ¶ Of the sonnes of Manasseh by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

35 The number of them also of the tribe of Manasseh was two and thirty thousand and two hundreth.

36 Of the sonnes of Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

37 The number of them also of the tribe of Benjamin was fife and thirtie thousand and foure hundreth.

38 Of the sonnes of Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

a In that place of the wildernes that was neere to mount Sinai  
b Which continued part of April and part of May.

¶ Exod. 30. 12.

† El. is they heads.

c That is, the chiefest man of euery tribe.

d And asst you when ye number the people.

i Or captains, and gouernours.

f In shewing euery man his tribe, and his ancestors.

¶ These are the names of the twelue tribes, as first of Reuben.

¶ Or, as were able to beare weapons.

¶ Given.



# The tribes numbred.

# Numbers.

# The Levites charge.

THE FIGURE OF THE  
Tabernacle erected, and of the Tents  
pitched round about it,

WEST.



EAST.

A B The length of the Court of an hundred cubites, on the South side: in the which space there were twentie pillars of five cubits height a peece, whereon the curtains were tyed: and in the Court. C D The North side, which was in all points like. B C The West end, which was of fifty cubites wide. In this space there were tenne pillars of equal height with the rest, whereunto the curtains were fastened, to close the Court in on that side. A D The East end, which was also of fifty cubites breadth, so that the whole Court was in length twice the breadth. The hanging in was at the East end, right as it there hanged a wrought hanging of twentie cubits long, fastened to foure pillars. E At the sides of the hanging there were curtains of fifteen cubites in length, which were fastened on this side of the hanging, to three pillars, and on the other side to as many as three Figure sheweth.

39 The number of them also of the tribe of Dan was threescore and two thousand, and seven hundred.

40 ¶ Off the sonnes of ¶ Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

41 The number of them also of the tribe of Asher, was one and fourtie thousand and five hundred.

42 ¶ Of the children of ¶ Naphtaly, by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went to the warre:

43 The number of them also of the tribe of

Naphtali, was three and fiftie thousand, and foure hundred.

44 These are the ¶ summes which Moses, and Aaron numbred, and the Princes of Israel, the twelue men which were euery one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers from twentie yeere old and aboue, all that went to the warre in Israel,

46 And all they were in number sixe hundred and three thousand five hundred and fiftie.

47 But the Levites, after the tribes of their fathers were not numbred among ¶ them.

48 For the Lord had spoken vnto Moses, and sayd,

49 Onely thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Levites ouer the Tabernacle of the Testimony, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the Tabernacle.

51 And when the Tabernacle goeth forth, the Levites shall take it downe: and when the Tabernacle is to be pitched, the Levites shall set it vp: for the stranger that cometh neere, shall be slaine.

52 Also the children of Israel shall pitch their tents euery man in his campe, and euery man vnder his stander throughout their armies.

53 But the Levites shall pitch round about the Tabernacle of the Testimony, least vengeance come vpon the Congregation of the children of Israel, and the Levites shall take the charge of the Tabernacle of the Testimony.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

## CHAP. II.

The order of the Tribes, and the names of the Captaines of the Israelites.

And the Lord spake vnto Moses, and to Aaron, saying,

2 ¶ Euery man of the children of Israel shall campe by his stander, and vnder the ensigne of their fathers house: farre off, about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the sunne, shall they of the stander of the hoaste of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab shall be ¶ captaine of the sonnes of Iudah.

4 And his hoaste and the number of them were seuentie and foure thousand and sixe hundred.

5 Next vnto him shall they of the tribe of Issachar pitch, and Nethaneel the sonne of Zuar shall be the captaine of the sonnes of Issachar:

6 And his hoaste and the number thereof were foure and fiftie thousand, and foure hundred.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon captaine ouer the sonnes of Zebulun:

8 And his hoaste and the number thereof were and fiftie thousand and foure hundred:

9 The whole number of the hoaste of Iudah are an hundred fourescore and sixe thousand, and foure hundred according to their armies: they shall first set forth.

10 ¶ On the South side shall be the stander of the

¶ Or full count;

¶ which were warriours, but were appointed to the vic of the Tabernacle.

¶ Eie, campe;

¶ Whosoever is not of the tribe of Leui.

¶ By not hauing due regard to the Tabernacle of the Lord.

¶ Or, prince;

¶ Iudah, Issachar, and Zebulun the sonnes of Leah were of the first stander.

¶ Of them which were contained vnder that name.

*a* Ruben and Simeon, the sonnes of Leah, and Gad the sonne of Zilpah her maide, were of the second standerd,

the hoaste of Reuben according to their armies: and the captaine over the sonnes of Reuben shall be Elizur the sonne of Shedeur.

11 And his hoaste and the number thereof, fixe and fortie thousand and five hundred.

12 And by him shall the tribe of Simeon pitch, and the captaine over the sonnes of Simeon shall be Shelumiel the sonne of Zurishaddai:

13 And his hoaste, and the number of them, nine and fiftie thousand and three hundred.

14 And the tribe of Gad, and the captaine over the sonnes of Gad shall be Eliasaph the sonne of Deuel:

15 And his hoaste and the number of them were five and fortie thousand, fixe hundred and fiftie.

16 All the number of the campe of Ruben were an hundred and one and fiftie thousand, and foure hundred and fiftie according to their armies, and they shall set forth in the second place.

17 Then the Tabernacle of the Congregation shall goe with the hoaste of the Levites, in the mids of the campe as they have pitched, so shall they goe forward, euery man in his order, according to their standers.

18 The stander of the campe of Ephraim shall be toward the West according to their armies: and the captaine over the sonnes of Ephraim shall be Elifhama the sonne of Ammihud:

19 And his hoaste and the number of them were fourtie thousand and five hundred.

20 And by him shall be the tribe of Manasseh, and the captaine over the sonnes of Manasseh, shall be Gamliel the sonne of Pedahzur:

21 And his hoast and the number of them were two and thirtie thousand and two hundred.

22 And the tribe of Benjamin, and the captaine over the sonnes of Benjamin shall be Abidan the sonne of Gideon:

23 And his hoaste, and the number of them were five and thirtie thousand, and foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall goe in the third place.

25 The stander of the hoast of Dan shall be toward the North according to their armies: and the captaine over the children of Dan shall be Ahiezer the sonne of Ammihaddai:

26 And his hoast and the number of them were two and threecore thousand and seven hundred.

27 And by him shall the tribe of Ashur pitch, and the captaine over the sonnes of Asher shall be Pagiel the sonne of Ocran.

28 And his hoast and the number of them were one and fourtie thousand, and five hundred.

29 Then the tribe of Nephtali, and the captaine over the children of Nephtali shall be Ahira the sonne of Enan:

30 And his hoast and the number of them were three and fiftie thousand and foure hundred.

31 All the number of the hoast of Dan was an hundred and seven and fiftie thousand and fixe hundred: they shall goe hindmost with their standers.

32 These are the summes of the children of Israel by the houses of their fathers, all the number of the hoaste, according to their armies, fixe hundred and three thousand, five hundred and fiftie.

33 But the Levites were not numbred among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standers, and so they journeyed euery one with his families, according to the houses of their fathers.

## CHAP. III.

*a* The charge and office of the Levites. 12. 35 Why the Lord separated the Levites for himselfe. 16 Their number, families, and captaines. 40 The first borne of Israel is redeemed by the Levites. 47 The overplus is redeemed by money.

These also were the generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron, Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anoynted Priests, whom Moses did consecrate to minister in the Priests office.

4 And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar serued in the Priests office in the sight of Aaron their father.

5 Then the Lord spake vnto Moses, saying,

6 Bring the tribe of Levi, and set them before Aaron the Priest that they may serue him,

7 And take the charge with him, euen the charge of the whole Congregation, before the Tabernacle of the Congregation to doe the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Levites vnto Aaron and to his sonnes: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their Priests office: and the stranger that commeth neere, shall be slaine.

11 Also the Lord spake vnto Moses, saying,

12 Behold, I haue euen taken the Levites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Levites shall be mine,

13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, I sanctified vnto mee all the first borne in Israel, both man and beast: mine shall they be: I am the Lord.

14 Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the houses of their fathers, in their families: euery male from a moneth olde and aboue shalt thou number.

16 Then Moses numbred them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Levi by their names, Gershon, and Kohath, and Merari.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram and Izehar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Musi. These are the families of

*i* For vnder euery one of the four principall standers were diuers signes to keepe euery band in order,

*a* Or, families and kindred.

*a* Exod. 6, 23,

*a* Exod. 12, 3.

*a* Levit. 10, 1, 2. chap. 26, 61. 1. chron. 24, 8.

*b* Or, before the Altar.

*c* Levit. 10, 1, 2. e While their father liued.

*d* Offer them vnto Aaron for the vse of the Tabernacle.

*e* Which apper- tained to the ex- ecuting of the high Priests commandment, to the oversight of the seruice of the Tabernacle.

*f* Aarons sonnes: the Priests seru'd in the Sanctuary

*g* Any that would minister not being a Leuite,

*a* Exod. 13, 2. and 34, 19. Levit. 27, 26. chap. 8, 16. 1. chron. 23, 23.

*a* Gen. 46, 17. chap. 16, 16. chap. 26, 57. 1. chron. 6, 1, 4. 23, 6.

*e* Because it might be in equal distance from ech one, and all indifferently haue recourse thereto. *f* Because Ephraim and Manasseh supplied the place of Joseph their father, they are taken to be Rahels children, so they and Benjamin make the third standerd.

*g* Dan and Nephtali the sonnes of Bilha Rahels maide with Asher the sonne of Zilpah make the fourth standerd.

*h* Which were of euentye yeeres and aboue.



Leui, according to the houses of their fathers.

21 Of Gershon came the family of the Libnites and the family of the Shimeites: these are the families of the Gershonites.

h Onely numbering the male children.

22 The summe whereof (after the number of all the males from a moneth olde and aboue) was counted seven thousand and five hundred.

23 ¶ The families of the Gershonites shall pitch behinde the Tabernacle Westward.

i Or, father.

24 The captaine and ancient of the house of the Gershonites shall be Eliafah the sonne of Lael.

k Their charge was to carie the coverings, and hangings of the Tabernacle.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation, shall be the Tabernacle, and the pavilion, the covering thereof, and the vaile of the doore of the Tabernacle of the Congregation.

26 And the hanging of the court, and the vaile of the doore of the court which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the seruice thereof.

27 ¶ And of Kohath came the family of the Amramites, and the family of the Izebarites, and the family of the Hebronites, and the familie of the Vzzielites: these are the families of the Kohathites.

l Doing every one his dutie in the Sanctuary.

28 The number of all the males from a moneth olde and aboue, was eight thousand and sixe hundred, hauing the charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on the South side of the Tabernacle.

30 The captaine and ancient of the house and families of the Kohathites shall be Elizaphan the sonne of Vzziel:

m The chiefe things within the Sanctuary were committed to the Kohathites.

31 And their charge shall be the Arke, and the Table, and the Candlestick, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that serueth thereto.

n Or, prince of priests.

32 And Eleazar the sonne of Aaron the Priest shall be chiefe captaine of the Levites, hauing the oversight of them that haue the charge of the Sanctuary.

33 ¶ Of Merari came the familie of the Mahlites, and the family of the Mulsites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and aboue was sixe thousand and two hundred.

35 The captaine and the ancient of the house of the families of Merari shall be Zuriel the sonne of Abihail: they shall pitch on the Northside of the Tabernacle.

o The wood, works and shewels of the instruments were committed to their charge.

36 And in the charge and custodie of the sonnes of Merari shall be the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serueth thereto.

37 With the pillars of the court round about, with their sockets, and their pins and their cords.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuary, and the charge of the children of Israel: but the stranger that commeth neere shall be slaine.

p That none should enter into the Tabernacle contrary to Gods appointment. q So that the first borne of the children of Israel were more by 273. as was 41.

39 The whole summe of the Levites, which Moses and Aaron numbered at the commandement of the Lord throughout their families, even all the males from a moneth old and aboue, was two and twentie thousand.

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the children of Israel from a moneth old and aboue, and take the number of their names.

41 And thou shalt take the Levites to mee for all the first borne of the children of Israel (I am the Lord) and the cattell of the Levites for all the first borne of the cattell of the children of Israel.

r So that now the Levites should be vnto the Lord for the first borne of Israel, same for the 273. which were more then the Levites, for whom they payed money.

42 And Moses numbred, as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth old and aboue) according to their number were two and twentie thousand, two hundredth seuentie and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell, and the Levites shall be mine, (I am the Lord.)

46 And for the redeeming of the two hundredth seuentie and three, (which are more then the Levites) of the first borne of the children of Israel,

47 Thou shalt also take five shekels for every person: after the weight of the Sanctuary shalt thou take it: \* the shekel containeth twenty gerahs.

s And 30. 15. Levit. 27. 15. Chap. 18. 16. 22. 45. 11.

48 And thou shalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Levites:

t Of the two hundredth seuentie and three, which were more then the Levites.

50 Of the first borne of the children of Israel tooke he the money: even a thousand three hundredth threescore and five shekels, after the shekel of the Sanctuary.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

#### CHAP. IV.

1 The offices of the Levites, when the hoste remooueth; 46 The number of the three families of Kohath, Gershon, and Merari.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers.

3 From a thirtie yeere old and aboue, even vntill fiftie yeere olde, all that enter into the assembly to do the worke in the Tabernacle of the Congregation.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation about the holiest of all.

5 ¶ When the hoste remooueth, then Aaron and his sonnes shall come and take downe the covering vaile, and shall couer the Arke of the Testimonie therewith.

6 And they shall put thereon a covering of badgers skimes, and shall spread vpon it a cloath altogether of blew filke, and put to the barres thereof:

7 And vpon the table of shew bread, they shall spread a cloath of blew filke, and put thereon the dishes, and the incense cups and goblets, and coverings to couer it with, and the bread shall be there on continually.

8 And they shall spread vpon them a covering

u The Levites were numbred after three sorts, first at a moneth olde when they were consecrate to the Lord, next at 25. yeere old when they were appointed to seruice in the Tabernacle, and at 30 yeere olde to beate the buttresses of the Tabernacle, which diuided the Sanctuary from the holiest of all. v That is, put them vpon their shoulders to carry it: for the barres of the Arke could neuer be remooued. w And 25. 15. x And 25. 30. y Meaning, to couer the bread.

of skarlet, and couer the same with a covering of badgers skines, and put to the barres thereof.

9 Then they shall take a cloth of blew silke, and couer the candlesticke of light with his lampes, and his snuffers, and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a covering of badgers skines, and put it vpon the barres.

11 Also vpon the golden altar they shall spread a cloth of blew silke, and couer it with a covering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministerie, wherewith they minister in the Sanctuary, and put them in a cloth of blew silke, and couer them with a covering of badgers skines, and put them on the barres.

13 Also they shall take away the ashes from the altar, and spread a purple cloth vpon it.

14 And shall put vpon it all the instruments thereof, which they occupie about it, the censers, the fleshhooks, and the besomes, and the basens, even all the instruments of the altar: and they shall spread vpon it a covering of badgers skins, and put to the barres of it.

15 And when Aaron and his sonnes haue made an end of couering the Sanctuary, and all the instruments of the Sanctuary, at the removing of the hoaste, afterward the sonnes of Kohath shall come to beare it, but they shall not touch any holy thing lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 And to the office of Eleazar the sonne of Aaron the Priest pertained the oyle for the light, and the sweete incense, and the dayly meate offering, and the anoynting oyle vpon the oversight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the instruments thereof.

17 And the Lord spake vnto Moses and to Aaron, saying,

18 Ye shall not cut off the tribe of the families of the Kohathites from among the Levites:

19 But thus do vnto them that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint them, every one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folden vp, lest they die.

21 And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, every one by the houses of their fathers, throughout their families:

23 From thirtie yeere old and aboue vntill fiftie yeere olde shalt thou number them, all that enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

24 This shall be the seruice of the families of the Gershonites to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his covering, and the covering of badgers skines, that is on high vpon it, and the vaile of the doore of the Tabernacle of the Congregation.

26 The curtaines also of the court, and the vaile of the entring in of the gate of the court,

which is neere the Tabernacle and neere the altar round about, with their cords: and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites be done, in all their charges and in all their seruice, and yet shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch shall be vnder the hand of Ithamar the sonne of Aaron the Priest.

29 Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers.

30 From thirtie yeere old and aboue, even vnto fiftie yeere olde shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the boards of the Tabernacle with the barres thereof, and his pillars, and his sockets,

32 And the pillars round about the court, with their sockets and their pinnes, and their cords with all their instruments, even for all their seruice: and by name ye shall reckon the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 Then Moses and Aaron and the Princes of the Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers.

35 From thirtie yeere olde and aboue, even vnto fiftie yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the numbers of them throughout their families were two thousand, seven hundred and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the hand of Moses.

38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yeere olde and vpwrd, even vnto fiftie yeere olde: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their fathers were two thousand sixe hundred and thirtie.

41 These are the numbers of the families of the sonnes of Gershon: of all that did seruice in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandement of the Lord.

42 The numbers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,

43 From thirtie yeere olde and vpwrd, even

Which court compassed both the Tabernacle of the Congregation, and the altar of burnt offering.

Under the charge and oversight,

Exod. 26, 19

Ye shall make an inventory of all the things, which ye commit to their charge.

Ele. the number of them.

God appointing Moses to be the minister and executor thereof.

Which were of competent age to serue therein, that is betweene 30 and 50.

Exod. 25, 31.

Exod. 25, 32.

The Elbow word signifieth an instrument made of two staves or barres. f Which was to burne incense, Exod. 31, 1.

Of the burnt offering.

That is, in folding vp the things of the Sanctuary, as the Ark, &c. i Before it be couered.

Exod. 30, 34, 35. k Which was offered at morning and evening.

Exod. 30, 23, 25.

I Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish. m Shewing what part every man shall beare.

Which were receined into the company of them that ministered in the Tabernacle of the Congregation.

Which vaile hangd betweene the Sanctuary and the court.



vnto fiftie yeere olde : all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, and two hundredth.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron numbered according to the commandement of the Lord, by the hand of Moses.

46 So all the numbers of the Levites, which Moses, and Aaron, and the princes of Israel numbered by their families and by the houses of their fathers,

47 From thirtie yeere old, euery one that came to do his duty, office, seruice and charge in the Tabernacle of the Congregation.

48 So the number of them were eight thousand five hundredth and fourscore.

49 According to the commandement of the Lord by the hand of Moses did Aaron number them, euery one according to his seruice, and according to his charge. Thus were they of that tribe numbred, as the Lord commanded \* Moses,

#### CHAP. V.

1. The leprous and the polluted shall be cast forth. 6. The purging of sinne. 15. The trial of the suspected wife.

And the Lord spake vnto Moses, saying,

2 Command the children of Israel that they \* put out of the hoaste euery leper, and euery one that hath \* an issue, and whosoever is defiled by \* the dead.

3 Both male and female shall ye put out: ¶ out of the hoaste shall ye put them, that they defile not their tents among whom I dwell.

4 And the children of Israel did so, and put them out of the hoaste, euery as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, \* When a man or woman shall commit any sinne<sup>b</sup> that men commit, and transgresse against the Lord, when that person shall trespass.

7 Then they shall confesse their sinne which they haue done, &c. shall restore the damage thereof \* with his principall, and put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

8 But if the \* man haue no kinsman, to whom he should restore the damage, the damage shall be restored to the Lord for the Priests vse, besides the ramme of the atonement, whereby hee shall make atonement for him.

9 And euery offering of all the \* holy things of the children of Israel, which they bring vnto the Priest, shall be \* his.

10 And euery mans hallowed things shall be his: that is, whosoever any man giueth the Priest, it shall be his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If any mans wife \* turne to euill, and commit a trespasse against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, and there be no witness against her, neither shee taken with the manner,

14 ¶ If he be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or

if he haue a ielous mind, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, but he shall not powre it oyle vpon it, nor put incense thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to minde.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take the holy water in an earthen vessell, and of the dust that is in the floore of the Tabernacle, *euery* the Priest shall take it and put it into the water.

18 After the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the ielousie offering, and the Priest shall haue bitter and i cursed water in his hand,

19 And the Priest shall charge her by an oathe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleanesse from thine husband, be free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee besides thine husband,

21 (Then the Priest shall charge the woman with an oathe of cursing, and the Priest shall say vnto the woman:) The Lord make thee to be accursed, and detestable for the oathe among the people, and the Lord cause thy thigh to rot, and thy belly to swell:

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot: Then the woman shall answer, Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shall blot them out with the bitter water,

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water turned into bitterness shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shall take an handfull of the offering for a memoriall thereof, and burne it vpon the altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, if shee be defiled and haue trespassed against her husband, then shall the cursed water, turned into bitterness, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be cleane, she shall be free, and shall conceiue and beare.

29 This is the law of ielousie, when a wife turneth from her husband and is defiled.

30 Or, when a man is moued with a ielous minde, being ielous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to all this law,

31 And the man shall be free from sinne, but this woman shall beare her iniquitie.

#### CHAP. VI.

1. The law of the congregation of the Nazirites. 24. The manner to lift the people.

And.

n Whosoever of the Levites that had any manner of charge in the Tabernacle.

† Ebr. according to the mouth, or word.

x So that Moses neither added, nor diminished, from that which the Lord commanded him.

\* Levit. 13. 3.

\* Levit. 15. 2.

\* Levit. 21. 1.

¶ Or, in a place out of the hoaste

a There were three manner of rents: of the Lord of the Levites, and of the Israelites.

\* Levit. 4. 3.

b Commit any fault willingly.

\* Levit. 6. 5.

c If he be dead to whom the wrong is done, and also haue no kinsman.

d Or, things offered to the Lord, as incense, &c.

\* Levit. 10. 12.

e By breaking the band of marriage, and playing the harlot.

† Ebr. if the spirit of ielousie come upon him.

f Only in the sinne offering and this offering of ielousie were neither oyle nor incense offered.

g Or, making the sinne known, and not purging it.

h Which also is called the water of purification, or sprinkling, vide Chap. 15. 2.

i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

k Both because she had committed so heinous a fault, and forswore her selfe in denying the same.

† Ebr. to fall.

l That is, be it so, as thou wishest, as Psal. 41. 13.

m Shall wash the curses, which are written, into the water in the vessell.

n Or, perfume. n Where the incense was offered.

¶ Or, inuincible.

o The man might accuse his wife, vpon suspicion, and not be reproved.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doth separate themselves to vow a vow of a Nazarite, to separate himselfe vnto the Lord,

3 Hee shall abstaine from wine and strong drinke, and shall drinke no fowre wine nor fowre drinke, nor shall drinke any liquor of grapes, neither shall eat fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels nor the huske.

5 While he is separated by his vow, the razor shall not come vpon his head, vntill the dayes be out, in the which hee separeth himselfe vnto the Lord, he shall be holy, and shall let the locks of the haire of his head grow.

6 During the time that hee separateth himselfe vnto the Lord, hee shall come at no dead bodie:

7 He shall not make himselfe vncleane at the death of his father or mother, brother, or sister: for the consecration of his God is vpon his head.

8 All the dayes of his separation hee shall be holy to the Lord.

9 And if any die suddenly by him, or he be ware, then the head of his consecration shall be defiled, and he shall shau his head in the day of his cleansing: in the seventh day he shall shau it.

10 And in the eight day he shall bring two turtles, or two yong pigeons to the Priest, at the doore of the tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the dead: so shall he hallow his head the same day.

12 And he shall consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere olde for a trespass offering, and the first dayes shall be void: for his consecration was defiled.

13 This then is the lawe of the Nazarite: When the time of his consecration is out, he shall come to the doore of the tabernacle of the Congregation.

14 And he shall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemish, for a burnt offering, and a shee lambe of a yeere old without blemish, for a sinne offering, and a ram without blemish, for peace offerings.

15 And a basket of vneleavened bread, of cakes of fine floure, mingled with oyle, and wafers of vneleavened bread anointed with oyle, with their meate offering, and their drinke offerings:

16 The which the Priest shall bring before the Lord, and make his sin offering and his burnt offering.

17 Hee shall prepare also the ram for a peace offering vnto the Lord, with the basket of vneleavened bread, and the Priest shall make his meate offering, and his drinke offering.

18 And the Nazarite shall shau the head of his consecration at the doore of the Tabernacle of the Congregation, and shall take the haire of the head of his consecration, and put it in the fire which is vnder the peace offering.

19 Then the Priest shall take the foddenshoulder of the ramme, and an vneleavened cake out of the basket, and a wafer vneleavened, and put them

vpon the hands of the Nazarite, after hee hath shauen his consecration.

20 And the Priest shall shake them to and fro before the Lord: this is an holy thing for the Priest beside the shaken breast, and besides the beane shoulder: so afterward the Nazarite may drinke wine.

21 This is the law of the Nazarite, which hee hath vowed, and of his offering vnto the Lord for his consecration, besides that that he is able to bring: according to the vow which he vowed, so shall he do after the law of his consecration.

22 And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, saying, Thus shall ye blesse the children of Israel, and say vnto them,

24 The Lord blesse thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee.

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shall put my Name vpon the children of Israel, and I will blesse them.

### CHAP. VII.

2 The heads or princes of Israel offer as the setting up of the Tabernacle. 10 And at the dedication of the Altar. 19 God speaketh to Moses from the Mercie-seate.

Now when Moses had finished the setting up of the Tabernacle, and anointed it and sanctified it, and all the instruments thereof, and the altar with all the instruments thereof, and had anointed them, and sanctified them,

2 Then the princes of Israel, heads ouer the houses of their fathers, (they were the princes of the tribes, who were ouer them that were numbred) offered,

3 And brought their offering before the Lord, fixe covered charets, and twelue oxen: one charet for two princes, and for euery one an ox, and they offered them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take these of them, that they may be to do the seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Levites, to euery man according vnto his office.

6 So Moses tooke the charets and the oxen, and gaue them vnto the Levites.

7 Two charets and foure oxen he gaue to the sonnes of Gershon, according vnto their office.

8 And foure charets and eight oxen he gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gaue none, because the charge of the Sanctuary belonged to them, which they did beare vpon their shoulders.

10 The princes also offered in the dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.

11 And the Lord said vnto Moses, One prince one day, and another prince another day, shall offer their offering, for the dedication of the altar.

12 So then on the first day did Nahshon the sonne of Amminadab of the tribe of Iudah offer his offering.

13 And his offering was a silver charger of an hundred and thirty shekels weight, a silver bowle

\* Exod. 49. 37.

Or, with the ir.

k At the least he shall doe this, if he be able to offer no more,

l That is, pray for them, Eccles. 36. 17

m They shall pray in my Name for them.

\* Exod. 40. 13.

Or, vessels.

Or, captains.

a Like horse-litters, to keep the things that were caried in them from weather.

b That is, to carry things and stut in.

c For their use to carry with.

d The holy things of the Sanctuary must be caried vpon their shoulders, and not drawn with oxen, Chap. 4. 15.

e That is, when the first sacrifices was offered there vpon by Aaron, Leuit. 9. 1.

f The offering of Nahshon.

a Which separated themselves from the world, and dedicated themselves to God: which figure was accomplished in Christ.

\* Lev. 13. 5. 1 Sam. 1. 11

b As at burials, or mourning.

c In that he suffered his haire to grow, he signified that he was consecrated to God.

d Which long haire is a signe that he is dedicated to God.

e By being present where the dead was.

f Beginning at the eight day, when he is purified.

g So that he shall begin his vow

again,

h Exod. 2. 17.

\* After 11. 8. 1. In token that his vow is ended.

i For the haire which was consecrated to the Lord, might not be cast into any prophane place.



\* Levit. 1, 2, 3, 4.

¶ The offering of  
Nethaneel.¶ The offering of  
Eliab.¶ The offering of  
Elizur.¶ The offering of  
Shelumiel.

of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

14. ¶ An incense cup of gold of ten shekels, full of incense.

15. ¶ A yong bullocke, a ram, a lambe of a yeere old for a burnt offering.

16. An hee goat for a sinne offering.

17. And for peace offerings, two bullocks, five rammes, five hee goats, and five lambes of a yeere old: this was the offering of Nethaneel the sonne of Amminadab.

18. ¶ The second day ¶ Nethaneel the sonne of Zuar, prince of the tribe of Issachar did offer.

19. Who offered for his offering a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meat offering.

20. An incense cup of golde of ten shekels, full of incense.

21. A yong bullocke, a ram, a lambe of a yeere old for a burnt offering.

22. An hee goat for a sinne offering.

23. And for peace offerings two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Nethaneel the sonne of Zuar.

24. ¶ The third day ¶ Eliab the sonne of Helon prince of the children of Zebulon offered.

25. His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering.

26. A golden incense cup of ten shekels, full of incense.

27. A yong bullocke, a ram, a lambe of a yeere old for a burnt offering.

28. An hee goat for a sinne offering.

29. And for peace offerings, two bullocks, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Eliab the sonne of Helon.

30. ¶ The fourth day ¶ Elizur the sonne of Shedeur prince of the children of Reuben offered.

31. His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

32. A golden incense cup of ten shekels, full of incense.

33. A yong bullocke, a ram, a lambe of a yeere old for a burnt offering.

34. An hee goat for a sinne offering.

35. And for a peace offering, two bullocks, five rammes, five hee goats, and five lambes of a yeere old: this was the offering of Elizur the sonne of Shedeur.

36. ¶ The fifth day ¶ Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

37. His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering.

38. A golden incense cup of ten shekels, full of incense.

39. A yong bullocke, a ram, a lambe of a yeere old for a burnt offering.

40. An hee goat for a sinne offering.

41. And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Shelumiel the sonne of Zurishaddai.

42. ¶ The sixt day ¶ Eliaph the sonne of Deuel prince of the children of Gad offered.

43. His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

44. A golden incense cup of ten shekels, full of incense.

45. A yong bullocke, a ram, a lambe of a yeere old for a burnt offering.

46. An hee goat for a sinne offering.

47. And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Eliaph the sonne of Deuel.

48. ¶ The seventh day ¶ Elithama the sonne of Ammiud prince of the children of Ephraim offered.

49. His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering.

50. A golden incense cup of ten shekels, full of incense.

51. A yong bullocke, a ram, a lambe of a yeere old for a burnt offering.

52. An hee goat for a sinne offering.

53. And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Elithama the sonne of Ammiud.

54. ¶ The eight day offered ¶ Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55. His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering.

56. A golden incense cup of ten shekels, full of incense.

57. A yong bullocke, a ram, a lambe of a yeere old for a burnt offering.

58. An hee goat for a sinne offering.

59. And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Gamliel the sonne of Pedazur.

60. ¶ The ninth day ¶ Abidan the sonne of Gideon prince of the children of Benjamin offered.

61. His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering.

62. A golden incense cup of ten shekels, full of incense.

63. A yong bullocke, a ram, a lambe of a yeere old for a burnt offering.

64. An hee goat for a sinne offering.

65. And for a peace offering, two bullocks, five rammes.

¶ The offering of  
Eliaph.¶ The offering of  
Elithama.¶ The offering of  
Gamliel.¶ The offering of  
Abidan.

rammes, five hee goates, five lambes of a yeere olde: this was the offering of Abidan the sonne of Gideon.

¶ The offering of Ahiezer.

66 ¶ The tenth day ¶ Ahiezer the sonne of Ammihaddai, prince of the children of Dan offered.

67 His offering was a siluer charger of an hundredth and thirty shekels weight, a siluer bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

68 A golden incense cup of ten shekels, full of incense.

69 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering.

70 An hee goat for a sinne offering.

71 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Ahiezer the sonne of Ammihaddai.

¶ The offering of Targiel, or Phiegel.

72 ¶ The eleventh day ¶ Pagiel the sonne of Ocran, prince of the children of Ather offered.

73 His offering was a siluer charger of an hundredth and thirty shekels weight, a siluer bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

74 A golden incense cup of ten shekels, full of incense.

75 A yong bullock, a ram, a lambe of a yeere olde for a burnt offering.

76 An hee goat for a sinne offering.

77 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a yeere olde: this was the offering of Pagiel the sonne of Ocran.

¶ The offering of Ahira.

78 ¶ The twelfth day ¶ Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offering was a siluer charger of an hundredth and thirty shekels weight, a siluer bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

80 A golden incense cup of ten shekels, full of incense.

81 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering.

82 An hee goat for a sinne offering.

83 And for peace offerings, two bullocks, five rammes, five hee goates, five lambes of a yeere olde, this was the offering of Ahira the sonne of Enan.

¶ This was the offering of the princes, when Aaron did dedicate the Altar.

84 This was the dedication of the Altar by the princes of Israel, when it was anoynted: twelve chargers of siluer, twelve siluer bowles, twelve incense cups of gold.

85 Every charger containing an hundredth and thirty shekels of siluer, and euery bowle feuentie: all the siluer vessell contained two thousand and foute hundred shekels, after the shekel of the Sanctuary.

86 Twelve incense cups of gold full of incense, containing ten shekels euery cup, after the shekel of the Sanctuary: all the gold of the incense cups was an hundredth and twenty shekels.

87 All the bullockes for the burnt offering were twelve bullocks, the rams twelve, the lambes of a yeere olde twelve, with their meate offerings, and twelve hee goates for a sinne offering.

88 And all the bullocks for the peace offerings were foure and twenty bullockes, the rammes

sixty, the hee goates sixtie, the lambes of a yeere olde sixtie: this was the dedication of the Altar, after that it was anoynted.

89 And when Moses went into the tabernacle of the Congregation to speake with God, hee heard the voyce of one speaking vnto him from the Merci-seat, that was vpon the Arke of the Testimony: betweene the two Cherubims, and hee spake vnto him.

g By Aaron.  
h That is, the Sanctuary.

i According as he had promised.  
Exod. 25, 22.

# CHAP. VIII.

\* The order of the lamps. 6 The purifying and offering of the Levites. 14 The age of the Levites when they are received to service, and when they are dismissed.

And the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seven lampes shall giue light toward the forefront of the Candlestick.

a To that part which is ouer against the Candlestick, Exod. 25, 37.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlestick, as the Lord had commanded Moses.

4 And this was the worke of the Candlestick, enen of gold beaten out with the hammer, both the shaft, and the flower thereof was beaten out with the hammer: b according to the paterne which the Lord had shewed Moses, so made hee the Candlestick.

\* Exod. 25, 18.  
b And not set together of diuers pieces.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Liuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle c water of purification vpon them, and let them shauie all their flesh, and wash their clothes: so they shall be cleane.

c In shew it is called the water of sinne, because it is made to purge sinne, as Chap. 19, 9.

8 Then they shall take a yong bullock with his meate offering of fine flour, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Levites before the Tabernacle of the Congregation, and assemble d all the Congregation of the children of Israel.

d That thou mayest doe this in presence of them all.

10 Thou shalt bring the Levites also before the Lord, and the e children of Israel shall put their hands vpon the Levites.

e Meaning, certaine of them in the name of the whole.

11 And Aaron shall offer the Levites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Levites shall put their hands vpon the heads of the bullocks, and make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou mayest make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Levites from among the children of Israel, and the Levites shall be f mine.

\* Chap. 3, 45.

15 And afterward shall the Levites goe in, to serue in the Tabernacle of the Congregation; and thou shalt purifie them, and offer them as a shake offering.

16 For they are freely given g vnto mee from among the children of Israel, for such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto mee.

\* Chap. 3, 9.  
f That is, they that are the first borne.

17 ¶ For all the first borne of the children of Israel are mine, both of man and beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.

\* Exod. 13, 2.  
Luk. 2, 23.

18 And



18 And I haue taken the Leuites for all the first borne of the children of Israel,

g Which seruice the Israelites should els doe.

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to doe the seruice of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere vnto the Sanctuary.

h Because the Leuites goe into the Sanctuary in their time,

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them, to purifie them.

i In their presence, so serue them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also belongeth to the Leuites: from fue and twentie yeere old and vpward, they shall goe in, to execute their office in this seruice of the Tabernacle of the Congregation.

k Such office as was painefull, as so beare burthens and such like. l In singing Psalmes, instructing, counselling and keeping the things in order;

25 And after the age of fiftie yeeres, they shall cease from executing the office, and shall serue no more.

26 But they shall minister with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

#### CHAP. IX.

a The Pasfeouer is commanded againe. 13 The punishment of him that keepeth not the Pasfeouer. 15 The cloud conducteth the Israelites through the wilderness.

And the Lord spake vnto Moses in the wilderness of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

\* Exod. 12. 1. Leuit. 23. 5. Chap. 28. 16. Deut. 16. 2. \* Exod. 12. 6. Deut. 16. 6. a Euen in all points as the Lord hath instituted it.

2 The children of Israel shall also celebrate the Pasfeouer at the time appointed therevnto.

3 In the fourteenth day of this moneth at euen, ye shall keepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake vnto the children of Israel, to celebrate the Pasfeouer.

5 And they kept the Pasfeouer in the fourteenth day of the first moneth at euen in the wilderness of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

b By touching a corpse, or being at the buriall.

6 ¶ And certaine men were defiled by a dead man, that they might not keepe the Pasfeouer the same day: and they came before Moses and before Aaron the same day.

7 And those men sayd vnto him, We are defiled by a dead man: Wherefore are we kept backe that we may not offer an offering vnto the Lord in the time therevnto appointed among the children of Israel?

c Or, celebrate the Pasfeouer the fourteenth day of the first moneth.

8 Then Moses sayd vnto them, Stand still, and I will heare what the Lord will command concerning you,

9 And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie shall be vnclane by the reason of a corpse, or be in a long journey, he shall keepe the Pasfeouer vnto the Lord.

d And cannot come where the Tabernacle is, when others keepe it.

11 In the fourteenth day of the second moneth at euen they shall keepe it: with vnleavened bread, and sowe hearbes shall they eate it.

e So that the vnclane, and they that are not at home, haue a moneth longer granted vnto them.

12 They shall leaue none of it vnto the morning, nor breake any bone of it according to all the ordinance of the Pasfeouer shall they keepe it.

\* Exod. 12. 46. Iohn. 19. 36. f When the pasfeouer is celebrated, Or, punishment of his sinne.

13 But the man that is cleane and is not in a journey, and is negligent to keepe the Pasfeouer, the same person shall be cut off from his people: because he brought not the offering of the Lord in his due season, that man shall beare his sinne.

\* Exod. 12. 49.

14 And if a stranger dwell among you, and will keepe the Pasfeouer vnto the Lord, as the ordinance of the Pasfeouer, and as the manner thereof is, so shall he do: ye shall haue one law both for the stranger, and for him that was borne in the same land.

\* Exod. 12. 49.

15 ¶ And when the Tabernacle was reared vp, a cloud couered the Tabernacle, namely, the Tabernacle of the Testimony: and at euen there was vpon the Tabernacle, as the appearance of fire vntill morning.

g Like a pillar, made Exod. 3. 12.

16 So it was alway: the cloud couered it by day, and the appearance of fire by night.

17 And when the cloud was taken vp from the Tabernacle, then afterward the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

h Ebr. month, h Who taught them what to doe by the cloude. i. Cor. 10. 1. i Ebr. camped.

18 At the commandement of the Lord the children of Israel journeyed, and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, they lay still.

19 And when the cloud taried still vpon the Tabernacle a long time, the children of Israel kept the watch of the Lord, and journeyed not.

i They waited when the Lord would signifie either their departure, or their abode by the cloude. j Ebr. dayes of number.

20 So when the cloud abode a fewe dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they journeyed at the commandement of the Lord.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet if the cloud was taken vp in the morning, then they journeyed: whether by day or by night the cloud was taken vp, then they journeyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeere vpon the Tabernacle abiding thereon, the children of Israel abode still, and journeyed not: but when it was taken vp, they journeyed.

\* Exod. 40. 36, 37. made verse 18.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they journeyed, keeping the watch of the Lord at the commandement of the Lord by the hand of Moses.

k vnder the charge and gouernement of Moses.

#### CHAP. X.

a The use of the siluer trumpets. 11 The Israelites departe from Sinai. 14 The captaines of the hoste are numbered. 30 Habbah refuset to goe with Moses his sonne in law.

And the Lord spake vnto Moses, saying,

2 Make thee two trumpets of siluer: of an whole peece shalt thou make them, that thou mayest vie them for the assembling of the Congregation, and for the departure of the campe.

a Or, of worke beaten out with the hammer.

3 And

3 And when they shall blow with them, all the Congregation shall assemble to thee, before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the Princes, or heads over the thousands of Israel shall come vnto thee.

5 But if yee blow an alarme, then the campe of them that pitch on the East part, shall goe forward.

6 If ye blow an alarme the second time, then the hoast of them that lie on the South side, shall march: for they shall blow an alarme when they remooue.

7 But in the assembling the Congregation, ye shall blow without an alarme.

8 And the sonnes of Aaron the Priest shall blow the trumpets, and ye shall haue them as a law for euer in your generations.

9 And when ye goe to warre in your land against the enemy that vexeth you, yee shall blow an alarme with the trumpets, and ye shall be remembered before the Lord your God, and shall be saved from your enemies.

10 Also in the day of your gladnesse, and in your feast dayes, & in the beginning of your moneths, ye shall also blow the trumpets || ouer your burnt sacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 And in the second yeere, in the second moneth, and in the twentieth day of the moneth, the cloud was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their || journeys out of the desert of Sinai, and the cloud rested in the wilderness of Paran.

13 So they first tooke their journey at the commandement of the Lord by the hand of Moses.

14 ¶ In the first place went the standard of the hoaste of the children of Iudah according to their armies: and Nahshon the sonne of Amminadab was ouer his band.

15 And ouer the band of the tribe of the children of Issachar was Nathaneel the sonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gerson and the sonnes of Merari went forward bearing the Tabernacle.

18 After, departed the standard of the hoaste of Reuben, according to their armies, and ouer his band was Elizur the sonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Zurishaddai.

20 And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.

21 The Kohathites also went forward and bare the Sanctuary, and the former did set vp the Tabernacle against they came.

22 ¶ Then the standard of the hoaste of the children of Ephraim went forward according to their armies, and ouer his band was Elishama the sonne of Ammiud.

23 And ouer the band of the tribe of the sons of Manasse was Gamliel the sonne of Pedazur.

24 And ouer the band of the tribe of the sons of Benjamin was Abidan the sonne of Gideon.

25 ¶ Last, the standard of the hoaste of the children of Dan marched, gathering all the

hoastes according to their armies: and ouer his band was Abiezer the sonne of Ammishaddai.

26 And ouer the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 ¶ These were the remoouings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses said vnto Hobab the sonne of Reuel the Midianite, the father in law of Moses, Wee goe into the place, of which the Lord said, I will giue it you. Come thou with vs, and we will doe thee good: for the Lord hath promised good vnto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne countrey, and to my kinred.

31 Then he said, I pray thee, leaue vs not: for thou knowest our camping places in the wilderness: therefore thou mayest be our guide.

32 And if thou goe with vs, what goodnesse the Lord shall shewe vnto vs, the same will wee shew vnto thee.

33 ¶ So they departed from the mount of the Lord, three dayes journey: and the Arke of the covenant of the Lord went before them in the three dayes journey, to search out a resting place for them.

34 And the cloud of the Lord was vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Moses said, ¶ Rise vp Lord, & let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it rested, hee said, Returne, O Lord, to the many thousands of Israel.

# CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They loath Manna. 11 The weak faith of Moses. 16 The Lord divided the burden of Moses to seruents of the Ancients. 31 The Lord sendeth quails. 33 Their lust is punished.

¶ When the people became murmurers, ¶ it displeased the Lord, and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the utmost part of the hoaste.

2 Then the people cryed vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And he called the name of y place Taberah, because the fire of the Lord burnt among them.

4 ¶ And a number of people that was among them, fell a lusting, and turned away, and the children of Israel also wept, and sayd, Who shall giue vs flesh to eate?

5 We remember the fish which we did eat in Egypt for nought, the cucumbers, & the pepons, and the leekes, and the onions, and the garlicke.

6 But now our soule is dried away, we can see nothing but this M A N.

7 (The M A N also was as coriander seede, and his colour like the colour of bdellium.

8 The people went about and gathered, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the dew fell downe vpon the hoaste in the night, the M A N fell with it)

10 ¶ Then Moses heard the people weep throughout their families, euery man in the doore of his tent, and the wrath of the Lord was grievously,

1 This was the order of their hoaste when they remooued.

Some thinke that Reuel, Iethro, Hobab, and Keni were all one: Kimhi saith, that Reuel was Iethro's father: so Hobab was Moses father in law, looks Exo. 3, 18, and 3, 1, and 4, 18, and 18, 1, and iudg. 4, 11.

Ebr. vnto vs

Mount Sinai, or Horeb.

¶ Declaith might and power, ¶ Ebr. to the ten thousand thousands

¶ Ebr. as vnto complainers.

¶ Ebr. it was null in the eyes of the Lord

¶ Psal. 78, 21.

¶ Cr. burning.

2 Which were of those strangers that came out of Egypt with them; Exod. 12, 38.

3 From God.

4 For a small price, or good cheape.

5 For the greedie lust of flesh.

6 Exod. 16, 31.

7 Psal. 16, 20.

8 Psal. 78, 24.

9 Iudg. 6, 31.

10 Which is, a white pebble, or precious stone.

b That is, the hoast of Iudah and they that are vnder his ensigne.

c Meaning, the hoasts of Reuben.

d So that onely the Priests must blow the trumpets, so long as the Priesthood lasted;

e When yere-joyce that God hath remooued any plague.

¶ Or, when ye offer burnt offerings.

¶ Or, in keeping this order in their iourneys.

¶ From Sinai to Iaran, Chap. 33, 1.

\* Chap. 2, 3.

\* Chap. 1, 7.

g With all the apperainances thereof,

h Vpon their shoulders,

\* Chap. 4, 4.

i The Merarites and Gersonites.

k Leaving none behinde, nor any of the former that faimted in the way.



grieuouſly kindled: alſo Moſes was grieved.

11 And Moſes ſayd vnto the Lord, Wherefore haſt thou vexed thy ſeruant? and why haue I not found fauour in thy ſight, ſeeing thou haſt put the charge of all this people vpon me?

12 Haue I conceived all this people? or haue I begotten them, that thou ſhouldeſt ſay vnto me, Carry them in thy boſome (as a nurſe beareth the ſucking childe) vnto the land, for the which thou ſwareſt vnto their fathers?

13 Where ſhould I haue fleſh to giue vnto all this people? for they weepe vnto me, ſaying, Giue vs fleſh that we may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with mee, I pray thee, if I haue found fauour in thy ſight, kill me, that I beheld not my miſery.

16 Then the Lord ſayd vnto Moſes, Gather vnto mee ſeuentic men of the Elders of Iſrael, whom thou knoweſt, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them ſtand there with thee,

17 And I will come downe, and talke with thee there, and take of the Spirit, which is vpon thee, and put vpon them, and they ſhall beare the burthen of the people with thee: ſo thou ſhalt not beare it alone.

18 Furthermore thou ſhalt ſay vnto the people, Be ſanctified againſt to morrow, and ye ſhall eate fleſh: for you haue wept in the eares of the Lord, ſaying, Who ſhall giue vs fleſh to eate? for we were better in Egypt: therefore the Lord will giue you fleſh, and ye ſhall eat.

19 Ye ſhall not eat one day nor two dayes, nor ſixe dayes, neither ten dayes, nor twenty dayes,

20 But a whole moneth, vntill it come out at your noſtreils, and be lothſome vnto you, becauſe ye haue contemned the Lord, which is among you, and haue wept before him, ſaying, Why came we hither out of Egypt?

21 And Moſes ſayd, Sixe hundred thouſand footmen are there of the people, among whom I am: and thou ſayeſt, I will giue them fleſh, that they may eat a moneth long.

22 Shall the ſheepe and the beeuies be ſlaue for them to finde them? either ſhall all the fiſh of the Seabe gathered together for them to ſuffice them?

23 And the Lord ſayd vnto Moſes, Is the Lords hand ſhortened? thou ſhalt ſee now whether my worde ſhall come to paſſe vnto thee, or no.

24 So Moſes went out, and told the people the words of the Lord, and gathered ſeuentic men of the Elders of the people, and ſet them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and ſpoke vnto him, and tooke of the Spirit that was vpon him, and put it vpon the ſeuentic Ancient men: and when the Spirit reſted vpon them, then they prophecied, and did not ceaſe.

26 But there remained two of the men in the hoaſte: the name of the one was Eldad, and the name of the other Medad, and the Spirit reſted vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophecied in the hoaſte.

27 Then there ranne a young man, and tolde Moſes, and ſayd, Eldad and Medad doe prophecie

in the hoaſte.

28 And Iſhua the ſonne of Nun the ſeruant of Moſes one of his young men, answered and ſayd, My lord Moſes, forbid them.

29 But Moſes ſayd vnto him, Enueſt thou for my ſake: yea, would God that all the Lords people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moſes returned into the hoaſte, he and the Elders of Iſrael.

31 Then there went forth a winde from the Lord, and brought quailles from the ſea, and let them fall vpon the campe, a dayes iourney on this ſide, and a dayes iourney on the other ſide, round about the hoaſte, and they were about two cubites about the earth.

32 Then the people aroſe, all that day, and all the night, and all the next day, and gathered the quailles: he that gathered the leaſt, gathered ten Homers full, and they ſpread them abroad for their viſe round about the hoaſte.

33 While the fleſh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with an exceeding great plague.

34 So the name of the place was called, Kibroth-hattaauah: for there they buried the people that fell a luſting.

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

# CHAP. XII.

Aaron and Miriam gudge againſt Moſes. 10 Miriam is ſtricken with leproſie, and healed at the prayer of Moſes.

Afterward Miriam and Aaron ſpoke againſt Moſes, becauſe of the woman of Ethiopia whom he had married (for he had married a woman of Ethiopia.)

2 And they ſayd, What hath the Lord ſpoken but onely by Moſes: hath he not ſpoken alſo by vs? and the Lord heard this.

3 (But Moſes was a very meeke man about all the men that were vpon the earth.)

4 And by and by the Lord ſayd vnto Moſes, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and ſtood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And he ſayd, Heare now my words, If there be a Prophet of the Lord among you, I will be knowne to him by a viſion, and will ſpeake vnto him by dreame.

7 My ſeruant Moſes is not ſo, who is faithfull in all mine houſe,

8 Vnto him will I ſpeake mouth to mouth, and by viſion, and not in darke wordes, but hee ſhall ſee the ſimilitude of the Lord. Wherefore then were ye not afraid to ſpeake againſt my ſeruant, euen againſt Moſes?

9 Thus the Lord was very angry with them, and departed.

10 Alſo the cloud departed from the Tabernacle: and behold, Miriam was leprouſe like ſnow: and Aaron looked vpon Miriam, and beheld, ſhe was leprouſe.

11 Then Aaron ſayd vnto Moſes, Alas, my lord, I beſeech thee, lay not the ſinne vpon vs, which

Or, euill intreated.

Or, wherein haue I diſpleaſed thee?

Am I their father, that none may haue the charge of them but I?

Or, Of Canaan promiſed by an oath to our fathers.

I had rather die then to ſee my griefe and miſery thus daily increaſe by their rebellion.

I will diſtribute my ſpirit among them, as I haue done to thee.

Prepare your ſelues that ye be not vnleiſane.

Or, caſt him off, becauſe ye reſuſed Manna, which he appointed as moſt meet for you.

Who leadeſt and gouerneſt you.

Of whom I haue the charge.

Or, ſeparate.

Or, ſeparate.

From that day the ſpirit of prophecy did not faile them.

Or, a young man whom he had choſen from his youth.

Such blind zeale was in the Apoſtles, Mark. 9. 38.

Luke 9. 44.

Exod. 16. 23.

Pſal. 78. 26, 27.

Of Homer, reade

Leuit. 27. 16. alſo it ſignifieth an heape, as Exod. 9. 14. Iudg. 15. 16.

Pſal. 78. 31.

Or, graue of luſt.

Or, murmured.

Zipporah Moſes wife was a Media-

nite, and becauſe Midian bordered on Ethiopia, it is ſome time in the Scriptures com-

prehended vnder this name.

Eccleſ. 45. 4.

And ſo bare with their grudging, although he knew them.

These were the two ordinarie meanes.

In all Iſrael which was his Church.

Exod. 33. 17.

So farre as any man was able to comprehend, which he calleth his backe parts,

Exod. 33. 23.

From the doore of the Tabernacle.

which we haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, be as one & dead, of whom the flesh is haife consumed, when he cometh out of his mothers wombe.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee, heale her now.

14 And the Lord said vnto Moses, If her father had spit in her face, should shee not haue bene ashamed seuen dayes? let her be shut out of the hoaste seuen dayes, and after she shall be receined.

15 So Miriam was shut out of the hoaste seuen dayes, and the people remooued not, till Miriam was brought in againe.

CHAP. XIII.

*4 Certaine men are sent to search the land of Canaan. 24 They bring of the fruit of the land. 31 Caleb comforteth the people against the discouraging of the other spies.*

Then afterward the people remooued from Hazereth, and pitched in the wilderness of

Paran,

2 And the Lord spake vnto Moses, saying,

3 Send thou men out to search the land of Canaan, which I giue vnto the children of Israel: of euery tribe of their fathers shall ye send a man, such as are all rulers among them.

4 Then Moses sent them out of the wilderness of Paran at the commandement of the Lord: all those men were heads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, Oshea the sonne of Nun:

10 Of the tribe of Benjamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, Gadi the sonne of Sufi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the men, which Moses sent to spie out the land: and Moses called the name of Oshea the sonne of Nun, Iehoshua.

18 So Moses sent them to spie out the land of Canaan, and said to them, Go vp this way toward the South, and goe vp into the mountaines.

19 And consider the land what it is, and the people that dwell therein, whether they be strong, or weake, either few or many.

20 Also what the land is that they dwell in, whether it be good or bad: and what cities they be, that they dwell in, whether they dwell in tents, or in walled townes:

21 And what the land is: whether it be fat or lean, whether there be trees therein, or not,

And be of good courage, and bring of the fruit of the land (for then was the time of the first ripe grapes.)

22 So they went vp, and searched out the land, from the wilderness of Zin vnto Rehob, to goe to Hamath,

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Sheshai, and Talmai, the sonnes of Anak. And Hebron was built seuen yeere before Zoan in Egypt.

24 Then they came to the riuer of Eshcol, and cut downe thence a branch with one cluster of grapes, and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figges.

25 That place was called the riuer Eshcol, because of the cluster of grapes, which the children of Israel cup downe thence.

26 Then after fortie dayes they turned againe from searching of the land.

27 And they went and came to Moses and to Aaron, and vnto all the Congregation of the children of Israel, in the wilderness of Paran, to Kadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they told him, and said, We came vnto the land whither thou hast sent vs, and surely it floweth with milke and hony, and here is of the fruit of it.

29 Neuerthelesse the people be strong that dwell in the land, and the cities are walled and exceeding great: and moreouer, wee saw the sonnes of Anak there.

30 The Amalekites dwell in the South country, and the Hittites, and the Iebusites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the sea, and by the coasts of Iorden.

31 Then Caleb stilled the people before Moses, and said, Let vs goe vp at once, and possesse it: for vndoubtedly we shall ouercome it.

32 But the men that went vp with him, sayd, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land, which they had searched for the children of Israel, saying, The land which we haue gone thorow to search it out, is a land that eateth vp the inhabitants thereof: for all the people that wee saw in it, are men of great stature.

34 For there we saw gyants, the sonnes of Anak, which come of the gyants, so that wee seemed in our fight like grasshoppers: and so we were in their fight.

CHAP. XIII.

*9 The people murmure against Moses. 10 They would haue slaine Caleb and Iehoshua. 13 Moses prayeth God by his prayer. 15 The people that would enter into the land contrary to Gods will, are slaine.*

Then all the Congregation lifted vp their voyce, and cried: and the people wept that night.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly said vnto them, Would God we had died in the land of Egypt, or in this wilderness: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wiues and our children shalbe a pray: were it not better for vs to returne into Egypt?

*e which was in the wilderness of Paran,*

*f which were a kinde of gyants, g Declaring the antiquity thereof: also Abraham, Isaac, and Isakoh were buried there, \* Dent. 1, 24. h Or, the valley of Eshcol, that is, of Eshcol.*

*h Called also Kadesh-barnea.*

*i That is, Moses.*

*\* Euid. 33, 3.*

*k Ahiman, Sheshai, and Talmai, whom Caleb slew afterward, Iosh. 11, 21, 22.*

*l Or, murmuring against Moses.*

*m The gyants were so cruell, that they spoiled and killed one another and those that came to them,*

*g As a child that cometh out of his mothers belly dead, having as it were but the skin.*

*h In his displeasure. \* Luke, 13, 46.*

*a That is, in Rimma, which was in Paran, Chap. 33, 18. b After the people had required it of Moses, as it is in Dent. 1, 22, then the Lord spake to Moses to do so.*

*i Or, rulers.*

*j Or, 2, 14, 15.*

*n Which in number were twelue, according to the twelue tribes.*

*o Or, his mountings.*

*p Men of great stature.*

*q Such as were afraid at the report of the spies.*

*r To our enemies: the Canaanites.*

4. And



# The prayer of Moses for the people.

## Numbers.

## Their infidelitie threatned.

c Lamenting the people, and praying for them.

\* *Eccles.* 4.6, 9.  
1. *Mac.* 2.36.  
d For sorow, hearing their blasphemie.

e We shall easily overcome them. f This is the condition of them that would persuade in Gods cause, to be persecuted of the multitude.

\* *Exod.* 32.12.

† *Exod.* 13.21.  
\* *Exod.* 13.21.

g So that none shall escape.

\* *Deut.* 9.28.

\* *Exod.* 34.6.  
\* *Psal.* 103.8.  
\* *Psal.* 103.3.  
\* *Exod.* 20.5.  
and 34.7.

h In that he destroyed not them utterly, but left their posteritie and certaine to enter.

i That is, sundry times and often.

\* *Exod.* 14.6.

4 And they sayd one to another, Let vs make a capitaine and returne into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the Congregation of the children of Israel.

6 \* And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh two of them that searched the land, rent their clothes.

7 And spake vnto all the assembly of the children of Israel, saying, The land which we walked thorow to search it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land that floweth with milke and hony.

9 But rebell not yee against the Lord, neither feare yee the people of the land: for they are but e bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude sayd, Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Israel.

11 And the Lord sayd vnto Moses, How long will this people prouoke me, and how long will it be yer they belecue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses sayd vnto the Lord, \* When the Egyptians shall heare it, (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of the land, (for they haue heard, that thou Lord, art among this people, and that thou, Lord, art seene face to face, and that thy cloude standeth ouer them, and that thou goest before them; by day time in a pillar of a cloude, and in a pillar of fire by night.)

15 That thou wilt kill this people as one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not able to bring this people into the land which hee sware vnto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is slowe to anger, and of great mercy, and \* forgiuing iniquity and sinne, but not making the wicked innocent, and \* visiting the wickednesse of the fathers vpon the children, in the third and fourth generation:

19 Be mercifull, I beseech thee, vnto the iniquity of this people, according to thy great mercie, and as thou hast forgiuen this people from Egypt, euen vntill now.

20 And the Lord sayd, I haue forgiuen it, according to thy request.

21 Notwithstanding, as I liue, all the earth shall be filled with the glory of the Lord.

22 For all those men which haue seene my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted mee this ten times, and haue not obeyed my voyce,

23 Certainly they shall not see the lande, whereof I sware vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant Caleb, because hee had

another spirit, and hath followed mee still, euen him will I bring into the land, whether he went, and his seede shall inherite it.

25 Now the Amalekites and the Canaanites remaine in the valley: wherefore turne backe to morrow, and get you into the wilderness, by the way of the red sea.

26 After, the Lord spake vnto Moses and to Aaron, saying,

27 \* How long shall I suffer this wicked multitude to murmure against me? I haue heard the murmurings of the children of Israel, which they murmure against me.

28 Tell them, As I liue (saith the Lord) I will surely doe vnto you, euen as yee haue spoken in mine eares.

29 Your carkeises shall fall in this wilderness, and all you that were counted through all your numbers, from twenty yeeere old and aboue, which haue murmured against me.

30 Ye shall not doubtlesse come into the land, for the which I lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

31 But your children, (which ye sayd should be a praye) them will I bring in, and they shall know the land which ye haue refused:

32 But euen your carkeises shall fall in this wilderness.

33 And your children shall wander in the wilderness fourtie yeeeres, and shall beare your whoredomes, vntill your carkeises be wasted in the wilderness.

34 After the number of the dayes in the which ye searched out the land, euen fourty dayes, euery day for a yeeere, shall you beare your iniquity, for \* fourty yeeeres, and ye shall feelee my breach of promise.

35 I the Lord haue sayd, Certainly I will doe so to all this wicked company that are gathered together against mee: for in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land.)

37 Euen those men that did bring vp that vile slander vpon the land, shall die by a plague before the Lord.

38 But Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue.

39 Then Moses tolde these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 \* And they rose vp early in the morning, and gate them vp into the top of the mountaine, saying, Loe, wee be ready to goe vp to the place which the Lord hath promised: for we haue sinned.

41 But Moses sayd, Wherefore transgresse yee thus the commandement of the Lord? it will not so come well to passe.

42 Goe not vp, (for the Lord is not among you) least yee be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord also will not be with you.

44 Yet they presumed obstinately to goe vp

\* A meeke and obedient spirit and not rebellious.

1 And lie in wait for you. m For I will not defend you.

\* *Psal.* 106.26.

\* *Chap.* 26.65.  
and 32.10.

\* *Deut.* 1.35.

\* *Gen.* 14.19.

\* The word signifies to be shepherds, or to wander like shepherds to and fro. o Your infidelity and disobedience against God. \* *Exod.* 4.6. p Whether my promise be true or no.

\* 1. *Cor.* 10.10.  
Hebr. 3.10, 17.  
Iud. 5.

\* *Deut.* 1.45.

q They confesse they sinned by rebelling against God, but consider not they offended in going vp without Gods commandement.

r They could not be stayed by any means.

to the top of the mountaine : but the Arke of the covenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them, \* and consumed them vnto Hormah.

# CHAP. XV.

*2 The offerings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.*

And the Lord spake vnto Moses, saying,

2 *1* Speak vnto the children of Israel, and say vnto them, \* When ye be come into the land of your habitations which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice \* to fulfill a vow, or a free offering, or in your feasts to make a \* sweet saour vnto the Lord, of the herd or of the flocke.

4 Then \* let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine floure, mingled with the fourth part of an Hin of oyle.

5 Also thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe appointed for the burnt offering, or any offering.

6 And for a ramme thou shalt for a meate offering, prepare two tenth deales of fine floure, mingled with the third part of an Hin of oyle.

7 And for a \* drinke offering thou shalt offer the third part of an Hin of wine, for a sweet saour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow or a peace offering to the Lord,

9 Then let him offer with the bullocke a meate offering of 3 three tenth deales of fine floure, mingled with halfe an Hin of oyle.

10 And thou shalt bring for a drinke offering halfe an Hin of wine, for an offering made by fire of a sweet saour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number \* that yee prepare to offer, so shall ye doe to euery one according to their number.

13 All that are borne of the countrey, shall do these things thus, to offer an offering made by fire of sweet saour vnto the Lord.

14 And if a stranger sojourne with you, or whosoever be among you in your generations, he will make an offering by fire of a sweet saour vnto the Lord, as ye doe, so he shall doe.

15 \* One ordinance shall be both for you of the Congregation, and also for the stranger that dwelleth with you, *euery* an ordinance for euery in your generations : as you are, so shall the stranger be before the Lord.

16 One law and one manner shall serue both for you and for the stranger that sojourneth with you.

17 And the Lord spake vnto Moses, saying,

18 Speak vnto the children of Israel, and say vnto them, When yee be come into the land, to the which I bring you,

19 And when yee shall eate of the bread of the land, ye shall offer an heauie offering vnto the Lord.

20 Ye shall offer vp a cake of the first of your dough for an heauie offering : \* as the heauie offering of the barne, so ye shall lift it vp.

21 Of the first of your dough ye shall giue vnto the Lord an heauie offering in your generations.

22 And if yee haue erred, and not obserued all these commandements, which the Lord hath spoken vnto Moses,

23 *Euery* all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and hence forward among your generations:

24 And if so be that ought be committed ignorantly of the Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweet saour vnto the Lord, with the meate offering and drinke offering thereto, according to the \* maner, and an hee goate for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiven them : for it is ignorance : and they shall bring their offering for an offering made by fire vnto the Lord, and their sin offering before the Lord for their ignorance.

26 Then it shall be forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them : for all the people were in ignorance.

27 \* But if any one person sinne through ignorance, then he shall bring a shee goate of a yeere old for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when hee sinneth by ignorance before the Lord, to make reconciliation for him : and it shall be forgiven him.

29 Hee that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one law, who so doeth sinne by ignorance.

30 \* But the person that doeth ought \* presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord : therefore that person shall be cut off from among his people.

31 Because hee hath despised the word of the Lord, and hath broken his commandement : that person shall be utterly cut off : his iniquitie shall be vpon him.

32 And while the children of Israel were in the wilderness, they found a man that gathered stickes vpon the Sabbath day.

33 And they that found him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Congregation.

34 And they put him in \* ward for it was not declared what should be done vnto him.

35 Then the Lord said vnto Moses, This man shall die the death : and let all the multitude stone him with stones without the hoaste.

36 And all the Congregation brought him without the hoaste, and stoned him with stones, and he died, as the Lord hath commanded Moses.

37 And the Lord spake vnto Moses, saying,

38 Speak vnto the children of Israel, and bid them that they \* make them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blue filke.

39 And ye shall haue the fringes that when ye looke vpon them, ye may remember all the commandements of the Lord, and doe them : and that yee seeke not after your owne heart, nor after your owne eyes, after the which yee goe a whoring.

40 That

\* Deut. 1. 44.

\* Leuit. 23. 40.  
a Into the land of Canaan.

\* Leuit. 23. 41.  
b Or, spiced.  
\* Deut. 29. 18.

\* Leuit. 2. 1.

b Reade Exod. 27. 40.

c The liquor was so called, because it was powred on the thing that was offered.

d Or, three Omers.

e Euery sacrifice of beasts must haue their meate offering and drinke offering according to this proportion.

\* Exod. 22. 49.  
f Or, 2. 14.

\* Which is made of the first earie ye gather.  
\* Deut. 23. 24.

f As by oversight or ignorance, read Leuit. 4. 2, 13.

g Some read, from the eyes of the Congregation, that is, which is hid from the Congregation.  
\* Leuit. 4. 1.

\* Leuit. 4. 27.

† Else, with an lie hand, that is, in contempt of God.

h He shall sustaine the punishment of his sinne.

\* Deut. 22. 26.  
Math. 23. 5.

i By leaning Gods commandements and following your owne fantasies.



40 That yee may remember and doe all my commandements, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt to be your God: I am the Lord your God.

# CHAP. XVI.

*1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his companie perisheth. 41 The people the next day murmure, 49. 14700 are slain for murmuring.*

**N**OW \* Korah the sonne of Izhar, the sonne of Kohath, the sonne of Leui went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp against Moses, with certaine of the children of Israel, two hundreth and fiftie captaines of the assembly, \* famous in the Congregation, and men of renoume,

3 Who gathered themselues together against Moses, and against Aaron, and sayd vnto them, *a* Take too much vpon you, seeing all the Congregation is holy, *b* every one of them, and the Lord is among them: wherefore then lift ye your selues above the Congregation of the Lord?

4 But when Moses heard it, he fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morow the Lord will shew who is his, and who is holy, and who ought to approach neere vnto him: and whom he hath chosen, he will cause to come neere to him.

6 This doe therefore, Take you censers, both Korah and all his company,

7 And put fire therein, and put incense in them before the Lord to morow: and the man whom the Lord doeth chuse, the same shall be holy: *d* ye take too much vpon you, ye sonnes of Leui.

8 Againe Moses sayd vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them?

10 He hath also taken thee to \* him, and all thy brethren, the sonnes of Leui with thee, and seeke yee the office of the Priest also?

11 For which cause, thou, and all thy companie are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing that thou hast brought vs out of a land that floweth with milke and hony, to kill vs in the wilderness, except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields and vineyards: wilt thou put out the eyes of these men? wee will not come vp.

15 Then Moses waxed very angrie, and sayd vnto the Lord, \* Lookenot vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses sayd vnto Korah, Be thou and all thy company before the Lord: both thou, they, and Aaron to morrow.

17 And take euery man his censer, and put in-

cense in them, and bring yee euery man his censer before the Lord, two hundreth and fiftie censers: thou also and Aaron, euery one his censer.

18 So they tooke euery man his censer, and put fire in them, and laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces and sayd, O God, the God of the spirits of all flesh, hath not one man *onely* sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, least yee perish in all their finnes.

27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram on euery side: and Dathan and Abiram came out and stood in the doore of their tents, with their wiues, and their sonnes, and their little children.

28 And Moses sayd, Hereby shall yee know that the Lord hath sent me to do all these works: for I haue not done them of mine owne minde.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make a new thing, and the earth open her mouth, and swallow them vp with all that they haue, and they goe downe quicke into the pit: then yee shall vnderstand that these men haue prouoked the Lord.

31 ¶ And assoone as he had made an end of speaking all these words, even the ground claue asunder that was vnder them,

32 And the earth opened her mouth, and swallowed them vp with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the cry of them: for they sayd, Let vs flee, least the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundreth and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that he take vp the censers out of the burning, and scatter the fire beyond the aliar: for they are hallowed.

38 The censers, I say, of these sinners that destroyed themselves: and let them make of them broad plates for a covering of the Altar: for they offered them before the Lord, therefore they shall be

*f All that were of their faction,*

*Or, of many things.*

*h With them they haue committed so many finnes.*

*i I haue not forgotten them of mine owne braine,*

*m Or, shew a strange sight,*

*n Or, best. Or, deepe and darke places of the earth.*

*\* Chap. 17, 3. Dnt. 11, 6. Psal. 106, 17.*

*o which were the occasion of their owne death.*

*\* Chap. 17, 3.*

*Eccles. 45, 18.*

*Leuit. 11.*

*Or, tooke other with him.*

*Or, before Moses.*

*\* Chap. 16, 9.*

*a Or let it suffice you: meaning, to haue abused them thus long. b All are alike holy: therefore none ought to be preferred above other: thus the wicked reason against Gods ordinance. c To be the Priest and to offer.*

*d He layeth the same to their charge inly, where with they wrongfully charged him.*

*e To serve in the Congregation, as in the verse before.*

*f Thus they spake contemptuously, preferring Egypt to Canaan.*

*g Wilt thou make them that feared the land, become that they saw not that which they saw? \* Gen. 44, 3.*

*h At the doore of the Tabernacle.*

<sup>p</sup> Of Gods iudgements against rebels.

shall be holy, and they shall be a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brazen censers, which they that were burnt had offered, and made broad plates of them for a couering of the Altar.

40 *It is a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that hee be not like Korah and his company, as the Lord sayd to him by the hand of Moses.*

41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Yee haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they turned their faces toward the tabernacle of the Congregation: and behold, the cloud covered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer, and put fire therein of the Altar, and put therein incense, and goe quicklie vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commanded him, and ranne into the middes of the Congregation, and behold, the plague was begun among the people, and he put incense, and made an atonement for the people.

48 And when he stood betweene the dead, and them that were alieue, the plague was staid.

49 So they died of this plague fourteen thousand and seuen hundred, beside them that died in the conspircle of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was staid.

#### CHAP. XVII.

<sup>a</sup> The twelve rodde of the twelve princes of the tribes of Israel.  
<sup>b</sup> Aarons rod buddeth, and beareth blossoms, <sup>c</sup> For a testimony against the rebellious people.

¶ And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, *euē* twelue rodde; and thou shalt write euery mans name vpon his rodde.

3 And write Aarons name vpon the rod of Leui: for euery rodde shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the testimony, where I will declare my selfe to you.

5 And the mans rod, whom I chuse, shall blossom: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, and all their Princes gaue him a rodde, one rodde for euery prince, according to the houses of their fathers, *euē* twelue rodde, and the rod

of Aaron was among their rods.

7 And Moses layd the rods before the Lord in the Tabernacle of the Testimony.

8 And when Moses on the morrow went into the Tabernacle of the Testimony, behold, the rod of Aaron for the house of Leui was budded, and brought forth buds, and brought forth blossomes, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 After the Lord said vnto Moses, \* Bring Aarons rod againe before the Testimony to be kept for a token to the rebellious children, and thou shalt cause their murmurings to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, we are dead, we perish: we are all lost:

13 Whosoeuer commeth neere or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

#### CHAP. XVIII.

<sup>1.7.</sup> The office of Aaron and his sonnes, <sup>2</sup> With the Leuites.  
<sup>8</sup> The Priests part of the offerings. <sup>10</sup> Gods their position.  
<sup>15</sup> The Leuites haue their tribes, and offer the tenthes thereof to the Lord.

¶ And the Lord said vnto Aaron, Thou, and thy sonnes, and thy fathers house with thee, shall beare the iniquity of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquity of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui of the family of thy father, which shall be ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimony:

3 And they shall keepe thy charge, euē the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the altar, lest they die, both they and you.

4 And they shall be ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you:

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue taken your brethren the Leuites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the Altar, and within the vaile: therefore shall ye serue: for I haue made your Priests office an office of seruice: therefore the stranger that commeth neere shall be slaine.

8 ¶ Again the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine offerings, of all the hallowed things of the children of Israel: vnto thee haue I giuen them for the anoyntings sake, and to thy sonnes, for a perpetual ordinance.

9 This shall be thine of the most holy things, reserved from the fire: all their offering of all

<sup>c</sup> Though Iosephs tribe was diuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe. <sup>d</sup> To declare that God did chuse the house of Leui to serue him in the Tabernacle.

<sup>e</sup> Grudging that Aaron should be his Priest.

<sup>f</sup> The Calde reade describeth thus their murmuring: Wee die by the sword, the earth swalloweth vs vp, the penitence doth consume vs.

<sup>a</sup> If you trespasse in any thing concerning the ceremonies of the Sanctuary, or your office, you shall be punished.

<sup>b</sup> That is, the things which are committed to thee, or, which thou dost enioyne them.

<sup>c</sup> Which was not of the tribe of Leui.

<sup>\* Chap. 3. 45.</sup>

<sup>¶ Or, gift.</sup>

<sup>d</sup> As the first fruit, first borne, and the tenth hee.

<sup>e</sup> That which was not burned should be the Priests.

H

their

<sup>q</sup> Who presumed about his vocation.

<sup>q</sup> Or, fled, to wit, Moses and Aaron.

<sup>r</sup> For it was not lawfull to take any other fire, but of the altar of burnt offering, Leuit. 10. 1.

<sup>f</sup> God had begun to punish the people.

<sup>1</sup> God drew back his hand and ceased to punish them.

<sup>a</sup> While he was in the doore of the Tabernacle.

<sup>\* Exod. 15. 12.</sup>  
<sup>b</sup> To be the chiefe Priest.



## The Priests and Levites portions and tithes. Numbers.

## The sacrifice of the red kow.

f That is, in the Sanctuary, between the court and the Holiest of all.

g Read Levit. 10. 14

h That is, the chiefest, or the best.

\* Levit. 27. 28.

\* Exod. 13. 2, and 22. 29. Levit. 27. 26. chap. 3. 13.

\* Exod. 36. 13. Levit. 27. 25. chap. 3. 47. Ezek. 45. 12.

i Because they are appointed for sacrifice.

\* Exod. 29. 26. Levit. 7. 30.

j That is, sure, stable, and incorruptible.

k Of Canaan. \* Deut. 10. 9. and 18. 2. Josh. 13. 14. 33. Amos. 4. 28.

m To serve therein: for the Levites are put in their place.

n If they fail in their office, they shall be punished.

their meat offering, and of all their sinne offering, and of all their trespass offering, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eat it: every male shall eat of it: it is holy vnto thee.

11 This also shall be thine: the heave offering of their gift, with all the shake offerings of the children of Israel, I haue giuen them vnto thee and to thy sonnes and to thy daughters with thee, to be a duety for euer: all the cleane in thine house shall eat of it.

12 All the fat of the oyle, and all the fat of the wine, and of the wheat, which they shall offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord shall be thine: all the cleane in thine house shall eat of it.

14 \* Every thing separate from the common vse in Israel, shall be thine.

15 All that first openeth the \* matrice of any flesh, which they shall offer vnto the Lord of man or beast, shall be thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, \* which is twenty gerahs.

17 But the first borne of a kow, or the first borne of a sheepe, or the first borne of a goate shalt thou not redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweet savour vnto the Lord.

18 And the flesh of them shall be thine, \* as the shake breast, and as the right shoulder shall be thine.

19 All the heave offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duety for euer: it is a perpetuall covenant of salt before the Lord, to thee, and to thy seed with thee.

20 ¶ And the Lord said vnto Aaron, Thou shalt haue none inheritance in their land: neither shalt thou haue any part among them: \* I am thy part and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Levi all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more come neere the Tabernacle of the Congregation, least they sustaine sinne, and die.

23 But the Levites shall doe the seruice in the Tabernacle of the Congregation, and they shall beare \* their sinne: it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Levites for an inheritance, therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Levites, and say vnto

them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heave offering of that same for the Lord, euen the tenth part of the tithe.

27 And your heave offering shall be reckened vnto you, as the come of the barne, or as the abundance of the winepresse.

28 So ye shall also offer an heave offering vnto the Lord of all your tithes, which ye shall receiue of the children of Israel, and yee shall giue thereof the Lords heave offering to Aaron the Priest.

29 Yee shall offer of all your gifts all the Lords heave offerings: of all the fat of the same shall ye offer the holy things thereof.

30 Therefore thou shalt say vnto them, When ye haue offered fat thereof, then it shall be counted vnto the Levites, as the increase of the come floore, or as the increase of the winepresse.

31 And ye shall eat it in all places, yee, and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shall beare no sinne by the reason of it, when yee haue offered the fat of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

### CHAP. XIX.

The sacrifice of the red kow. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

And the Lord spake to Moses, and to Aaron, saying,

2 ¶ This is the ordinance of the Law, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And yee shall giue her vnto Eleazar the Priest, that he may bring her \* without the hoaste, and caule her to be slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his \* finger, and sprinkle it before the Tabernacle of the Congregation seuen times,

5 And caule the kow to be burnt in his sight, with her \* skinne, and her flesh, and her blood, and her dung shall he burne her.

6 Then shall the Priest take cedar wood, and hyssope, and scarlet lace, and cast them in the mids of the fire where the kow burneth.

7 Then shall the Priest wash his clothes, and hee shall wash his flesh in water, and then come into the hoaste, and the Priest shall be vncleane vnto the euen.

8 Also hee that burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill euen.

9 And a man, that is cleane, shall take vp the ashes of the kow, and put them without the hoaste in a cleane place: and it shall be kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering.

10 Therefore hee that gathereth the ashes of the kow, shall wash his clothes, and remaine vncleane vntill euen: and it shall be vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 Hee that toucheth the dead body of any man, shall be vncleane euen seuen dayes.

12 Hee shall purifie himselfe therewith the third

o As acceptable as the fruit of your owne ground or vineyard.

p which ye haue receiued of the children of Israel. q Reade verie 12.

r Ye shall not be punished therefore. t The offerings which the Israelites haue offered to God.

a According to this law and ceremony, ye shall sacrifice the red kow.

\* Hebr. 13. 11. b By another Priest.

\* Hebr. 9. 13.

\* Exod. 29. 26. Levit. 4. 11. 18.

c Meaning, Eleazar.

d The inferior Priest who killed her, and burned her.

e Or, the water of separation, because that they that were separate for their vncleanness, were sprinkled, therewith and made cleane, Chap. 8. 7. It is also called holy water, because it was ordained to an holy vse, Chap. 5. 17. f With the sprinkling water.

third day, and the seventh day he shall be cleane: but if hee purifie not himselfe the third day, then the seventh day he shall not be cleane.

13 Whosoever toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall be cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shall be vncleane, and his vncleanness shall remaine still vpon him.

14 This is the law, When a man dyeth in a tent, all that come into the tent, and all that is in the tent, shall be vncleane seven dayes.

15 And all the vessels that be open, which haue not couering fastened vpon them, shall be vncleane.

16 Also whosoever toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vncleane seven dayes.

17 Therefore for an vncleane person, they shall take of the burnt ashes of the sinne offering, and pure water shall be put thereto in a vessell.

18 And a cleane person shall take hyssope, and dippe it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vncleane the third day, and the seventh day, and he shall purifie himselfe the seventh day, and wash his cloathes, and wash himselfe in water, and shall be cleane at euen.

20 But the man that is vncleane, and purifieth not himselfe, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vncleane.

21 And it shall be a perpetuall law vnto them, that he that sprinkleth the sprinkling water, shall wash his cloathes: also he that toucheth the sprinkling water, shall be vncleane vntill the euen.

22 And whatsoever the vncleane person toucheth shall be vncleane: and the person that toucheth him, shall be vncleane vntill the euen.

#### CHAP. XX.

1 Miriam reb. 2 The people murmure. 3 They haue water out of the rocke. 4 Edom denieth the Israelites passage. 25. 26 The death of Aaron in whose room Eleazar succeedeth.

Then the children of Israel came with the whole Congregation to the desert of Zin in the first moneth, and the people abode at Cadeth: where Miriam died, and was buried there.

2 But there was no water for the Congregation, and they assembled themselues against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished\* when our brethren died before the Lord.

4 \* Why haue yee thus brought the Congregation of the Lord vnto this wilderness, that both we and our cattell should die there?

5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miserable place, which is no place of seede, nor figges, nor vines, nor pomegranats: neither is there any water to drinke.

6 Then Moses and Aaron went from the assembly vnto the doore of the Tabernacle of the

Congregation, and fell vpon their faces: and the glorie of the Lord appeared vnto them.

7 And the Lord spake vnto Moses, saying,

8 Take the rodde, and gather thou and thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation and the beastes drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him,

10 And Moses and Aaron gathered the Congregation together before the rocke: and Moses said vnto them, Heare now ye rebels: shall wee bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod hee smote the rocke twise, and the water came out abundantly: so the Congregation, and their beastes dranke.

12 ¶ Againe, the Lord spake vnto Moses, and to Aaron, Because yee beleueed mee not, to sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of Meribah, because the children of Israel stroue with the Lord, and hee was sanctified in them.

14 ¶ Then Moses sent messengers from Cadeth vnto the king of Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers.

16 But when we cryed vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and beholde, wee are in the citie Cadeth, in thine vnmort border.

17 I pray thee that wee may passe thorow thy countrey: we will not go thorow the fieldes nor the vineyards, neither will we drinke of the water of the wellies: we will goe by the Kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, Thou shalt not passe by me, least I come out against thee with the sword.

19 Then the children of Israel said vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) go thorow on my feete.

20 Hee answered againe, Thou shalt not goe thorow. Then Edom came out against him with much people, and with a mightie power.

21 Thus Edom denied to giue Israel passage thorow his countrey: wherefore Israel turned away from him.

22 ¶ And when the children of Israel with all the Congregation departed from Cadeth, they came vnto mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor beere the coast of the land of Edom, saying,

24 Aaron shall be gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because ye disobeyed my commandement at the water of Meribah.

25 Take Aaron and Eleazar his sonne, and bring

d wherewith thou diddest miracles in Egypt, and didst diuine the sea.

e The punishment which followed hereof, declared that Moses and Aaron beleueed not the Lords promise, as appeareth, verie 12.

f That the children of Israel should beleue, and acknowledge my power, and so honour mee.

g Or, strife and contention, Chap. 17. 14.

h By shewing himselfe mightie, and maintaining his glory.

i Because Iacob or Israel was Esaus brother, who was called Edom.

Or, high way.

Or, come not.

Or, the Edomites.

k To passe by an other way.

\* Chap. 33. 37.

Reside Gen. 25. 26.

Or, rebelled.

Or, strife.

\* Chap. 33. 38. deui. 32. 10.

g So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

h Ebr. a couering of cleane.

i Of the red how burnt for sinne. i Water of the fountaine or river. k One of the priests which is cleane.

l Because he had bene among them that were vncleane: or els had touched the water, as ver. 2.

m That is vncleane.

a This was fourtie yeeres after their departure from Egypt.

b Moses and Aarons sister.

c Another rebellion was in Raphidim, Exo. 17. and this was in Cadeth.

\* Chap. 11. 33.

\* Exod. 17. 21.



bring them vp into the mount Hor.

26 And cause Aaron to put off his garments, and put them vpon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: and they went vp into the Mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons cloathes, and put them vpon Eleazar his sonne: \* for Aaron died there in the top of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel wept for Aaron thirtie dayes.

# CHAP. XXI.

3 Israel vanquisheth king Arad, 6 The fierie serpents are sent for the rebellion of the people. 24, 33 Sihon and Og are ouercome in battell.

When \* King Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the way of the spies, then fought he against Israel, and tooke of them prisoners.

2 So Israel vowed a vow vnto the Lord, and sayd, If thou wilt deliuer and giue this people into mine hand, then will I vterly destroy their cities.

3 And the Lord heard the voyce of Israel, and deliuered them the Canaanites: and they vterly destroyed them and their cities, and called the name of the place \* Hormah.

4 ¶ After they departed from the mount Hor by the way of the Red sea, to compassse the land of Edom: and the people were fore grieved because of the way.

5 And the people spake against God, and against Moses saying, Wherefore haue ye brought vs out of Egypt, to die in the wilderness? for here is neither bread nor water, and our soule \* loatheth this light bread.

6 ¶ Wherefore the Lord sent fierie serpents among the people, which stung the people, so that many of the people of Israel died.

7 Therefore the people came to Moses, and said, We haue sinned: for wee haue spoken against the Lord, and against thee: pray to the Lord, that hee take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee a fierie serpent, and set it vp for a signe, that as many as are bitten, may looke vpon it, and liue.

9 ¶ So Moses made a serpent of brasie, and set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brasie, and liued.

10 ¶ And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched in Iie-abrim, in the wilderness, which is before Moab on the East side.

12 ¶ They remooued thence, and pitched vpon the riuer of Zared,

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wilderness, and cometh out of the coasts of the Amorites: (for Arnon is the border of Moab, betwene the Moabites and the Amorites.)

14 Wherefore it shall be spoken in the booke of the battels of the Lord, what thing he did in the red sea, and in the riuers of Arnon,

15 And at the streame of the riuers that goeth

downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the well where the Lord said vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, Rise vp well, sing ye vnto it.

18 The princes digged this well, the captaines of the people digged it, euen the lawgiuer, with their stauers. And from the wilderness they came to Mattanah,

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah, that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon, king of the Amorites, saying,

22 ¶ Let me go thorow thy land: we will not turne aside into the fieldes, nor into the vineyards, neither drinke of the waters of the welles: we will goe by the kings way, vntill wee be past thy countrey.

23 ¶ But Sihon gaue Israel no licence to passe thorow his countrey, but Sihon assembled all his people, and went out against Israel into the wilderness, and he came to Iahoz, and fought against Israel.

24 ¶ But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto Iabok, euen vnto the children of Ammon, for the border of the children of Ammon was strong.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the villages thereof.

26 For Heshbon was the citie of Sihon the king of the Amorites, which had fought beforetime against the king of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

27 Wherefore they that spake in prouerbs, say, Come to Heshbon, let the citie of Sihon be built and repaired:

28 For a fire is gone out of Heshbon, and a flame from the citie of Sihon, and hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

29 Wo be to thee, Moab: O people of Chemosh, thou art vndone: he hath suffered his sonnes to be pursued, and his daughters to be in captiuitie to Sihon the king of the Amorites.

30 Their empire also is lost from Heshbon vnto Dilon, and we haue destroyed them vnto Nophah, which reacheth vnto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ And they turned, and went vp toward Bashan: and Og the king of Bashan came out against them, hee, and all his people, to fight at Edrei.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand, and all his people, and his land: \* and thou shalt doe to him as thou diddest vnto Sihon the king of the Amorites, which dwelt at Heshbon.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land,

# CHAP.

\* Feare 10, 6, and 31, 50.

¶ Or, moued.

\* Chap. 33, 40.

a By that way which their spies, that searched the dangers, found to be most safe.

¶ Or, destruction. \* Iudg. 1, 17.

b For they were forbidden to de- Roy 16, Deut. 2, 5.

\* Chap. 13, 6.

c Meaning, Man- as, which they thought did not smother.

\* Wile 26, 1, 50. 1 Cor. 10, 9. d For they that were among these with, were so in- flamed with the heat thereof, that they died.

¶ Or, upon a pole.

\* 2 King 18, 4. Job 3, 14.

¶ Or, returned. \* Chap. 33, 43.

¶ Or, in the hopes of Akavim, or Ible.

¶ Which seemeth to be the booke of the iudges, or as some thinke, a booke which is lost. ¶ Or (How God destroyed) Vahab (the citie) with a whirl wind, and the valley of Arnon.

¶ Or, spring. ¶ Ye that receiue the commoditie thereof, giue praise for it. ¶ Moses and Aaron heads of the people onely smote the rocke with the rod or staffe, which gaue water as a well that were deepe digged.

\* Deut. 1, 16. Iudg. 11, 19.

\* Deut. 29, 7.

\* Iosh. 18, 2. Psal. 135, 11. Amos 2, 9. h The river. i For the people were tall and strong like giants. Deut. 2, 10. k For if it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2, 9.

¶ 1 Meaning, warre.

m Chemosh was the idole of the Moabites, 1 King. 11, 33. who was not able to defend his worshippers, which tooke the idole for their father. ¶ Ebr light.

\* Deut. 3, 1. and 39, 7.

\* Psal. 35, 11.

## CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites.  
 12 The Lord forbiddeth him to goe. 22 The Angel of the Lord meeteth him, and his asse speaketh. 33 Balaam protesteth that hee will speake nothing, but that which the Lord putteth in his mouth.

**A**fter, the children of Israel departed and pitched in the plaine of Moab on the other side of Iorden from Iericho.

2 ¶ Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were fore afraid of the people, because they were many, and Moab ¶ fretted against the children of Israel.

4 Therefore Moab said vnto the Elders of Midian, Now shall this multitude lick vp all that are round about vs, as an oxe licketh vp the grasse of the field: and Balak the sonne of Zippor was King of the Moabites at that time.

5 ¶ He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the riuer of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

6 Come now therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shall be able to smite them, and to driue them out of the land: for I know that hee, whom thou blestest, is blessed, and he whom thou cursest, shall be cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing a the reuerend of the soothsaying in their hand, and they came vnto Balaam, and told him the words of Balak.

8 Who answered them, Tary here this night, and I will giue you an answer, as the Lord shall say vnto me. So, the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, and said, What men are these with thee?

10 And Balaam said vnto God, Balak the sonne of Zippor king of Moab hath sent vnto me, saying,

11 Behold, there is a people come out of Egypt, and couereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to ouercome them in battel, and to driue them out.

12 And God ¶ said vnto Balaam, Goe not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue me leaue to goe with you.

14 So the princes of Moab rose vp, and went vnto Balak, and said, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe more princes, and more honourable then they.

16 Who came to Balaam, and said to him, Thus sayth Balak the sonne of Zippor, ¶ Be not thou stayed, I pray thee, from comming vnto me.

17 For I will promote thee vnto great honour, and will do whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said vnto the seruants of Balak, ¶ If Balak would giue me his house full of siluer and gold, I cannot go beyond the word of the Lord my God, to doe lesse or more.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will say vnto me more.

20 And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, and goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and saddled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he ¶ went: and the Angel of the Lord stood in the way to be against him, as hee rode vpon his asse, and his two seruants were with him.

23 And ¶ when the asse sawe the Angel of the Lord stand in the way, and his sword drawn in his hand, the asse turned out of the way, and went into the field, but Balaam smote the asse, to turne her into the way.

24 ¶ Againe the Angel of the Lord stood in a path of the vineyards, hauing a wall on the one side, and a wall on the other.

25 And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wall, and dashed Balaams foote against the wall: wherefore hee smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27 And when the asse sawe the Angel of the Lord, shee ¶ lay downe vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

28 Then the Lord ¶ opened the mouth of the asse, and she said vnto Balaam, What haue I done vnto thee, that thou hast smitten me now three times?

29 And Balaam said vnto the asse, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon since thy first time vnto this day? haue I vied at any time to doe thus vnto thee? Who said, Nay.

31 And the Lord ¶ opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawn in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse three times? behold, I came out to withstand thee, because thy way is not straight before me.

33 But the asse saw me, and turned from me now three times: for else, if she had not turned from me, surely I had euen now slaine thee, and saved her aliue.

34 Then Balaam said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the way ¶ against me: now therefore if it displease thee, I will turne ¶ home againe.

35 But the Angel said vnto Balaam, Goe with the men: but ¶ what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a city of Moab, which is in the border of Arnon, euen in the utmost coast.

37 Then Balak said vnto Balaam, Did not I send for thee to call thee? Wherefore camest thou not vnto me? am I not able in deed to promote thee vnto honour?

i Because he tempted God to re-  
quite him contra-  
ry to his comman-  
dement, his peti-  
tion was granted,  
but it turned to  
his owne condem-  
nation.

k Mourned rather  
with couetousnes,  
then to obey God.  
\* 2. Pet. 2. 16.  
Iude 11.

l The second time.

¶ Or, fill.

m Gave her power  
to speake.

n Since thou hast  
beene my master.

o For whose eyes  
the Lord doeth  
not open, they can  
neither see his an-  
ger, nor his loue.

p Both thy heart  
is corrupt, and  
thine enterprise  
wicked.

¶ Or, before me, or  
to meete me.

† Ebr. I will re-  
turne to me.

q Because his  
heart was euill,  
his charge was  
renewed, that he  
should not pre-  
tend ignorance.  
r Neere the place  
where the Israelites  
camped.

a Being at Ieri-  
cho, it was beyond  
Iorden: but where  
the Israelites  
were, it was on  
this side.

b Or, was vnto.

b Which were  
the heads and go-  
uernours.

\* Is. 24. 9.

c To wit, Euphrates,  
vpon the which  
stood this citie Pe-  
thor.

d Thinking to  
bribe him with  
gifts to curse he  
Israelites.

e Whom before  
he called Elders:  
meaning the go-  
uernours, and after  
callet them ser-  
uants: that is,  
subjects to their  
king.

f He warned him  
by a dreame, that  
he should not con-  
sent to the kings  
wicked request.

g Else he shewed  
himselfe willing,  
couetousnesse had  
so blinded his heart.

h The wicked  
seek by all means  
to further their  
naughtie enterpri-  
ses, though they  
know that God is  
against them.

\* Chap. 24. 13.



f Of my ſelfe I can ſpeake nothing: onely what God re- uerſeth, that will I utter, ſeeme it good or bad.  
|| Or, of ſecrets: or, appulſus citis.

c Where the idole Bal was worſhipped.

a For among the Gentiles the kings of times uſed to ſacrifice, as did the Priests.

|| Or, went up higher.

b Appeared vnto him.

c Taught him what to ſay.

|| Or, propheſie.

|| Or, Syria.

d Cauſe that all may haue and de- teſt them.

e But ſhall haue religious and lawes apart.

f The infinite multitude, as the diſt of the earth.  
g The feare of Gods iudgement cauſed him to wiſh to be ioyned to the houſhold of Abraham: thus the wicked haue their conſciences wounded when they conſider Gods iudgements.

|| Or, into the field of them that ſpied: to wit, left the ene- mie ſhould approach.

38 And Balaam made anſwere vnto Balak, Lo, I am come vnto thee, and can I now ſay any thing at all? the worde that God putteth in my mouth that ſhall I ſpeake.

39 So Balaam went with Balak, and they came vnto the city of Huzoth.

40 Then Balak offered bullockes, and ſheepe, and ſent thereof to Balaam, and to the princes that were with him.

41 And on the morow Balak tooke Balaam, and brought him vp into the hie places of Bal, thut thence hee might ſee the vmoſt part of the people.

### CHAP XXIII.

1 Balaam cauſeth ſeuē altars to be built. 5 God teacheth him what to anſwere. 8 In ſtead of curſing hee bleſſeth Iſrael. 19 God is not like man.

And Balaam ſaid vnto Balak, Build mee here ſeuē altars, and prepare me here ſeuē bullockes, and ſeuē rammes.

2 And Balak did as Balaam ſaid, and Balak and Balaam offered on euery altar a bullocke and a ramme.

3 Then Balaam ſaid vnto Balak, Stand by thy burnt offering, and I will goe, if ſo be that the Lord will come and meeete mee: and whatſoeuer he ſheweth me, I will tell thee: ſo he went forth alone.

4 And God met Balaam, and Balaam ſaid vnto him, I haue prepared ſeuē altars, and haue offered vpon euery altar a bullocke and a ramme.

5 And the Lord put an anſwere in Balaams mouth, and ſaid, Goe againe to Balak, and ſay on this wiſe.

6 So when hee turned vnto him, loe, hee ſtood by his burnt offering, hee, and all the princes of Moab.

7 Then he vttered his parable, and ſaid, Balak the king of Moab hath brought mee from Aram out of the mountaines of the Eaſt, ſaying, Come, curſe Iakob for my ſake: come, and de- teſt Iſrael.

8 How ſhall I curſe, where God hath not cur- ſed? or how ſhall I deſt, where the Lord hath not deſt?

9 For from the toppe of the rockes I did ſee him, and from the hilles I did behold him: loe, the people ſhall dwell by themſelues, and ſhall not be reckoned among the nations.

10 Who can tell the ſtuff of Iakob, and the number of the fourth part of Iſrael? Let me die the death of the righteous, and let my laſt ende be like his.

11 Then Balak ſaid vnto Balaam, What haſt thou done vnto mee? I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them alto- gether.

12 And he answered, and ſaid, Muſt I not take heede to ſpeake that, which the Lord hath put in my mouth?

13 And Balak ſaid vnto him, Come, I pray thee, with me vnto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the vmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 And he brought him into Sede-ſophim to the top of Piſgah, and built ſeuē altars, and offered a bullocke and a ramme on euery altar.

15 After, hee ſayd vnto Balak, Stand here by thy burnt offering, and I will meeete thee yonder,

16 And the Lord met Balaam, and put an an- ſwere in his mouth, and ſaid, Go againe vnto Ba- lak, and ſay thus.

17 And when hee came to him, beholde, hee ſtood by his burnt offering, and the princes of Moab with him: ſo Balak ſaid vnto him, What hath the Lord ſaid?

18 And he vttered his parable, and ſaid, Riſe vp Balak, and heare: hearken vnto me, thou ſonne of Zippor.

19 God is not as man, that he ſhould lie, nei- ther as the ſonne of man, that hee ſhould repent: hath he ſaid, and ſhall he not doe it? and hath he ſpoken, and ſhall he not accompliſh it?

20 Behold, I haue receiued commandment to bleſſe: for he hath bleſſed, and I cannot alter it.

21 Hee ſeeth none iniquitie in Iakob, nor ſeeth no tranſgreſſion in Iſrael: the Lord his God is with him, and the ioyfull ſhout of a King is among them.

22 God brought them out of Egypt: their ſtrength is as an vnicorne.

23 For there is no forcerie in Iakob, nor foothlaying in Iſrael: according to this time it ſhall be ſaid of Iakob and of Iſrael, What hath God wrought?

24 Behold, the people ſhall riſe vp as a lyon, and liſt vp himſelfe as a yong lyon: hee ſhall not lye downe, till hee eate of the pray, and till hee drinke the blood of the ſlaine.

25 Then Balak ſaid vnto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam answered, and ſaid vnto Balak, Tolde not I thee, ſaying, All that the Lord ſpea- keth, that muſt I doe?

27 Againe Balak ſaid vnto Balaam, Come, I pray thee, I will bring thee vnto another place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Iericho.

29 Then Balaam ſaid vnto Balak, Make me here ſeuē altars, and prepare me here ſeuē bul- lockes, and ſeuē rammes.

30 And Balak did as Balaam had ſaid, and of- fered a bullocke and a ramme on euery altar.

### CHAP. XXIV.

5 Balaam prophecieth of the great proſperitie that ſhould come vnto Iſrael. 17 Also of the coming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

When Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then he went not, as cer- taine times before, to ſet diuinations, but ſet his face toward the wilderneſſe.

2 And Balaam liſt vp his eyes, and looked vpon Iſrael, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 And he vttered his parable, and ſaid, Ba- laam the ſonne of Beor hath ſaid, and the man whoſe eyes were ſhut vp, hath ſaid,

4 Hee hath ſaid which heard the wordes of God, and ſawe the viſion of the Almighty, and falling in a trance had his eyes opened:

5 How goodly are thy tents, O Iakob, and thine habitations, O Iſrael!

6 As the valleys are they ſtretched forth, as gardens by the riuers ſide, as the aloe trees, which the Lord hath planted, as the cedars be- ſide the waters.

7 The water droppeth out of his bucket, and his

\* Chap. 23. 35.

h Gods enemies are compelled to confeſſe that his gouernement is juſt, conſtant, and without change or repentance.

i They triumph as victorious kings ouer their enemies.

k Conſidering what God ſhall worke this time for the deliue- rance of his peo- ple, all the world ſhall wonder.

l Thus the wicked imagine of God, that that which he will not grant in one place, he will doe it in another.

\* Chap. 23. 3. 15.

a Where the Iſ- raelites camped.

\* Chap. 23. 7. 18.

b His eyes were ſhut vp before in reſpect of the cleue- viſions which he ſaw after: ſome ſaie, were opene.

c Though he lay as in a ſleepe, yet the eyes of his mind were opene.

d Or, tents.

e His proſperitie and poſterity ſhall be very great.

<sup>e</sup> Which name was common to y<sup>e</sup> kings of Amalek.

his seed *shall be* in many waters, and his King shall be higher then Agag, and his kingdome shall be exalted.

8 God brought him out of Egypt: his strength *shall be* as an unicorn: he shall eate the nations his enemies, and bruiſe their bones, and shoote them thorow with his arrowes.

\* Gen. 49. 10.

9 \* He coucheth, and lieth downe as a yong Lion, and as a Lion: Who shall stirre him vp? blessed is hee that bleſſeth thee, and curſed is hee that curſeth thee.

f In token of anger.

10 Then Balak was very angry with Balaam, and ſmote his hands together: ſo Balak ſayd vnto Balaam, I ſent for thee to curſe mine enemies, and behold, thou haſt bleſſed them now three times.

g Thus the wicked burden God when they cannot compaſſe their wicked enterpriſes.

11 Therefore now ſee vnto thy place: I thought ſurely to promote thee vnto honour, but loe, the Lord that kept thee backe from honour.

12 Then Balaam answered Balak, Told I not alſo thy meſſengers, which thou ſenteſt vnto me, ſaying,

13 If Balak would giue me his houſe full of ſilver and gold, I cannot paſſe the commandement of the Lord, to doe either good or bad of mine owne mind: what the Lord ſhall command, that ſame will I ſpeake.

h Ebr. counſell.

i He gaue alſo wicked counſell to cauſe the Iſraelites to ſinne, that thereby God might forſake them, Chap. 31. 16.

14 And now behold, I goe vnto my people: come, I will <sup>h</sup> aduertife thee what this people ſhall doe to thy folke in the latter dayes.

15 And he vttered his perable, and ſayd, Balaam the ſonne of Beor hath ſayd, and the man whoſe eyes were ſhut vp hath ſayd,

16 He hath ſaid that heard the words of God, and hath the knowledge of the moſt High, and ſaw the viſion of the Almighty, and falling in a trance had his eyes opened:

j Meaning, Chriſt.

17 I ſhall ſee him, but not now: I ſhall behold him, but not neere: there ſhall come a <sup>i</sup> Starre of Iakob, and a Scepter ſhall riſe of Iſrael, and ſhall ſmite the <sup>k</sup> coaſtes of Moab, and deſtroy all the ſonnes of <sup>l</sup> Sheth.

k That is, the princes.

l He ſhall ſubdue all that reſiſt: for of Sheth came Noah, and Noah all the world.

18 And Edom ſhall be poſſeſſed, and Seir ſhall be a poſſeſſion to their enemies: but Iſrael ſhall doe valiantly.

m Of the Edomites.

19 Hee alſo that ſhall haue dominion *shall be* of Iakob, and ſhall deſtroy the remnant of the citie.

20 \* And when he looked on Amalek, he vttered his perable, and ſayd, Amalek *was* the <sup>n</sup> firſt of the nations: but his latter end *shall come* to deſtruction.

n The Amalekites firſt made warre againſt Iſrael, as Chap. 14. 45.

o Or, Midianites. o Make thy ſelfe as ſtrong as thou canſt. Or, thou Kain ſhalt.

21 And hee looked on the <sup>p</sup> Kenites, and vttered his perable, and ſayd, Strong is thy dwelling place, and <sup>q</sup> put thy neſt in the rocke:

22 Neuertheleſſe, <sup>r</sup> the Kenite ſhall be ſpoyled, vntill Aſhur cary thee away captiue.

p Some reade, Oh who ſhall not periſh when the enemy, that is, Anti-chriſt, ſhall ſet himſelfe vp as God? b The grecians and Romanes.

23 Again he vttered his perable, and ſaid, A-las, <sup>s</sup> who ſhall liue when God doth this?

r Meaning, Eber, or the Iewes for rebelling againſt God.

24 The ſhips alſo ſhall *come* from the coaſtes of <sup>t</sup> Chittim, and ſubdue Aſſhur, and ſhall ſubdue Eber, and <sup>u</sup> hee alſo *shall come* to deſtruction.

25 Then Balaam roſe vp, and went and returned to his place: and Balak alſo went his way.

#### CHAP. XXV.

<sup>a</sup> The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his covenant with Phinehas. 17 God commandeth to kill the Midianites.

N Ow whiles Iſrael abode in \* Shittim, the <sup>\* Chap. 35. 49.</sup> people began to commit whoredome with the <sup>a</sup> daughters of Moab:

2 Which called the people vnto the ſacrifice of their gods, and the people ate, and bowed downe to their gods.

b Worſhipped the idole of the Moabites, which was in y<sup>e</sup> hill Peor.

3 And Iſrael <sup>b</sup> coupled himſelfe vnto Baal Peor: wherefore the wrath of the Lord was kindled againſt Iſrael:

\* De. 4. 3. iſ. 57. 17. Or, to the Lord. c Openly in the ſight of all.

4 And the Lord ſayd vnto Moſes, \* Take all the heads of the people and hang them vp <sup>d</sup> before the Lord <sup>e</sup> againſt the Sunne, that the indignation of the Lords wrath may be turned from Iſrael.

d Let him ſee execution done of them that are vnder his charge.

5 Then Moſes ſaid vnto the Iudges of Iſrael, Every one ſlay his <sup>a</sup> men that were ioyned vnto Baal Peor.

6 \* And behold, one of the children of Iſrael came and brought vnto his brethren a Midianitiſh woman in the ſight of Moſes, and in the ſight of all the Congregation of the children of Iſrael, <sup>e</sup> who wept before the doore of the Tabernacle of the Congregation.

e Repenting that they had offended God. \* Pſal. 106. 30. 1. mac. 2. 54.

7 \* And when Phinehas the ſonne of Eleazar the ſonne of Aaron the Prieſt ſaw it, hee roſe vp from the middes of the Congregation, and tooke <sup>a</sup> a ſpeare in his hand,

f Or, iaculin.

8 And followed the man of Iſrael into the tent, and thruſt them both thorow: <sup>g</sup> *to wit*, the man of Iſrael, and the woman, <sup>h</sup> thorow her belly: ſo the plague ceaſed from the children of Iſrael.

g Or, in her tent, Child and Greck, in her ſide etc.

9 \* And there died in that plague foure and twenty thouſand.

\* 1. Cor. 11. 8.

10 Then the Lord ſpake vnto Moſes, ſaying,

\* Pſal. 106. 30.

11 \* Phinehas the ſonne of Eleazar, the ſonne of Aaron the Prieſt, hath turned mine anger away from the children of Iſrael, while hee <sup>f</sup> was zealous for my ſake among them: therefore I haue not conſumed the children of Iſrael in my ielouſie.

f He was zealous to maintaine my glory.

12 Wherefore ſay *to him*, Behold, <sup>\* I</sup> giue vnto him my covenant of peace,

\* Ecdas. 45. 24. 1. mac. 2. 54.

13 And he ſhall haue it, and his ſeed after him, <sup>g</sup> *even* the covenant of the Prieſts office for euer, becauſe hee was zealous for his God, & hath made an <sup>h</sup> atonement for the children of Iſrael.

g He hath pacified Gods wrath.

14 And the name of the Iſraelite *thus* ſlaine, which was killed with the Midianitiſh woman, <sup>i</sup> *was* Zimri the ſonne of Salu, prince of the familie of the Simeonites.

i Ebr. of the houſe of the father.

15 And the name of the Midianitiſh woman that was ſlaine, <sup>j</sup> *was* Cozbi the daughter of Zur, who *was* head ouer the people of his fathers houſe in Midian.

16 \* Again the Lord ſpake vnto Moſes, ſaying,

\* Chap. 31. 2. h Causing you to commit both corporal and ſpiritual fornication by Balaams counſell. Chap. 31. 16. reue, 2. 14.

17 \* Vexe the Midianites, and ſmite them:

18 For they trouble you with their <sup>k</sup> wiles, wherewith they haue beguiled you as concerning Peor, and as concerning their ſiſter Cozbi daughter of a prince of Midian, which was ſlaine in the day of the plague becauſe of Peor.

#### CHAP. XXVI.

2 The Lord commandeth to number the children of Iſrael in the plaine of Moab, from twenty yeere old and aboue. 57 The Leuites and their families. 64 Nine of them that were numbered in Sinai got into Canaan, ſauely Caleb and Joſhua.

A Nd ſo after the <sup>a</sup> plague, the Lord ſpake vnto Moſes, and to Eleazar the ſonne of Aaron the Prieſt, ſaying,

a Which came for their whoredome and idolatrie.

2 Take the number of all the Congregation of



\* Chap. 1, 3.

b Where the river is nere to Iericho.

\* Chap. 1, 13.

\* Gen. 46, 8. and 6, 14, 1. whereof 5, 1. is Reuben.

\* Chap. 16, 8. In that rebellion whereof Korah was head,

d That is, for an example that other should not murmur and rebel against Gods ministers.

e Simeon,

f Gad,

g Iudah. e Before Iacob went into Egypt. Gen. 38, 3, 7, 10, and 46, 12.

\* Genes. 46, 12.

h Issachar.

i Zebulon,

of the children of Israel, \* from twenty yeere olde and aboue, thorowout their fathers houses, all that goe forth to warre in Israel.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden <sup>b toward</sup> Iericho, saying,

4 From twenty yeere old and aboue yee shall number the people, as the Lord \* had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

5 ¶ \* Reuben the first borne of Israel: the children of ¶ Reuben were: Hanoch, of whom came the familie of the Hanochites, and of Pallu the familie of the Palluites:

6 Of Hefron, the familie of the Hefronites: of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites: and they were in number three and fourty thousand, seven hundred and thirty.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan and Abiram: this Dathan and Abiram were famous in the Congregation, and \* stroue against Moses and against Aaron in the c assemblie of Korah, when they stroue against the Lord.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundred and fifty men, who were d for a signe:

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of ¶ Simeon after their families were: Nemuel, of whom came the familie of the Nemuelites: of Iamin, the familie of the Iaminites: of Iachin, the familie of the Iachinites:

13 Of Zerah, the familie of the Zarahites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twenty thousand and two hundred.

15 ¶ The sonnes of ¶ Gad after their families were: Zephon, of whom came the familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

16 Of Ozni the familie of the Oznites: of Eri, the familie of the Erites.

17 Of Arod, the familie of the Arodites: of Arel, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourty thousand and five hundred.

19 ¶ The sonnes of ¶ Iudah, Er and Onan, but Er and Onan died in the land of e Canaan.

20 So were the sonnes of Iudah after their families: of Shelah came the familie of the Shelanites: of Pharez, the familie of the Pharezites, of Zerah, the familie of the Zarahites.

21 And the sonnes of \* Pharez were: of Hefron, the familie of the Hefronites: of Hamul, the familie of the Hamulites.

22 These are the families of Iudah, after their numbers, seuenty and fixe thousand and five hundred.

23 ¶ The sonnes of ¶ Issachar after their families were: Tola, of whom came the familie of the Tolaites: of Pua, the familie of the Punites:

24 Of Iathub the familie of the Iathubites: of Shimron the familie of the Shimronites.

25 These are the families of Issachar, after their numbers, threescore and four thousand and three hundred.

26 ¶ The sonnes of ¶ Zebulun, after their fa-

milies were: of Sered, the familie of the Sardites: of Elon, the familie of the Elonites: of Iahleel, the familie of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, threescore thousand and five hundred.

28 ¶ The sonnes of Ioseph after their families were: ¶ Manasseh and Ephraim.

¶ Manasseh. \* 12, 17, 1.

29 The sonnes of Manasseh were: of \* Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead came the familie of the Gileadites.

30 These are the sonnes of Gilead: of Iezer, the familie of the Iezerites: of Helek, the familie of the Helekites:

31 Of Asriel, the familie of the Asrielites: of Shechem, the familie of the Shichmites.

32 Of Shemida, the familie of the Shemidaïtes: of Hephher, the familie of the Hephherites.

33 ¶ And \* Zelophehad the sonne of Hephher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirzah.

\* Chap. 17, 1.

34 These are the families of Manasseh, and the number of them, two and fifty thousand and seven hundred.

35 ¶ These are the sonnes of ¶ Ephraim after their families: of Shuthelah came the familie of the Shuthelahites: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

¶ Ephraim,

36 And these are the sonnes of Shuthelah: of Eran, the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirty thousand and five hundred: these are the sonnes of Ioseph after their families.

38 ¶ These are the sonnes of ¶ Benjamin after their families: of Bela came the familie of the Belaites: of Ashbell, the familie of the Ashbellites: of Ahiram, the familie of the Ahiramites:

¶ Benjamin,

39 Of Shupham, the familie of the Shuphamites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela, were Ard and Naaman: of Ard came the familie of the Ardites, of Naaman the familie of the Naamites.

41 These are the sonnes of Benjamin after their families, and their numbers, five and fourty thousand and six hundred.

42 ¶ These are the sonnes of ¶ Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their households.

¶ Dan,

43 All the families of the Shuhamites were after their numbers, threescore and foure thousand, and foure hundred.

44 ¶ The sonnes of ¶ Asher after their families were: of Imnah, the familie of the Imnites: of Isui, the familie of the Isuites: of Beriah, the familie of the Beriites.

¶ Asher,

45 The sonnes of Beriah were: of Heber, the familie of the Heberites: of Malchiel, the familie of the Malchielites,

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fifty thousand and foure hundred.

48 ¶ The sonnes of ¶ Naphtali, after their families

¶ Naphtali, milies

families were: of Iahzeel, the families of the Iahzeelites: of Guni, the familie of the Gunites.

49 Of Jezer, the family of the Izrites: of Shillem, the family of the Shillemites.

50 These are the families of Naphtali according to their households, and their number, five and forty thousand and four hundred.

51 These are the numbers of the children of Israel: six hundred and one thousand: seven hundred and thirty.

52 ¶ And the Lord spake vnto Moses, saying,

53 Vnto these the land shall be diuided for an inheritance, according to the number of ¶ names.

54 ¶ To many thou shalt giue the more inheritance, and to few thou shalt giue lesse inheritance: to euery one according to his number shall be given his inheritance.

55 Notwithstanding, the land shall be ¶ diuided my lot: according to the names of the tribes of their fathers they shall inherite:

56 According to the lot shall the possession thereof be diuided betwene many and few.

57 ¶ These also are the numbers of the Levites, after their families: of Gershon came the familie of the Gershonites: of Kohath, the familie of the Kohathites: of Merari, the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Kohath begate Amram.

59 And Amrams wife was called ¶ Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and she bare vnto Amram Aaron, and Moses, and Miriam their sifter.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 ¶ And Nadab and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twenty thousand, all males from a moneth old and aboue, for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moses and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, neere Iorden, toward Iericho.

64 And among these there was not a man of them, & whom Moses and Aaron the Priest numbred, when they told the children of Israel in the wilderness of Sinai.

65 For the Lord said vnto them, ¶ They shall die in the wilderness: so there was not left a man of them, saue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

# CHAP. XXVII.

1 The line of the heritage of the daughters of Zelophehad. 12 The land of promise is shewed vnto Moses. 16 Moses prayeth for a gouernour vnto the people. 18 Ioshua is appointed in his stead.

¶ Then came the daughters of ¶ Zelophehad, the sonne of Hopher, the son of Gilead, the sonne of Machir, the sonne of Manasseh, of the familie of Manasseh, the sonne of Ioseph (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

2 And stood before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly at the doore of the Tabernacle of

the Congregation, saying,

3 Our father ¶ died in the wilderness, and he was not among the assembly of them that were assembled against the Lord in the company of Korah, but died in his sinne, and had no sonnes.

4 Wherefore should the name of our father be taken away from among his familie, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moses brought their ¶ cause before the Lord.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then yee shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, yee shall giue his inheritance vnto his brethren.

10 And if hee haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, yee shall giue his inheritance vnto his next kinsman of his familie, and he shall possesse it: and this shall be vnto the children of Israel a law of iudgement, as the Lord had commanded Moses.

12 ¶ Again the Lord sayd vnto Moses, ¶ Go vp into this mount of Abarim, & behold the land which I haue giue vnto the children of Israel.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, ¶ as Aaron thy brother was gathered.

14 For ye were ¶ disobedient vnto my worde in the desert of Zin, in the strife of the assembly to sanctifie mee in the waters before their eyes: ¶ That is the water of ¶ Meribah in Kadesh in the wilderness of Zin.

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lord God of the ¶ spirits of all flesh appoynt a man ouer the Congregation,

17 Who may ¶ goe out and in before them and leade them out and in, that the Congregation of the Lord bee not as sheepe, which haue not a shepheard.

18 And the Lord sayd vnto Moses, Take thee Ioshua the sonne of Nun, in whom is the Spirit, and ¶ put thine hands vpon him,

19 And set him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight.

20 And ¶ giue him of thy glory, that all the Congregation of the children of Israel may obey.

21 And hee shall stand before Eleazar the Priest, who shall atke counsell for him ¶ by the iudgement of Vrim before the Lord: at his worde they shall go out, and at his worde they shall come in, both he, and all the children of Israel with him, and all the Congregation.

22 So Moses did as the Lord had commanded him, and he tooke Ioshua, and set him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a ¶ charge, as the Lord had spoken by the hand of Moses.

# CHAP. XXVIII.

4 The daily sacrifice. 9 The sacrifice of the Sabbath 11 Of the Month, 16 Of the Passouer. 26 Of the first fruits.

\* Chap. 14, 35. and 26, 64, 65.

a According as all men die for as much as they are sinners.

b That is, their matter to bee iudged, to know what the should determine, as he did all hard matters.

c Meaning, an ordinance to iudge by.

\* Deut. 32, 49.

\* Chap. 20, 24.

\* Chap. 22, 12.

\* Exod. 17, 7. ¶ Or, strifes.

d Who as hee hath created, so hee gouerneth the hearts of all men.

e That is, gouerne them and doe his dutie, as 2. Chron. 1, 10.

f And so appoynt him gouernour.

g Commend him to the people as meete for the office and appoynted by God.

\* Exod. 28, 30.

h According to his office: signifying that the ciuill magistrate could execute nothing but that which he knew to be the will of God.

i How he should gouerne himselfe in his office.

And

i This is the third time that they are numbred.

¶ Or, persons. \* Chap. 33, 54.

\* Ios. 11, 23, and 24, 2.

\* Exod. 6, 16, 17. 18, 19, vnto this.

\* Exod. 3, 8, and 6, 20.

\* Levit. 10, 2. Chap. 3, 4, 1. 67000. 24, 2.

g Wherein appeareth the great power of God, that so wonderfully increased this people. \* Chap. 14, 28, 29. 2. Cor. 10, 5, 6.

\* Chap. 26, 33, and 36, 11. Ios. 17, 3.



## Offerings.

## Numbers.

## Three principall and

**A**nd the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, Ye shall obserue to offer vnto mee in their due season mine offering, and <sup>a</sup> my bread for my sacrifices made by fire for a sweete fauour vnto mee.

<sup>a</sup> By bread, hee meaneth all manner of sacrifice.

\* Exod. 29, 38.

3 Also thou shalt say vnto them, \* This is the offering made by fire which ye shall offer vnto the Lord, two lambes of a yeere olde, without spot daily, for a continuall burnt offering.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

\* Exod. 16, 36.

\* Leuit. 2, 1.

\* Exod. 29, 40.

5 \* And the tenth part of an Ephah of fine flour for a \* meate offering mingled with the fourth part of an \* Hin of beaten oyle.

6 *This shall be a daily burnt offering, as was made in the mount Sinai for a sweete fauour: it is a sacrifice made by fire vnto the Lord.*

7 And the drinke offering thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke offering vnto the Lord.

<sup>b</sup> The meat offering and drinke offering of the evening sacrifice.

8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare *this* <sup>b</sup> for an offering made by fire of sweete fauour vnto the Lord.

<sup>c</sup> Of the measure Ephah.

<sup>d</sup> Which was offered every day at morning and at evening.

9 ¶ But on the Sabbath day ye shall offer two lambes of a yeere olde, without spot, and two tenth deales of fine flour for a meate offering mingled with oyle, and <sup>f</sup> drinke offering thereof.

10 *This is the burnt offering of euery Sabbath, beside the <sup>d</sup> continuall burnt offering, and drinke offering thereof.*

11 ¶ And in the beginning of your moneths, ye shall offer a burnt offering vnto the Lord, two yong bullockes, and a ramme, and seuen lambes of a yeere old, without spot,

12 And three tenth deales of fine flour for a meate offering mingled with oyle for one bullocke, and two tenth deales of fine flour for a meate offering mingled with oyle for one ramme,

13 And a tenth deale of fine flour mingled with oyle for a meate offering vnto one lambe, for a burnt offering of sweete fauour: *it is an offering made by fire vnto the Lord.*

<sup>e</sup> That is, the wine that shalbe powred vpon the sacrifice.

14 And their drinke offerings shalbe halfe an Hin of wine vnto one bullocke, and the thirde part of an Hin vnto a ramme, and the fourth part of an Hin vnto a lambe: this is the burnt offering of euery moneth, throughout the moneths of the yeere.

15 And one hee goate for a sinne offering vnto the Lord shall be prepared, besides the continuall burnt offering, and his drinke offering.

\* Exod. 12, 18.

and 23, 15.

Leuit. 23, 5.

16 \* Also the fourteenth day of the first moneth is the Passeeouer of the Lord.

17 And in the fifteenth day of the same moneth is the feast: seuen dayes shall vnleavened bread be eaten.

\* Leuit. 23, 7.

<sup>f</sup> Or, solemne assembly.

18 In the \* first day shall be an holy <sup>f</sup> conuocation, ye shall doe no seruile worke therein.

19 But yee shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two yong bullockes, one ramme, and seuen lambes of a yeere olde: see that they be without blemish.

20 And their meate offering shall be of fine flour mingled with oyle: three tenth deales shall yee prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for

euery lambe, *euen* for the seuen lambes.

22 And an hee goate for a sinne offering, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.

24 After this maner ye shall prepare throughout all the seuen dayes, for the <sup>†</sup> maintaining of the offering made by fire for a sweete fauour vnto the Lord: it shall be done beside the continuall burnt offering and drinke offering thereof.

<sup>†</sup> Ebr, bread.

25 And in the seuenth day yee shall haue an holy conuocation, *wherein* ye shall doe no seruile worke.

26 ¶ Also in the day of your first fruits, when ye bring a new meate offering vnto the Lord, according to your <sup>g</sup> weeks ye shall haue an holy conuocation: and ye shall doe no seruile worke *in it*:

<sup>g</sup> In counting seuen weekes from the Passeeouer to Withstanding, as Leuit. 23, 15.

27 But yee shall offer a burnt offering for a sweete fauour vnto the Lord, two yong bullockes, a ramme, and seuen lambes of a yeere olde,

28 And their meat offering of fine flour mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seuen lambes.

30 And an hee goate to make an atonement for you:

31 (Yee shall doe *this* besides the continuall burnt offering, and his meat offering: <sup>†</sup> see they be without blemish, with their drinke offerings.

<sup>†</sup> Ebr, they shall be to you.

## CHAP. XXIX.

<sup>1</sup> Of the three principall feasts of the seuenth moneth, to wit, the feast of trumpets, <sup>7</sup> The feast of reconciliation, <sup>12</sup> And the feast of Tabernacles.

**M**oreouer in the first day of the <sup>a</sup> seuenth moneth ye shall haue an holy conuocation: ye shall doe no seruile worke therein: \* it shall be a day of blowing the trumpets vnto you.

<sup>a</sup> Which containeth part of September, and part of October. \* Leuit. 23, 24.

2 And yee shall make a burnt offering for a sweete fauour vnto the Lord: one yong bullock, one ramme, and seuen lambes of a yeere old, without blemish.

3 And their meate offering shall be of fine flour mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto the lambe, for the seuen lambes,

5 And an hee goate for a sinne offering to make an atonement for you,

6 Beside the burnt offering of the <sup>b</sup> moneth, and his meat offering, and the continuall burnt offering, and his meate offering, and the drinke offerings of the same, according to their manner, for a sweete fauour: *it is a sacrifice made by fire vnto the Lord.*

<sup>b</sup> Which must be offered in the beginning of euery moneth, <sup>c</sup> which is for morning and evening.

7 ¶ \* And ye shall haue in the tenth day of the seuenth moneth, an holy <sup>d</sup> conuocation: and yee shall \* humble your soules, and shall not doe any worke therein.

\* Leuit. 16, 30, 31. and 23, 27. <sup>d</sup> Which is the feast of reconciliation.

8 But ye shall offer a burnt offering vnto the Lord for a sweete fauour: one yong bullocke, a ramme, and seuen lambes of a yeere old: see they be without blemish.

\* Leuit. 16, 29.

9 And their meate offering shall be of fine flour mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lamb, throughout the seuen lambes.

11 An hee goate for a sinne offering, (beside the sinne offering to make the atonement, and the continuall burnt offering and the meat offering thereof)

<sup>e</sup> That is, offered euery morning and evening.

and

and their drinke offerings.

12 ¶ And in the fifteenth day of the seventh moneth, ye shall haue an holy <sup>f</sup> conuocation: ye shall doe no seruile worke therein, but yee shall keepe a feast vnto the Lord seuen dayes.

13 And yee shall offer a burnt offering for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene young bullocks, two rammes, and fourteene lambes of a yeere olde: they shall be without blemish.

14 And their meate offering shall be of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullocks, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goat for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offering.

17 ¶ And the <sup>¶</sup> second day ye shall offer twelue young bullocks, two rammes, fourteene lambes of a yeere old without blemish,

18 With their meate offering and their drinke offerings for the bullocks, for the rammes and for the lambes according to their number, after the maner,

19 And an hee goate for a sinne offering, (beside the continuall burnt offering and his meate offering) and their drinke offerings.

20 ¶ Also the third day ye shall offer eleuen bullocks, two rammes and fourteene lambes of a yeere olde without blemish,

21 With their meate offering and their drinke offerings, for the bullocks, for the rammes, and for the lambes, after their number, according to the <sup>¶</sup> maner,

22 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

23 ¶ And the <sup>¶</sup> fourth day ye shall offer ten bullocks two rammes, and fourteene lambes of a yeere old without blemish,

24 Their meate offering and their drinke offerings, for the bullocks, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

26 ¶ In the <sup>¶</sup> fifth day also ye shall offer nine bullocks, two rammes, and fourteene lambes of a yeere olde without blemish,

27 And their meate offering, and their drinke offerings for the bullocks, for the rammes, and for the lambes according to their number, after the maner,

28 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

29 ¶ And in the <sup>¶</sup> sixth day ye shall offer eight bullocks, two rammes, and fourteene lambes of a yeere olde without blemish,

30 And their meate offering, and their drinke offerings for the bullocks, for the rammes, and for the lambes according to their number, after the maner,

31 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offerings.

32 ¶ In the <sup>¶</sup> seventh day also ye shall offer seven bullocks, two rammes and fourteene lambes

of a yeere olde without blemish,

33 And their meate offering, and their drinke offerings for the bullocks, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

35 ¶ In the <sup>¶</sup> eight day, yee shall haue \* a solemne assembly: yee shall doe no seruile worke therein. <sup>¶ The eight day, \* Leuit. 23, 36.</sup>

36 But yee shall offer a burnt offering, a sacrifice made by fire for a sweete sauour vnto the Lord, one bullocke, one ramme, and seven lambes of a yeere old without blemish,

37 Their meate offering and their drinke offerings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

39 These things ye shall doe vnto the Lord in your feastes, beside your <sup>h</sup> vowes, and your free offerings, for your burnt offerings, and for your meate offerings, and for your drinke offerings, and for your peace offerings. <sup>h Beside the sacrifices that you shall vow or offer of your owne mindes.</sup>

### CHAP. XXX.

3 Concerning vowes. 4 The vow of the maide, 7 Of the wife, 10 Of the widow or diuorced.

¶ Then Moses spake vnto the children of Israel according to all that the Lord had commanded <sup>¶</sup> him.

2 Moses also spake vnto the heads of the tribes <sup>a</sup> concerning the children of Israel, saying, This is the thing which the Lord hath commanded, <sup>† Ebr. Muster.</sup>

3 Whosoever voweth a vow vnto the Lord, or sweareth an oath to bind <sup>†</sup> himselfe by a bond, hee shall not <sup>†</sup> breake his promise, <sup>a</sup> but shall doe according to all that proceedeth out of his mouth. <sup>a Because they might declare them to the Israelites.</sup>

4 If a woman also vow a vow vnto the Lord, and bind her selfe by a bond, <sup>†</sup> being in her fathers house, in the time of her youth, <sup>† Ebr. his soule.</sup>

5 And her father heare her vowe and bond, wherewith she hath bound her selfe, and her father hold his <sup>b</sup> peace concerning her, then all her vowes shall stand, and euery bond, wherewith she hath bound her selfe, shall stand. <sup>† Ebr. violate his word.</sup>

6 But if her <sup>c</sup> father disallow her the same day that hee heareth all her vowes and bonds, wherewith she hath bound her selfe, they shall not be of value, and the Lord will forgieue her, because her father disallowed her. <sup>b For in so doing he doth approve her.</sup>

7 And if she haue an husband when she voweth or <sup>d</sup> pronounceth <sup>ought</sup> with her lips, wherewith she bindeth her selfe, <sup>d Either by oath, or solemne promise.</sup>

8 If her husband heard it, and holdeth his peace concerning her, the same day he heareth it, then her vow shall stand, and her bonds wherewith she bindeth herselfe shall stand in effect.

9 But if her husband disallow her the same day that hee heareth it, then shall hee make her vow which she hath made, and that that she hath pronounced with her lips, wherewith she bound her <sup>e</sup> selfe, of none effect: and the Lord will forgieue her. <sup>e For she is in subiection to her husband, and can performe nothing without his consent.</sup>

10 But euery row of a widow, and of her that is diuorced (wherewith she hath bound her selfe) shall stand in <sup>f</sup> effect with her, <sup>f For they are not vnder the authority of the man,</sup>

11 And

<sup>f</sup> Meaning, the feast of the Tabernacles.

<sup>¶</sup> The second day of the feast of Tabernacles.

<sup>¶</sup> The third day.

<sup>g</sup> According to the ceremonies appointed thereunto.

<sup>¶</sup> The fourth day.

<sup>¶</sup> The fifth day.

<sup>¶</sup> The sixth day.

<sup>¶</sup> The seventh day.



g Her husband  
being aliue.

11 And if the vowed in her husbands <sup>g</sup> house,  
or bound her selfe straitly with an oathe,

12 And her husband hath heard it, and helde  
his peace concerning her, nor disallowing her,  
then all her vowes shall stand, and euery bond,  
wherewith shee bound herselfe, shall stand in  
effect.

13 But if her husband disanulled them the  
same day that hee heard them, nothing that pro-  
ceeded out of her lips concerning her vowes or  
concerning <sup>†</sup> her bones, shall stand in effect: for  
her husband hath disanulled them: and the Lord  
will forgive her.

† Eke, the bonds of  
her soule.

14 So euery vowe, and euery oathe or bond,  
made to <sup>h</sup> humble the soule, her husband may sta-  
blish it, or her husband may breake it.

h To mortifie her  
selfe by abstinence,  
or other bodily  
exerctise.

15 But if her husband hold his peace concern-  
ing her from <sup>i</sup> day to day, then he stablisheth all  
her vowes and all her bondes which shee hath  
made: he hath confirmed them because he helde  
his peace concerning her the same day that hee  
heard <sup>them</sup>.

i And warne her  
not the same day  
that he heareth it,  
as verse 9.

16 But if hee <sup>k</sup> breake them after that he hath  
heard them, then shall he beare her iniquitie.

k Not the same  
day hee heard  
them, but some  
day after, the same  
day hee is impured  
to him and not to  
her.

17 These are the ordinances which the Lord  
commanded Moses, betweene a man and his wife,  
and betweene the father and his daughter, being  
young in her fathers house.

# CHAP. XXXI.

<sup>a</sup> Fine Kings of Midian and Balaam are slaine. <sup>18</sup> Onely the  
maydes are reserved aliue. <sup>27</sup> The pray is equally diuided.  
<sup>30</sup> A present giuen of Israel.

And the Lord spake vnto Moses, saying,

\* Chap. 25, 27.  
\* Chap. 27, 13.

2 \* Reuenge the children of Israel of the  
Midianites, and afterward thou shalt be <sup>\*</sup> gathe-  
red vnto thy people.

3 And Moses spake to the people, saying, Har-  
neise some of you vnto warre, and let them goe  
against Midian, to execute the vengeance of the  
Lord against Midian.

a As he had com-  
manded, Chap.  
25, 17, declaring  
also that the in-  
iurie done against  
his people is done  
against him.

4 A thousand of euery tribe throughout all  
the tribes of Israel shall ye send to the warre.

5 So theré were taken out of the thousands of  
Israel, twelue thousand prepared vnto warre, of  
euery tribe a thousand.

b For his great  
meale that he bare  
to the Lord, Chap.  
25, 13.

6 And Moses sent them to the warre, <sup>euen</sup> a  
thousand of euery tribe, and <sup>sent</sup> them with <sup>b</sup> Phi-  
nehas the sonne of Eleazar the Priest to the warre:  
and the holy instruments, that is, the trumpets to  
blow <sup>where</sup> in his hand.

7 And they warred against Midian, as the  
Lord had commanded Moses, and slewe all the  
males.

\* Josh. 13, 2.

8 They slew also the kings of Midian among  
them that were slaine: \* Eui, and Rekem, and Zur,  
and Hur, and Reba, fue kings of Midian, and  
they slewe <sup>c</sup> Balaam the sonne of Beor with the  
sword.

c The false pro-  
phet who gaue  
counsell how to  
cause the Israe-  
lites to offend  
their God.

9 But the children of Israel tooke the women  
of Midian prisoners, and their children, and spoy-  
led all their cattell, and all their flockes, and all  
their goods.

¶ Of places and  
gorgeous buildinge.

10 And they burnt all their cities, wherein  
they dwelt, and all their <sup>¶</sup> villages with fire.

d As the women  
and little children.

11 And they tooke all the spoyle, and all the  
pray <sup>both</sup> of men and beasts.

12 And they brought the <sup>d</sup> captiues and that  
which they had taken, and the spoyle vnto Moses  
and to Eleazar the Priest, and vnto the Congre-  
gation of the children of Israel, into the campe  
in the plaine of Moab, which was by Iorden to-

ward Iericho.

13 ¶ Then Moses and Eleazar the Priest, and  
all the princes of the Congregation went out of  
the campe to meete them.

14 And Moses was angry with the captaines  
of the hoaste, with the captaines ouer thousands,  
and captaines ouer hundreds, which came from  
the warre and battell.

15 And Moses sayd vnto them, What? haue  
ye saved all the <sup>e</sup> women?

e As though he  
sayd, ye ought to  
have spared none.  
\* Chap. 25, 2.  
\* 2. Pet. 2, 15.  
f For worshipping  
of Peor.

16 Behold, <sup>\*</sup> these caused the children of Is-  
rael through the <sup>\*</sup> counsell of Balaam to commit  
a trespasse against the Lord, as concerning Pe-  
or, and there came a plague among the Congre-  
gation of the Lord.

17 Now therefore, <sup>\*</sup> slay all the males among  
the <sup>g</sup> children, and kill all the women that haue  
known man by carnall copulation.

\* Iudg. 21, 11.  
g That is, all the  
men children.

18 But all the women children that haue not  
known carnall copulation, keepe aliue for your  
felues.

19 And ye shall remaine without the hoaste se-  
uen dayes, all that haue killed any person, <sup>\*</sup> and  
all that haue touched any dead, and purifie both  
your felues and your prisoners the third day and  
the seuenth.

\* Chap. 19, 11.

20 Also ye shall purifie euery garment and all  
that is made of skinnes, and all worke of goates  
haire, and all things made of wood.

21 ¶ And Eleazar the Priest sayd vnto the men  
of warre, which went to the battell, This is the or-  
dinance <sup>¶</sup> of the law which the Lord <sup>\*</sup> comman-  
ded Moses.

¶ Or, contained in  
the Law.  
\* Chap. 19, 11.

22 As for golde, and siluer, brasse, yron, tinne,  
and lead;

23 <sup>euen</sup> all that may abide the fire, yee shall  
make it go through the fire, and it shall be cleane:  
yet, it shall be <sup>h</sup> purified with <sup>\*</sup> the water of purifi-  
cation: and all that suffereth not the fire, ye shall  
cause to passe by the <sup>i</sup> water.

h The third day  
and before it be  
molten.

24 Ye shall wash also your cloathes the seuenth  
day, and ye shall be cleane: and afterward ye shall  
come into the hoaste.

\* Chap. 19, 9.  
i It shall be washed.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the praye that was ta-  
ken, <sup>both</sup> of persons and of cattell, thou and Elea-  
zar the Priest, and the chiefe fathers of the Con-  
gregation.

27 And diuide the pray <sup>¶</sup> betweene the soul-  
diers that went to the warre, and all the Congre-  
gation.

¶ The pray is first  
diuided equally  
among all.

28 And thou shalt take a tribute vnto the  
Lord of the <sup>k</sup> men of warre, which went out to  
battell: one person of fue hundredth, <sup>both</sup> of the  
persons, and of the beeuies, and of the asses, and of  
the sheepe.

k Of the pray  
that falleth to the  
souldiers.

29 Ye shall take it of their halfe, and giue it vn-  
to Eleazar the Priest, as an heaue offering of the  
Lord.

30 But of the halfe of the children of Israel  
thou shalt take <sup>l</sup> one, taken out of fiftie, <sup>both</sup> of  
the persons, of the beeuies, of the asses, and of the  
sheepe, <sup>euen</sup> of all the cattell, and thou shalt giue  
them vnto the Levites, which haue the charge of  
the Tabernacle of the Lord.

l The Israelites  
which had not  
beene at warre, of  
euery fiftie paid  
one to the Lord:  
and the souldiers  
one of euery fife  
hundredth.

31 And Moses and Eleazar the Priest did as  
the Lord had commanded Moses.

32 And the bootie, <sup>to wit</sup>, the rest of the pray  
which the men of warre had spoyled, was fixe  
hundredth seuentie and fue thousand sheepe,

33 And seuentie and two thousand beeuies.

34 And

34 And three-score and one thousand asses,  
35 And two and thirty thousand persons in all,  
of women that had <sup>†</sup>lien by no man.

36 And the halfe, <sup>to wit</sup>, the part of them that went out to warre, touching the number of sheepe, was three hundred seven and thirtie thousand, and five hundred.

37 And the <sup>m</sup> Lords tribute of the sheepe was fixe hundred seventy and five:

38 And the beeuves <sup>were</sup> fixe and thirty thousand, whereof the Lords tribute <sup>was</sup> senentie and two.

39 And the asses <sup>were</sup> thirty thousand and five hundred, whereof the Lords tribute <sup>was</sup> three-score and one:

40 And <sup>m</sup> of persons sixteene thousand, whereof the Lords tribute <sup>was</sup> two and thirty persons.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the <sup>o</sup> halfe of the children of Israel, which Moses diuided from the men of warre,

43 (For the halfe that pertained vnto the congregation, was three hundred thirty and seven thousand sheepe and five hundred,

44 And fixe and thirty beeuves,

45 And thirty thousand asses, and five hundred

46 And sixteene thousand persons.)

47 Moses, I say, tooke of the halfe that pertained vnto the <sup>p</sup> children of Israel, one taken out of fiftie, <sup>both</sup> of the persons, and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaines which were ouer thousands of the hoaste, the captaines ouer the thousands, and the captaines ouer the hundredths came vnto Moses:

49 And sayd to Moses, Thy seruants haue taken the summe of the men of warre which are vnder <sup>†</sup>our authority, and there lacketh not one man of vs.

50 ¶ We haue therefore brought a present vnto the Lord, what euery man found of Iewels of gold, bracelets, and chaines, rings, earerings, and ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses and Eleazar the Priest tooke the gold of them, and all wrought iewels,

52 And all the gold of the offering that they offered vp to the Lord (of the captaines ouer thousands and hundreds) <sup>was</sup> sixteene thousand seven hundred and fiftie shekels.

53 (For the men of warre had spoyled, euery man for him selfe.)

54 And Moses and Eleazar the Priest tooke the gold of the captaines ouer the thousands, and ouer the hundredths, and brought it into the Tabernacle of the Congregation, for a memoriall of the children of Israel before the Lord.

# CHAP. XXXII.

<sup>a</sup> The request of the Reubenites and Gadites, <sup>16</sup> and their promise vnto Moses, <sup>20</sup> Moses granteth this request. <sup>33</sup> The Gadites, Reubenites, and halfe the tribe of Manasse, conquer and build cities on this side Iorden.

**N**OW the children of a Reuben, and the children of Gad had an exceeding great multitude of cattell: and they saw the land of Iazer, and the land of <sup>b</sup> Gilead, that it was an apt place for cattell.

2 Then the children of Gad, and the children

of Reuben came, and spake vnto Moses and to Eleazar the Priest, and vnto the Princes of the Congregation, saying,

3 The land of Ataroth, and Dibon, and Iazer, and Nimrah, and Heibhon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which countrey the Lord smote before the Congregation of Israel, is a land <sup>meete</sup> for cattell, and thy seruants haue cattell:

5 Wherefore, sayd they, If wee haue found grace in thy sight, let this land be given vnto thy seruants for a possession, and bring vs not ouer Iorden.

6 And Moses sayd vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and ye tary here?

7 Wherefore now <sup>†</sup> discourage you the heart of the children of Israel to go ouer into the land, which the Lord hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For <sup>\*</sup> when they went vp euen vnto the <sup>¶</sup> riuer of Eschol, and saw the land, they discouraged the heart of the children of Israel, that they would not goe into the land, which the Lord had given them.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

11 <sup>†</sup> None of the men that came out of Egypt, <sup>\*</sup> from twenty yeere olde and aboue, shall see the land for the which I sweare vnto Abraham, to Ishak, and to Iacob, because they haue not <sup>¶</sup> wholly followed me:

12 Except Caleb the sonne of Iephunneh the Kenesite, and Ioshua the sonne of Nun: for they haue constantly followed the Lord.

13 And the Lord was very angry with Israel, and made him wander in the wilderness fourtie yeeres, vntill al the generation that had done euil in the sight of the Lord, were consumed.

14 And behold, ye are risen vp in your fathers stead as an increase of sinfull men, still to augment the fierce wrath of the Lord toward Israel.

15 For if ye turne away from following him, hee will yet againe leaue <sup>the people</sup> in the wilderness, and ye shall destroy all this folke.

16 And they went neere to him, and sayd, We will build sheepfolds heere for our sheepe, and for our cattell, and cities for our children.

17 But wee our selues will be ready armed to goe before the children of Israel, vntill we haue brought them vnto their <sup>e</sup> place: but our children shall dwell in the defended cities, because of the inhabitants of the land.

18 We will not returne vnto our houses, vntill the children of Israel haue inherited, euery man his inheritance.

19 Neither will we inherite with them beyond Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

20 ¶ And Moses sayd vnto them, If ye will doe this thing, and goe armed before the Lord to warre:

21 And will goe euery one of you in harness ouer Iorden before the Lord, vntill he haue cast out his enemies from his sight:

22 And vntill the land be subdued before the Lord, then ye shall returne and be innocent toward the Lord, and toward Israel: and this land shall be your possession <sup>h</sup> before the Lord.

23 But if yee will not doe so, behold, yee haue sinned

<sup>†</sup> Ebr. not knowne the bed of man.

<sup>m</sup> This is the portion that the soldiers gaue to the Lord.

<sup>n</sup> Meaning, of the maidens, or virgins which had not companied with man.

<sup>o</sup> Of that part which was given vnto them in diuiding the spoyle.

<sup>p</sup> which had not bene at warre.

<sup>†</sup> Ebr. vnder our hands.

<sup>q</sup> The captaines by this free offering acknowledge the great benefite of God in preserving his people.

<sup>r</sup> And gaue no portion to their captaines.

<sup>s</sup> That the Lord might remember the children of Israel.

<sup>a</sup> Reuben came of Leah, and Gad of Zilpah her hand-mayde.

<sup>b</sup> Which mountain was so named of the heape of bones that Iacob made as a signe of the covenant betwene him and Laban, Gen. 31.47.

<sup>†</sup> Ebr. break.

<sup>\*</sup> Chap. 13. 24.  
<sup>†</sup> Or, valley.

<sup>†</sup> Ebr. if any of the men.

<sup>\*</sup> Chap. 14. 28, 29.

<sup>¶</sup> Or, persecuted and continued.

<sup>c</sup> Because they murmured, neither would beleue their report, which tolde the truth as concerning the land.

<sup>d</sup> By your occasion.

<sup>e</sup> In the land of Canaan.

<sup>\*</sup> Iosh. 1. 13.

<sup>†</sup> Before the Arke of the Lord.

<sup>g</sup> That is, the inhabitants of the land.  
<sup>h</sup> The Lord will graunt you this land which ye requite, Iosh. 1. 13.



finned against the Lord, and be sure, that your sinne I will finde you out.  
24 Build you *then* cities for your children, and foldes for your sheepe, and doe that yee haue spoken.

25 Then the children of Gad and the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my lord commanded:

26 Our children, our wiues, our sheepe, and all our cattell shall remaine there in the cities of Gilead,

27 But \* thy seruants will go euery one armed to warre before the Lord for to fight, as my lord sayth.

28 So concerning them, Moses \* commanded Eleazar the Priest, and Iohua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Moses sayd vnto them, If the children of Gad & the children of Reuben wil go with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, ye shall giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hath sayd vnto thy seruants, so will we doe.

32 We will go armed before the Lord into the land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.

33 \* So Moses gaue vnto them, *euene* to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon king of the Amorites, and the kingdome of Og king of Basan, the land with the cities thereof and coasts, euene the cities of the countrey round about.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Athroth, Shopan, and Iazer, and Tog-behah,

36 And Beth-nimrah, and Beth-haran, defended cities: also sheepefolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baalmeon, and turned their names, and Sibmah: and gaue other names vnto the cities which they built.

39 And the children \* of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 \* And Iair the sonne of Manasseh went and tooke the small townes thereof, and called them Hauoth Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah after his owne name.

C H A P. XXXIII.

1 Two and forty journeyes of Israel are numbered. 50 They are commanded to kill the Canaanites.

These are the journeyes of the children of Israel, which went out of the land of Egypt, according to their bands vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their journeyes, according to the commandement of the Lord: so these are the journeyes of their going out.

3 Now they \* departed from Rameses the first moneth, *euene* the fifteenth day of the first moneth, on the morrow after the Pascheouer: and the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their gods also the Lord did execution.)

5 And the children of Israel remooued from Rameses, and pitched in Succoth.

6 And they departed from \* Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they remooued from Etham, and turned againe vnto \* Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and \* went thorow the middles of the Sea into the wilderness, and went three dayes journey in the wilderness of Etham, and pitched in Marah.

9 And they remooued from Marah, and came vnto \* Elim, and in Elim were twelue fountaines of water, and seuentie palme trees, and they pitched there.

10 And they remooued from Elim, and camped by the red sea.

11 And they remooued from the red Sea, and lay in the \* wilderness of Sin.

12 And they tooke their journey out of the wilderness of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remooued from Alush, and lay in \* Rephidim, where was no water for the people to drinke.

15 And they departed from Rephidim, and pitched in the \* wilderness of Sinai.

16 And they remooued from the desert of Sinai, and pitched in \* Kibroth Hattauah.

17 And they departed from Kibroth Hattauah, and lay at \* Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from \* Rithmah, and pitched at Rimmon Perez.

20 And they departed from Rimmom Perez, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Makheloth.

26 And they remooued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remooued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And

1 Ye shall assuredly be punished for your sinne.

\* Ios. 4, 12.

1 Moses gaue charge that his promise made to the Reubenites, and others should be performed after his death, so that they brake not theirs.

1 That is attributed to the Lord, which his messenger speaketh.

\* Deut. 3, 12. Ios. 13, 8. and 22, 4.

1 The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Ios. 10, 12. hee speaketh of them that inhabited beyond Iorden.

\* Gen. 50, 23.

\* Deut. 3, 14.

1 That is the villages of Iair.

1 From whence they departed, and whither they came.

\* Exod. 12, 17.

1 Either meaning their idoles, or their men of m. thoric.

\* Exod. 13, 10.

1 At the commandement of the Lord, Exod. 14, 2.

\* Exod. 15, 11.

\* Exod. 16, 17.

\* Exod. 16, 14.

\* Exod. 17, 1.

\* Exod. 19, 1.

\* Chap. 11, 34.

\* Chap. 11, 35.

\* Chap. 13, 13.



This Mappe declareth the way which the Israelites went for the space of fortie yeeres from Egypt thorow the wilderness of Arabia, until they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It containeth also the two and fourtie places, where they pitched their tents, which are named, Numb. 33. with the obseruation of the degrees, concerning the length and the breadth, and the places of their abode, set out by numbers.

32 And they remooued from Bene-iakkan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the \* wilderness of Zin, which is Kadesh.

37 And they remooued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (\* And Aaron the Priest went vp into mount Hor, at the commandement of the Lord, and died there, in the fortieth yeere after the children of Israel were come out of the land of Egypt, in the first day of the fifth moneth.

39 And Aaron was an hundred and three and twenty yeere old, when hee died in mount Hor.

40 And \* King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.)

41 And they departed from mount \* Hor, and

pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 \* And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim, before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the plaine of Moab, by Iorden toward Iericho.

49 And they pitched by Iorden, from Beth-jeshimoth vnto \* Abel-shutim, in the plaine of \* Moab.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iorden toward Iericho, saying,

51 ¶ Speake vnto the children of Israel, and say vnto them, \* When ye are come ouer Iorden to enter into the land of Canaan,

\* Chap. 30, 23.

\* Chap. 30, 25.  
Deut. 32, 50.

¶ Which the E-  
brewes call Ab,  
and answereth to  
part of Ioly and  
part of Augnii.  
\* Chap. 21, 1.

\* Chap. 11, 4, 10.

\* Chap. 31, 12.

¶ Or, filds.

\* Chap. 25, 27.

\* Deut. 7, 2, 10, 11, 12, 13.



<sup>a</sup> Which were set up in their hie places to worship.

52 Yee shall then drine out all the inhabitants of the land before you, and destroy all their pictures, and breake asunder all their images of metal, and plucke downe all their hie places,

53 And yee shall possesse the land and dwell therein: for I haue giuen you the land to possesse it.

\* Chap. 16. 53. 14.

54 And yee shall inherite the land by lot, according to your families: \* to the more yee shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

\* 10. 13. 13.  
Iud. 1. 3.  
b Or, keins,

55 But if ye will not drine out the inhabitants of the land before you, then those which yee let remaine of them, shall be \* prickes in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell.

56 Moreouer, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

### CHAP. XXXIII.

3 The souther and borders of the land of Canaan. 17 Certain men are assigned to diuide the land.

And the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, When yee come into the land of Canaan, this is the land that shall fall vnto your inheritance: *that is*, the land of Canaan with the coasts thereof.

<sup>a</sup> Meaning, the description of the land.

\* 10. 15. 1.

3 \* And your South quarter shall be from the wilderness of Zin to the borders of Edom: to that your South quarter shall be from the salt Sea coast Eastward.

<sup>b</sup> Or, ascending up of scorpions.

4 And the border shall compasse you from the South to <sup>b</sup> Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

5 And the border shall compasse from Azmon vnto the <sup>b</sup> riuer of Egypt, and shall goe out to the sea.

<sup>b</sup> Which was Nilus, or as some thinke, Rhinoceros.

<sup>c</sup> Which is called Mediterraneum.

6 And your West quarters shall be the great sea: euen that border shall be your West coast.

7 And this shall be your North quarter, yee shall make out your border from the great Sea vnto mount <sup>a</sup> Hor.

<sup>d</sup> Which is a mountaine neere Tyre and Sydon, and not that Hor in the wilderness where Amon died.

8 From mount Hor yee shall point out till it come vnto Hamath, and the end of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphron, and goe out at Hazar-enan, this shall be your North quarter.

10 And yee shall make out your East quarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shall descend and goe out at the side of the sea of <sup>e</sup> Chinnereth Eastward.

<sup>e</sup> Which in the Gospel is called the lake of Genesareth.

12 Also that border shall goe downe to Iorden, and leaue at the salt sea: this shall be your land with the coasts thereof round about.

13 <sup>f</sup> Then Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to giue vnto nine tribes, and halfe the tribe.

\* Chap. 33. 33.  
10. 14. 2. 3.

14 \* For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasse haue receiued their inheritance.

15 Two tribes and an halfe tribe haue recei-

ued their inheritance on this side of Iorden toward Iericho full East.

16 <sup>f</sup> Again the Lord spake to Moses, saying,

17 These are the names of the men which shall diuide the land vnto you: \* Eleazar the Priest, and Ioshua the sonne of Nun.

\* 10. 19. 57.

18 And yee shall take also a <sup>f</sup> prince of euery tribe to diuide the land.

<sup>f</sup> One of the heads or chiefe men of euery tribe.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the sonne of Chiflon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph, of the tribe of the sonnes of Manasse, the prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiptan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel, the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

<sup>g</sup> And be indge ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

29 These are they, whom the Lord commanded to <sup>g</sup> diuide the inheritance vnto the children of Israel, in the land of Canaan.

### CHAP. XXXV.

2 Vnto the Leuites are giuen cities and suburbs. 11 The cities of refuge. 16 The law of murder. 30 For one mans witness shall no man be condemned.

And the Lord spake vnto Moses in the plaine of Moab by Iorden, toward Iericho, saying,

2 \* Command the children of Israel, that they giue vnto the <sup>a</sup> Leuites of the inheritance of their possession <sup>b</sup> cities to dwell in: yee shall giue also vnto the Leuites the suburbs of the cities round about them.

\* 10. 31. 1.  
<sup>a</sup> Because they had no inheritance assigned them in the land of Canaan.  
<sup>b</sup> God would haue them scattered thorow all the land, because the people might be preferred by them in the obedience of God and his Law.

3 So they shall haue the cities to dwell in, and their suburbs shall be for their catel, and for their substance, and for all their beasts.

4 And the suburbs of the cities, which ye shall giue vnto the Leuites, from the wall of the citie outward shall be a thousand cubites round about.

5 And yee shall measure without the citie of the East side, <sup>c</sup> two thousand cubites: and of the South side, two thousand cubites: and of the West side, two thousand cubites: and of the North side, two thousand cubites: and the citie shall be in the mids: this shall be *the measure* of the suburbs of their cities.

<sup>c</sup> So that in all were three thousand, and in the compasse of these two thousand, they might plant and sowe.

6 And of the cities which yee shall giue vnto the Leuites, \* *there shall be* fixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shall adde two and fourtie cities moe.

\* Dent. 4. 41. 16. 1. 3.

7 All the cities which ye shall giue to the Leuites, shall be eight and fourtie cities: them shall ye giue with their suburbs.

8 And concerning the cities which yee shall giue, of the possession of the children of Israel: of many ye shall take moe, and of few ye shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which hee inheriteth.

9 And the Lord spake vnto Moses, saying,  
10 Speake vnto the children of Israel, and say vnto them, \* When ye be come ouer Iorden into the land of Canaan,

11 Ye shall appoynt you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shalbe for you a refuge from thy auenger, that he which killeth, die not, vntill he stand before the Congregation in iudgement.

13 And of the cities which ye shall giue, fixe cities shall ye haue for refuge.

14 Ye shall appoynt three \* on this side Iorden, and yee shall appoynt three cities in the land of \* Canaan which shalbe cities of refuge.

15 These fixe cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth † among you, that euery one which killeth any person vnwares, may flee thither.

16 \* And if one ‡ smite another with an instrument of iron that he die, he is a murtherer, and the murtherer shall die the death.

17 Also if hee smite him by casting a † stone, wherewith he may be slaine, and hee die, hee is a murtherer, and the murtherer shall die the death.

18 Or if he smite him with an hand-weapon of wood, wherewith he may be slaine, if he die, he is a murtherer, and the murtherer shall die the death.

19 The reuenger of ‡ blood himself shal slay him, the murtherer: whē he meeteth him, he shall slay him.

20 But if he thrust him \* of hate, or hurle at him by laying of waite, that he die,

21 Or smite him through enimitie with his hand, that he die, he ‡ smote him shall die ‡ death: for he is a murtherer: the reuenger of the blood shall slay the murtherer when he meeteth him.

22 But if hee pushed him ‡ vnadvisedly, and \* not of hatred, or cast vpon him any † thing without laying of waite,

23 Or any stone (whereby he might be slaine) and sawe him not, or caused it to fall vpon him, and he dy, and was not his enemy, neither sought him any harme,

24 Then the Congregation shall iudge betwene the slayer and the † auenger of blood according to these lawes.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the cite of his refuge, whither hee was fled: and he shall abide there vnto the death of the † hie Priest, which is anoynted with the holy oyle.

26 But if the slayer come without the borders of the cite of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the cite of his refuge, & the reuenger of blood slay the † murtherer, hee shalbe guiltles,

28 Because he should haue remained in the cite of his refuge, vntill the death of the hie Priest: and after the death of the hie Priest, the slayer shall returne vnto the land of his possession.

29 So these things shall be a lawe of iudgement vnto you, throughout your generations in all your dwellings.

30 Whosoever killeth any person, the Iudge shall slay the murtherer, through \* witnesses: but † one witnesse shall not testifie against a person to cause him to die.

31 Moreover ye shall take no recompense for

the life of the murtherer, which is † worthy to die: but he shall be put to death.

32 Also ye shall take no recompense for him that is fledde to the cite of his refuge, that hee should come againe, and dwell in the land, before the death of the hie Priest.

33 So ye shall not pollute the land wherein ye shall dwell: for † blood defileth the land: and the land cannot be † clenfed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which yee shall inhabite, for I dwell in the middes thereof. For I the Lord dwell among the childre of Israel.

CHAP. XXXVI.

An order for the marriage of the daughters of Zelophehad.

Then \* the chiefe fathers of the familie of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, & before † princes, the chiefe fathers of † children of Israel,

2 And sayde, \* The Lord commanded † my lord to giue the land to inherit by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shalbe put vnto the inheritance of the tribe whereof they shalbe: so shall it be taken away from the lot of our inheritance.

4 Also when the † Iubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe whereof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Ioseph haue said † wel.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall be wiues to whom they thinke best, onely to the familie of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remoue from tribe to tribe, for euery one of the children of Israel shall ioyn himselfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any \* inheritance of the tribes of the children of Israel, shalbe wife vnto one of the familie of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the childre of Israel shall stick to his own inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For \* Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes:

12 They were wiues to certaine of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the familie of their father.

13 These are the † commandements and lawes, which the Lord commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iorden toward Iericho.

in which purposely hath committed murder,

Or, murder. n So God is minded full of the blood wrongfully shed, that he maketh his dumbe creatures to demand vengeance thereof.

a It seemeth that the tribes contended who might marry these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moses. \* Chap. 27. 1. Ios. 17. 3. b Meaning, Moses,

c Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes,

d For the tribe could not haue continued, if the inheritance which was the maintenance thereof, should haue become alienated to others.

e When there is no male to inherit,

\* Chap. 27. 1.

f Touching the ceremoniall and iudiciall lawes,

\* Exod. 33. 18. Dent. 19. 2. Ios. 20. 2.

d Meaning, from the next of the kindred, who ought to pursue the cause.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Dent. 4. 41. \* Ios. 20. 7. † Ebr. among them.

\* Exod. 31. 14. f Wittingly, and Willingly.

g That is, with a bigge and dangerous stone: in Ebr. with a stone of his hand.

\* Dent. 19. 11.

h Or, suddenly. \* Exod. 21. 13. † His instrument.

h That is, his next kinsman.

i Vnder this figure is declared, that our finnes could not be remitted, but by the death of the hie Priest Iesus Christ.

k By the sentence of the Iudge.

l A lawe to iudge murders done, either of purpose, or vnadvisedly. \* Dent. 17. 6. and 19. 15. \* Mat. 18. 16. 9. Coni. 13. 1.



# THE FIFTH BOOKE OF MOSES, CALLED \* DEVTERONOMIE.

## THE ARGUMENT.

**T**He wonderfull loue of God toward his Church is liuely set forth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of fortie yeeres, Deut. 9.7. they had deserved to haue beene cut off from the number of his people, and for euer to haue beene deprivied of the use of his holy word & sacraments: yet he did euer preferue his Church euen for his owne mercies sake, and would still haue his name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their country, townes and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatry, adulteries, murmurings and rebellions, hee had most sharply punished) to feare and obey the Lord, to embrace, and keepe his law without adding therevnto or diminishing thereof. For by his word he would be knowne to be their God, and they his people, by his word he would gouerne his Church, and by the same they should learne to obey him: by his word he would discerne the false prophet from the true, light from darknesse, ignorance from knowledge, and his owne people from all the other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish what soeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours for the setting forth of his word and preservation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willet to exercise themselves diligently in the continuall study and meditation of the same, that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and what soeuer offendeth the maiestie of God. And as he had tofore instructed their fathers in all things appertaining both to his spirituall seruice, and also for the maintenance of that societie which is betweene men: so hee prescribeth here anew all such lawes and ordinances, which either concerne his Diuine seruice, or els are necessarie for a common weale: appoynting vnto euery estate and degree their charge and duty: as well, how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserve that order which God hath established among men: threatening withall most horrible plagues to them that transgresse his commandements, and promising all blessings and felicity to such as obserue and obey them.

\* That is, a second law: so called, because the Law which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentarie or explication of the ten commandments.

## CHAP. I.

*a* A brieue rehearsal of things done before, from Horeb vnto Kadesh-barnea. *32* Moses reprooueth the people for their incredulitie. *44* The Israelites are overcome by the Amorites, because they fought against the commandments of the Lord.

*a* In the country of Moab.

*b* So that the wilderness was betwene the Sea and this plaine of Moab.

*c* In Horeb, or Sinai, fourtie yeeres before this the Law was giuen: but because all that were then of age and indgement were now dead, Moses repeareth the same to the youth which either then were not borne, or had not indgement.

*d* By these examples of Gods favour, their mindes are prepared to receiue the Law.

\* Num. 21. 4.

*e* The second time.

*f* In the second yeere and second moneth, Num. 10. 21.

*g* Or, Euphrates.

\* Gen. 15. 18.

and 17. 7.

*h* By the counsell of Iethro my father in law, Exo. 18. 16.

*i* Not so much by the counsell of nature, as by the

**H**ese be the wordes, which Moses spake vnto all Israel, on <sup>a</sup> this side Iorden in the wilderness, in the plaine, <sup>b</sup> ouer against the red sea, betwene Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

<sup>2</sup> There are eleuen dayes iourney from <sup>c</sup> Horeb vnto Kadesh-barnea, by the way of mount Seir.

<sup>3</sup> And it came to passe in the first day of the eleuenth moneth, in the fourth yeere that Moses spake vnto the children of Israel according vnto all that the Lord hath giuen him in commandement vnto them,

<sup>4</sup> After that he had slaine <sup>d</sup> Sihon the King of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrai.

<sup>5</sup> On this side Iorden at the land of Moab: <sup>e</sup> began Moses to declare this law, saying,

<sup>6</sup> The Lord our God spake vnto vs in <sup>f</sup> Horeb, saying, Ye haue dwelt long enough in this mount,

<sup>7</sup> Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neare therevnto: in the plaine, in the mountaine, or in the valley: both Southward, & to the Sea side to the land of the Canaanites, and vnto Lebanon: <sup>g</sup> euen vnto the great riuer, the riuer <sup>h</sup> Perath.

<sup>8</sup> Beholde, I haue set the land before you: go in and <sup>i</sup> possesse that land which the Lord sware, vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and vnto their seed after them.

<sup>9</sup> ¶ And I spake <sup>j</sup> vnto you the same time, saying, I am not able to beare you my selfe alone:

<sup>10</sup> The Lord your God hath <sup>k</sup> multiplied you: and beholde, ye are this day as the starres of heauen in number:

<sup>11</sup> (The Lord God of your fathers make you a thousand times so many more as ye are, and blesse you, as he hath promised you.)

<sup>12</sup> How can I alone <sup>l</sup> beare your cumbrance and your charge, and your strife?

<sup>13</sup> Bring you men of wisedome and of vnderstanding, and <sup>m</sup> known among your tribes, and I will make them rulers ouer you:

<sup>14</sup> Then ye answered me, and said, The thing is good that thou hast commanded vs to doe.

<sup>15</sup> So I tooke the chiefe of your tribes, <sup>n</sup> 1 wife and known men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fiftie, and captaines ouer tenne, and officers among your tribes.

<sup>16</sup> And I charged your Iudges that same time, saying, Heare the <sup>o</sup> controversies betwene your brethren, and <sup>p</sup> iudge righteously betwene euery man and his brother, & the stranger <sup>q</sup> is with him.

<sup>17</sup> Ye shall haue no respect of person in iudgement, <sup>r</sup> but shall heare the small as well as the great: ye shall not feare the face of man: for the iudgement is in Gods: and the cause that is too hard for you, bring vnto mee, and I will heare it.

<sup>18</sup> Also I commanded you the same time all the things which ye should doe.

<sup>19</sup> ¶ Then we departed from Horeb, and went through all that great and terrible wilderness (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

<sup>20</sup> And <sup>s</sup> I said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

<sup>21</sup> Behold, the Lord thy God hath layde the land before thee: goe vp and possesse it, as <sup>t</sup> the Lord the God of thy fathers hath said vnto thee: feare not, neither be discouraged.

<sup>22</sup> ¶ Then ye came vnto me euery one, and <sup>u</sup> said, We will send men before vs, to search vs out the

<sup>i</sup> Signifying how great a burden it is, to gouerne the people.

<sup>k</sup> whose godliness and vprightnesse is knowne.

<sup>l</sup> Declaring what sort of men ought to haue a public charge, read Enos. 18. 21.

\* Iohn. 7. 24.

\* Zech. 19. 13.

Chap. 16. 19.

1. Sam. 16. 7.

Prov. 24. 23.

Ecclus. 4. 1.

James 1. 2.

m And you are his

Lieutenants.

<sup>n</sup> So that the fault was in themselves, that they did not sooner possesse the inheritance promised.

<sup>o</sup> Read Num. 13. 1. 3.

the land; and to bring vs word again, what way we must go vp by, & vnto what cities we shall come.

23 So the saying pleased me well, and I tooke twelue men of you, of euery tribe one.

24 \* Who departed, and went vp into the mountaine, and came vnto the riuer Eshcol, and searched out the land,

25 And tooke of the fruite of the land in their hands, and brought it vnto vs, and brought vs worde againe, and said, It is a good land, which the Lord our God doeth giue vs.

26 Notwithstanding, ye would not go vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, and sayd, Because the Lord hated vs, therefore hath hee brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whither shall we goe vp? our brethren haue discouraged our hearts, saying, The people is greater, and taller then wee: the cities are great, and walled vp to heauen; and moreouer, wee haue feene the sonnes of the \* Anakims there.

29 But I sayd vnto you, Dread not, nor bee afraid of them.

30 The Lord your God, who goeth before you, hee shall fight for you, according to all that he did vnto you in Egypt before your eyes.

31 And in the wilderness, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which yee haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 \* Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to goe, and in a cloude by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and fware, saying,

35 \* Surely there shall not one of these men of this froward generation, see that good land, which I sware to giue vnto your fathers,

36 Save Caleb the sonne of Iephunneh: hee shall see it, \* and to him will I giue the land that hee hath troden vpon, and to his children, because hee hath constantly followed the Lord.

37 \* Also the Lord was angry with me for your sakes, saying, \* Thou also shalt not goe in thither,

38 But Iothua the sonne of Nun which standeth before thee, hee shall go in thither: encourage him: for he shall cause Israel to inherit it.

39 Moreover, your children, which yee sayd should be a praye, and your sonnes, which in that day had no knowledge betweene good and euill, they shall go in thither, and vnto them will I giue it, and they shall possesse it.

40 But as for you, turne backe, and take your iourney into the wilderness by the way of the red Sea.

41 Then ye answered and said vnto me, We haue sinned against the Lord, \* we will go vp, and fight, according to all that the Lord our God hath commanded vs: and yee armed you euery man to the warre, & were ready to go vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight, (for I am not among you) least ye fall before your enemies.

43 And when I told you, yee would not heare,

but rebelled against the commandement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vse to doe) and destroyed you in Seir, euen vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord would not heare your voyce, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

# CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 23 Sion King of Habbon.

Then a we turned, and tooke our iourney into the wilderness, by the way of the red Sea, as after that God had chaufed them.

2 And the Lord spake vnto me, saying,

3 Yee haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Yee shall go through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heede therefore.

5 Yee shall not prouoke them: for I will not giue you of their land so much as a foote breadth, \* because I haue giuen mount Seir vnto Esau for a possession.

6 Yee shall buy meate of them for money to eate, and yee shall also procure water of them for money to drinke.

7 For the Lord thy God hath blessed thee in all the workes of thine hand: hee knoweth thy walking through this great wilderness, and the Lord thy God hath bene with thee this fourtie yeere, and thou hast lacked nothing:

8 And when we were departed from our brethren the children of Esau which dwell in Seir: through the way of the plaine, from Elath, and from Ezion-gaber, wee turned and went by the way of the wilderness of Moab.

9 Then the Lord sayd vnto mee, Thou shalt not vex Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children of Lot for a possession.

10 The Emims dwelt therein in times past, a people great and many, and tall, as the Anakims.

11 They also were taken for giants as the Anakims: whom the Moabites call Emims.

12 The Horims also dwelt in Seir beforetime, whom the children of Esau chased out and destroyed them before them, and dwelt in their steade: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, sayd I, and get you ouer the riuer Zered: and we went ouer the riuer Zered.

14 The space also wherein wee came from Kadesh-barnea, vntill wee were come ouer the riuer Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoaste, as the Lord sware vnto them.

15 For in deede the hand of the Lord was against them, to destroy them from among the hoaste, till they were consumed.

2 Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

a They obeyed, after that God had chaufed them.

b Eight and thirtie yeere, as verſ. 14.

c This was the second time: for before they had caused the Israelites to turne, Num. 20, 1.

\* Gen. 36, 8.

d And giuen thee meane, where-with thou mayest make recompence: also God will direct thee by his prouidence, as he hath done.

Or, wilderness.

Or, beſide d

e Which were the Moabites and Ammonites. f Signifying that as these giants were drinen out for their sinnes: so the wicked when their sinnes are ripe, cannot auoyde Gods plagues.

\* Gen. 36, 29.

\* Num. 21, 12. g Hee sheweth hereby, that as God is true in his promise, so his threatnings are not in vaine. h His plague and punishment to destroy all that were twenty yeere old and aboue.

\* Num. 13, 14. Or, valley of the cluster of grapes.

p To wit, Caleb, and Iothua: Moses preferreth the better part to the greater, that is, vnto ten.

q Such was the Jewes vntankfullnes, that they counted Gods especial loue, haied.

r The other ten, not Caleb and Iothua.

\* Num. 13, 19.

f Declaring thut to renounce our owne force, and constantly to follow our vocation, and depende on the Lord, is the true boldnes, and agreeable to God.

\* Exod. 13, 11.

\* Num. 14, 23.

\* Ioth. 14, 6.

\* Num. 10, 12.

and 17, 14.

\* Chap. 3, 16.

and 4, 21. and 34, 4.

i Which miniſtreth vnto thee.

n Which were vnder twenty yeere

old, as Num. 14, 31.

x This declareth mans nature, who will doe that which God forbiddeh, and will not doe that which hee commandeth. y Signifying that man hath no strength, but when God is at hand to helpe him.



16 ¶ So when all the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto mee, saying,

18 Thou shalt goe thorow Ar the coast of Moab this day:

19 And thou shalt come neere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of giants: for giants dwelt therein aforetime, whom the Amorites called Zamzummims:

21 A people that was great, and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As he did to the children of Esau which dwell in Seir, when hee destroyed the Horims before them, and they possessed them, and dwelt in their steade vnto this day.

23 And the Auims which dwell in Hazerim euen vnto Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.

24 ¶ Rise vp therefore, sayd the Lord: take your iourney, and passe ouer the riuer Arnon: behold, I haue giuen into thy hand Sihon, the Amorite, King of Heshbon, and his land: begin to possesse it, and prouoke him to battell.

25 This day will I begin to fend thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon King of Heshbon, with wordes of peace, saying,

27 ¶ Let mee passe thorow thy land: I will go by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meate for money, for to eate, and shalt giue mee water for money for to drinke: onely I will goe thorow on my foote,

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did vnto mee) vntill I be come ouer Iorden, into the land which the Lord our God giuerh vs.

30 But Sihon the King of Heshbon would not let vs passe by him: for the Lord thy God had hardened his spirite, and made his heart obstinate, because hee would deliuer him into thine hand, as appeareth this day.

31 And the Lord sayd vnto mee, Beholde, I haue begun to giue Sihon and his land before thee: begin to possesse and inherite his land.

32 ¶ Then came out Sihon to meete vs, himselfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him† into our power, and we smote him, and his sonnes, and all his people.

34 And wee tooke all his cities the same time, and destroyed euery citie, men, and women, and children: wee let nothing remaine.

35 Onely the cattel we tooke to our selues, and the spoyle of the cities which we tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered vp all before vs.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoever the Lord our God forbade vs.

### CHAP. III.

3 Og King of Bashan is slaine. 21 The signes of his bed. 18 The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Joshua is made capitaine. 27 Moses is permitted to see the land; but not to enter, altho hee desired it.

Then wee turned, and went vp by the way of Bashan: \* and Og King of Bashan came out against vs, he, and all his people to fight at Edrei.

2 And the Lord sayd vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him, as thou diddest vnto \* Sihon King of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand, \* Og the King of Bashan, and all his people; and wee smote him, vntill none was left him aliue.

4 And wee tooke all his cities the same time, neither was there a citie which wee tooke not from them, euen threescore cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with hie walles, gates and barres, beside vnwalled townes a great many.

6 And wee ouerthrew them, as wee did vnto Sihon King of Heshbon, destroying euery citie, with men, women, and children.

7 But all the cattell and the spoyle of the cities wee tooke for our selues;

8 Thus wee tooke at that time out of the hand of two Kings of the Amorites, the land that was on this side Iorden, from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir.)

10 All the cities of the plaine, and all Gilead, and all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og King of Bashan remained of the remnant of the Giants, whose bed was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

12 And this land which wee possessed at that time, from Aroer, which is by the riuer Arnon, and halfe mount Gilead, \* and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euen all the countrey of Argob with all Bashan, which is called, The land of giants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coastes of Geshuri, and of Maachathi: and called them after his owne name, Bashan. \* Hauoth Iair vnto this day.

15 And I gaue part of Gilead vnto Machir,

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer Iabbok, which is the border of the children of Ammon:

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the sea of the plaine, to the salt Sea, vnder the springs of Pisgah.

¶ Who called themselves Rephaims: that is, preachers, or physicians to heale and reforme vices: but were indeed Zamzummims, that is, wicked and abominable.

¶ Or, Gaza.

¶ According to his promise made to Abraham, Gen. 15.

¶ This declareth that the hearts of men are in Gods hands either to be made faint, or bold.

\* Num. 21. 23.

¶ Because neither intreatie nor examples or others could moue him, he could not compaine of his iust destruction.

¶ God in his election and reprobation doeth not onely appoint the endes, but the meanes tending to the same.

\* Numb. 21. 23. † Ele. before vs.

¶ God had cursed Canaan, and therefore he would not that any of the wicked race should be preserved.

¶ Or, into our hand.

¶ Or, forced.

\* Num. 21. 33. chap. 19. 7. a The. before beside the commandment of the Lord, they had iust occasion of his part to fight against him. \* Numb. 21. 24. \* Num. 21. 33.

b As villages and small townes.

c Because this was Gods appoyntment, therefore it may not be iudged cruell.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victory.

\* Num. 32. 33.

\* Num. 32. 47. e Meaning, when he wrote this history.

f Which separateth the Ammonites from the Amorites. ¶ Or, at Ashtoth-Pisgah.

Pisgah Eastward.

18 ¶ And I commanded you the same time, saying, The Lord your God hath given you this land to possesse it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues onely, and your children, and your cattell (for I know that ye haue much cattell) shall abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iordē: then shall ye \* returne euery man vnto his possession, which I haue giuen you.

21 ¶ And I charged Ioshua the same time, saying, Thine eyes haue seene all that the Lord your God hath done vnto these two Kings: \* so shall the Lord doe vnto all the kingdomes whither thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I befought the Lord the same time, saying,

24 O Lord God, thou hast begunne to shewe thy seruant thy greatnesse and thy mighty hand: for where is there a God in heauen or in earth, that can i do like thy works, and like thy power?

25 I pray thee let me go ouer and see the good land that is beyond Iorden, that goodly mountaine, and Lebanon.

26 But the Lord was angrie with me for your sakes, and would not heare me: and the Lord sayd vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, and lift vp thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not goe ouer this Iorden:

28 But charge Ioshua, and encourage him, and bolden him: for hee shall goe before this people, and he shall diuide for inheritance vnto them, the land which thou shalt see.

29 So wee abode in the valley ouer against Beth-Peor.

#### CHAP. IV.

1 An exhortation to obserue the law without adding thereto or diminishing. 6 Therein standeth our wisdom. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the Law of God. 37 God chose the seede because he loued their fathers.

NOW therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to do, yee may liue & go in, and possesse the land, which the Lord God of your fathers giueth you.

2 \* Ye shall put nothing vnto the word which I command you, neither shall ye take ought therefrom, that ye may keepe the commandments of the Lord your God which I command you.

3 Your eyes haue seene what the Lord did because of Baal-Peor, for all the men that followed Baal-Peor, the Lord thy God hath destroyed euerie one from among you.

4 But yee that did cleane vnto the Lord your God, are aliuie euerie one of you this daye.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should do euen so within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for

that is your wisdom, and your vnderstanding in the sight of the people, which shall heare all these ordinances, and shall say, ¶ Onely this people is wise, and of vnderstanding, and a great nation.

7 For what nation is so great, vnto whom the gods come so neare vnto them, as the Lord our God is neare vnto vs, in all that wee call vnto him for?

8 And what nation is so great, that hath ordinances and lawes so righteous, as all this Law, which I set before you this day?

9 But take heed to thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, & I will cause them heare my words, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you neare and stood vnder the mountaine, and the mountaine i burnt with fire vnto the mids of heauen, and there was darkness, cloudes and mist.

12 And the Lord spake vnto you out of the middes of the fire, and ye heard the voyce of the words, but sawe no similitude, saue a voyce.

13 Then hee declared vnto you his couenant which he commanded you to doe, euen the ten commandements, and wrote them vpon two Tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances and lawes, which ye should obserue in the land, whither ye goe, to possesse it.

15 Take therefore good heede vnto your selues: for yee sawe no image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your selues, and make you a grauen image, or representation of any figure: whether it be the likenes of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any fethered foule that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,

19 And least thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the host of heauen, shouldest be driuen to worship them and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the yron furnace, out of Egypt to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angrie with me for your words, and sware that I should not goe ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not goe ouer Iorden: but ye shall goe ouer, and possesse that good land.

23 Take heede vnto your selues, least ye forget the

f Because all men naturally desire wisdom, he sheweth how to attaine vnto it. ¶ Or, surely.

g Helping vs, and deliuering vs out of all dangers, as 2 Sam. 7. 23.

h He addeth all these words, to shew that we can neuer be carefull enough to keepe the law of God and to teach it to our posteritie.

\* Exod. 19. 18. i The law was giuen with fearful miracles, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same. k God ioyneth this condition to his couenant. ¶ Or, words.

† Elv. foules. l Signifying, that destruction is prepared for all them that make any image to represent God.

m He hath appointed them for to serue man.

n He hath deliuered you out of most miserable seruitude, and freely chosen you for his.

o Moses good affection appeareth in that that he being deprived of such an excellent treasure, doth not enuie them that may enjoy it.

\* That is, the Remembrance, God's, and his Manasseh, as Num. 32. 22.

\* 10. 23. 4. \* Num. 27. 18. 19.

h So that the victories came not by your owne wisdom, strength or multitude. \* 10. 23. 4. and 10. 25.

i Hee speaketh according to the common and corrupt speech of them which attribute that power vnto idols that onely appertaineth vnto God.

¶ Or, wonders. k He meaneth Zion, where the Temple should be built, and God honoured.

l As before hee saw by the spirites of prophetic the good mountain which was Zion: so here his eyes were lifted vp above the order of nature to behold all the plentiful land of Canaan.

a For this doctrine standeth not in bare knowledge, but in practise of life.

\* Chap. 10. 31.

b Thinke not to be more wise then I am.

c God will not be served by halnes, but will haue full obedience.

d Gods iudgements executed vpon other idolaters ought to serue for our instruction, read Num. 33. 4. 1

e And were not idolaters.



the couenant of the Lord your God which hee made with you, and *least* yee make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a consuming fire, and a ielous God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye corrupt your selues, and make any grauen image, or likenesse of any thing, and worke euill in the sight of the Lord thy God, to prouoke him to anger,

26 I call heauen and earth to record against you this day, that ye shall shortly perish from the land, whereunto ye goe ouer Iorden to possesse it: ye shall not prolong your dayes therein, but shall utterly be destroyed.

27 And the Lord shall scatter you among the people, and ye shall be left few in number among the nations, whither the Lord shall bring you:

28 And there yee shall serue gods: *euē* the worke of mans hand, wood, and stooone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with all thine heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, † at the length, if thou returne to the Lord thy God, and bee obedient vnto his voyce,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the couenant of thy fathers, which hee sware vnto them.

32 For enquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and *ask* from the one ende of heauen vnto the other, if there came to passe sutch a great thing as this, or whether any such like thing hath beene heard.

33 Did euer people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go and take him a nation from among nations, by tentations, by signes, and by wonders, and by warre, and by a mightie hand, and by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest know that the Lord hee is God, and that there is none but he alone,

36 Out of heauen hee made thee heare his voyce to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voyce out of the middes of the fire.

37 And because he loued thy fathers, therefore hee chose their seede after them, and hath brought thee out of Egypt in his sight by his mightie power,

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Vnderstand therefore this day, and consider in thine heart, that the Lord hee is God in heauen aboue, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances,

and his commandments which I commaund thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side of Iorden toward the sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, \* Bezer in the wildernesse, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh.

44 ¶ So this is the law which Moses set before the children of Israel.

45 These are the witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt.

46 On this side Iorden, in the valley ouer against Beth-Peor, in the land of Sihon King of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come out of Egypt:

47 And they possessed his land, and the land of \* Og King of Bashan, two Kings of the Amorites, which were on this side Iorden toward the sunne rising.

48 From Aroer, which is by the banke of the riuer Arnon, euē vnto mount Sion, which is Hermon,

49 And all the plaine from Iorden Eastward, euē vnto the Sea of the plaine, vnder the springs of Pisgah.

# C H A P. V.

5 Moses is the meane betwene God and the people. 6 The Law is repeated. 13 The people are afraid at Gods voyce. 29 The Lord wiseth that the people would feare him. 32 They must neither decline to the right hand nor left.

¶ Then Moses called all Israel, and saide vnto them, Heare, O Israel, the ordinances and the lawes which I propose to you this day, that ye may learne them, and take heede to obserue them.

2 ¶ The Lord our God made a couenant with vs in Horeb.

3 The Lord made not this couenant with our fathers *onely*, but with vs, *euē* with vs all here aliue this day.

4 The Lord talked with you face to face in the Mount, out of the middes of the fire.

5 (At that time I stood betwene the Lord and you, to declare vnto you the worde of the Lord: for ye were afraid at the sight of the fire, and went not vp into the mount) and he said,

6 ¶ I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt haue none other gods before my face.

8 Thou shalt make thee no grauen image, or any likenesse of that that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for I the Lord thy God am a ielous God, visiting the iniquitie of the fathers vpon the children, euē vnto the third and fourth generation of them that hate me:

God promised reward not for our merits, but to encourage vs, and to assure vs that our labour shall not be lost.

The articles and paynts of the couenant.

Num. 31. 14 chap. 1. 4.

Num. 31. 33 chap. 3. 3.

That is, the filia. Chap. 3. 17.

a Somerday, God made not this couenant, that is, in such ample sort and with such signes and wonders. b So plainly that ye neede not to doubt thereof.

Enad 20. 2. Lewis 26. 1. Psal. 97. 7. 9. Or, seruant. c God bindeth vs to serue him onely without superstition and idolatry.

Enad 34. 7. Lewis 3. 18. d That is, of labonour, not permitting it to be given to others.

p To those that come not vnto him with loue and reuerence, but rebell against him. Hebr. 12. 29. q Meaning hereby all superstition and corruption of the true seruice of God. r Though men would absohue you, yet the insensible creatures shall be witnesses of your disobedience. s So that his curse shall make his former blessings of more effect.

s Not with outward shew or ceremony, but with a true confession of thy sinnes. † Ebr. in the latter dayes.

u To certifie them the more of the assistance of their saluation. x Mans negligence is partly cause, that he knoweth not God.

y By so manifest proofes that none could doubt thereof.

z He sheweth the cause why God wrought these miracles.

a Freely, and not of their debts.

*The first degree to keepe the commandments, is to loue God.*

*Meaning, since God permitteeth five dayes to our labours, that we ought willingly to dedicate the seventh to seruice him wholly.*

*Not for a Jew, but with true obedience, and due reuerence.*

\* Matt. 5. 21.  
\* Luke 18. 20.  
\* Rom. 13. 9.

\* Rom. 7. 7.  
\* Hee speaketh not onely of that resolute will, but that there be no motion or affection.

*Teaching vs by his example to be content with his word, and adde nothing thereto.*

\* Exod. 19. 19.  
\* Chap. 4. 33.

*Or, man,*

\* Exod. 20. 19.

*Hee requireth of vs nothing but obedience, shewing also that of our selues we are unwilling thereto.*

10 And shewing mercy vnto thousands of them that loue me, and keep my commandments.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes thou shalt labour, and shalt doe all thy worke:

14 But the seuenth day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy mayd, nor thine ox, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy mayd may rest as well as thou.

15 For, remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand, and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 \* Thou shalt not kill.

18 \* Neither shalt thou commit adulterie.

19 \* Neither shalt thou steale.

20 Neither shalt thou beare false witnesse against thy neighbour.

21 \* Neither shalt thou couet thy neighbours wife, neither shalt thou desire thy neighbours house, his felde, nor his man seruant, nor his mayd, his ox, nor his asse, nor ought that thy neighbour hath.

22 ¶ These words the Lord spake vnto all your multitude in the mount out of the mids of fire, the cloud and the darknes, with a great voyce, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when yee heard the voyce out of the middes of the darkenesse, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And ye said, Beholde, the Lord our God hath shewed vs his glory and his greatnesse, and we haue heard his voyce out of the middes of the fire: we haue seene this day that God doeth talke with man, and he \* liueth.

25 Now therefore, why should we dye? for this great fire will consume vs: if we heare the voyce of the Lord our God any more, we shall dye.

26 For what shall we say there euer that heard the voyce of the liuing God speaking out of the middes of the fire as we haue, and liued?

27 Go thou neere and heare all that the Lord our God sayth: and declare thou vnto vs all that the Lord our God faith vnto thee: \* and we will heare it, and doe it.

28 Then the Lord heard the voyce of your wordes, when ye spake vnto me: and the Lord said vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well sayd, all that they haue spoken.

29 Oh that there were such an heart in them to feare me, and to keepe all my commandments alway: that it might go well with them, and with their children for ever.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the Commandments, and the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I giue them to possesse it.

32 Take heede therefore, that yee doe as the Lord your God hath commanded you: I turne not aside to the right hand nor to the left.

33 But walke in all the wayes which the Lord your God hath commanded you, that yee may liue, and that it may goe well with you: and that ye may prolong your dayes in the land which ye shall possesse.

# CHAP. VI.

*An exhortation to feare God, and keepe his commandments. 5 Which is, to loue him with all thine heart. 7 The same must be taught to the posterity. 16 Not to tempt God. 25 Righteousnes is contained in the Law.*

These now are the commandments, ordinances, and lawes, which the Lord your God commanded me to teach you, that yee might doe them in the land whither ye goe to possesse it:

2 That thou mightest feare the Lord thy God, and keepe all his ordinances, and his commandments which I command thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, and take heede to doe it, that it may goe well with thee, and that ye may encrease mightily in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, The Lord our God is Lord onely.

5 And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might,

6 \* And these wordes which I commaund thee this day, shall be in thine heart.

7 And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

8 And thou shalt binde them for a signe vpon thine hand, and they shall be as frontlets betwene thine eyes.

9 Also thou shalt write them vpon the posts of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land, which he sware vnto thy fathers Abraham, Izhak, and Iakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all maner of goods which thou filledst not, and welles digged which thou diggedst not, vineyards & oliue trees which thou plantedst not, and when thou hast eaten and art full,

12 \* Beware leaſt thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage:

13 Thou shalt feare the Lord thy God, and serue him, and shalt sweare by his Name.

14 Ye shall not walke after other gods, after any of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God among

*1 Ye shall neither adde nor diminish. Chap. 4. 2. m As by obedience, God giueth vs all felicity: so of doing God proceede all our miseries.*

*2 A reuerent feare and loue of God is the first beginning to keepe Gods commandments.*

*3 which hath abundance of all things appertaining to mans life.*

\* Mat. 22. 37. mark. 12. 9. 34. luke 13. 27.

\* Chap. 11. 28.

*4 Some reade, thou shalt whet them vpon thy children: to wit, that they may print them more deeply in memorie.*

*5 Or, signes of remembrance. d That when thou ennest in, thou mayest remember them.*

*6 Let not wealth and ease cause thee forget Gods mercies, whereby thou wast deliuered out of misery. f We must feare God, serue him onely, and confesse his Name, which is done by sweating lawfully.*



among you:) least the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

g By doing of his power, retaining lawfull meanes, and abusing his graces.

16 ¶ Ye shall not tempt the Lord your God, as ye did tempt him in Massah:

17 But ye shall keepe diligently the commandments of the Lord your God, & his testimonies & his ordinances, which he hath commanded thee.

h Here hee condemneth all mans good intentions.

18 And thou shalt do that which is right and good in the sight of the Lord: that thou mayest prosper, & that thou maiest go in, & possesse that good land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath sayd.

i God requirerh not onely that wee serue him all our life, but also that wee take paines that our posterity may see forth his glory.

20 When i thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Then shalt thou say vnto thy sonne, Wee were Pharaohs bond-men in Egypt: but the Lord brought vs out of Egypt with a mightie hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household before our eyes,

k Nothing ought to mooue vs more to true obedience then the great benefits which wee haue receiued of God.

23 And i brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, and that he may preferue vs aliuie at this present.

l But because none could fully obey the law, we must haue our recourse to Christ to bee finished by faith.

25 Moreover, this shalbe our i righteousness before the Lord our God, if we take heed to keepe all these commandments, as he hath commanded vs.

#### CHAP. VII.

1 The Israelites may make no covenant with the Gentiles. 2 They must destroy the idoles. 3 The election dependeth on the free loue of God. 4 The experience of the power of God ought to confirme vs. 5 To auoyde all occasion of idolatry.

When the Lord thy God shall bring thee into the land whither thou goest to possesse it, and shall roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seven nations greater and mightier then thou,

\* Chap. 31. 3.

2 And the Lord thy God shall giue them a before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no covenant with them, nor haue compassion on them,

3 Into thy power.

\* Exod. 23. 32. and 34. 12.

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

¶ Or, any of them.

4 For ¶ they will cause thy sonne to turne away from mee, and to serue other gods: then will the wrath of the Lord waxe hot against you, and destroy thee suddenly.

h God would haue his seruice pure without all idolatrous ceremonies, and superstitions, Chap. 22. 3.

5 But thus ye shall deale with them, ¶ Ye shall overthrow their altars, and breake downe their pillars, and ye shall cut downe their groves, and burne their grauen images with fire.

\* Chap. 12. 2. and 26. 18. 19. \* Exod. 19. 5. 2. 23. 2. 9.

6 ¶ For thou art an holy people vnto the Lord thy God, ¶ the Lord thy God hath chosen thee, to be a precious people vnto himselfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chuse you, because ye were moe in number then any people: for ye were the fewest of all people:

8 But because the Lord loued you, and be-

cause hee would keepe the oathe which hee had sworn vnto your fathers, the Lord hath brought you out by a mightie hand, and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt.

freely finding no cause in you more then in others so to do.

9 That thou mayest know, ¶ that the Lord thy God, he is God, the faithfull God, which keepeth covenant and mercy vnto them that loue him and keepe his commandments, euen to a thousand generations,

d And to put difference betweene him and idoles,

10 And rewardeth ¶ them to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

e Meaning, manifestly, as in this life.

11 Keepe thou therefore the commandments, and the ordinances, and the lawes, which I commaund thee this day to doe them.

12 ¶ For if ye hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keepe with thee the covenant, and the mercie which he sware vnto thy fathers.

f This covenant is grounded vpon his free grace: therefore in recompensing their obedience, he hath respect to his mercie and not to their merits.

13 And he will loue thee, and blesse thee, and multiply thee: he will also blesse the fruite of thy wombe, and the fruite of thy land, thy corne and thy wine, and thine oyle, and the increase of thy kine, and the flocks of thy sheepe in the land, which he sware vnto thy fathers to giue thee.

14 Thou shalt bee blessed aboue all people: ¶ there shall bee neither male nor female barren among you, nor among your cattell.

\* Exod. 23. 26.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the euill diseases of ¶ Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

\* Exod. 9. 14 and 15. 26.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: ¶ thine eye shall not spare them, neither shalt thou serue their gods, for that shalbe thy destruction.

g Wee ought not to be mercifull, where God commandeth severity. \* Exod. 23. 33.

17 If thou say in thine heart, These nations are moe then I, how can I cast them out?

18 Thou shalt not feare them, but remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great ¶ tentations which thine eyes saw, and the signes and wonders, and the mightie hand, & stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God do vnto all the people, whose face thou fearest.

¶ Or, plagues, which are, chap. 29. 3. 45. Exod. 15. 25. and 16. 24.

20 ¶ Moreover, the Lord thy God will send hornets among them, vntill they that are left, and hide themselves from thee, be destroyed.

\* Exod. 23. 28.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mighty & dreadfull.

h There is not so small a creature, which I will not arme to fight on thy side against them.

22 And the Lord thy God will roote out these nations before thee by little & little: thou mayest not consume them at once, least the beasts of the field increase vpon thee.

i So that it is yem commoditie that God accomplish not his promise so soone as you would wish.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mightie destruction, vntill they be brought to nought.

24 And he shall deliuer their Kings into thine hand, and thou shalt destroy their name from vnder heaven: there shall no man be able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall ye burne with fire, and ¶ conet not the siluer and golde, that is on them, nor take it vnto thee, least thou be snared therewith: for it is an abomination before the Lord thy God.

\* Chap. 23. 24. \* Ios. 7. 1. 27. 3. 28. 12. 40.

26 Bring not therefore abomination into thine to idolatry,

k And be enticed

thine house, least thou be accursed like it, but verily abhorre it, and count it most abominable: for it is \* accursed.

\* Chap. 13. 17.

CHAP. VIII.

1 God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proude of Gods benefites. 19 The forgetfullnesse of Gods benefites causeth destruction.

**Y**E shall keepe all the commandements which I command thee this day, for<sup>a</sup> to doe them: that ye may liue, and be multiplied, and goe in, & possesse the land which the Lord swaue vnto your fathers.

<sup>a</sup> Shewing that it is not enough to heare the word, except we expresse it by example of life.

<sup>b</sup> Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

<sup>c</sup> Man liueth not by meat onely, but by the power of God, which giueth it strength to nourish vs. <sup>d</sup> As they that goe barefooted. <sup>e</sup> So that his afflictions are signes of his fatherly loue toward vs.

2 And thou shalt remember all the way which the Lord thy God led thee this fourtie yeere in  $\mathfrak{f}$  wilderness, for to humble thee, & to proue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou knewest not, neither did thy fathers know it, that he might teach thee that man liueth not by bread onely, but by euery word that proceedeth out of the mouth of the Lord, doth a man liue.

4 Thy rayment waxed not olde vpon thee, neither did thy foote swell those fourtie yeeres.

5 Know therefore in thine heart, that as a man nourereth his sonne, so the Lord thy God nourereth thee.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which riuers of water and fountains, and depths that spring out of valleys and mountaines:

8 A land of wheate and barley, and of vineyardes, and figtrees, and pomegranates: a land of oyle, olive and hony:

9 A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land whose stones are yron, and out of whose mountaines thou shalt digge brasse.

10 And when thou hast eaten & filled thy selfe, thou shalt blesse the Lord thy God for the good land, which hee hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandements and his lawes, & his ordinances, which I commande thee this day:

12 Least when thou hast eaten & filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beastes, and the sheepe are increased, and thy siluer and golde is multiplied, and all that thou hast is increased,

14 Then thine heart shall be lifted vp, and thou shalt forget  $\mathfrak{f}$  Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

15 Who was thy guide in that greate and terrible wilderness (wherein were fire serpents, and scorpions & drought, where was no water, who brought forth water for thee out of  $\mathfrak{f}$  rock of flint:

16 Who fedde thee in the wilderness with MAN, which thy fathers knew not) to humble thee, and to proue thee, that he might doe thee good at the latter end.

17 Beware least thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is hee which giueth thee power to get substance to establish his couenant which hee swaue vnto thy fathers, as appeareth his day.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them, and worship them, I  $\mathfrak{k}$  testifie vnto you this day, that yee shall surely perish.

20 As the nations which the Lord destroyeth before you, so ye shall perish, because ye would not be obedient vnto  $\mathfrak{f}$  voyce of the Lord your God.

CHAP. IX.

1 God doth not them good for their owne righteousness, but for his owne sake. 7 Moses putteth them in remembrance of their finnes. 17 The two tables are broken. 26 Moses prayeth for the people.

**H**EARE, O Israel, Thou shalt passe ouer Iorden this day, to goe in and to possesse nations greater and mightier then thy selfe, and cities great and walled vp to heauen,

<sup>a</sup> Meaning shorly.

2 A people great and tall, euen the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak?

<sup>b</sup> By the report, of the spies. Num. 13. 6.

3 Vnderstand therefore that this day the Lord thy God is hee which goeth ouer before thee as a consuming fire: he shall destroy them, and hee shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath saide vnto thee.

<sup>c</sup> To guide thee and gouerne thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my  $\mathfrak{d}$  righteousness the Lord hath brought mee in, to possesse this land: but for the wickednesse of these nations, the Lord hath cast them out before thee.

<sup>d</sup> Man of himselfe can deserue nothing but Gods anger, and if God spare any, it cometh of his great mercy.

5 For thou entrest not to inherite their land for thy righteousness, or for thy vpriht heart: but for  $\mathfrak{f}$  wickednes of those nations,  $\mathfrak{f}$  Lord thy God doth cast them out before thee, and that he might performe the word which  $\mathfrak{f}$  Lord thy God swaue vnto thy fathers, Abraham, Izhak, and Iakob.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousness: for thou art a stiffnecked people.

<sup>e</sup> Like stubborn oxen which will not endure their masters yoke.

7 Remember and forget not, how thou prouokedst the Lord thy God to anger in the wilderness:  $\mathfrak{f}$  since the day that thou diddest depart out of the land of Egypt, vntill yee came into this place, yee haue rebelled against the Lord.

<sup>f</sup> Hee prouoketh by the length of time, that their rebellion was most great and intolerable.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, euen to destroy you.

9 When I was gone vp into the mount, to receiue the Tables of stone, the Tables, I say, of the Couenant, which the Lord made with you: and I abode in  $\mathfrak{f}$  mount fourtie dayes & fourtie nights, and I neither ate breade nor yet dranke water:

\* Exod. 24. 18. and 34. 28.

10 \* Then the Lord deliuered me two tables of stone, written with the finger of God, and in them was contained according to all the wordes which the Lord had saide vnto you in the mount out of the middes of the fire, in the day of the assembly.

\* Exod. 31. 18. <sup>g</sup> That is, miraculously, and not by the hand of men.

11 And when the fourtie dayes and fourtie nightes were ended, the Lord gaue mee the two tables of stone, the tables, I say, of the couenant.

\* Exod. 34. 7.

12 And the Lord said vnto me, \* Arise, get thee downe quickly from hence, for thy people which

show

<sup>g</sup> For to receiue Gods benefites, and not to bee thankfull, is to contemne God in them.

<sup>h</sup> By attributing Gods benefites to thine owne wisdom and labour, or to good fortune.

\* Num. 20. 11.

\* Exod. 16. 15.



h So soone as man  
declineth from  
the obedience of  
God, his wayes are  
corrupt.

... corrupt  
... out of the way  
... made them

id. vnto me, \* Hew \* Exod, 34. 1;

i Signifying that  
the prayers of the  
faithfull are a barre  
to stay Gods anger  
that he consume  
not all.

That is, from the  
Law wherein he  
declareth what is  
the cause of our  
perdition,

¶ Whereby hee  
sheweth what dan-  
ger they are in, that  
have authoritie and  
resist not wicked-  
nesse.

at Horeb, or  
 Sinai.  
 \* Num. 11. 1. 3.  
 \* Exod. 17. 7.  
 \* Num. 11. 34.  
 n. At the return  
 of the spies.

• Whereby is signi-  
fied that God requi-  
reth earnest conti-  
nuance in prayer,

**p** The godly in  
their prayers ground  
on Gods promise,  
and confesse their  
sins.  
Numb. 14. 16.

13 Furthermore the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stiffnecked people.

14 i Let mee alone, that I may destroy them,  
and put out their name from vnder heauen, and I  
will make of thee a mightie nation and greater  
then they be.

15 So I returned, and came down from the mount (and the mount burnt with fire, and the two Tables of the Covenant *were* in my two hands.)

16 Then I looked, and behold, yee had sinned against the Lord your God: for ye had made you a molten calfe, *and* had turned quickly out of the way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and cast them out of my two handles, and brake them before your eyes.

18 And I fell downe before the Lord, fourtie dayes, and fourty nights, as before: I neither ate bread nor dranke water, because of all your sinnes which yee had committed, in doing wickedly in the sight of the Lord, in that yee prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued againſt you, *even* to deſtroy you). yet the Lord heard mee at that time alſo.

20 Likewise the Lord was very angry with Aaron, *even* to destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, *I meane* the calfe which ye had made, and burnt him with fire, and stamped him and ground him small, euen vnto very dust: and I cast the dust thereof into the riuier, that descended out of the <sup>m</sup> mount.

22 Also\*in Taberah, and in \*Maffah,\* and in Ki-  
broth-hattaauah ye prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go vp, and possesse the land which I haue giuen you, then yea rebelled against the commaundement of the Lord your God, and beleueed him not, nor hearkened vnto his voyce.

24. Ye haue bene rebellious vnto the Lord, since  
the day that I knew you.

25 Then I fell downe before the Lord 6 fourty dayes, and fourty nights, as I fell downe *before* because & Lord hath said that he would destroy you.

26 And I prayed vnto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatnes, whom thou hast brought out of Egypt by a mighty hand.

27. Remember thy seruants Abraham, Izhak, and Iaakob: looke not to the stubbernesse of this people, nor to their wickednes, nor to their sinne.

28 Left the country, whence thou broughtest them, say, \*Because the Lord was not able to bring them into the land which hee promised them, or because he hated them, hee caried them out to slay them in the wilderness.

29 Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arme.

3 The second Tables put in the Arke. 3 The tribe of Levi is dedicate to the service of the Tabernacle. 11 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 22 The Lord is the maker of Israel.

**I**N the same time the Lord said vnto me, \* Hew \* Exod. 34. 14  
thee two tables of stone like vnto the first, and  
come vp vnto me into the mount, and make thee  
an Arke of wood,

2. And I will write vpon the tables; the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of a Shittim wood, and <sup>a which weeld it of</sup> hewed two tables of stone like vnto the first, and <sup>long continuance,</sup> went vp into the meuntaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing, (the tenn commandments, which the Lord spake vnto you in the mount out of the middes of the fire, in the day of the assembly) and the Lord gaue them vnto me.

5 And I departed and came downe from the Mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

6 ¶ And the children of Israel tooke their journey from Beeroth of the children of Iaakan, to Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath, a land of running waters.

¶ The same time the Lord separated the tribe of Levi to beare the Arke of the Couenant of the Lord, and to stand before the Lord, to minister vnto him, and to blesse in his Name vnto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: for the Lord is his inheritance as the Lord thy God hath promised him.

10 And I taried in the mount, as at the first time, fourty dayes and fourty nights, and the Lord heard mee at that time also, *and* the Lord would not destroy thee.

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now Israel, what doth the Lord thy God require of thee, but to feare the Lord thy God, to waike in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou keepe the commaundements of the Lord and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heaven, and the heaven of heavens  
is the Lords thy God, and the \* earth, with all that  
therein is.

15 **g** Notwithstanding, the Lord set his delight  
in thy fathers to loue them, and did chuse their  
seede after them, *euē* you about all people, as *ap-  
peareth* this day.

16 <sup>h</sup> Circumcise therefore the foreskin of your heart, and harden your necks no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie and terrible, which accepteth no \* persons, nor taketh reward:

¶ 8 Who doeth right vnto the fatherlesse and  
widow, and loueth the stranger, giuing him food  
and raiment.

19 Loue ye therefore the stranger: for ye were  
strangers in the land of Egypt.

20 \* Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and shalt sweare by his Name.

23 He

21 Hee is thy praise, and he is thy God, that had done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went downe into Egypt\* with seuentie persons, and now the Lord thy God hath made thee, as  $\S$  starres of  $\S$  heauen in multitude.

CHAP. XI.

*An exhortation to loue God, and keepe his law. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Blessing and cursing.*

Therefore thou shalt loue the Lord thy God; and shalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes and his commandements alway.

2 And  $\ast$  consider this day (for I speake not to your children, which haue neither knowen nor seene) the chastisements of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme,

3 And his signes, and his actes, which he did in the middes of Egypt, vnto Pharaoh the King of Egypt, and vnto all his land:

4 And what hee did vnto the hoste of the Egyptians, vnto their horses, and to their charets, when he caused the waters of the red Sea to overflowe them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And  $\ast$  what he did vnto you in the wilderness, vntill ye came vnto this place:

6 And what hee did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their household and their tents, and all their substance that  $\dagger$  they had in the middes of all Israel.

7 For your eyes haue seene all the great actes of the Lord which hee did:

8 Therefore shall ye keepe  $\ast$  all the commandements, which I command you this day, that ye may be strong, and goe in and possesse the land whither ye goe to possesse it:

9 Also that ye may prolong your dayes in the land, which the Lord sware vnto your fathers, to giue vnto them and to their seede; *even* a land that floweth with milke and honie.

10  $\ast$  For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowedst thy seede, and wateredst it with thy  $\ddagger$   $\ddagger$  feete as a garden of herbes:

11 But the land whither ye goe to possesse it, is a land of mountaines and valleys, and drinketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13  $\ast$  If yee shall hearken therefore vnto my commandements, which I command you this day, that ye loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in due time,  $\ast$  the first raine and the latter, that thou mayest gather in thy wheate, and thy wine, and thine oyle.

15 Also I will send graffe in thy fields for thy cattell, that thou mayest eate, and haue ynough:

16 But beware least your heart  $\dagger$  deceiue you, and least ye turne aside, and serue other gods, and worship them.

17 And *for* the anger of the Lord be kindled against you, and he shut vp the heauen; that there be noe raine, and that your land yeelde nother

fruite, and ye perish quickly from the good land, which the Lord giueth you.

18  $\ast$  Therefore shall ye lay vp these my words in your heart and in your soule, and  $\ast$  binde them for a signe vpon your hand, that they may be as a frontlet betwene your eyes.

19 And ye shall  $\ast$  teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the postes of thine house, and vpon thy gates,

21 That your dayes may be multiplied, and the dayes of your children, in  $\S$  land which the Lord sware vnto your fathers to giue them, as long as  $\S$  the heauens are aboue the earth.

22  $\ast$  For if ye keepe diligently all these Commandements, which I command you to doe: *that is*, to loue the Lord your God, to walke in all his wayes, and cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations, and mightier then you.

24  $\ast$  All the places whereon the soles of  $\ddagger$  your feete shall tread, shall be yours: your coast shall be from the wilderness and from Lebanon, & from  $\S$  Riuer *even* the riuer Perath, vnto the vttermost  $\ddagger$  Sea.

25 No man shall stand against you: for the Lord your God shall cast the feare and drede of you vpon all the land that yee shall treade vpon, as he hath saide vnto you.

26  $\ast$  Behold, I set before you this day a blessing and a curse:

27  $\ast$  The blessing, if you obey the commandments of the Lord your God, which I command you this day:

28 And the  $\ast$  curse, if ye will not obey the Commandements of the Lord your God, but turne out of the way, which I command you this day, to go after other gods which ye haue not  $\ast$  knowen.

29  $\ast$  When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the  $\ast$  blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beyond Iorden on that part, where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer against Gilgal, beside  $\ddagger$  the groue of Moreh?

31 For yee shall passe ouer Iorden, to goe in to possesse that land which  $\S$  Lord your God giueth you, and ye shall possesse it, and dwell therein.

32 Take heede therefore that ye  $\ast$  doe all the commandements and the lawes, which I set before you this day.

CHAP. XII.

*To destroy the idolatrous places. 5. 8 To serue God where he commandeth, and as he commandeth, and not as mens fantasie. 19 The Levites must be nourished. 31 Idollaters burnt their children to their gods, to make nothing to Gods word.*

These are the ordinances and the lawes, which ye shall obserue and doe in the land, (which the Lord God  $\ast$  of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2  $\ast$  Yee shall utterly destroy all the places wherein the nations which ye shall possesse, serued their gods vpon the high mountains, and vpon the hills, and vnder euery greene tree.

3  $\ast$  Also yee shall ouerthrow their altars, and breake down their pillars, and burne their  $\ddagger$  groues with fire; and ye shall hew down  $\S$  graue images of their

*\* Gen. 46. 27. Exod. 1. 5. \* Gen. 15. 5.*

*a. Ye, which haue seene Gods graces with your eyes, ought rather to be comforted, then your children, which haue onely heard of them.*

*b. As well concerning his benefites, as his corrections.*

*c. Ebr. was at their first.*

*d. Because ye haue felt both his chastisements and his benefites.*

*e. Or, downe. f. As by making gutters for the waters to come out of the riuer Nilus to water the land.*

*g. In the seede time, and toward harvest.*

*h. By deuisinge you felnes tooke deuotions according to your owne fantasies.*

*\* Chap. 6. 6. 8.*

*\* Chap. 4. 10. and 6. 7.*

*g. As long as the heauens endure. a. Pet. 3. 10. 32.*

*\* Toth. 1. 3. h. This was accomplished in Davids and Salomons time. i. Called Mediterra-neum.*

*\* Chap. 12. 8. and 30. 1.*

*\* Chap. 12. 8. 54*

*k. He reprooeth the malice of men which leaue that which is certaine to follow that which is vncertaine.*

*\* Chap. 7. 13. 12. 8. 33. l. Meaning, in Edumaria. m. Or, plaine.*

*\* Chap. 5. 32.*

*n. Whereby they are admonished to seeke none other God.*

*\* Chap. 7. 5.*

*\* Iudg. 2. 2. b. Wherein they sacrificed to their idoles.*



<sup>a</sup> Ye shall not serue the Lord with superstitions.

<sup>\* 1. King. 8. 29.</sup>  
<sup>3. Chr. 6. 5. and 7.</sup>  
<sup>22. 16.</sup>

<sup>d</sup> Meaning, the first fruits.

<sup>e</sup> Were his Alike shalbe.

<sup>f</sup> Not that they sacrificed after their fantasies, but that God would be served more purely in the land of Canaan.

<sup>g</sup> It had not bene enough to conquer, except God had maintained them in rest vnder his protection.

<sup>h</sup> Or, that which ye chuse out for your vower.

<sup>\* Chap. 10. 9</sup>

<sup>h</sup> As was declared ouer by the placing of the Alike, as in Shiloh 243. yeeres, or as some write more then 300. yeeres, and in other places till the temple was built.

<sup>i</sup> As God hath giuen thee power and abilitie.

<sup>k</sup> Every one might eat at home as well the beast appointed for sacrifice, as the other.

<sup>l</sup> Meaning, whatfoeuer was offered to the Lord, might not be eaten, but where he had appointed.

<sup>\* Eccl. 7. 32.</sup>

<sup>\* Gen. 18. 14.</sup>  
<sup>Chap. 17. 1.</sup>

their gods, and abolish their names out of <sup>y</sup> place, 4 Ye shall <sup>e</sup> not do so vnto the Lord your God, 5 But ye shall seeke the place which the Lord your God shall <sup>\*</sup> chosse out of your tribes, to put his Name there, and there to dwell, and thither thou shalt come,

6 And ye shall bring thither your burnt offerings, and your sacrifices, and your tithes, and the <sup>d</sup> offering of your hands, and your vovewes, and your free offerings, and the first borne of your kine and of your sheepe.

7 And there yee shall eate <sup>e</sup> before the Lord your God, and ye shall reioyce in all that ye put your hand vnto, <sup>both</sup> ye, and your households, because the Lord thy God hath blessed thee.

8 Yee shall not doe after all these things that we doe here this day: <sup>that is</sup>, every man whatfoeuer seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee, 10 But when ye go ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherit, and <sup>when</sup> he hath giuen you rest from all your enemies round about, and ye dwell in safetie,

11 When there shalbe a place which the Lord your God shall chuse, to cause his name to dwell there, thither shall ye bring all that I commaund you: your burnt offerings, and your sacrifices, your tithes, and the offering of your hands, and all your <sup>h</sup> speciall vovewes which ye vowe vnto the Lord:

12 And yee shall reioyce before the Lord your God, ye, and your sonnes and your daughters, and your seruants, and your maidens, and the Leuite that is within your gates: <sup>\*</sup> for hee hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offerings in euery place that thou seeest:

14 But in the place which the Lord shall <sup>h</sup> chuse in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt doe all that I commaund thee.

15 Notwithstanding thou mayest kill and eate flesh in all thy gates, whatfoeuer thine heart desireth, according to the <sup>i</sup> blessing of the Lord thy God which he hath giuen thee: <sup>both</sup> the vncleane and the cleane may eate thereof, <sup>k</sup> as of the roe bucke, and of the hart.

16 Onely ye shall not eat the blood, <sup>but</sup> powre it vpon the earth as water.

17 <sup>l</sup> Thou maiest not eat within thy gates the tithe of thy come, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vovewes which thou vowest, nor thy free offerings, nor the offering of thine hands,

18 But thou shalt eat it before the Lord thy God, in the place which the Lord thy God shall chuse, thou and thy sonne, & thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 <sup>\*</sup> Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 <sup>l</sup> When the Lord thy God shall enlarge thy border, as <sup>\*</sup> he hath promised thee, and thou shalt say, I will eat flesh, (because thine heart longeth to eate flesh) thou mayest eate flesh, whatfoeuer thine heart desireth.

21 If the place which the Lord thy God hath

chosen to put his Name there, be farre from thee, then thou shalt kill of thy bullockes, and of thy sheepe which the Lord hath giuen thee, as I haue commaunded thee, and thou shalt eate in thy gates, whatfoeuer thine heart desireth.

22 But as the roe bucke, and the hart is eaten, so shalt thou eat them: <sup>both</sup> the vncleane and the cleane shall eate of them alike.

23 Onely bee <sup>†</sup> sure that thou eate not the blood: for the blood <sup>m</sup> is the life, and thou mayest not eate the life with the flesh.

24 Therefore thou shalt not eate it, <sup>but</sup> powre it vpon the earth as water.

25 Thou shalt not eate it, that it may goe well with thee, and <sup>w</sup> thy childre after thee, when thou shalt do <sup>y</sup> which is right in the sight of the Lord:

26 But thine <sup>n</sup> holy things which thou hast, and thy vovewes thou shalt take vp, and come vnto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shall be powred vpon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heede, and heare all these wordes which I commaunde thee, that it may goe well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.

29 <sup>†</sup> When the Lord thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, lest thou be taken in <sup>p</sup> snare after them, after <sup>y</sup> they be destroyed before thee, & lest thou aske after their gods, saying, How did these nations serue their gods, that I may do so likewise?

31 Thou shalt not doe so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue <sup>q</sup> burned both their sonnes and their daughters with fire to their gods.

32 Therefore whatfoeuer I commaund you, take heede you doe it: <sup>\*</sup> thou shalt put nothing thereto, nor take ought therefrom.

### CHAP. XIII.

<sup>5</sup> The enticers to idolatrie must be slaine, seeme they neuer so holie. 6 So neare of kindred or of friendship. 12 Or great in multitude or power.

<sup>†</sup> If there arise among you a Prophet or a dreamer of <sup>a</sup> dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder, which hee hath tolde thee, come to passe) saying, <sup>b</sup> Let vs go after others gods, which thou hast not knowen, and let vs serue them,

3 Thou shalt not hearken vnto the wordes of the prophet, or vnto that dreamer of dreames: for the Lord your God, prooueth you, to knowe whether you loue the Lord your God with all your heart, and with all your soule.

4 Yee shall walke after the Lord your God and feare him, and shall keepe his commandments, and hearken vnto his voyce, and ye shall serue him, and cleaue vnto him.

5 But that Prophet, or that dreamer of dreames, he shall <sup>a</sup> be slaine, because he hath spoken to truse you away from <sup>y</sup> Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee

<sup>†</sup> Heb. be strong is constant. <sup>m</sup> Because the life of beastes is in their blood.

<sup>n</sup> That which thou wilt offer in sacrifice.

<sup>o</sup> God by promise bindeth himselfe to doe good to them that obey his word.

<sup>p</sup> By following their superstitions and idolatries, and thin king to serue me thereby.

<sup>q</sup> They thought nothing too deere to offer to their idoles.

<sup>\* Chap. 4. 2. is. 17. 10. 30. 6. reud. 13. 18.</sup>

<sup>a</sup> Which sayeth that he hath things reuealed vnto him in dreames. <sup>b</sup> He sheweth whereunto the false prophets tend.

<sup>c</sup> God ordeineth all these things that his may be knowen.

<sup>d</sup> Being conuict by testimonies, and condemned by the iudge.

thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euill away fourth of the middes of thee.

6 ¶ If e thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that *lieth* in thy bosome, or thy friend, which is as thine owne f<sup>o</sup>oule, entise thee secretly, saying, Let vs go and serue other gods, (which thou hast not knowne, thou, I say, nor thy fathers.)

7 Any of the gods of the people which are round about you, neere vnto thee or far off from thee, from the one end of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pittie him, nor shew mercy, nor keepe him secret:

9 But thou shalt euē kill him: & thine hand shall bee first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt from <sup>h</sup> house of bondage)

11 That \* all Israel may heare and feare, and do no more any such wickednes as this among you.

12 ¶ If thou shalt heare say (concerning anie of thy cities, which the Lord thy God hath giuen thee to dwell in)

13 ¶ Wicked men are gone out from among you, and haue drawe away the inhabitants of their city, saying, Let vs go and serue other gods, which ye haue not knowen,

14 The h<sup>o</sup> thou shalt seeke, and make search & enquire diligently: and if it be true, & the thing certaine, y<sup>e</sup> such abomination is wrought among you,

15 Thou shalt euē slay the inhabitants of that citie with the edge of the sword: destroy it vterly, and all that is therein, and the cattell thereof with the edge of the sword.

16 And i<sup>n</sup> thou shalt gather all the spoile of it into the middes of the streete thereof, and burne with fire the citie and all the spoile thereof of euery whit, vnto the Lord thy God: and it shall be an heape for euer, it shall not be built againe.

17 And there shalt cleaue nothing of the \* damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shewe thee mercy, and haue compassion on thee, and multiplie thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his commandements which I command thee this day, that thou do that which is right in the eyes of the Lord thy God.

CHAP. XIV.

1 The manner of the Gentiles in marking themselves for the dead, may not be followed. 4 What meates are cleane to be eaten, and what not. 29 The tithes for the Leuites, strang<sup>er</sup>, fatherlesse, and widowe.

Y<sup>e</sup> are the children of the Lord your God. \* Ye shall not cut your selues, nor make you any baldnesse betwene your eyes for the dead.

2 \* For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a p<sup>re</sup>cious people vnto himselfe, aboue all the people that are vpon the earth.

3 ¶ Thou shalt eate no maner of abomination.

4 ¶ These are the beasts, which ye shall eate, the beefe, the sheepe, and the goate,

5 The hart, and the roe bucke, and the bogle, and the wilde goate, and the vnicorne, and the

wilde oxe, and the chamois.

6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, and <sup>h</sup> of the beasts that cheweth the cudde, that shall ye eate.

7 But these ye shall not eate, of them that chew the cud, and of them that diuide and cleane the hoofe *onely*: the camell, nor the hare, nor the cony: for they chew the cud, but diuide not the hoofe: *therefore* they shall be vncleane vnto you:

8 Also the swine, because hee diuideth the hoofe, and cheweth not the cud, shall be vncleane vnto you: yee shall not eate of their flesh, nor touch their dead carkeises.

9 ¶ These shall ye eate, of all that are in the waters: all that haue finnes and scales shall ye eate. \* *Leuit. 11, 9.*

10 And whatsoeuer hath no finnes nor scales, ye shall not eate: it shall be vncleane vnto you.

11 ¶ Of all cleane birdes ye shall eate.

12 But these are they whereof yee shall not eate: the eagle, nor the goshawke, nor the osprey,

13 Nor the glead, nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostrich, nor the nightcove, nor the <sup>h</sup> seameaw, nor the hawke after her kinde, \* *Or, screech owl.*

16 Neither the little owle, nor the great owle, nor the redthanke,

17 Nor the pelicane, nor the swanne, nor the cormorant:

18 The stork also, and the heron in his kinde, nor the lapwing, nor \* the backe.

19 And euery creeping thing that fieth, shall bee vncleane vnto you: it shall not be eaten.

20 But of all cleane foules ye may eate.

21 Ye shall eate of nothing that <sup>e</sup> dieth alone, but thou shalt giue it vnto the <sup>d</sup> stranger that is within thy gates, that hee may eate it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not <sup>e</sup> teeth a kid in his mothers milke.

22 Thou shalt <sup>e</sup> giue the tithe of all the increase of thy seede, that commeth fourth of the field yeere by yeere.

23 And thou shalt eate before the Lord thy God (in the place where he shall chuse to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine, and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.

24 And if the way be too longe for thee, so that thou art not able to cary it, because the place is farre from thee, where the Lord thy God shall chuse to set his Name, <sup>e</sup> when the Lord thy God shall blesse thee,

25 Then shalt thou make it in money, and <sup>h</sup> take the money in thine hand, and goe vnto the place which the Lord thy God shall chuse.

26 And thou shalt bestowe the money for whatsoeuer thine heart desireth: whether it bee oxe, or sheepe, or wine, or strong drinke, or whatsoever thine heart desireth: and shalt eate it there before the Lord thy God, and reioyce both thou, and thine household.

27 And the Leuite that is within thy gates, shalt thou not forsake: for hee hath neither part nor inheritance with thee.

28 At the end of three yeere thou shalt <sup>h</sup> bring fourth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

29 Then

<sup>e</sup> Because their blood was not shed, but re maineth in them. <sup>d</sup> Which is not of thy religion. \* *Exod. 23, 19. and 34, 26.* <sup>e</sup> The tithes were ordained for the maintenance of the Leuites, which had none inheritance.

<sup>f</sup> When hee shall giue thee abilities. \* *Or, kinde vp.*

<sup>h</sup> After the Priest hath received the Lords part.

<sup>h</sup> Besides the yereely tithes that were giuen to the Leuites, these were layde vp in store for the poore.

<sup>e</sup> All natural affections must giue place to Gods honour. <sup>f</sup> Whom thou louest as thy life.

<sup>g</sup> As the witness is charged. *Chap. 17, 7*

<sup>\*</sup> *Chap. 17, 13.*

<sup>h</sup> *Ebr. children of Belial.*

<sup>h</sup> Which are appointed to see faults punished.

<sup>h</sup> Signifying that no idolatry is so execrable, nor more grievously to be punished, then of them which once professed God. <sup>i</sup> Of the spoyle of that idolatrous and cursed citie, Reade *Chap. 7, 26. and 19, 7, 12.*

<sup>\*</sup> *Leuit. 19, 28. Chap. 7, 6. and 16, 18, 19.*

<sup>a</sup> Therefore thou oughtest not to followe these superstitions of y<sup>e</sup> Gentiles. <sup>b</sup> This ceremonall lawe instructed the Jewes to seeke a spirituall purenesse, men in their meate and drinke.



19 Then the Leuite shall come, because he hath no part nor inheritance with thee, & the stranger, and the fatherlesse, and the widow, which are within thy gates, and shall eate, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yeere of releasing of debts. 5 God blesseth them that keepe his commandments. 7 To help the poore. 12 The freedome of seruants. 19 The first borne of the castell must be offered to the Lord.

At the terme of seuen yeeres thou shalt make a freedome:

2 And this is the manner of the freedome: euery creditor shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 Save when there shall be no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it.

5 So that thou hearken vnto the voyce of the Lord thy God, to obserue and doe all these commandments, which I command thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 If one of thy brethren with thee be poore within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 But thou shalt open thine hand vnto him, and shalt lend him sufficient for his need which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therefore it grieveth thee to looke on thy poore brother, and thou giuest him nought, and hee crie vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy works, and in all that thou puttest thine hand to.

11 Because there shall be euery poore in the land, therefore I command thee, saying, Thou shalt open thine hand vnto thy brother, to thy needie, and to thy poore in thy land.

12 If thy brother an Ebrew sell himselfe to thee, or an Ebrewesse, & serue thee six yeere, euery in the seuenth yeere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away empty,

14 But shalt giue him a liberall rewarde of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, & the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loueth thee and thine house, and because he is well with thee,

17 Then shalt thou take an awle, and pierce his eare through against the doore, and he shall be thy seruant for euer: and vnto thy maid seruant thou shalt doe likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for hee hath serued thee six yeeres, which is the double worth of an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine household.

21 But if there be any blemish therein, as if it be lame, or blind, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

22 But shalt eate it within thy gates: the vncleane, and the cleane shall eate it alike, as the roe bucke, and as the hart.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

1 Of Easter. 10 Whitsontide. 13 And the feast of tabernacles. 18 What officers ought to be ordained. 21 Idolatrie forbidden.

Thou shalt keepe the moneth of Abib, and thou shalt celebrate the Pascheouer vnto the Lord thy God: for in the moneth Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore offer the Pascheouer vnto the Lord thy God, of sheepe and bullocks in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou shalt eate no leauened bread with it: but seuen dayes shalt thou eate vneleuened bread therewith, euen the bread of tribulation: for thou camest out of the land of Egypt in haste: thou shalt remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shall be no leauen seene with thee in all thy coastes seuen dayes long: neither shall there remaine the night any of the flesh vntill the morning which thou offeredst the first day at euen.

5 Thou shalt not offer the Pascheouer within any of the gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the Pascheouer at euen, about the going down of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eat it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe vnto thy tents.

8 Six dayes shalt thou eat vneleuened bread, and the seuenth day shall be a solemne assembly to the Lord thy God: thou shalt do no worke therein.

9 Seuen weekes shalt thou number vnto thee, and shalt begin to number the seuen weekes, when thou beginnest to put the sickle to the corn:

10 And thou shalt keepe the feast of weekes vnto the Lord thy God, euen a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite that is within thy gates, and the stranger, and the fatherles,

\* Exod. 21. 6. f To the yeere of Jubile, Lev. 25. 41.

g For the hired seruant serued but three yeeres, and he free.

\* Exod. 34. 19. h For they are the Lords,

a He shall onely release his debtors which are not able to pay for that yeere.

b For if thy debtor be rich, hee may be constrained to pay.

\* Chap. 18. 18.

|| Or, any of thy cities.

\* Mat. 5. 42. Luke 6. 34.

† Ebr. thine eye is enuied.

† Ebr. let not thine heart be enuied.

a To try your charity, Matth. 26. 11.

d Thou shalt be liberall.

\* Exod. 21. 2. iere. 34. 24.

e In token that thou dost acknowledge the benefite which God hath giuen thee by his labours.

i Thou shalt as well eate them, as the roe bucke, and other wilde beasts,

a Reade Exod. 13. 4.

b Thou shalt eat the Easter lambe, \* Chap. 12. 5.

c Which signified that affliction, which thou hadst in Egypt.

d This was chiefly accomplished, when the Temple was built.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

f Beginning at the next morning after the Pascheouer, Leuit. 23. 15. Exod. 13. 4.

|| Or, as thou art able willingly.

and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there.

12 And thou shalt remember that thou wast a servant in Egypt: therefore thou shalt observe and doe these ordinances.

13 ¶ Thou shalt observe the feast of the Tabernacles seven dayes, when thou hast gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou and thy sonne, and thy daughter, and thy servant, and thy maid, and the Levite, & the stranger, & the fatherlesse, & the widow, that are within thy gates.

15 Seven dayes shalt thou keepe a feast vnto the Lord thy God in the place which the Lord shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the unleavened bread, and in the feast of the weekes, and in the feast of the Tabernacle: and they shall not appeare before the Lord \* emptie.

17 Every man shall give according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath given thee.

18 ¶ Judges and officers shalt thou make thee in all the cities, which the Lord thy God giueth thee, throughout the tribes: and they shall iudge the people with righteous iudgement.

19 Wrest not thou the Law, nor respect any person, neither take reward: for § reward blindeth the eyes of the wife, and peruerteth § words of § iust.

20 That which is iust and right shalt thou follow, that thou mayest liue, and possesse the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no groue of any trees neare vnto the Altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no pillar, which thing the Lord thy God hateth.

#### CHAP. XVII.

1 The punishment of the idolater. 2 Hard controuersies are brought to the Priest and the Iudge. 3 The contemner must die. 4 The election of the King. 5 And 6 What things he ought to avoid &c.

Thou shalt offer vnto the Lord thy God noe bullocke nor sheepe wherein is \* a blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which § Lord thy God giueth thee, man or woman that hath wrought wickednes in § sight of the Lord thy God, in transgressing his couenat,

3 And hath gone and serued other gods, and worshipped them: as § sunne, or § moone, or any of § host of heauen, which I haue not \* commanded,

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou enquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man; or that woman (which hath committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones, till they die.

6 \* At the mouth of two or three witnesses shall he that is worthy of death die: but at the mouth of one witness, he shall not die.

7 The hands of the 4 witnesses shall be first

upon him, to kill him: and afterward the hands of all the people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matter of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Levites, and vnto the Iudge that shall be in those dayes, and aske, and they shall shewe thee the sentence of iudgement,

10 And thou shalt do according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt observe to doe according to all that they informe thee.

11 According to the Lawe, which they shall teach thee, and according to the iudgement which they shall tell thee, shalt thou doe: thou shalt not decline from the thing which they shall shew thee, neither to the right hand, nor the left.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the Iudge, that man shall die, and thou shalt take away euill from Israel.

13 So all the people shall heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the land which § Lord thy God giueth thee, and shalt possesse it, & dwell therein, if thou say, I will set a king ouer me, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whom the Lord thy God shall chuse: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a stranger ouer thee which is not thy brother.

16 In any wife he shall not prepare him manie horses, nor bring the people againe to \* Egypt, for to encrease the number of horses, seeing the Lord hath said vnto you, Ye shall henceforth goe no more againe that way.

17 Neither shall he take him many wives, least his heart turne away, neither shall he gather him much siluer and golde.

18 And when he shall sit vpon the throne of his Kingdome, then shall he write him this \* law repeated in a booke, by the \* Priests of the Leuites.

19 And it shall be with him, and hee shall reade therein all dayes of his life, that he may learne to feare the Lord his God, and to keepe all § wordes of this Law, and these ordinances to do them:

20 That his heart bee not lifted vp aboue his brethren, and that he turne not from the commandement to the right hand or to the left, but that he may prolong his dayes in his kingdome, he and his sonnes in the mids of Israel.

#### CHAP. XVIII.

3 The portion of the Leuites. 4 Of the Leuites coming from another place. 5 To auoid the abominations of the Gentiles. 6 God will not leave them without a true Prophet.

The Priests of the Leuites, and all the tribe of Leui \* shall haue no part nor inheritance with Israel, \* but shall eate the offerings of the Lord made by fire, and his inheritance:

2 Therefore shall they haue no inheritance among their brethren: for the Lord is their inheritance, as he hath said vnto them,

¶ To signifie a common consent to maintaine Gods honour and true religion;

¶ Who shall give sentence as the Priests counsell him by the Law of God;

¶ Then shalt obey their sentence that the controuersie may haue an end;

¶ So long as he is the true minister of God, and pronounce according to his word;

¶ Or, mayest thou; ¶ Who is not of thy nation, least hee change true religion into idolatry, and bring thee to slavery;

¶ To reuenge their injuries, and to take them of their best horses;

1 King. 10. 28. 1 From the Law of God.

m Meaning, the Deuteronomie.

n He shall cause it to be written by them, or he shall write it by their example.

o Whereby is meant, that Kings ought so to loue their subjects, as nature bindeth one brother to loue another.

g That is, the 15 day of the seventh moneth, Leuit. 23. 34.

\* Exod. 23. 15. and 34. 23.

\* Exod. 35. 4.

h According to the abilities that God hath given him. i He gave authority to that people for a time to chuse themselves magistrates.

k The magistrate must constantly followe the renour of the Lawe, and in nothing decline from iustice.

l Or, image.

\* Chap. 15. 22.

a Thou shalt not seme God for fauours sake, as hypocrites doe.

b Shewing that the crime cannot be excused by the frailtie of the person.

c Whereby he condemneth all religion and serving of God which God hath not commanded.

\* Num. 35. 30.

deut. 19. 15. mat. 18. 16. 2 cor. 13. 1.

† Div. of two witnesses or three witnesses.

d Whereby they declared that they testified the truth.

\* Num. 18. 26.

\* Chap. 10. 9.

1 Cor. 9. 13.

a That is the Lord's part of his inheritance.



3 ¶ And this shall be the Priests due tie of the people, that they which offer sacrifice, whether <sup>a</sup> be bullocke or sheepe, shall giue vnto the Priest the <sup>b</sup> shoulder, and the two cheekes, and the maw.

<sup>b</sup> The right shoulder, Num. 18. 18.

4 The first fruites <sup>a</sup> of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, and his sonnes for euer.

<sup>a</sup> Meaning, to serve God vnfaignedly, and not to seeke ease.

6 ¶ Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with <sup>c</sup> all the desire of his heart vnto the place, which the Lord shall chuse.

<sup>c</sup> Not constrained to liue of himselfe.

7 Hee shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eat <sup>d</sup> beside that which cometh of his sale of his patrimony.

9 When thou shalt come into the land which <sup>e</sup> Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

<sup>e</sup> Signifying they were purged by this ceremony of passing betweene two fires, \* Leuit. 18. 21. \* Leuit. 20. 27. \* 1 Sam. 28. 7.

10 Let none be found among you that maketh his sonne or his daughter to <sup>f</sup> goe through the fire, or that vseth witchcraft, or a regard of times, or a marker of the flying of foules, or a forcerer, 11 Or <sup>g</sup> a charmer, or that counselleth with spirits, or a soothsayer, or that <sup>h</sup> asketh counsell at <sup>i</sup> dead.

<sup>f</sup> Without hypocrisie, or mixture of false religion.

12 For all that doe such things <sup>j</sup> are abomination vnto the Lord, and because of these abominations the Lord thy God doth cast them out before thee.

13 Thou shalt be <sup>k</sup> vpriought therefore with the Lord thy God.

<sup>k</sup> Euer, but thou not so.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto forcerers: <sup>l</sup> as for thee, the Lord thy God hath not <sup>m</sup> sufficed thee so.

<sup>l</sup> Euer, giuen or appointed. \* Act. 7. 37.

15 ¶ The Lord thy God will raise vp vnto thee a <sup>n</sup> Prophet like vnto me, from among you, <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

<sup>g</sup> Meaning, a continual succession of Prophets, till Christ the end of all Prophets come. \* Ezech. 10. 19.

<sup>h</sup> Which promise is not only made to Christ, but to all that teach in his name, 1st. 5. 21.

<sup>i</sup> By executing punishment vpon him.

<sup>j</sup> Under this sure note he compriseth all the other tokens.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saydest, \* Let me heare the voyce of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord saide vnto me, They haue well spoken.

18 \* I will raise them vp a Prophet from among their brethren like vnto thee, and will put my wordes in his <sup>k</sup> mouth, and he shall speake vnto them all that I shall commaund him.

19 And whosoever will not hearken vnto my wordes, which he shall speake in my Name, I will <sup>l</sup> require it of him.

20 But the Prophet that shall presume to speake a word in my Name, which I haue not commaunded him to speake, or that speaketh in my name of other gods, euen the same Prophet shall die.

21 And if thou thinke in thine heart, How shall we know the word which the Lord hath not spoken?

22 When a Prophet speaketh in the Name of the Lord, if the thing <sup>m</sup> followe not nor come to passe, that is <sup>n</sup> thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously: thou shalt not <sup>o</sup> therefore be afraid of him.

# CHAP. XIX.

<sup>a</sup> The frantick towns. 14. Not to remoue thy neighbour's boundes. 20. The punishment of him that beareth false witness.

When the Lord thy God <sup>a</sup> shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses.

\* Chap. 18. 22.

2 \* Thou shalt separate three cities for thee in the middes of thy land which the Lord thy God giueth thee to possesse it.

\* Ezech. 47. 13. num. 35. 9. 11. 10th. 30. 2.

3 Thou shalt <sup>a</sup> prepare thee the way, and diuide the coastes of the land, which the Lord thy God giueth thee to inherite, into three partes, that euer <sup>b</sup> manlayer may flee thither.

<sup>a</sup> Make an open ready way.

4 ¶ This also is the cause wherefore the manlayer shall flee thither, & liue: who so killeth his neighbour ignorantly, & hated him not in time passed:

<sup>b</sup> which killeth against his will, and bare no hatred in his heart.

5 As he that goeth vnto the wood with his neighbour to hew wood, & his hand striketh with the axe to cut downe <sup>c</sup> tree, if the head slip from the helue, and hit his neighbour that he dieth, the same <sup>d</sup> shall flee vnto one of the cities, and liue.

<sup>c</sup> That murder is not committed vpon murder.

6 Least the <sup>e</sup> auenger of the bloode followe after the manlayer while his heart is chafed, and ouertake him, because the way is long, and slay him, although he be not <sup>f</sup> worthy of death, because he hated him not in time passed.

\* Num. 35. 12.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.

<sup>f</sup> Or, cannot be iudged to death.

8 And when the Lord thy God <sup>g</sup> enlargeth thy coasts (as he hath sworne vnto thy fathers) and giueth thee all the land, which hee promised to giue vnto thy fathers,

<sup>g</sup> When thou shalt ouer Jordan to possesse the whole land of Canaan.

9 (If thou keepe all these Commandements to do them, which I command thee this day: <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup>

kednesse among you.

21 Therefore thine eye shall haue no compassion, but \* life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

# CHAP. XX.

3 The exhortation of the Drift when the Israelites goe to battell.  
5 The exhortation of the officers shewing who should go to battell. 10 Peace must bee first proclaimed. 19 The trees that beare fruit must not be destroyed.

When<sup>a</sup> thou shalt goe foorth to warre against thine enemies, and shalt see horses and chariots, and people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, then the Priest shall come foorth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: yee are come this day vnto battell against your enemies: \* let not your hearts faint, neither feare, nor be amazed, nor adread of them.

4 For the Lord your God is goeth with you, to fight for you against your enemies, and to saue you.

5 And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and returne to his house, lest he die in the battell, and another man dedicate it.

6 And what man is there that hath planted a vineyard, and hath not eaten of the fruit? let him go and returne againe vnto his house, lest he die in the battell, and another eat the fruit.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest hee die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, \* Whosoever is afraid and faint hearted, let him goe and returne vnto his house, lest his brethrens heart faint like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make capitaines of the armie to gouerne the people.

10 When thou comest neere vnto a citie to fight against it, \* thou shalt offer it peace.

11 And if it answer thee againe peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make warre against thee, then shalt thou besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, \* and the cattell, and all that is in the city, euen all the spoile thereof shalt thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these nations here.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherite, thou shalt saue no person aliue.

17 But shalt utterly destroy them, to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites: as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all

their abominations, which they haue done vnto their gods, and so yee should sinne against the Lord your God.

19 When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by limiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the tree of the field is mans life.)

20 Onely those trees which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortres against the city that maketh warre with thee vntill thou subdue it.

# CHAP. XXI.

1 Inquisition for murther. 11 Of the woman taken in warre. 15 The bright cannot be changed for affliction. 18 The disobedient child. 23 The body may not hang all night.

If one bee found<sup>a</sup> slaine in the land, which the Lord thy God giueth thee to possesse it, lying in the field, and it is not known who hath slaine him,

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that city, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawn in the yoke.

4 And let the Elders of that citie bring the heifer vnto a flintie valley, which is neither eared nor sowed, and strike off the heifers necke there in the valley.

5 Also the Priests the sonnes of Leui (whom the Lord thy God hath chosen to minister, and to blesse in the Name of the Lord) shall come forth, & by their word shall all strife & plague be tried.

6 And all the Elders of that citie that came neere to the slaine men, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes seen it.

8 O Lord, bee mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 The thou shalt bring her home to thine house, and she shall shau her head, and pare her nailes,

13 And she shall put off the garment that she was taken in, and she shall remaine in thine house, and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marry her, and she shall be thy wife.

14 And if thou haue no fauour vnto her, then thou mayest let her go whither she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 If a man haue two wives, one loued and another hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time cometh, that hee

K appointeth

g Some read, For man shall be in straits of the tree of the feld, to come out in the siege against thee.

a This law declarereth how horrible a thing murther is, seeing that for one man a whole countrey shall be punished, except remedie be found.

b Or, tongue. b That the blood shed of the innocent be in a solitary place, might make them abhorre the fact.

c This was the prayer, which the Priests made in the audience of the people.

d Signifying that her former life must be changed before she could be ioined to the people of God.

e As having renounced parents and country. f This onely was permitted in the warres: otherwise the Israelites could not marry strangers.

g This declarereth that the pluralitie of wives came of a corrupt affection.

\* Exod. 1. 23; Levit. 24. 19; Mat. 5. 38.

a Meaning, vpon any occasion: for God permitteeth not his people to fight when it seemeth good to them.

\* Chap. 28. 7.

b Is present to defend you with his grace and power.

c For when they entered first to dwell in an house, they gave thanks to God, acknowledging that they had that benefite by his grace.

d The Hebrew word signifieth to make common or prophane, Leuit. 19. 23.

\* Indg. 7. 3.

\* Num. 21. 22. Chap. 1. 6.

e If it accept peace.

\* Job. 8. 2.

f For God had appointed that the Canaanites should be destroyed, and made the Israelites executors of his will, chap. 7. 1.



*Or, while the sonne of the hated.*  
*Buth.*

*As much as to two of the others.*  
*i. Except he bee unworthy, as was Reuben Iakobs sonne.*

*For it is the mothers duty also to instruct her children.*

*Which death was also appointed for blasphemers and adulterers: so that to disobey the parents is most horrible.*

*For Gods Law by his death is satisfied, and nature abhorreth cruelty.*  
*Gal. 3. 13.*

*End. 12. 4.*  
*As though thou sawest it not.*

*Shewing that brotherly affection must be shewed, not onely to them that dwell neere vnto vs, but also to them which are farre off.*  
*e. Much more art thou bound to doe for thy neighbours person.*

*For that were to alter the order of nature, and to de-  
spise God.*

*If God defend  
cruelty done to little  
birds, how much  
more to man, made  
according to his  
image.*

appointeth his sonnes. to be heires of that which he hath, hee may not make the sonne of the beloved first borne ¶ before the sonne of the hated, which is the first borne:

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him <sup>h</sup> double portion for all that hee hath: for he is the first of his strength, and to <sup>i</sup> him belongeth the right of first borne.

18 ¶ If any man haue a son that is stubburne and disobedient, which will not hearken vnto the voyce of his father, nor the voyce of his <sup>k</sup> mother, and they haue chastened him, and he would not obey them,

19 Then shall his father and his mother take him, & bring him out vnto the Elders of his city, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubburne and disobedient, and he will not obey our admonition: he is a riotour, and a drunkard.

21 Then all the men of his citie shall <sup>l</sup> stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine <sup>m</sup> all night vpon the tree, but thou shalt bury him the same day: for the <sup>\*</sup> curse of God is on him that is hanged. Defile not therefore thy land which the Lord thy God giueth thee to inherite.

CHAP. XXII.

*Her commandeth to haue care of our neighbours goods. ¶ The woman may not weare maus apparel, nor man the womans. ¶ Of the damme and her yong birds. ¶ Why they should haue battlements. ¶ Not to mixe diuers kinds together. ¶ 13 of the wife not being found a virgin. ¶ 13 The punishment of adultery.*

¶ Thou <sup>\*</sup> shalt not see thy brothers oxen nor his sheepe goe astray, and <sup>\*</sup> withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother be not <sup>b</sup> neere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it, then shalt thou deliuer it to him againe:

3 In like maner shalt thou doe with his <sup>c</sup> asse, and so shalt thou doe with his raiment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse nor his oxen fall downe by the way, and withdraw thy selfe from them, but shalt lift them vp with him.

5 ¶ The <sup>d</sup> woman shall not weare that which pertaineth vnto the man, neither shall a man put on womans raiment: for all that doe so, are abomination vnto the Lord thy God.

6 ¶ If thou finde a birdes nest in the way, in any tree, or on the ground, whether they be yong, or egges, and the damme sitting vpon the yong, or vpon the egges, <sup>e</sup> thou shalt not take the dam with the yong,

7 But shalt in any wise let the dam goe, and take the yong to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildest a new house, thou shalt make a battlement on thy rooffe, that thou lay not blood vpon thine house, if any man fall thence.

9 ¶ Thou shalt not <sup>f</sup> sowe thy vineyard with diuers kinds of seedes, lest thou defile the increase of the seede which thou hast sowed, and the fruite of the vineyard.

10 ¶ Thou shalt not plow with an oxen and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sorts, as of woollen and linnen together.

12 ¶ <sup>\*</sup> Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

14 And lay <sup>g</sup> slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a mayd,

15 Then shall the father of the maide and her mother take and bring the signes of the maydes virginities vnto the Elders of the city to the gate:

16 And the maydes father shall say vnto the Elders, I gave my daughter vnto this man to wife, and he hateth her:

17 And loe, he layeth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these are the tokens of my daughters virginities: and they shall spread the <sup>h</sup> vesture before the Elders of the city.

18 Then the Elders of the city shall take that man and chastise him,

19 And shall condemne him in an hundredth shekels of siluer, and giue them vnto the father <sup>i</sup> of the mayde, because hee hath brought vp an euill name vpon a mayd of Israel: and she shall be his wife, and he may not put her away all his life.

20 ¶ But if this thing bee true, that the mayd be not found a virgine,

21 Then they shall bring forth the mayde to the doore of her fathers house, and the men of her city shall stone her with stones to death: for shee hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

22 ¶ <sup>\*</sup> If a man be found lying with a woman <sup>\*</sup> married to a man, then they shall die euen both twaine, <sup>i</sup> to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.

23 ¶ If a mayd be betrothed vnto a husband, and a man finde her in the towne and lie with her,

24 Then shall yee bring them both out vnto the gates of the same city, and shall stone them with stones to death: the mayd because she cryed not, being in the city, & the man, because hee hath <sup>h</sup> humbled his neighbours wife: so thou shalt put away euill from among you.

25 ¶ But if a man finde a betrothed mayde in the field and force her, and lye with her, then the man that lay with her, shall die alone:

26 And vnto the maid thou shalt do nothing, because there is in the maid no <sup>i</sup> cause of death: for as when a man riseth against his neighbour and woundeth him to death, so <sup>k</sup> is this matter.

27 For he found her in the fields: the betrothed mayde cryed, and there was no man to succour her.

28 ¶ <sup>\*</sup> If a man finde a maid that is not betrothed, and take her, and lie with her, and they be found,

29 Then the man that lay with her, shall giue vnto the maydes father fiftie shekels of siluer: and she

*f. The tenor of this Law, is to walke in simplicity, and not to be curious of new inuentiones.*

*\* Numb. 15. 37.*

*g. That is, be an occasion that she is slandered.*

*h. Meaning, the sheete, wherein the signes of her virginities were.*

*i. For the fault of the child redoundeth to the shame of the parents: therefore he was recompensed when he was faultlesse.*

*\* Levit. 20. 10.*

*h. Or, defiled.*

*i. Or, no fault: with-  
thy of death.*

*k. Meaning, that the innocent cannot be punished.*

*\* End. 22. 16.*

1 Hee ſhall nor liue with his ſtepſonther, meaning hereby all other degrees forbidden, *Leuit. 18.*

ſhe ſhalbe his wife, becauſe he hath humbled her, he cannot put her away all his life.

30 ¶ No man ſhall take his fathers wife, nor ſhall vncouer his fathers ſkirt.

## C H A P. XXIII.

¶ What men ought not to be admitted to office. 9 What they ought to auoide when they goe to warre. 15 Of the fugi-  
tine ſervant. 17 To ſee all kinde of whoredome. 19 Of  
Vſurie. 21 Of vſurie. 24 Of the neighbours vine and  
corne.

N One that is hurt by burſting, or that hath his priuie member cut off, ſhall enter into the Congregation of the Lord.

2 ¶ A baſtard ſhall not enter into the Congregation of the Lord: euen to his tenth generation ſhall he not enter into the Congregation of the Lord.

3 ¶ The Ammonites and the Moabites ſhall not enter into the Congregation of the Lord: euen to their tenth generation ſhall they not enter into the Congregation of the Lord for euer.

4 Becauſe they met you not with bread and water in the way, when yee came out of Egypt, and becauſe they hired againſt thee Balaam the ſonne of Beor, of Pethor in Aram-naharaim, to curſe thee.

5 Neuertheleſſe, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curſe to a bleſſing vnto thee, becauſe the Lord thy God loued thee.

6 Thou ſhalt not ſeek their peace, nor their proſperity all thy dayes for euer.

7 ¶ Thou ſhalt not abhorre an Edomite: for he is thy brother, neither ſhalt thou abhorre an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten of them in their third generation, ſhall enter into the Congregation of the Lord.

9 ¶ When thou goeſt out with the hoaſte againſt thine enemies, keepe thee then from all wickedneſſe.

10 ¶ If there bee among you any that is vncleane by that which cometh to him by night, he ſhall goe out of the hoaſte, and ſhall not enter into the hoaſte.

11 But at euen he ſhall waſh himſelfe with water, and when the ſunne is downe, he ſhall enter into the hoaſte.

12 ¶ Thou ſhalt haue a place alſo without the hoaſte, whither thou ſhalt reſort.

13 And thou ſhalt haue a paddle among thy weapons, and when thou wouldeſt ſit downe without, thou ſhalt dig therewith, and returning, thou ſhalt couer thine excrements.

14 For the Lorde thy God walketh in the mids of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoaſte ſhall be holy, that he ſee no filthy thing in thee, and turne away from thee.

15 ¶ Thou ſhalt not deliuer the ſervant vnto his maſter, which is eſcaped from his maſter vnto thee.

16 He ſhall dwell with thee, euen among you, in what place he ſhall chuſe, in one of thy cities where it liketh him beſt: thou ſhalt not vex him.

17 ¶ There ſhalbe no whore of the daughters of Iſrael, neither ſhall there be a whore keeper of the ſonnes of Iſrael.

18 ¶ Thou ſhalt neither bring the hire of a whore, nor the price of a dogge into the houſe of the Lord thy God for any vow: for euen both theſe

are abomination vnto the Lord thy God.

19 ¶ Thou ſhalt not giue to vſurie to thy brother: as vſurie of money, vſurie of meate, vſurie of any thing that is put to vſurie. *\* Exod. 22. 25. Leuit. 25. 36.*

20 Vnto a ſtranger thou maielt lend vpon vſurie, but thou ſhalt not lend vpon vſurie vnto thy brother, that the Lord thy God may bleſſe thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſſe it. *\* This waſpermitted for a time for the hardneſſe of their heart. 1 If thou ſhow thy charitie to thy brother, God will declare his loue toward thee.*

21 ¶ When thou ſhalt vowe a vowe vnto the Lord thy God, thou ſhalt not be ſlacke to pay it: for the Lord thy God wil ſurely require it of thee, and ſo it ſhould be ſinne vnto thee.

22 But when thou abſtaineſt from vowing, it ſhalbe no ſinne vnto thee.

23 That which is gone out of thy lippes, thou ſhalt keepe and performe, as thou haſt vowed it willingly vnto the Lord thy God: for thou haſt ſpoken it with thy mouth. *\* If the vowe be lawfull and godly.*

24 ¶ When thou commeſt vnto thy neighbours vineyard, then thou maielt eate grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy veſſel. *\* Being hired for to labour.*

25 When thou commeſt vnto thy neighbours corne, thou maielt plucke the eares with thine hand, but thou ſhalt not mooue a ſickle to thy neighbours corne. *\* To bring home to thine houſe. \* Matt. 23. 1.*

## C H A P. XXIII.

¶ Diuorcement is permitted. 5 Hee that is newly married is exempted from warre. 6 Of the pledge. 14 Wages muſt not be retained. 16 The good muſt not be puniſhed for the bad. 17 The care of the ſtranger, fatherleſſe, and widow.

W Hen a man taketh a wife, and marieth her, if ſo bee ſhee finde no fauour in his eyes, becauſe he hath eſpied ſome filthineſſe in her, then let him write her a bill of diuorcement, and put it in her hand, and ſend her out of his houſe.

2 And when ſhe is departed out of his houſe, and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and ſend her out of his houſe, or if the latter man die which tooke her to wife:

4 Then her firſt husband, which ſent her away, may not take her againe to be his wife, after that ſhee is defiled: for that is abomination in the ſight of the Lord, and thou ſhalt not cauſe the land to ſinne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man taketh a new wife, he ſhall not goe a warfare, neither ſhall hee be charged with any buſineſſe, but ſhall bee free at home one yeere, and reioyce with his wife, which hee hath taken.

6 ¶ No man ſhall take the nether nor the upper millſtone to pledge: for this gage is his liuing.

7 ¶ If any man bee found ſtealing any of his brethren of the children of Iſrael, and maketh marchandize of him, or ſelleth him, that thiefe ſhall die: ſo ſhalt thou put euill away from among you.

8 ¶ Take heed of the plague of leproſie, that thou obſerue diligently, and doe according to all that the Priests of the Leuites ſhall teach you: take heed ye doe as I commanded them. *\* Leuit. 13. 24.*

9 Remember what the Lord thy God did vnto Miriam by the way after that yee were come out of Egypt. *\* Num. 12. 10.*

10 ¶ When thou ſhalt aſke againe of thy neighbour



# The poore and stranger. To

# Deuteronomie.

# raise seede to the kinsman.

e As though thou  
wouldest appoint  
what to haue, but  
shalt receive what  
he may spare.

hour any thing lent, thou shalt not goe into his  
house to fetch his pledge.

11 But thou shalt stand without, and the man  
that borrowed it of thee, shall bring the pledge  
out of the doores vnto thee.

12 Furthermore, if it be a poore body, thou  
shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the  
sunne goeth downe, that he may sleepe in his rai-  
ment, and blesse thee: and it shall be righteousness  
vnto thee before the Lord thy God.

14 ¶ Thou shalt not oppresse an hyred seruant  
that is needy & poore, neither of thy brethren, nor  
of a stranger that is in thy land within thy gates.

15 ¶ Thou shalt giue him his hire for his day,  
neither shall the sunne goe downe vpon it: for he  
is poore, and therewith sustaineth his life: least he  
crie against thee vnto the Lord, and it be sinne  
vnto thee.

16 ¶ \* The fathers shall not be put to death  
for the children, nor the children put to death for  
the fathers, but euery man shall be put to death  
for his owne sinne.

17 ¶ Thou shalt not peruert the right of the  
stranger, nor of the fatherlesse, nor take a wid-  
dows raiment to pledge.

18 But remember that thou wast a seruant in  
Egypt, and how the Lord thy God deliuered thee  
thence. Therefore I command thee to doe this  
thing.

19 ¶ \* When thou cuttest downe thine har-  
uest in thy fiede, and hast forgotten a sheafe in the  
fiede, thou shalt not goe againe to fetch it, but it  
shall be for the stranger, for the fatherlesse, and for  
the widowe: that the Lord thy God may blesse  
thee in all the workes of thine hands.

20 When thou beatest thine olive tree, thou  
shalt not goe ouer the boughes againe, but it  
shall be for the stranger, for the fatherlesse, and for  
the widowe.

21 When thou gatherest thy vineyard, thou  
shalt not gather the grapes cleane after thee, but  
they shall be for the stranger, for the fatherlesse,  
and for the widowe.

22 And remember that thou wast a seruant  
in the land of Egypt: therefore I command thee to  
doe this thing.

## CHAP. XXV.

1 The beating of the offenders. 5 To raise up seed to the kin-  
men. 11 In what case a womans hand must be cut off.  
13 Of iust weights and measures. 19 To destroy the  
Amalekites.

W hen there shall bee strife betweene men,  
and they shall come vnto iudgement, a and  
sentence shall bee giuen vpon them, and the  
righteous shall be iustified, and the wicked con-  
demned.

2 Then if so be the wicked be worthy to bee  
beaten, the iudge shall cause him to lie downe,  
and to bee beaten before his face, according to  
his trespass, vnto a certaine number.

3 ¶ Fourtie stripes shall bee cause him to haue,  
and not past, least if he should exceed and beat  
him aboute that with many stripes, thy brother  
should appeare despised in thy sight.

4 ¶ \* Thou shalt not moufell the oxe that  
treadeth out the corne.

5 ¶ \* If brethren dwell together, and one of  
them die and haue no sonne, the wife of the dead  
shall not marrie without, that is, vnto a stranger,

but his kinsman shall goe in vnto her, and take  
her to wife, and doe the kinsmans office to her.

6 And the first borne which she beareth, shall  
succeed in the name of his brother which is dead,  
that his name be not put out of Israel.

7 And if the man will not take his kinswoman,  
then let his kinswoman goe vp to the gate vnto  
the Elders, and say, My kinsman refuseth to raise  
vp vnto his brother a name in Israel: he will not  
doe the office of a kinsman vnto me.

8 Then the Elders of his citie shall call him,  
and commune with him: if hee stand and say, I  
will not take her,

9 Then shall his kinswoman come vnto him in  
the presence of the Elders, and loofe his shooe  
from his foot, and spit in his face, and answer, and  
say, So shall it bee done vnto that man that will  
not build vp his brothers house.

10 And his name shall be called in Israel, The  
house of him whose shooe is put off.

11 ¶ e When men strue together, one with a-  
nother, if the wife of the one come neere, for to  
rid her husband out of the handes of him that  
smiteth him, and put forth her hand, and take him  
by his priuities,

12 Then thou shalt cut off her hand: thine eye  
shall not spare her.

13 ¶ Thou shalt not haue in thy bag two ma-  
ner of weights, a great and a small:

14 Neither shalt thou haue in thine house di-  
uers measures, a great and a small:

15 But thou shalt haue a right and iust weight:  
a perfit and a iust measure shalt thou haue, that thy  
dayes may be lengthened in the land, which the  
Lord thy God giueth thee.

16 For all that do such things, and all that doe vn-  
righteously, are abominatiō vnto the Lord thy God.

17 ¶ \* Remember what Amalek did vnto thee  
by the way, when ye were come out of Egypt:

18 How hee met thee by the way, and smote  
the hindmost of you, all that were feeble behind  
thee, when thou wast faint and wearie, and he  
feared not God.

19 Therefore, when the Lord thy God hath  
giuen thee rest from all thine enemies round about  
in the land which the Lord thy God giueth  
thee for an inheritance to possesse it, then thou  
shalt put out the remembrance of Amalek from  
vnder heauen: forget not.

## CHAP. XXVI.

1 The offering of the first fruits. 5 What they must protest  
when they offer them. 12 The tithes of the first yeere.  
13 Their prostration in offering it. 19 To what honou-  
r God preferreth them which acknowledge him to be their  
Lord.

Also when thou shalt come into the land  
which the Lord thy God giueth thee for in-  
heritance, and shalt possesse it, and dwell therein,

2 ¶ Then shalt thou take of the first of all the  
fruit of the earth, and bring it out of the land that  
the Lord thy God giueth thee, and put it in a bas-  
ket, and goe vnto the place which the Lord thy  
God shall chuse, to place his name there.

3 And thou shalt come vnto the Priest, that  
shall be in those dayes, and say vnto him, I acknow-  
ledge this day vnto the Lord thy God, that I am  
come vnto the countrey which the Lord sware vn-  
to our fathers for to giue vs.

4 Then the Priest shall take the basket out of  
thine hand, and set it downe before the altar of the  
Lord

d Because the  
Ebrewe word sig-  
nifieth not the na-  
tural brother, and  
the word that sig-  
nifieth a brother,  
is taken also for a  
kinsman: it seem-  
eth that it is not  
meant that the na-  
tural brother  
should marrie his  
brothers wife, but  
some other of the  
kindred that was in  
that degree which  
might marrie,

e This law impo-  
teth that godly  
chastitee be  
preserved: for it  
is an horrible thing  
to see a woman  
pass shame.

+ Ebr. stone and  
stone.

+ Ebr. Ephab and  
Ephab, read Enod,  
16, 36

\* Enod, 17, 9

f This was partly  
accomplished by  
Saul, about 450  
yeeres afterwarde.

a By this ceremo-  
nie they acknow-  
ledged that they  
received the land  
of Canaan as a  
free gift of God,  
to be called  
vpon, and wor-  
shipped spi-  
ritually, Chap.  
12, 5

f Though hee  
would be vn-  
thankfull, yet  
God will not for-  
get it.

\* Leuit. 19, 13.  
Job 4, 14.

\* 2. King. 14, 4.  
2. Chron. 25, 4.  
Iere. 31, 29, 30.  
Isa. 18, 20.

g Because the  
world did least  
esteem these  
sorts of people,  
therefore God hath  
most care ouer  
them.

\* Leuit. 19, 9, 20  
23, 24.

¶ Or, gatherest  
thine olives.

¶ Or, the grapes of  
thy vineyard.

h God iudged them  
not mindfull of his  
benefit, except they  
were beneficiall vn-  
to others.

a Whether there  
be a plaintiffe or  
none, the magi-  
strates ought to trie  
out faults, and  
punish according  
to the crime.

b When the crime  
deserveth not  
death.

c The lawes of  
superstition after-  
ward tooke one  
away, 1. Cor. 11, 24

\* 1. Cor. 9, 9.  
1. Tim. 5, 18.  
\* Ruth 4, 3.  
Mathe. 22, 34.  
Mathe. 22, 19.  
Luke 20, 28.

Lord thy God.

<sup>e</sup> Meaning, Isakob, who served 20 yeeres in Syria.

<sup>d</sup> Only by Gods mercy, and not by their fathers desertings.

<sup>e</sup> Alleging the promises made vnto our fathers, Abraham, Isak, and Isakob.

<sup>f</sup> In token of a thankfull heart, and mindfull of this benefit.

<sup>g</sup> Signifying that God giueth vs not goods for our felices only, but for their vices also which are committed to our charge.

<sup>h</sup> Without hypo-crisie.

<sup>\*</sup> Chap. 14. 27. i Of malice and contempt.

<sup>k</sup> Or, for any necessity.

<sup>l</sup> By putting them to any prophane use.

<sup>m</sup> As farre as my sinne full nature would suffer: for else, as David and Paul say, there is not enen in, Psal. 14. 3. Rom. 3. 10.

<sup>n</sup> With a good and simple conscience.

<sup>e</sup> Signifying that there is a mutuall bond betwene God and his people.

<sup>\*</sup> Chap. 7. 6. and 14. 2.

<sup>\*</sup> Chap. 4. 7. and 28. 1.

<sup>\*</sup> Chap. 7. 4. and 14. 2.

5 And thou shalt answere and say before the Lord thy God, A Syrian was my father, who being ready to perish for hunger, went downe into Egypt, and sojourned there with a small company and grew there vnto a nation great, mighty and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when we cried vnto the Lord God of our fathers, the Lord heare our voyce, and looked on our aduersitie, and on our labour, and on our oppression:

8 And the Lord brought vs out of Egypt in a mighty hand, and stretched out arme, with great terriblenesse, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, *even* a land that floweth with milke and hony.

10 And now, loe, I haue brought the first fruites of the land, which thou, O Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee, and to thine household, thou and the Leuite, and the stranger that is among you.

12 When thou hast made an end of tithing all the tythes of thine increase, the third yeere, which is the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widowe, that they may eate within thy gates, and be satisfied.

13 Then thou shalt say before the Lord thy God, I haue brought the halowed thing out of mine house, and also haue giuen it to the Leuites and to the strangers, to the fatherlesse and to the widowe, according to all thy commandements which thou hast commanded mee: I haue not transgressed none of the commandements, nor forgotten them.

14 I haue not eaten thereof in my mourning, nor suffered ought to periur through uncleannes, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done after all that thou hast commanded me.

15 Looke downe from thine holy habitation, *even* from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and hony.

16 This day the Lord thy God doeth command thee to do these ordinances & lawes: keepe them therefore, and do them with all thine heart, and with all thy soule.

17 Thou hast set vp the Lord this day to be thy God, and to walke in his waves, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 And the Lord hath set thee vp this day, to be a precious people vnto him (as he hath promised thee) and that thou shouldest keepe all his commandements.

19 And to make thee high above all nations (which hee hath made) in praise, and in name, and in glory, \* and that thou shouldest be an holy people vnto the Lord thy God, as hee hath said,

# CHAP. XXVII.

<sup>a</sup> They are commanded to write the law vpon stones for a remembrance. <sup>b</sup> Also to build an altar. <sup>c</sup> The cursing are giuen on mount Eball.

Then Moses with the Elders of Israel commanded the people, saying, Keepe all the commandements, which I commanded you this day.

2 And when ye shall passe ouer Iorden vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister,

3 And shalt write vpon them all the words of this Law, when thou shalt come ouer, that thou mayest go into the land which the Lord thy God giueth thee: a land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Iorden, ye shall set vp these stones, which I command you this day in mount Eball, and thou shalt plaister them with plaister.

5 And there shalt thou build vnto the Lord thy God an altar, *even* an altar of stones: thou shalt lift none vpon instrument vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Law, a well and plainly.

9 And Moses and the Priestes of the Leuites, spake vnto all Israel, saying, Take heede and heare, O Israel: this day art thou become the people of the Lord thy God.

10 Thou shalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandements and his ordinances, which I command thee this day.

11 And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizzim, to blesse the people when ye shall passe ouer Iorden: Simeon, and Leui, and Iudah, and Issachar, and Ioseph, and Benjamin.

13 And these shall stand vpon mount Eball, to curse: Reuben, Gad, and Aser, and Zebulun, Dan, and Nephthali.

14 And the Leuites shall answere and say vnto all the men of Israel with a loud voyce,

15 Cursed be the man that shall make any carued or molten image, which is an abomination vnto the Lord, the worke of the hands of the crafterman, and putteth it in a secret place: And all the people shall answere and say: So be it.

16 Cursed be he that curseth his father and his mother: And all the people shall say: So be it.

17 Cursed be he that remooueth his neighbours mark: And all the people shall say: So be it.

18 Cursed be he that maketh the blind go out of the way: and all the people shall say: So be it.

19 Cursed be he that hindreth the right of the stranger, the fatherlesse, and the widow: And all the people shall say: So be it.

20 Cursed be he that lieth with his fathers wife: For he hath vncouered his fathers skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lieth with his mothers in law: and all the people shall say: So be it.

K 3

24 Cursed

<sup>a</sup> As Gods minister, and charged with the same.

<sup>\*</sup> Iosh. 4. 1.

<sup>b</sup> God would that his Law should be set vp in the borders of the land of Canaan, that all that looked thereon might know that the land was dedicate to his service.

<sup>\*</sup> Exod. 20. 25. Iosh. 8. 31.

<sup>c</sup> The altar should not be curiously wrought, because it should continue but for a time: for God would haue but one altar in Iudah.

<sup>d</sup> That every one may well read it, and vnderstand it.

<sup>e</sup> This condition hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

<sup>f</sup> Meaning, Ephraim and Manasseh.

<sup>g</sup> Signifying, that if they would not obey God for loue, they should be made to obey for feare.

<sup>h</sup> Vnder this he containeth all the corruptions of Gods seruice, and the transgression of the first Table.

<sup>i</sup> Or, contemneth: & this appertaineth to the second Table.

<sup>k</sup> He condemneth all iniuries and extortions.

<sup>l</sup> Meaning, that he peth not and commeth not his neighbours.

<sup>m</sup> In committing villany against him, Leuit. 20. 17. and chap. 18. 30. Ezk. 22. 10.

<sup>n</sup> Meaning, his wifes mother,



o For God that  
seeth in secret, will  
revenge it.  
\* Exh. 22. 12.

\* Gal. 3. 10.

\* Levit. 16. 3.

a He will make  
thee the most excel-  
lent of all people.

b When thou thin-  
kest thy selfe for-  
faken.

c Thou shalt live  
wealthily.

d Thy children and  
succution.

e All thine enter-  
prizes shall have  
good success.

f Meaning, many  
ways.

g God will blesse  
vs, if we doe our  
duty, and not be-  
sides.

h In that he is thy  
God, and thou art  
his people.

i For nothing in  
the earth is profit-  
table, but when God  
sendeth his blessings  
from heaven.

\* Chap. 15. 6.  
\* Or, for, I must

\* Job. 23. 6.

\* Levit. 26. 14.  
Lament. 3. 17.  
Mal. 2. 2.  
Haggai. 1. 20.

i Or, say.

24 Curfed bee he that smiteth his neighbour  
secretly: And all the people shall say: So be it.

25 \* Curfed be he that taketh a reward to put  
to death innocent blood: And all the people shall  
say: So be it.

26 \* Curfed be he that confirmeth not all the  
words of this Law, to doe them: And all the peo-  
ple shall say: So be it.

### CHAP. XXVIII.

1 The promise to them that obey the Commandments. 2 The  
threatnings to the contrary.

IF \* thou shalt obey diligently the voyce of the  
Lord thy God, and obserue and doe all his com-  
mandements, which I commaund thee this day,  
then the Lord thy God will <sup>a</sup> set thee on high a-  
boue all the nations of the earth.

2 And all these blessings shall come on thee,  
and <sup>b</sup> oertake thee, if thou shalt obey the voice of  
the Lord thy God.

3. Blessed shalt thou be in the <sup>c</sup> citie, and bles-  
sed also in the field.

4. Blessed shall be the fruit <sup>d</sup> of thy body, and  
the fruit of thy ground, and the fruit of thy cat-  
tell, the increase of thy kine, and the flocks of thy  
sheepe.

5. Blessed shall be thy basket and thy dough.

6. Blessed shalt thou be when thou <sup>e</sup> comest  
in, and blessed also when thou goest out.

7. The Lord shall cause thine enemies that rise  
against thee, to fall before thy face: they shall  
come out against thee one way, and shall flee be-  
fore thee <sup>f</sup> feuen wayes.

8. The Lord shall command the blessing to be  
with thee in thy store houses, and in all that thou  
settest thine <sup>g</sup> hand to, and will blesse thee in the  
land which the Lord thy God giueth thee.

9. The Lord shall make thee an holy people  
vnto himselfe, as hee hath sworne vnto thee, if  
thou shalt keep the commandments of the Lord  
thy God, and walke in his wayes.

10. Then all people of the earth shall see that  
the Name of the Lord is <sup>h</sup> called vpon ouer thee,  
and they shall be afraid of thee.

11. And the Lord shall make thee plenteous in  
goods, in the fruit of thy body, and in the fruit of  
thy cattell, & in the fruit of thy ground, in <sup>i</sup> land  
which <sup>j</sup> Lord swaue vnto thy fathers, to giue thee.

12. The Lord shall open vnto thee his good  
treasure, <sup>k</sup> euen the heauen to giue raine vnto thy  
land in due season, and to blesse all the worke of  
thine hands: and \* thou shalt lend vnto many na-  
tions, but shalt not borrow thy selfe.

13. And the Lord shall make thee the head, and  
not the <sup>l</sup> taile, and thou shalt be aboue onely, and  
shalt not be beneath, if thou obey the commande-  
ments of the Lord thy God which I commaund  
thee this day, to keepe and to doe <sup>m</sup> them.

14. But thou shalt not decline from any of the  
words, which I commaund you this day, <sup>n</sup> either to  
the <sup>o</sup> right hand or to the left, to goe after other  
gods to serue them.

15. \* But if thou wilt not obey the voyce of  
the Lord thy God, to keepe and to doe all his  
commandments, and his ordinances, which I  
commaund thee this day, then all these curses shall  
come vpon thee, and oertake thee.

16. Curfed shalt thou be in the towne, and cur-  
fed also in the field.

17. Curfed shall thy basket be, and thy <sup>p</sup> dough.

18. Curfed shall be the fruit of thy body, and

the fruit of thy land, the increase of thy kine, and  
the flocks of thy sheepe.

19. Curfed shalt thou be when thou comest  
in, and curfed also when thou goest out.

20. The Lord shall send vpon thee curfing,  
trouble, and <sup>q</sup> shame, in all that which thou settest  
thine hand to doe, vntill thou be destroyed, and  
perish quickly, because of the wickednesse of thy  
works, whereby thou hast forsaken me.

21. The Lord shall make the pestilence cleane  
vnto thee, vntill he hath consumed thee from the  
land, whither thou goest to possesse it.

22. \* The Lord shall smite thee with a con-  
sumption, and with the feuer, and with a burning  
agüe, and with feruent heate, and with the sword,  
and with <sup>r</sup> blasting, and with the mildew, and they  
shall pursue thee vntill thou perish.

23. And thine heauen that is ouer thine head,  
shall be <sup>s</sup> brasse, and the earth <sup>t</sup> is vnder thee, yron.

24. The Lord shall giue thee for the raine of thy  
land, dust and ashes: <sup>u</sup> euen from <sup>v</sup> heauen shall it  
come downe vpon thee, vntill thou be destroyed.

25. And the Lord shall cause thee to fall before  
thine enemies: thou shalt come out one way a-  
gainst them, and shalt flee <sup>w</sup> feuen wayes before  
them, and shalt be <sup>x</sup> scattered through all the king-  
domes of the earth.

26. And thy <sup>y</sup> carkeis shall be meat vnto all  
foules of the aire, and vnto the beasts of the earth,  
and none shall fray them away.

27. The Lord will smite thee with the botch of  
Egypt, and with the emeroids, and with the <sup>z</sup> scab,  
and with the itch, that thou canst not be healed.

28. And the Lord shall smite thee with mad-  
nesse, and with blindness, and with astonying of  
heart.

29. Thou shalt also grope at noone dayes, as  
the <sup>aa</sup> blinde gropeth in darkenesse, and shalt not  
prosper in thy wayes: thou shalt neuer but be op-  
pressed with wrong, and be powled euermore, and  
no man shall succour <sup>ab</sup> thee.

30. Thou shalt betroth a wife, and another man  
shall lie with her: thou shalt build an house, and  
shalt not dwell therein: thou shalt plant a vineyard,  
and shalt not <sup>ac</sup> eat the fruit.

31. Thine ox shall be slaine before thine eyes,  
and thou shalt not eat thereof: thine asse shall be  
violently taken away before thy face, and shall not  
be restored to thee: thy sheepe shall be giuen vnto  
thine enemies, & no man shall rescue <sup>ad</sup> them for thee.

32. Thy sonnes and thy daughters shall be giuen  
vnto another people, and thine eyes <sup>ae</sup> shall still  
looke for them, euen till they fall out, and there  
shall be no power in thine hand.

33. The fruit of thy land and all thy labours  
shall a people which thou knowest not, eate, and  
thou shalt neuer but suffer wrong, and violence  
alway.

34. So that thou shalt be made for the sight  
which thine eyes shall see.

35. The Lord shall smite thee in the knees, and  
in the thighes, with a sore botch, that thou canst  
not be healed: euen from the sole of the foot vnto  
the top of thine head.

36. The Lord shall bring thee and thy <sup>af</sup> King  
(which thou shalt set ouer thee) vnto a nation,  
which neither thou nor thy fathers haue known,  
and there thou shalt serue other gods, <sup>ag</sup> euen wood  
and stone.

37. And

Or, rebuke;

\* Levit. 16. 16;

Or, drought;

k It shall giue thee  
no more moyse,  
then if it were of  
brasse.

l Or, out of the  
as dust raised with  
winde.

1 Some reade, that  
thalt be a terrour  
and feare, when  
they shall heare  
how God hath  
plagued thee.

m Thou shalt be  
curfed both in thy  
life and in thy  
death: for the bu-  
riall is a testimony  
of the resurrection:  
which signe for thy  
wickednesse thou  
shalt lacke.

n In things most  
evident and cleare  
thou shalt lacke  
discretion and  
iudgement.

† Elr. make it  
common.

o When they shall  
returne from their  
captiuitie.

p As he did Ma-  
nassch, Isachim,  
Zedekins and  
others.

37 And thou shalt \* be a wonder, a prouerbe and a common talke among all people, whicher the Lord shall cary thee.

38 \* Thou shalt carie out much feede into the field, and shalt gather but little in: for the grasshoppers shall destroy it.

39 Thou shalt plant a vineyard, and dresse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shall eat it.

40 Thou shalt haue Oliue trees in all thy coasts, but shalt not annoynt thy selfe with the oyle: for thine oliues shall fall.

41 Thou shalt beget sonnes and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All thy trees and fruite of thy land shall the grasshopper consume.

43 The stranger that is among you, shall climbe about thee vpon hie, and thou shalt come downe beneath alow.

44 He shall lend thee, & thou shalt not lend him: he shall bee the head, and thou shalt bee the taile.

45 Moreouer, all these curses shall come vpon thee, and shall pursue thee and ouertake thee, till thou be destroyed, because thou obeyedst not the voyce of the Lord thy God, to keepe his commandements, and his ordinances, which he commanded thee:

46 And they shall bee vpon thee for signes and wonders, and vpon thy seed for euer,

47 Because thou seruedst not the Lord thy God with ioyfulnessse, and with a good heart, for the abundance of all thinges.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger and in thirst, and in nakednesse, and in need of all thinges: and he shall put a yoke of yron vpon thy necke vntill he haue destroyed thee.

49 The Lord shall bring a nation vpon thee from farre, euen from the end of the world, flying swift as an eagle: a nation whose tongue thou shalt not vnderstand:

50 A nation of a fierce countenance, which will not regard the person of the olde, nor haue compassion of the yong.

51 The same shall eat the fruit of thy cattell, and the fruit of thy land, vntill thou be destroyed, and he shall leaue thee neither wheate, wine, nor oyle, neither the increase of thy kine, nor the flocks of thy sheepe, vntill he haue brought thee to nought.

52 And he shall besiege thee in all thy cities, vntill thine high and strong walles fall downe,

wherein thou trustedst in all the land: and hee shall besiege thee in all thy cities thorowout all thy lande, which the Lord thy God hath giuen thee.

53 \* And thou shalt eate the fruit of thy body, euen the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnesse wherein thine enemies shall inclose thee:

54 So that the man (that is tender and exceeding daintie among you) \* shall be grieved at his brother, and at his wife that lieth in his bosome, and at the remnant of his children, which hee hath yet left.

55 For feare of giuing vnto any of them of the flesh of his children, whom he shall eate, because he hath nothing left him in that siege, and

straitnesse, wherewith thine enemy shall besiege thee in all thy cities.

56 The tender and daintie woman among you, which neuer would venture to set the sole of her foot vpon the ground (for her softenesse and tendernesse) shall be grieved at her husband that lieth in her bosome, and at her sonne, and at her daughter,

57 And at her afterbirth (that shall come out from betweene her feete) and at her children, which she shall beare: for when all things lacke, she shall eate them secretly, during the siege and straitnesse wherewith thine enemy shall besiege thee in thy cities.

58 \* If thou wilt not keepe and doe all the words of this Law (that are written in this booke) and feare this glorious and fearfull Name, THE LORD THY GOD,

59 Then the Lord will make thy plagues wonderfull, and the plagues of thy feede, euen great plagues, and of long continuance, and sore diseases, and of long durance.

60 Moreouer, he will bringe vpon thee all the diseases of Egypt, whereof thou wast afrayd, and they shall cleaue vnto thee.

61 And euery sickenesse, and euery plague, which is not \* written in the booke of this Law, will the Lord heape vpon thee, vntill thou be destroyed.

62 And yee shall be left few in number, where ye were as the \* starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

63 And as the Lord hath reioyced ouer you, to doe you good, and to multiply you, so he will reioyce ouer you, to destroy you, and bring you to nought, and ye shall be rooted out of the land, whither thou goest to possesse it.

64 And the Lord shall scatter thee among all people from the one end of the world vnto the other, and there thou shalt serue other gods, which thou hast not knowen, nor thy fathers, euen wood and stone.

65 Also among these nations thou shalt finde no rest, neither shall the sole of thy foot haue rest: for the Lord shall giue thee there a trembling heart, and looking to returne till thine eyes fall out, and a sorrowfull mind.

66 And thy life shall hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with ships by the way, whereof I sayde vnto thee, Thou shalt see it no more againe: and there yee shall sell your selues vnto your enemies for bondmen and bondwomen, and there shall be no buyer.

#### CHAP. XXIX.

The people are exhorted to obserue the commandements, 10 The whole people from the highest to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himself in his wickednesse. 24 The cause of Gods wrath against his people.

These are the \* words of the couenant which the Lord commaunded Moses to make with the

As came to passe in the dayes of Ioram king of Israel, when the Romanes besieged Ierusalem, Hunger shall follow her, that shee shall be ready to eate her child before it be de-line.ed.

For he that offendeth in one, is guilty of all, Iam. 2. 10

Declaring, that God hath infinite means to plague the wicked, besides them that are ordinarie or written, \* Chap. 10, 22.

Signifying that it is a singular gift of God to be in a place whereas we may worship God partly, and declare our faith and religion.

Or, thou shalt be in doubt of thy life.

Because they were vnmindfull of that miracle, when the Sea gaue place for them to passe thorow.

That is, the articles, or conditions.



<sup>b</sup> At the first giving of the law, which was forty yeeres before.

<sup>c</sup> The proofes of my power. <sup>d</sup> Hee sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from above.

<sup>e</sup> Made by mans arte, but Manna, which is called the bread of Angels.

<sup>f</sup> Chap. 4. v. 6. <sup>g</sup> King. 2. 3.

<sup>f</sup> Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

<sup>g</sup> Alluding to them, that when they made a fute covenant, diuided a beest in twaine, and past betwene the parts diuided. Gen. 15. 10.

<sup>h</sup> Meaning, their posteritie.

<sup>i</sup> Such sinne, as the bitter fruite thereof might choke and destroy you. <sup>k</sup> Actes 8. 23. <sup>l</sup> Or, flatter. <sup>m</sup> For as he that is thirstie desireth to drinke much, so he that followeth his appetits, seeketh by all meanes, and yet cannot be satisfied.

the children of Israel, in the land of Moab, beside the couenant which hee had made with them in <sup>b</sup> Horeb.

2 <sup>f</sup> And Moses called all Israel, and said vnto them, Ye haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land,

3 The <sup>e</sup> great tentations which thine eyes haue seene, those great miracles and wonders:

4 Yet the Lord hath not <sup>d</sup> giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

5 And I haue led you forty yeeres in the wilderness: your cloathes are not waxed olde vpon you, neither is thy shoe waxed olde vpon thy foote.

6 Yee haue eaten no <sup>e</sup> bread, neither drunke wine, nor strong drinke, that ye might know how that I am the Lord your God.

7 After, yee came vnto this place, and Sihon King of Heshbon, and Og King of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

9 <sup>\*</sup> Keepe therefore the wordes of this couenant and doe them, that yee may prosper in all that ye shall doe.

10 Ye stand this day euery one of you before the Lord your <sup>f</sup> God: your heads of your tribes, your Elders and your officers, <sup>euen</sup> all the men of Israel:

11 Your children, your wiues, and thy stranger that is in thy campe, from the hewer of thy wood, vnto the drawer of thy water,

12 That thou shouldest <sup>g</sup> passe into the couenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

13 For to establish thee this day a people vnto himsele, and that he may be vnto thee a God, as he hath said vnto thee, and as he hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant and this oathe with you onely,

15 But <sup>h</sup> asuwell with him that standeth here with vs this day before the Lord our God, as with him <sup>h</sup> that is not here with vs this day.

16 For ye knowe, how we haue dwelt in the land of Egypt, and how wee passed thorowe the middes of the nations, which ye passed by.

17 And ye haue seene their abominations and their idoles (wood and stone, silver and golde) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lord our God, to goe and serue the gods of these nations, and that there should not be among you <sup>i</sup> any roote that bringeth forth <sup>\*</sup> gall and wormewood,

19 So that when he heareth the wordes of this curse, he <sup>j</sup> blesse himsele in his heart, saying, I shall haue peace, although I walke according to <sup>k</sup> stubburnesse of mine owne heart, thus adding <sup>l</sup> drunkenesse to thirst.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his ielousie shall smooke against that man, and euery curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from

vnder heauen.

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this Law.

22 So that the <sup>1</sup> generation to come, <sup>euen</sup> your children, that shall rise vp after you, and the stranger that shall come from a farre land, shall say, when they shal see the plagues of this land, and the diseases thereof, wherewith the Lord shal smite it:

23 (For all that land shall burne with brimstone and salt: it shall not be sown, nor bring forth, nor any grasse shall growe therein, like as in the ouerthrowing of <sup>\*</sup> Sodom and Gomorah, <sup>\*</sup> Admah, and Zeboim, which the Lord ouerthrew in his wrath and in his anger.)

24 Then shall all nations say, <sup>\*</sup> Wherefore <sup>\*</sup> hath the Lord done thus vnto this land? how fierce is this great wrath? <sup>\*</sup> 1. King. 9. 8. <sup>\*</sup> Iere. 23. 8.

25 And they shall answere, Because they haue forsaken the couenant of the Lord God of their fathers, which hee had made with them, when he brought them out of the land of Egypt.

26 And went and serued other gods, and worshipped them: <sup>euen</sup> gods which they knew not, and <sup>j</sup> which had giuen them nothing,

27 Therefore the wrath of the Lord waxed hot against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as appeareth this day.

29 The <sup>m</sup> secret things belong to the Lord our God, but the things reuealed belong vnto vs, and to our children for euer, that wee may doe all the words of this Law.

# C H A P. XXX.

<sup>n</sup> Mercie shewed when they repent. <sup>o</sup> The Lord doth circumsise the heart. <sup>p</sup> All excuse of ignorance is taken away. <sup>q</sup> Life and death is set before them. <sup>r</sup> The Lord is their life which obey him.

**N**OW when all these things shall come vpon thee, either the blessing or the curse which I haue set before thee, and thou shalt <sup>a</sup> turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God, and obey his voyce in all that I command thee this day: thou, and thy children with all thine <sup>b</sup> heart and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God hath scattered thee.

4 Though thou werest cast vnto the vtmost part of <sup>c</sup> heauen, from thence wil the Lord thy God gather thee, and from thence will he <sup>d</sup> take thee,

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, and hee will shew thee fauour, and will multiply thee about thy fathers.

6 And the Lord thy God will <sup>e</sup> circumsise thine heart, and the heart of thy seede, that thou mayest loue the Lord thy God with all thine heart, and with all thy soule, that thou mayest liue.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee,

<sup>1</sup> Gods plagues vpon them that rebell against him, shall be so strange, that all ages shall be astonished.

<sup>j</sup> Or, which had not giuen them a land to possesse. <sup>m</sup> Moses hereby reprimandeth their enuosity, which seeke those things that are onely known to God: and their negligence that regard not that, which God hath reuealed vnto them, as the Law.

<sup>a</sup> By calling to remembrance, both his mercies and plagues.

<sup>b</sup> In true repentance is none hypocrisie.

<sup>c</sup> Euen to the worldes ende. <sup>d</sup> And bring thee into thy country.

<sup>e</sup> God will purge all thy wicked affections, which thing is not in thine owne power to doe.

f If wee will haue  
God to worke in  
vs with his holy  
Spirit, wee must  
turne againe to him  
by repentance.

g He meaneth not  
that God is subiect  
to these passions, to  
reioyce, or to be  
sad: but he vseth  
this manner of  
speech to declare  
the loue that hee  
beareth vnto vs.  
h The Law is so  
euidant that none  
can pretend igno-  
rance.

\* Rom. 10. 6.

i By heauen and the  
sea he meaneth pla-  
ces most fauore di-  
stant.

k Euen the law and  
the Gospell.  
l By faith in Christ.

m So that to loue  
and obey God, is  
onely life and  
felicitie.  
n He addeth these  
promises to signifie  
that it is for our  
profite that we loue  
him, and not for  
his.

\* Chap. 4. 26.

o That is, loue and  
obey God: which  
thing is not in  
mans power, but  
Gods Spirit onely  
worketh it in his  
elect.

a I can noe longer  
execute mine office.  
\* Num. 20. 22.  
chap. 3. 16.

\* Num. 27. 18.

\* Num. 21. 24.

f Into your hands.

8 <sup>f</sup> Returne thou therefore, and obey the voyce of the Lord, and doe all his commandements, which I command thee this day.

9 And the Lord thy God will make thee plentiful in euery worke of thine hand, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of the land for thy wealth: for the Lord will turne againe, and g reioyce ouer thee to do thee good, as he reioyced ouer thy fathers.

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements and his ordinances, which are written in the booke of this Law, when thou shalt returne vnto the Lord thy God with all thine heart & with all thy soule.

11 <sup>f</sup> For this commandement which I command thee this day, is <sup>h</sup> not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, \* Who shall go vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?

13 Neither is it beyonde the <sup>i</sup> sea, that thou shouldest say, Who shall goe ouer the sea for vs, and bring it vs, & cause vs to heare it, y we may do it?

14 But the <sup>k</sup> word is very neare vnto thee: <sup>l</sup> euen in thy mouth, and in thine heart, for to <sup>l</sup> do it.

15 Beholde, I haue set before thee this day life and good, death and euill,

16 In that I commande thee this day, <sup>m</sup> to loue the Lord thy God, to walke in his wayes, and to keepe his commandements, and his ordinances, and his lawes, that thou mayest <sup>n</sup> liue, and be multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, <sup>y</sup> ye shall surely perish, ye shall not prolong your dayes in <sup>y</sup> land, whither thou passest ouer Iorden to possesse it.

19 \* I call heauen and earth to recorde this day against you, <sup>that</sup> I haue set before you life and death, blessing and cursing: therefore <sup>o</sup> chuse life, that <sup>both</sup> thou and thy seede may liue,

20 By louing the Lord thy God, by obeying his voyce, and by cleauing vnto him: for hee is thy life, and the length of thy dayes: that thou mayest dwell in the land which the Lord sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue them.

### C H A P. XXXI.

a, 7 Moses preparing himselfe to dy, appointeth Ioshua to rule the people. 9 He giueth the law to the Leuites, that they should read it to the people. 19 God giueth them a song as a witnesse betwene him and them. 23 God confirmeth Ioshua. 29 Moses sheweth them that they will rebell after his death.

**T**hen Moses went and spake these wordes vnto all Israel,

2 And saide vnto them, I am an hundredth and twenty yeere olde this day: I <sup>a</sup> can no more goe out and in: also the Lord hath saide vnto mee, \* Thou shalt not goe ouer this Iorden.

3 The Lord thy God he will goe ouer before thee: hee will destroy these nations before thee, and thou shalt possesse them. \* Ioshua, he shall goe before thee, as the Lord hath saide.

4 And the Lord shall doe vnto them, as hee did to \* Sihon and to Og kings of the Amorites, and vnto their land whom he destroyed.

5 And the Lord shall giue them <sup>b</sup> before you, that ye may do vnto them according vnto euerie

\* commandement which I haue commanded you.

6 Plucke <sup>¶</sup> vp your hearts therefore, and be strong: drede not, nor be afraide of them: for the Lord thy God himselfe doeth goe with thee: hee will not faile thee, nor forsake thee.

7 <sup>f</sup> And Moses called Ioshua, and saide vnto him in the sight of all Israel, Be <sup>c</sup> of a good courage and strong: for thou shalt goe with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherite.

8 And the Lord himselfe doeth <sup>d</sup> goe before thee: hee will be with thee: hee will not faile thee, neither forsake thee: feare not <sup>therefore</sup>, nor be discomforted.

9 <sup>f</sup> And Moses wrote this law, and deliuered it vnto the Priests the sonnes of Leui (which bare the Arke of the covenant of the Lord) and vnto all the Elders of Israel.

10 And Moses commanded them, saying, \* E- uery seuenth yeere \* when theyeere of freedome <sup>shalbe</sup> in the feast of the Tabernacles:

11 When all Israel shall come to appeare <sup>e</sup> before the Lord thy God, in the place which hee shall chuse, thou shalt reade this Law before all Israel that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and obserue all the wordes of this Law,

13 And that their children which <sup>f</sup> haue not knowne it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land, whither ye goe ouer Iorden to possesse it.

14 <sup>f</sup> Then the Lord saide vnto Moses, Behold, thy dayes are come, that thou must dy: Call Ioshua, and stand ye in the Tabernacle of the Congregation that I may giue him a <sup>¶</sup> charge. So Moses and Ioshua went, and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a <sup>¶</sup> cloude: and the pillar of the cloude stood ouer the doore of the Tabernacle.

16 <sup>f</sup> And the Lord said vnto Moses, Behold, thou shalt sleep with thy fathers, and this people will rise vp, and go a whoring after the gods of a strange land (whither they goe <sup>to dwell</sup> therein) and will forsake me, & breake my covenant which I haue made with them.

17 Wherefore my wrath will <sup>¶</sup> be hote against them at that day, and I will forsake them, and will <sup>h</sup> hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon mee, because God is not with me?

18 But I will surely hide my face in that day, because of all the euill which they shall commit, in that they are turned vnto other gods.

19 Now therefore write yee this song for you, and teach it the children of Israel: put it in their mouthes, that this song may bee my witnesse against the children of Israel.

20 For I will bring them into the land (which I sware vnto their fathers) that floweth with milke and hony: and they shall eate and fill themselves, and waxe fat: <sup>¶</sup> then shall they turne vnto other gods, and serue them, and contemne mee, and breake.

\* Chap. 7. 2.  
i Or, be of good courage.

c For he that must  
gouerne the people,  
hath neede to be  
valiant to repress  
vice, and constant  
to maintaine ver-  
tue.

d Signifying that  
man can neuer be  
of good courage,  
except he be per-  
suaded of Gods fa-  
uour and assistance.

\* Nehem 2. 2.  
\* Chap. 15. 1.

e Before the Arke  
of the covenant,  
which was the  
signe of Gods pre-  
sence, and the figure  
of Christ.

f Which were not  
borne when the  
law was giuen.

g Or, commande-  
ment.

g In a cloude that  
was fashioned like a  
pillar.

h That is, I will take  
my fauour from  
them: as to turne  
his face toward vs,  
is to shew vs his  
fauour.

i To preserve you  
and your children  
from idolatrie, by  
remembering Gods  
benefites.

\* For this is the na-  
ture of flesh, no  
longer to obey God,  
then it is vnder the  
red.



breake my covenant.

<sup>1</sup> That these evils are come vpon them, because they forsooke me.

21 And then when many aduersities and tribulations shall come vpon them, this song shall answer them to their faces as a witnesse: for it shall not be forgotten out of the mouthes of their posterity: for I know their imagination, which they goe about euen now, before I haue brought them into the land which I sware.

22 <sup>1</sup> Moses therefore wrote this song the same day, and taught it the children of Israel.

<sup>2</sup> Josh. 1. 4.

23 And God gaue Ioshua the sonne of Nun a charge, and said, \* Be strong and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I will be with thee.

24 ¶ And when Moses had made an end of writing the words of this Law in a booke vntill he had finished them,

25 Then Moses commanded the Lenites, which bare the Arke of the covenant of the Lord, saying,

<sup>m</sup> Of thine infidelity, when thou shalt turne away from the doctrine contained therein.

26 Take the booke of this Law, and put yee it in the side of the Arke of the covenant of the Lord your God, that it may be there for a <sup>m</sup> witnesse against thee.

27 For I know thy rebellion and thy stiffe necke: behold, I being yet aliue with you this day, yee are rebellious against the Lord: how much more then after my death?

<sup>n</sup> As gouernours, iudges, and magistrates.

28 Gather vnto mee all the Elders of your tribes, and your <sup>n</sup> officers, that I may speake these words in their audience, and call heauen and earth to record against them.

29 For I am sure that after my death, yee will utterly be corrupt and turne from the way which I haue commanded you: therefore euill will come vpon you at the length, because ye will commit euill in the sight of the Lord, by prouoking him to anger through the <sup>o</sup> worke of your hands.

<sup>o</sup> By idolatry, and worshipping images, which are the worke of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel the words of this song, vntill he had ended them.

#### CHAP. XXXII.

*The song of Moses containing 7 Gods benedictio toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Law to the children. 49 God forewarneth Moses of his death.*

<sup>a</sup> As witnesses of this peoples ingratitude.

<sup>b</sup> He desireth that he may speake to Gods glory, and that the people, as the greene grasse, may receive the dew of his doctrine.

<sup>c</sup> The Hebrew word is rocke, noting that God onely is mighty, faithful, and constant in his promise.

<sup>d</sup> Not according to the common creation, but he hath made thee a new creature by his Spirit.

Hearken, ye <sup>a</sup> heauens, and I will speake: and let the earth heare the words of my mouth.

2 My <sup>b</sup> doctrine shall droppe as the raine, and my speech shall still as the dew, as the showre vpon the herbes, as the great raine vpon the grasse.

3 For I will publish the Name of the Lord: giue ye glory vnto our God.

4 Perfect is the worke of the <sup>c</sup> mighty God: for all his wayes are iudgement. God is true, and without wickednesse: iust and righteous is he.

5 They haue corrupted themselues toward him by their vice, not being his children, but a froward and crooked generation.

6 Doe ye forereward the Lord, O foolish people and vnwise: is not he thy father, that hath bought thee? he hath <sup>d</sup> made thee, and proportioned thee.

7 ¶ Remember the dayes of old: consider the yeeres of so many generations: aske thy father, and he will shew thee: thine Elders, and they will tell thee.

8 When the most high God diuided to the nations their inheritance, when hee separated the

sonnes of Adam, he appointed the borders of the <sup>e</sup> people, according to the number of the children of Israel.

9 For the Lords portion is his people: Iacob is the lot of his inheritance.

10 He found him in the land of the wilderness, in a waste and roaring wilderness: he led him about, he taught him, and kept him as the apple of his eye.

11 As an eagle stirreth vp her nest, <sup>f</sup> fluttereth ouer her birds, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him, and there was no <sup>g</sup> strange god with him.

13 Hee caried him vp to the hie places of the earth, that he might eate the fruits of the fields, and hee caused him to sucke <sup>h</sup> hony out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambes, and rams fed in Bashan, and goats with the fat of the graines of wheate: and the red <sup>i</sup> licour of the grape hast thou drunke.

15 ¶ But he that should haue bene <sup>j</sup> vpright, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnes: therefore hee forooke God that made him, and regarded not the strong God of his saluation.

16 They prouoked him with <sup>k</sup> strange gods: they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, but to gods whom they knew not: <sup>l</sup> new gods that came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mightie God, that begate thee, & hast forgotten God <sup>m</sup> y formed thee.

19 The Lord then saw it, and was angry, for the prouocation of his <sup>n</sup> sonnes and of his daughters.

20 And hee said, I will hide my face from them: I will see what their end shall be: for they are a froward generation, children in whom is no faith.

21 They haue moued me to ielousie with <sup>o</sup> that which is not God: they haue prouoked me to anger with their vanities: \* and I will moue them to ielousie with <sup>p</sup> those which are no <sup>q</sup> people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestow mine arrowes vpon them.

24 They shall be burnt with hunger, and consumed with heate, and with bitter destruction: I will also send the teeth of beasts vpon them, with the venime of serpents <sup>r</sup> creeping in the dust.

25 The sword shall <sup>s</sup> kill them without, and in the chambers feare: both the young man and the young woman, the suckling with the man of gray haire.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemy, lest their aduersaries should <sup>t</sup> waxe proude, and lest they should say, Our high hand and not the Lord hath done all this.

28 For they are a nation void of counsell, neither is there <sup>u</sup> any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand

<sup>e</sup> When God by his providence diuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

<sup>f</sup> To teach them to die.

<sup>g</sup> Or, god of strange nations.

<sup>h</sup> Meaning, of the land of Canaan, which was hie in respect of Egypt. That is, abundance of all things euen in the very rocke.

<sup>i</sup> Ebr. blood. Hee sheweth what is the principall end of our vocation.

<sup>k</sup> By changing his seruice for their superstitions.

<sup>l</sup> Scripture calleth new, whatfoeuer man inuenteth, be the error neuer so old.

<sup>m</sup> He calleth them Gods children, not to honour them, but to shew them from what dignity they are fallen.

<sup>n</sup> Rom. 10. 16. Which I haue not favoured, nor given my lawe vnto them.

<sup>o</sup> They shall be slain both in the field and at home.

<sup>p</sup> Relaying to see the godly afflicted, and attributing that to themselves, which is wrought by Gods hand.

q They would con- sider the felicity, that was prepared for them, if they had obeyed God. \* 10th. 23. 10.   
 Or, deliuered them from their enemies.

r The fruits of the wicked are as poi- ſon, detestable to God, and dangerous for man. \* Eccles. 2. 1. Rom. 12. 19. Heb. 10. 20.

Or, change his mind.   
 f When neither strong nor weak in a manner re- mune.

\* 1 Sam. 3. 6. Job. 13. 2. \* Wiſd. 16. 13.   
 That is, I ſwear, read Gen. 14. 22.

\* Rom. 15. 10.   
 Whether the blood of Gods peo- ple be shed for their finnes or triall of their faith, he promiſeth to reuenge it.   
 Or, I ſwear.

\* Chap. 6. 6. and 27. 13.

x For I will per- forme my promiſe vnto you.   
 15. 10.

\* Num. 27. 12.

\* Gen. 5. 3. \* Num. 20. 28. 28. and 3. 33.

derſtand this: they would conſider their latter end.   
 30 How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their ſtrōg God had ſold them, and the Lord had ſhut them vp?

31 For their God is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodome, and of the vines of Gomorah: their grapes are grapes of gall, their cluſters be bitter.

33 Their wine is the poiſon of dragons, and the cruell gall of aſpes.

34 Is not this laid in ſtore with me, and ſealed vp among my treaſures?

35 \* Vengeance and recompence are mine: their foote ſhall ſlide in due time: for the day of their deſtruction is at hand, and the things that ſhall come vpon them, make haſte.

36 For the Lord ſhall iudge his people, and ſeeth toward his ſeruants, when he ſeeth that their power is gone, and none ſhut vp in hold nor left abroad.

37 When men ſhall ſay, Where are their gods, their mighty God, in whom they truſted,

38 Which did eate the fat of their ſacrifices, and did drinke the wine of their drinke offering? let the riſe vp, & helpe you: let him bee your refuge.

39 Behold now, for I, I am he, and there is no gods with me: \* I kill, and giue life: I wound, and I make whole: \* neither is there any that can deliuer out of mine hand.

40 For I lift vp mine hand to heauen, and ſay, I liue for euer.

41 If I whet my glittering ſword, and mine hand take hold on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my ſword ſhall eate fleſh) for the blood of the ſlaine, and of the captiues, when I begin to take vengeance of the enemy.

43 \* Ye nations, praife his people: for hee will auege the blood of his ſeruants, & will execute vengeance vpon his aduerſaries, and will be merci- full vnto his land, and to his people.

44 \* Then Moſes came and ſpake all the words of this ſong in the audience of the people, he and Hoſhea the ſonne of Nun.

45 When Moſes had made an end of ſpeaking all theſe words to all Iſrael,

46 Then he ſaid vnto them, \* Set your hearts vnto all the wordes which I tell you againſt you this day, that yee may command them vnto your chil- dren, that they may obſerue and doe all the wordes of this Law.

47 For it is no vaine word concerning you, but it is your life, & by this word ye ſhall prolong your dayes in the land, whither yee goe ouer Ior- den to poſſeſſe it.

48 \* And the Lord ſpake vnto Moſes the ſelfe ſame day, ſaying,

49 Goe vp into this mountaine of Abarim, vn- to the mount Nebo, which is in the land of Moab, that is ouer againſt Iericho: and behold the land of Canaan, which I giue vnto the children of Iſrael for a poſſeſſion,

50 And die in the mount which thou goeſt vp vnto, and thou ſhalt be gathered vnto thy people, \* as Aaron thy brother died in mount Hor, & was gathered vnto his people.

51 Because yee \* treſpaſſed againſt me among the children of Iſrael, at the waters of Meribah, at Kadeſh in the wildernes of Zin: for yee ſancti- fied me not among the children of Iſrael.

52 Thou ſhalt therefore ſee the lande before thee, but ſhalt not goe thither, I meane, into the land which I giue the children of Iſrael.

# CHAP. XXXIII.

1 \* Moſes before his death bleſſeth all the tribes of Iſrael.   
 26 There is no god like to the God of Iſrael: 29 Nor any people like vnto his.

NOW this is the bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael be- fore his death, and ſayd,

2 The Lord came from Sinai, and roſe vp from Seir vnto them, and appeared clearly from mount Paran, and he came with ten thouſands of Saints, and at his right hand a ſerie Law for them.

3 Though hee loue the people, yet all thy Saints are in thine hands: and they are humbled at thy feete, to receiue thy words.

4 Moſes commaunded vs a Law for an inheritance of the Congregation of Iſaakob.

5 Then he was among the righteous people, as King, when the heads of the people, and the tribes of Iſrael were aſſembled.

6 \* Let Reuben liue, and not die, though his men be a ſmall number.

7 \* And thus he bleſſed Iudah; and ſaid, Heare, O Lord, ſy voyce of Iudah, and bring him vnto his people: his hands ſhalbe ſufficient for him, if thou helpe him againſt his enemies.

8 \* And of Levi he ſaid, Let thy Thummim and thine Urim bee with thine Holy one, whom thou diſdeſt prooue in Maſſah, and diſdeſt cauſe him to ſtriae at the waters of Meribah.

9 Who ſaid vnto his father and to his mother, I haue not ſeene him, neither knew he his bre- thren, nor knew his owne children: for they obſer- ued thy word, and kept thy Couenant.

10 They ſhall teach Iſaakob thy iudgements, and Iſrael thy Law: they ſhall put incenſe before thy face, and the burnt offering vpon thine Altar.

11 Bleſſe, O Lord, his ſubſtance, and accept the worke of his hands: ſmite thorow the loynes of them that riſe againſt him, and of them that hate him, that they riſe not againe.

12 \* Of Benjamin he ſaid, The beloved of the Lord ſhall dwell in ſafety by him: the Lord ſhall couer him all the day long, and dwell betweene his ſhoulders.

13 \* And of Ioseph hee ſayd, Bleſſed of the Lord is his land for the ſweetneſſe of heauen, for the dew, and for the depth lying beneath,

14 And for the ſweete increaſe of the Sunne, and for the ſweete increaſe of the Moone,

15 And for thy ſweetneſſe of the toppe of the ancient mountaines, and for the ſweetneſſe of the old hilles.

16 And for the ſweetneſſe of the earth, and a- bundance therefore: and the good will of him that dwelt in the buſh, ſhall come vpon thy head of Ioseph, and vpon the top of the head of him that was ſeparated from his brethren.

17 His beautie ſhalbe like his firſt borne bul- lOCKE, and his ſhorne as the ſhorne of an vni- corne: with them he ſhall ſmite the people toge- ther, euen the endes of the world: theſe are alſo the ten thouſands of Ephraim, and theſe are the thou- ſands of Manaſſeh.

\* Num. 29. 12 13 and 27. 14.   
 Or, of Iſſe.   
 y Ye were not earneſt and conſtant to maintaine mine honour.

a This bleſſing containeth not onely a ſimple prayer, but an aſſurance of the effect thereof.   
 b Meaning, infinite Angels.

c Ebr. his Saints: that is, the children of Iſrael.   
 d As thy diſciples.   
 e To vs and our ſucceſſours.

Or, Moſes.   
 Or, Iſrael.

f Reuben ſhalbe one of the tribes of Gods people, though for his ſinne his honour be dimi- niſhed, and his ſi- militie but ſmall.   
 g Signifying, that he ſhould hardly obtaine Iſaakobs promiſes, Gen. 49. 8.   
 \* Exod. 23. 39.

h He preferred Gods glorie to all naturall affection.   
 Exod. 33. 29.

i He declareth that the miniſters of God haue many enemies, and there- fore haue need to be prayd for.   
 k Because the Temple ſhould be built in Zion, which was in the tribe of Benjamin, he ſheweth that God ſhould dwell with him there.   
 Or, ſountaines.

l which was God appearing vnto Moſes, Exod. 3. 2.   
 \* Gen. 49. 26.

Or, ſtrongs.



an In thy prosperous  
voyages vpon the  
Sea, Gen. 49. 13.  
¶ Or, mount Sion.

n The tribe of  
Zebulun.

o So the portion  
of y Gadites, and o-  
thers on this ſide  
Iorden was Gods,  
though it was not  
ſo knownen.

p Meaning, neere  
the ſea.

q Thou ſhalt be  
ſtrong, or thy coun-  
trei full of metall.  
It ſeemeth that Si-  
meon is left out, be-  
cauſe he was vnder  
Iudah, and his por-  
tion of his inheri-  
tance,  
Iofh. 19. 9  
r Who was plenti-  
full in iſſue as a  
fountaine.

r Thine enemies ſer  
ſeare ſhall lye and  
ſaine to be in ſub-  
iection,

18 ¶ And of Zebulun he ſaid, Reioyce, Zebu-  
lun, in thy <sup>m</sup> going out, and thou Iſſachar in thy  
tents.

19 They ſhall call the people vnto the <sup>ll</sup> moun-  
taine: there they ſhall offer the ſacrifices of righ-  
teouſneſſe: for <sup>n</sup> they ſhall ſucke of the abundance  
of the ſea, and of the treaſures hid in the ſand.

20 ¶ Alſo of Gad he ſaide, Bleſſed be he that  
enlargeth Gad: he dwelleth as a lion, that catch-  
eth for his praye the arme with the head.

21 And hee looked to himſelfe at the begin-  
ning, becauſe there was a portion of the <sup>o</sup> Law-  
giuer hid: yet hee ſhall come with the heads of  
the people, to execute the iuſtice of the Lord, and  
his iudgements with Iſrael.

22 ¶ And of Dan he ſaid, Dan is a lions whelp:  
he ſhall leape from Baſhan.

23 ¶ Alſo of Naphtali he ſaid, O Naphtali, ſa-  
tisfied with fauour, and filled with the bleſſing of  
the Lord, poſſeſſe <sup>p</sup> the Weſt and the South.

24 ¶ And of Aſher he ſaid, Aſher ſhalbe bleſ-  
ſed with children: he ſhalbe acceptable vnto his  
brethren, and ſhall dippe his foote in oyle.

25 Thy ſhoos ſhalbe <sup>q</sup> yron and braſſe, and  
thy ſtrength ſhall continue as long as thou liueſt.

26 ¶ There is none like God, O righteous  
people, which rideth vpon the heauens for thine  
helpe, and on the cloudes in his glorie.

27 The eternall God is thy refuge, and vnder  
his armes thou art for euer: he ſhall caſt out the  
enemie before thee, and will ſay, Deſtroy them.

28 Then Iſrael <sup>r</sup> the fountaine of Iakob ſhall  
dwell alone in ſafeite in a land of wheate and wine:  
alſo his heauens ſhall drop the dewe.

29 Bleſſed art thou, O Iſrael: who is like vnto  
thee, O people ſaued by the Lord, the ſhield of  
thine helpe, and which is the ſword of thy glorie:  
therefore <sup>r</sup> thine enemies ſhall be in ſubiection  
to thee, and thou ſhalt tread vpon their high  
places.

#### CHAP. XXXIV.

x Moſes ſeech all the Land of Canaan. y Hee dieth. z Iſrael

ſcript. 9 Iofhua ſucceedeth in Moſes ſonne. 10 The  
praiſe of Moſes.

Then Moſes went from the plaine of Moab vp  
into mount <sup>a</sup> Nebo vnto the top of Piſgah that  
is ouer againſt Iericho: and the Lord ſhewed him  
\* all the land of Gilead, vnto Dan,

2 And all Naphtali, and the land of Ephraim  
and Manaſſeh, and all the land of Iudah, vnto the  
vmoſt <sup>b</sup> ſea:

3 And the South, and the plaine of the valley  
of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord ſaid vnto him, \* This is the  
land which I ſware vnto Abraham, to Izhak and to  
Iakob, ſaying, I wil giue it vnto thy ſeede: I haue  
cauſed thee to ſee it with thine eyes, but thou ſhalt  
not goe ouer thither.

5 So Moſes the ſeruant of the Lord died there  
in the land of Moab, according to the worde of the  
Lord.

6 And <sup>c</sup> he buried him in a valley in the land  
of Moab ouer againſt Beth-peor, but no man know-  
eth of his ſepulchre vnto <sup>d</sup> this day.

7 Moſes was now an hundreth and twentie  
yeere olde when he died, his eye was not dimme,  
nor his naturall force abated:

8 And the children of Iſrael wept for Moſes in  
the plaine of Moab thirtie dayes: ſo the dayes of  
weeping and mourning for Moſes were ended.

9 And <sup>e</sup> Iothua the ſonne of Nun was full of  
the ſpirit of wiſedome: for Moſes had put his hands  
vpon him. And the children of Iſrael were obedi-  
ent vnto him, and did as the Lord had commanded  
Moſes.

10 But there aroſe not a Prophet ſince in Iſ-  
rael like vnto Moſes (whom the Lord knewe <sup>f</sup> face  
to face.)

11 In all the miracles & wonders which <sup>g</sup> Lord  
ſent him to do in <sup>h</sup> land of Egypt before Pharaoh  
and before all his ſeruants, and before all his land,

12 And in all that mightie <sup>g</sup> hand and all that  
great feare, which Moſes wrought in the fight of  
all Iſrael.

a Which was a part  
of mount Abarim,  
Num. 37. 12.  
\* Chap 3. 27.  
2. mas. 2. 4.

b Called, Mediter-  
ranean.

\* Gen. 12. 7. and  
13. 15.

c To wit, the  
Angel of the Lord,  
Iude 9.  
d That the Iewes  
might not haue  
occaſion thereby to  
commit Idelary,

e Hereby appeareth  
the fauour of God,  
that leaueth not his  
Church deſtitute of  
a gouernour,

f Vnto whom the  
Lord did reueale  
himſelfe ſo plain-  
ly, as Exod. 33. 11

g Meaning, the  
power of God work-  
ing by Moſes in  
the wildernes,

## THE BOOKE OF I O S H V A.

### THE ARGVMENT.

IN this booke the holy Ghoſt ſetteth moſt liuely before our eyes the accompliſhment of Gods promiſe, vnto as hee  
promiſed by the mouth of Moſes, that a Prophet ſhould be raiſed vp vnto the people like vnto him, vnto whom hee  
willeth to obey, Deut. 18. 15: ſo hee ſheweth himſelfe here true in his promiſe, as at all other times, and after  
the death of Moſes his faithfull ſeruant, he raiſeth vp Iofhua to be ruler and gouernour ouer his people, that neither  
they ſhould be diſcouraged for lacke of a captaine, nor haue occaſion to diſtruſt Gods promiſes hereafter. And becauſe  
that Iofhua might be confirmed in his vocation, and the people alſo might haue none occaſion to grudge, as though he  
were not approoued of God: hee is adorned vnto moſt excellent giſts and graces of God, both to gouerne the people  
vnto counſell and to defend them vnto ſtrength, that he lacketh nothing vnto which either belongeth to a valiant  
captaine, or a faithfull miniſter. So hee ouercometh all difficulties, and bringeth them into the land of Canaan: the  
which according to Gods ordinance he diuideth among the people and appointeth their borders: hee eſtabliſhed lawes  
and ordinances, and putteth them in remembrance of Gods manifold benefites, aſſuring them of his grace and fauour,  
if they obey God, and contrariewiſe of his plagues and vengeance, if they diſobey him. This hitorie doth repreſent  
Ieſus Chriſt the true Iofhua, vnto leadeth vs into eternall felicitie, vnto which is ſignified vnto vs by this land of  
Canaan. From the beginning of the Genetiſ to the end of this booke are contained 2567 yeeres. For from Adam vnto  
the flood are 1656. from the flood vnto the departure of Abraham out of Caldea 423. and from thence to the death  
of Iofeph 290. So that the Genetiſ containeth 2369, Exodus 140. the other three bookes of Moſes 40. Iofhua 27.  
So the whole maketh 2576 yeeres.

#### CHAP.

## C H A P. I.

<sup>a</sup> The Lord encourageth Ioshua to invade the land. <sup>4</sup> The borders and limits of the land of the Israelites. <sup>5</sup> The Lord promiseth to assist Ioshua, if he obey his word. <sup>11</sup> Ioshua commandeth the people to prepare themselves to passe over Iorden, <sup>12</sup> and exhorteth the Reubenites to execute their charge.

**N**OW after the <sup>a</sup> death of Moses the servant of the Lord, the Lord spake vnto Ioshua the sonne of Nun, Moses minister, saying,

2 Moses my servant is dead: now therefore arise, goe over this Iorden, thou, and all this people vnto the land which I giue them, *that is*, to the children of Israel.

3 \* Euery place that the sole of your foote shall tread vpon, haue I giuen you, as I said vnto Moses.

4 \* From the <sup>b</sup> wildernesse and this Lebanon euen vnto the great riuer, the riuer ¶ Perath: all the lande of the <sup>c</sup> Hittites, euen vnto the great Sea toward the going downe of <sup>d</sup> sunne, shall be your coast.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: \* I will not leaue thee, nor forsake thee.

6 \* Be strong and of a good courage: for vnto this people shalt thou diuide the lande for an inheritance, which I sware vnto their fathers to giue them.

7 Onely be thou strong, and ¶ of a most valiant courage, that thou mayest obserue and doe according to all the Law which Moses my servant hath commanded thee: \* thou shalt not turne away from it to the right hand, nor to the left, that thou mayest prosper whithersoever thou goest.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and <sup>e</sup> night, that thou mayest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou ¶ haue good successe.

9 Haue not I commanded thee, saying, Bee strong and of a good courage, feare not, nor bee discouraged? for I the Lord thy God *will be* with thee whithersoever thou goest.

10 ¶ Then Ioshua commanded the officers of the people, saying,

11 Passe through the hoste, and command the people, saying, Prepare you victuals: for after three dayes ye shall passe ouer this Iorden, to goe in to possesse the land, which the Lord your God giueth you to possesse it.

12 And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Ioshua, saying,

13 \* Remember the wordes, which Moses the seruant of the Lord commanded you, saying, The Lord your God hath giuen you rest, and hath giuen you this <sup>h</sup> land.

14 ¶ Your wiues, your children, and your cattell shall remaine in the land which Moses gaue you ¶ on this side Iorden: but ye shall goe ouer before your brethren armed, all that be men of warre, and shall helpe them,

15 Vntill the Lord haue giuen your brethren rest as well as to you, and vntill they also shall possesse the land, which the Lord your God giueth them: then shall yee returne vnto the land,

of your possession, and shall possesse it, which land Moses the Lords seruant <sup>i</sup> gaue you on this side Iorden toward the sunne rising.

16 Then they answered Ioshua, saying, All that thou hast commanded vs, we will doe, and whithersoever thou sendest vs, we will goe.

17 As we obeyed Moses in all things, so will we obey thee: onely the Lord thy God bee with thee, as he was with Moses.

18 Whosoever shall rebell against thy commandement, and will not obey thy wordes in all that thou commaundest him, let him bee put to death: onely be strong and of good courage.

## C H A P. II.

<sup>1</sup> Ioshua sendeth men to spie Iericho, whom Rahab hideth. <sup>11</sup> She confesseth the God of Israel. <sup>12</sup> She requirerth a signe for her deliuerance. <sup>21</sup> The spies returne to Ioshua with comfortable tidings.

**T**HEN Ioshua the sonne of Nun sent out of

<sup>a</sup> Shittim two men to spie secretly, saying, Goe view the lande, and also Iericho, and they went, and \* came into an ¶ harlots house, named Rahab, and lodged there.

2 Then report was made to the king of Iericho, saying, Behold, there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, saying, <sup>b</sup> Bring forth the men that are come to thee, and which are entred into thine house: for they be come to search out all the land.

4 (But the woman had taken the two men, and hid them.) Therefore said she thus, There came men vnto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went, I wote not: follow yee after them quickly, for yee shall ouertake them.

6 (But she had brought them vp to the <sup>c</sup> rooffe of the house, and hid them with the stalks of flax, which she had spread abroad vpon the rooffe.)

7 And certaine men pursued after them, the way to Iorden, vnto the foordes, and as soone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, she came vp vnto them vpon the rooffe,

9 And sayd vnto the men, I know that the Lord hath giuen you the land, and that the <sup>d</sup> feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

10 For wee haue heard how the Lord \* dried vp the water of the red Sea \* before you, when yee came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other side Iorden, vnto \* Sihon and to Og, whom ye utterly destroyed:

11 And when wee heard it, our hearts ¶ did faint, and there remained no more ¶ courage in any because of you: for \* the Lord your God, he is the God in heauen aboue, and in earth beneath.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercy, ye will also shew mercy vnto my fathers house, and giue me a true token,

13 And that yee will saue aliuie my father and my mother, and my brethren, and my sisters, and all that they haue: and that yee will deliuer our ¶ soules from death.

14 And the men answered her, ¶ Our life for you

<sup>i</sup> By your request, but yet by Gods secret appointment, Deut. 33. 21.

<sup>k</sup> They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebell against him.

<sup>a</sup> Which place was in the plaines of Moab neere vnto Iorden.

<sup>b</sup> Hebr. 11. 31.

<sup>c</sup> James 2. 25.

<sup>d</sup> Or, caruings

<sup>e</sup> bonse, or hollesse

<sup>b</sup> Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power and policie resist his working.

<sup>c</sup> Meaning, vpon the house: for then their houses were flat aboue, so that they might doe their business therevpon,

<sup>d</sup> For so God promised, Deut. 28. 7, chap. 5. 1.

<sup>e</sup> Exod. 14. 21. 22. <sup>f</sup> Chap. 4. 23.

<sup>g</sup> Num. 31. 24.

<sup>h</sup> Or, melted.

<sup>i</sup> Or, spirit.

<sup>j</sup> Herein appeareth the great

mercy of God,

that in this com-

mon destruction

he would draw a

most miserable

sinner to repent,

and confesse his

Name.

<sup>k</sup> Or, knes.

<sup>l</sup> We warrant you

on paine of our

liues.

<sup>a</sup> The beginning of this booke dependeth on the last chapter of Deut. which was written by Ioshua as a preparation to his history.

\* Chap. 14. 9.

\* Deut. 31. 24.

<sup>b</sup> Of Zin, called

Kadeib and Paran.

<sup>c</sup> Or, Euphrates.

<sup>d</sup> Meaning the

whole land of

Canaan.

<sup>e</sup> Called Medi-

terraneanum.

\* Hebr. 13. 5.

\* Deut. 31. 23.

<sup>h</sup> Or, grow stronger and stronger.

\* Deut. 3. 32

and 28. 14.

<sup>i</sup> Hee sheweth

wherein consisteth

true prosperity,

euen to obey the

word of God

¶ Shewing, that it

was not possible

to gouerne well,

without continuall

studie of Gods

word.

<sup>j</sup> Or, gouerne

wisely.

<sup>k</sup> Meaning from the day that this was proclaimed, Chap. 3. 2.

\* Num. 33. 20.

<sup>h</sup> Which belon-

ged to Sihon the

king of the Amo-

rites, and Og king

of Bashan.

<sup>i</sup> Or, beyond Iorden

from Iericho.



you to die, if yee vter not this our businesse: and when the Lord hath giuen vs the lande, wee will deale mercifully and truly with thee.

15 Then she let them downe by a coard thorow the window: for her house *was* vpon the towne wall, and she dwelt vpon the wall.

g Which was neere vnto the cite,

16 And she said vnto them, Goe you into the mountaine, lest the pursuers meete with you, and hide your selues there three dayes, vntill the pursuers be returned: then afterward may ye goe your way.

h Wee shalbe discharged of our othe, if thou dost performe this condition that followeth: for so shalt thou and thine be deliuered.

17 And the men said vnto her, Wee will be blamelesse of this thine oath which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt binde this coard of red threed in y window, whereby thou lettest vs downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

i He shalbe guiltie of his owne death.

19 And whoeuer then doeth goe out at the doores of thine house into the streete, his blood shall be vpon his head, and wee will be guiltlesse: but whoeuer shall bee with thee in the house, his blood shall be on our head, if any hand touch him:

k So that others should thinke to escape by the same meanes.

20 And if thou vter this our matter, we will be quite of thine oath, which thou hast made vs sweare.

l Or, fawles colour.

21 And she answered, According vnto your words, so be it: then she sent them away, and they departed, and she bound the red cord in the window.

m To wit, the right Iorden.

22 And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers sought them thorowout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed ouer, and came to Ioshua the sonne of Nun, and tolde him all things that came vnto them.

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euery one of the inhabitants of the countrey faint because of vs.

### CHAP. III.

Ioshua commandeth them to depart when the Arke remoueth. 7 The Lord promisseth to exalt Ioshua before the people. 9 Ioshuas exhortation to the people. 16 The waters part asunder while the people passe.

Then Ioshua rose very early, and they remoued from Shittim, and came to Iorden, hee and all the children of Israel, and lodged there before they went ouer.

n Which according to the Hebrewes was in March, and about 40 dayes after Mosers death. b Which time was giuen for to prepare them victuals, Chap. 7. 11.

2 And after three dayes, the officers writ throughout the hoaste,

3 And commanded the people, saying, When ye see the Arke of the couenant of the Lord your God, and the Priests of the Leuites bearing it, yee shall depart from your place, and goe after it.

o Or, 4 mile.

4 Yet shall there be a space betweene you and it, about two thousand cubites by measure: yee shall not come neere vnto it, that yee may know the way, by the which ye shall goe: for yee haue not gone this way in times past.

p Levit. 29. 7. Num. 11. 18. Chap. 7. 13. i Sam. 16. 5.

5 (Now Ioshua had sayd vnto the people, Sanctifie your selues: for to morrow the Lord will doe wonders among you.)

6 Also Ioshua spake vnto the Priests, saying, Take vp the Arke of the couenant, and goe ouer before the people: so they tooke vp the Arke of

the couenant, and went before the people.

7 Then the Lord said vnto Ioshua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that as I was with Moses, so will I be with thee. \* Chap. 1. 1.

8 Thou shalt therefore command the Priests that beare the Arke of the couenant, saying, When yee are come to the brinke of the waters of Iorden, ye shall stand still in Iorden.

c Euen in the thimell where the streame had runne, as verse 17.

9 Then Ioshua said vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

d By this miracle in diuiding the water,

10 And Ioshua said, Hereby ye shall know, that the liuing God is among you, and that he will certainly cast out before you the Canaanites, and the Hittites, and the Hiuities, and the Perizzites, & the Girgashites, and the Amorites, and the Iebusites.

11 Beholde, the Arke of the couenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you twelve men, out of the tribes of Israel, out of euery tribe a man. e which should set vp twelue stones in remembrance of the benefite,

13 And as soone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, shall stand still vpon an heape. \* Psal. 114. 3.

14 Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the Arke of the couenant, went before the people. \* Act. 7. 46.

15 And as they that bare the Arke, came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brinke of the water, (for Iorden vseth to fill all his bankes all the time of haruest) \* Jerus. 44. 30. 1 Chron. 12. 15. f Because the river was accustomed at this time to be full, the miracle is so much the greater.

16 Then the waters that came downe from aboue, stayed and rose vpon an heape, and departed farre from the cite of Adam that was beside Zarethan: but the waters that came downe toward the Sea of the wildernesse, euen the salt Sea, failed and were cut off: so the people went right ouer against Iericho.

17 But the Priestes that bare the Arke of the couenant of the Lord, stood drie within Iordens ready prepared, and all the Israelites went ouer drie, vntill all the people were cleane gone ouer through Iorden. g Either carrying till the people went past, or as some read, sure, as though they had bene vpon the drie land.

### CHAP. IIII.

God commandeth Ioshua to set vp twelue stones in Iorden. 18 The waters returne to their old course. 20 Other twelue stones are set vp in Gilgal. 22 This miracle must bee declared to the posteritie.

And when all the people were wholly gone ouer Iorden (after the Lord had spoken vnto Ioshua, saying,

\* Dent. 17. 8.

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priestes stood in a readinesse, twelue stones, which ye shall take away with you, and leaue them in the lodging, where you shall lodge this night)

h As Chap. 3. 17

4 Then Ioshua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

i Meaning, the place where they should campe.

## C H A P. V.

*1 The Canaanites are afraid of the Israelites. 2 Circumcision is commanded the second time. 10 The Passover is kept. 11 Manna ceaseth. 13 The Angel appeareth vnto Ioshua.*

**N**OW when all the Kings of the <sup>a</sup> Amorites, which were beyond Iorden Westward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

**2** ¶ That same time the Lord said vnto Ioshua, \* *Eued. 4. 25.* Make thee sharpe kniues, <sup>b</sup> and returne, and circumsife the sonnes of Israel the second time.

**3** Then Ioshua made him sharpe kniues, and circumsified the sonnes of Israel in <sup>c</sup> the hill of the foreskinnes.

**4** And this is the cause why Ioshua circumsified all the people, *euen* the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

**5** For all the people that came out, were circumsified: but all the people that were borne in the wilderness by the way after they came out of Egypt, were <sup>d</sup> not circumsified.

**6** For the children of Israel walked fourtie yeeres in the wilderness, till all the people of the men of warre that came out of Egypt, were consumed, because they obeyed not the voyce of the Lord: vnto whom the Lord sware that he would <sup>e</sup> not shew them the land, \* which the Lord had sworn vnto their fathers, that he would giue vs; *euen* a land that floweth with milke and hony.

**7** So their sonnes whom he raised vp in their stead, Ioshua circumsified: for they were vncircumsified, because they circumsified them not by the way.

**8** And when they had made an end of circumsifying all the people, they abode in the places in the campe till they <sup>f</sup> were whole.

**9** After, the Lord said vnto Ioshua, This day I haue taken away the <sup>g</sup> shame of Egypt from you: wherefore he called the name of that place, Gilgal, vnto this day.

**10** ¶ So the children of Israel abode in Gilgal, and kept the feast of the Pascheouer the fourteenth day of the moneth at euen, in <sup>h</sup> the plaine of Iericho.

**11** And they did eate of the corne of the land, on the morrow after the Pascheouer, vnto leaue bread, and parched corne in the same day.

**12** And the M A N ceased on the morrow after they had earen of the corne of the land, neither had the children of Israel M A N any more, but did eate of the fruite of the land of Canaan that yeere.

**13** ¶ And when Ioshua was by Iericho, he lift vp his eyes and looked: and behold, there stood <sup>i</sup> a man aginst him, hauing a sword drawn in his hand: and Ioshua went vnto him, and said vnto him Art thou on our side, or on our aduersaries?

**14** And he said, Nay, but <sup>j</sup> as a Capitaine of the hoaste of the Lord am I now come: then Ioshua fell on his face to the earth, and <sup>k</sup> did worship, and said vnto him; What saith my Lord vnto his seruant?

**15** And the Capitaine of the Lords hoaste said vnto Ioshua, \* *Eued. 3. 5.* Loofe thy shooe off thy foote: for the place whereon thou standest, is holy: and Ioshua did so.

## C H A P.

<sup>a</sup> God commandeth that not onely we our selues profit by his wonderfull workes, but that our posteritie may know the cause thereof and glorifie his Name.

<sup>d</sup> Besides the twelue stones which were caried by the tribes and set vp in Gilgal.

<sup>e</sup> Meaning, in the presence of sight of the people. \* Num. 32. 27. 29.

<sup>f</sup> That is, before the Arke.

<sup>g</sup> Or, remembrance.

<sup>h</sup> Because the Arke testified Gods presence, and the Tables of the Law contained therein, signified Gods will toward his people.

<sup>i</sup> Called Abis or Nisan, containing part of March and part of April.

<sup>j</sup> Eued. 3. 5. 7. 23. Gods benefits serue for a further condemnation to the wicked, and stirre vp his to reuerence him and obey him.

<sup>a</sup> The Amorites were on both sides Iorden, whereof two kings were slaine already on the sidetoward Moab.

<sup>b</sup> Eued. 4. 25. For now they had left it off, about 40. yeeres. <sup>c</sup> Gilgal was so called, because they were there circumsified.

<sup>d</sup> For they looked daily to remoue at the Lords commandement, which thing they that were now circumsified, could not doe without great danger. \* Num. 14. 23.

<sup>e</sup> For their fore was so grievous, that they were not able to remoue. <sup>f</sup> By bringing you into this promised land, contrary to the wicked opinion of the Egyptians: of the foreskin, whereby you were like to the Egyptians.

<sup>g</sup> In that that Ioshua worshippeth him, he acknowledged: <sup>h</sup> geth him to be God: and in that that he calleth himselfe the Lords Capitaine, he declareth himselfe to be Christ. \* Eued. 3. 5. 7. 23.



## CHAP. VI.

*a* The Lord instructeth Ioshua what he should doe as touching Iericho: *b* Ioshua commandeth the Priests and warriors what to do. *c* The walls fall. *d* Rahab is saved. *e* All is burnt save gold and metall. *f* The curse of him that buildeth the citie.

*a* That none could goe out.  
*b* That none could come in.  
*c* For feare of the Israelites.

**N**ow Iericho was a shut vp, and closed, because of the children of Israel, none might goe out nor enter in.

*2* And the Lord said vnto Ioshua, Beholde, I haue giuen into thine hand Iericho and the king thereof, and the strong men of warre.

*3* All ye therefore that be men of warre, shall compass the citie, in going round about the citie a once: thus shall you doe fixe dayes:

*a* Every day once.

*4* And seuen Priests shall beare seuen trumpets of rams hornes before the Arke: and the seventh day ye shall compass the citie seuen times, and the Priests shall blow with the trumpets.

*e* That the conquest might not be ascribed to mans power, but to the mercy of God, which with most weake things can overcome that which seemeth most strong.

*5* And when they make a long blast with the rams horne, and yee heare the sound of the trumpet, all the people shall shout with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascend vp, euery man straight before him.

*6* Then Ioshua the sonne of Nun called the Priests and said vnto them, Take vp the Arke of *f* Couenant, and let seuen Priests beare seuen trumpets of rams hornes before the Arke of the Lord.

*f* This is chiefly meant by the Reubenites, Gadites, and half the tribe of Manasseh.

*7* But he said vnto the people, *g* Goe and compass the city, and let him that is armed, go forth before the Arke of the Lord.

*8* And when Ioshua had spoken vnto the people, the seuen priests bare the seuen trumpets of rams hornes, and went forth before the Arke of the Lord, and blew with the trumpets, and the arke of the Couenant of the Lord followed them.

*g* Meaning, the xereward, wherein was the standard of the tribe of Dan, Numb. 10. 33.

*9* And the men of armes went before the priests and blew the trumpets: then the gathering hoste came after the Arke, and they went and blew the trumpets.

*10* (Now Ioshua had commanded the people, saying, Ye shall not shout, neither make any noise with your voyce, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout.)

*h* For that day.

*11* So the Arke of the Lord compassed the citie, and went about it once: then they returned into the hoast, and lodged in the campe.

*12* And Ioshua arose early in the morning, and the Priests bare the Arke of the Lord:

*13* Also seuen Priests bare seuen trumpets of rams hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering hoste came after the Arke of the Lord, as they went and blew the trumpets.

*i* The tribe of Dan was so called, because it marched last and gathered vp whatsoever was left of others.

*14* And the second day they compassed the citie once, and returned into the hoast: thus they did fixe dayes.

*k* Besides every day once for the space of six dayes.

*15* And when the seventh day came, they rose early, even with the dawning of the day, & compassed the citie after the same manner *l* seuen times: onely that day they compassed the citie seuen times.

*16* And when the priests had blown the trumpets the seventh time, Ioshua said vnto the people, Shoute: for the Lord hath giuen you the citie.

*l* That is appointed wholly to be destroyed.

*17* And the citie shall be *m* an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, shee, and all that are with her in the house: for *n* shee hid the

*m* Chap. 9. 4.

messengers that we sent.

*18* Notwithstanding, be ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing, make also the hoaste of Israel *o* execrable, and trouble it.

*19* But all siluer, and gold, and vessels of brasie, and yron shall be *p* consecrate vnto the Lord, and shall come into the Lords treasure.

*o* Levit. 17. 21. Num. 21. 9. deut. 10. 15. 17.

*20* So the people shouted, when they had blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the *q* wall fall downe flat: so the people went vp into the citie, euery man straight before him: *r* and they tooke the citie.

*p* And therefore cannot be put to any private vie, but must be first molten, and then sent to the Tabernacle. *q* Hebr. 11. 30. *r* 2. Mac. 11. 15, 16.

*21* And they vterly destroyed all that was in the citie, both man and woman, yong, and olde, and oxe, and sheepe, and asse with the edge of the sword.

*22* But Ioshua had said vnto *s* two men that had spied out the countrey, Goe into *t* harlots house, and bring out thence the woman, and all that she hath, *u* as ye sware to her.

*s* Chap. 2. 14. 6. 16. *t* 11. 34.

*23* So the young men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that shee had: also they brought out all her family, and put them *v* without the hoaste of Israel.

*u* For it was not lawfull for strangers to dwell among the Israelites, till they were purged. *v* Meaning, the Tabernacle.

*24* After, they burnt the city with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasie and yron, they put vnto the treasure of the *w* house of the Lord.

*w* For she was married to Salmon prince of the tribe of Iudah, Math. 1. 5.

*25* So Ioshua saved Rahab the harlot, and her fathers household, and all that shee had, and shee dwelt in Israel, euen vnto this day, because shee had hid the messengers, which Ioshua sent to spie out Iericho.

*26* And Ioshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth the city Iericho: *x* he shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall be set vp the gates of it.

*x* He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16. 34.

*27* So the Lord was with Ioshua, and he was famous through all the world.

## CHAP. VII.

*1* The Lord is angry with Achan. *2* They of Ai put the Israelites to flight. *3* Ioshua prayeth to the Lord. *4* Ioshua enquireth out him that sinned, and stoneth him and all his.

**B**ut the children of Israel committed a trespasse in the *a* excommunicate thing: for *b* Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah, tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

*a* In taking that which was commanded to be destroyed.

*2* And Ioshua sent men from Iericho to *c* Ai, which is beside Bethauen, on the Eastside of Beth-el, and spake vnto them, saying, Goe vp, and view the countrey. And the men went vp and viewed Ai.

*b* Chap. 28. 20. *c* 2. 27.

*3* And returned to Ioshua, and said vnto him, Let not all the people goe vp, but let as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are few.

*d* This was a citie of the Amorites: for there was another so called among the Ammonites, Iete. *e* 49. 3. The first Ai is called Aiah, 1. Sa. 10. 36.

*4* So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

*5* And the *f* men of Ai smote of them vpon a thirty and fixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water,

*f* God would by this ouerthrow make them more earnest to search out and punish the sinne committed,

*6* Then

6 ¶ Then Ioshua rent his cloathes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euentide, he, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had bene content to dwell on the other side Iorden.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compass vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie Name?

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue euen taken of y excommunicate thing, and haue also stolen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backs before their enemies, because they be execrable: neither wil I be with you any more, except ye destroy y excommunicate from among you.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore yee cannot stand against your enemies, vntill ye haue put the g execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And he that is taken with the excommunicate thing, shall be burnt with fire, hee, and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Ioshua rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the familie of the Zarhites, and he brought the family of the Zarhites man by man, and Zabdi was taken.

18 And hee brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshua said vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and make confession vnto him, and shew me now what thou hast done: hide it not from me.

20 And Achan answered Ioshua, and said, I decide I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I saue among the spoile a goodly Babylonish garment, and two hundred shekels of siluer, and a wedge of gold of fiftie shekels weight, and I coueted them, and tooke them: and behold, they lie hid in the earth in the mids of my tent, and the siluer vnder it.

22 ¶ Then Ioshua sent messengers, which ran vnto the tent, and behold, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and laid them before the Lord.

24 Then Ioshua tooke Achan the sonne of Zerah, and the siluer, and the garment, and the wedge of gold, and his sonnes, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and all Israel with him brought them vnto the valley of Achor.

25 And Ioshua said, In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

#### CHAP. VIII.

3 The siege, 19 and winning of Ai. 29 The king thereof is hanged. 30 Ioshua setteth vp an Altar. 32 Hee writeth the Law vpon stones, 35 and readeth it to all the people.

AFTER, the Lord said vnto Ioshua, \* Feare not, \* Deut. 1. 29, neither be thou faint hearted: take all the men and 7. 18. of warre with thee and arise, go vp to Ai: behold, I haue giuen into thine hand the king of Ai, and his people, and his city, and his land.

2 And thou shalt doe to Ai and to the king thereof, as thou diddest vnto \* Iericho and to the king thereof: neuerthelesse the spoile thereof and \* the cattell thereof shall ye take vnto you for a pray: thou shalt lie in wait against the citie on the a backside thereof.

3 ¶ Then Ioshua arose, and all the men of warre to go vp against Ai: and Ioshua chose out thirty thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the citie on the backside of the citie: goe not very farre from the city, but be ye all in a readinesse.

5 And I and all the people that are with me, will approach vnto the citie: and when they shall come out against vs; as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite and destroy the city: for the Lord your God will deliuer it into your hand.

8 And when ye haue taken the citie, yee shall set it on fire: according to the commandement of the Lord shall ye doe: behold, I haue charged you.

9 ¶ Ioshua then sent them forth, and they went to lie in waite, and abode betwene Beth-el and Ai, on the Westside of Ai: but Ioshua lodged that night among the people.

10 And Ioshua rose vp early in the morning, and a numbred the people: and he and the Elders of Israel went vp before the people against Ai.

11 Also all the men of warre that were with him went vp and drew neere, and came against the citie, and pitched on the Northside of Ai: and there was a valley betwene them and Ai.

12 And hee tooke about fise thousand men, and set them to lie in waite betwene Beth-el and Ai, on the Westside of the citie.

13 And the people set all the hoste that was on the Northside against the city, and the liers in

Or, nephew.  
1 Some reade, a plate: others, a rod, and some a tongue.

m This iudgement onely appertaineth to God, and to whom he will reueale it, so man he hath commanded not to punish the child for the fathers fault, Deut. 24. 16.  
n He declareth that this is Gods iudgement, because he had offended, and caused others to be slaine.

a Meaning, on the Westside, as vers. 9.

b God would not destroy Ai by miracle as Iericho, to the intent that other nations might feare the power and policie of his people,

c With the rest of the armie.

d That is, viewed or mistred them, & set them in aray.

e He sent these few, that the other which lay in ambush might not be discovered,

d This infirmity of his faith sheweth how we are inclined of nature to distrust.

e When thine enemies shall blaspheme thee, and say, that thou wast not able to defend vs from them,

f Then to suffer wickednesse vnputnished, is to reioice God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is found guilty, either by lottes, or by the iudgement of Vain, Num. 27. 31.

i By declaring the truth: for God is glorified when the truth is confessed.

k Such a rich garment as the flares of Babylon did weare,



f To the intent  
that they in the  
citie might the  
better discover his  
suntie.

g As they which  
sained to flee for  
fear.

h Or, lift up the  
baner, to signifie  
when they shall  
sawade the city.

i Or, toward the  
bowens.  
k Or, place.

l Which came out  
of the ambush.

\* Deut. 7. 2.

m For the fire,  
which they had  
before set in the  
citie, was not to  
consume it, but to  
signifie vnto Iosua  
that they  
were entred.

\* Num. 31. 23. 26.  
as verse 2.

n That it could  
neare be built  
again.

o According as it  
was commanded,  
Deut. 21. 23.  
p Chap. 2. 23. 25.

waite on the West, against the citie: and Ioshua went the same night into the mids of the valley.

14 ¶ And when the king of Ai saw it, then the men of the city hastened and rose vp early, and went out against Israel to battell, he and all his people, at the time appointed, before the plaine: for hee knew not that any lay in waite against him on the backside of the city.

15 Then Ioshua and all Israel as beateri before them, fled by the way of the wilderness.

16 And all the people of the city were called together to pursue after them: and they pursued after Ioshua, and were drawn away out of the citie.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 Then the Lord said vnto Ioshua, h Stretch out the speare that is in thine hand: toward Ai: for I will giue it into thine hand: and Ioshua stretched out the speare that he had in his hand, toward the city.

19 And they that lay in wait, arose quickly out of their place, and ranne as soone as he had stretched out his hand, and they entred into the citie, and tooke it, and hastened, and set the city on fire.

20 And the men of Ai looked behind them, and saw it: for loe, the smoke of the city ascended vp ll to heaven, and they had no power to flee this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

21 When Ioshua and all Israel saw that they that lay in waite, had taken the city, and that the smoke of the city mounted vp, then they turned againe and slew the men of Ai.

22 Also the i other issued out of the citie against them: so were they in the middes of Israel, these being on the one side, and the rest on the other side: & they slew them, so that they let none of them \* remaine nor escape.

23 And the King of Ai they tooke alive, and brought him to Ioshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the field, that is, in the wilderness where they chased them, and where they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and k smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drewe not his hand backe againe which hee had stretched out with the speare, vntill he had viterly destroyed all the inhabitants of Ai.

27 \* Onely the cattell and the spoyle of this citie, Israel tooke for a prey vnto themselves, according vnto the worde of the Lord, which hee commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for leuer, and a wilderness vnto this day.

29 And the king of Ai hee hanged on a tree, vnto the euenig. And as soone as the sunne was downe, Ioshua commanded m that they should take his carkeis downe from the tree, and cast it at the entring of the gate of the city, and \* lay thereon a great heape of stones, that remaineth vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is written in the \* booke of the Law of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon the stones, a re- n Meaning, the hearfall of the Law of Moses, which hee wrote in the preface of the children of Israel. ten commande- ments, which are the summe of the whole Law.

33 And all Israel (and their Elders, and officers and their Iudges stood on this side of the Arke, and on that side, before the Priestes of the Leuites, which bare the Arke of the covenant of the Lord) as well the stranger, as he that is borne in the countrey: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, \* as Moses the seruant of the Lord had commanded before, that they should blesse the children of Israel.

34 Then afterward hee reade all the wordes of the Law, the blessings and cursings, according to all that is written in the booke of the Law.

35 There was not a worde of all that Moses had commanded, which Ioshua reade not before all the Congregation of Israel, \* as well before the women and the children, as the stranger that was conuerfant among them.

## CHAP. IX.

i Diuers Kings assemble themselves against Ioshua. 3 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall slavery.

And when all the Kings that a were beyond Iorden, in the mountaines and in the valleys, and by all the costes of the b great Sea ouer against Lebanon, (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuities, and the Iebusites) heard thereof,

2 They gathered themselves together, to fight against Ioshua, and against Israel with one t ac- cord. t Elev. one moult.

3 ¶ \* But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho, and to Ai. \* 2. Sam. 21. 1.

4 And therefore they wrought craftily: for they went, and fined themselves ambassadors, and tooke olde sackes vpon their asses, and olde bottels for wine, both rent and bound vp.

5 And olde shooes and clouted vpon their feete: also the raiment vpon them was old, and all their prouision of bread was dried, and moulded.

6 So they came to Ioshua into the hoste to Gilgal, and said vnto him, and vnto the men of Israel, Wee be come from a farre countrey: now therefore make a league with vs.

7 Then the men of Israel said vnto the d Hiuities, It may be that thou dwellest among vs, how then can I make a league with thee? d For the Gibeonites and the Hiuities were all one people.

8 And they said vnto Ioshua, We are thy seruants. Then Ioshua said vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre countrey thy seruants are come for e the Name of the Lord thy God: for wee haue heard his fame and all that he hath done in Egypt.

10 And all that he hath done to the two kings of the Amorites that were beyond Iorden, to Sihon king of Heishbon, and to Og king of Basan, which were at Ashtaroth.

11 Wherefore our Elders, and all the inhabitants of our countrey spake to vs, saying, Take vi- ttailes t with you for the iourney, and go to meete them, t Elev. in your hand.

\* Exod. 20. 25.  
Deut. 27. 5.

\* Deut. 11. 29.  
and 27. 12. 13.

\* Deut. 31. 11. 13.  
o So neither yong  
nor olde, man nor  
woman, were ex-  
empted from hea-  
ring the word  
of the Lord.

a In respect of the  
plaine of Moab.  
b The maine sea  
called Mediterraneum.

c Because they  
were all worne.

d For the Gibeonites  
and the Hiuities  
were all one people.

e Euen the ido-  
laters for feare of  
death will pretend  
to honour the true  
God, and receive  
his religion.

them, and say vnto them, Wee are your seruants: now therefore make ye a league with vs.

12 This our bread we tooke it hote with vs for victuals out of our houses, the day we departed to come vnto you: but now behold, it is dried, and it is moulded.

13 Also these bottels of wine which wee filled, were new, and loe, they be rent, and these our garments and our shoes are old, by reason of the exceeding great iourney.

14 ¶ And the 8 men accepted their tale concerning their victuals, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to liue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their iourney, and came vnto their cities the thirde day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-earim.

18 And the children of Israel slew them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, Wee haue sworne vnto them by the Lord God of Israel: now therefore we may not touch them.

20 But this we will doe to them, and let them liue, least the wrath be vpon vs, because of the oath which we sware vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shall hew wood, and draw water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and said, Wherefore haue yee beguiled vs, saying, Wee are very farre from you, when yee dwell among vs?

23 Now therefore yee are cursed, and there shall none of you be freed from being bond men, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Ioshua, and said, Because it was tolde thy seruants, that the Lord thy God had commanded his seruant Moses to giue you all the land, and to destroy all the inhabitants of the land out of your sight, therefore wee were exceeding fore afraid for our liues at the presence of you, and haue done this thing:

25 And beholde now, wee are in thine hand: doe as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did hee vnto them, and deliuered them out of the hand of the children of Israel, that they slew them not.

27 And Ioshua appointed them that same day to be hewers of wood, and drawers of water for the Congregation, and for the altar of the Lord vnto this day, in the place which he should chuse.

CHAP. X.

1 Five kings make warre against Gibeon whom Ioshua discomfieth. 11 The Lord rained haile stones and slew many. 12 The Sunne standeth at Ioshuas prayer. 16 The five kings are hanged. 19 Many more cities and kings are destroyed.

Now when Adoni-zedek king of Ierusalem had heard how Ioshua had taken Ai and had destroyed it, (\*for as he had done to Iericho and to the king thereof, so he had done to \* Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore Adoni-zedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachith, and vnto Debir king of Eglon, saying,

4 Come vp vnto mee, and helpe mee, that wee may smite Gibeon: for they haue made peace with Ioshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachith, and the king of Eglon, gathered themselves together, and went vp, they with all their hostes, and besieged Gibeon, and made warre against it.

6 And the men of Gibeon went vnto Ioshua, euen to the host to Gilgal, saying, Withdraw not thine hand from thy seruants: come vp to vs quickly, and saue vs, and helpe vs: for all the kings of the Amorites, which dwell in the mountaines, are gathered together against vs.

7 So Ioshua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord said vnto Ioshua, c Feare them not: for I haue giuen them into thine hand: none of them shall stand against thee.

9 Ioshua therefore came vnto them suddenly: for he went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah, and to Makkedah.

11 And as they fled from before Israel, and were in the going downe to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they died: they were more that died with the hailestones, then they whom the children of Israel slew with the sword.

12 ¶ Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and he said in the sight of Israel, \*Sunne, stay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the sunne abode, and the moone stood still, vntill the people auenged themselves vpon their enemies: (is not this written in the booke of e Iasher?) so the Sunne abode in the middes of the heauen, and hastened not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord fought for Israel.

15 ¶ After, Ioshua returned, and all Israel with him vnto the campe to Gilgal:

16 But the five kings fled and were hid in a caue at Makkedah.

17 And it was told Ioshua, saying, The five kings are found hid in a caue at Makkedah.

18 Then Ioshua said, Roule great stones vpon the

\* Chap. 6. 15. 16.  
\* Chap. 8. 3. 22. 23.

a That is, Lord of justice: so tyrants take to themselves glorious names, when indeed they be very enemies against God and all iustice.

b So envious the wicked are, when any depart from their hand.

c Least Ioshua should haue thought that God had sent this great power against him for his vnlawfull league with the Gibeonites, the Lord made himselfe knowne to him.

d So we see that all things come to execute Gods vengeance against the wicked.

\* Isa. 21. 21. ecclesiast. 46. 4. 5.

e Some read the booke of the righteous, meaning Moses: the Chaldee text readeth in the booke of the Law, but it is like that it was a booke thus named, which is now lost.

f By taking away the enemies hearts and destroying them with haile stones.

f The wicked lacke no arte, nor spare no lies to set forth their policie, when they will deceiue the seruants of God.

g Some thinke that the Israelites are of their victuals, and so made a league with them.

h From Gilgal

i Feareing least for their fault the plague of God should haue light vpon them all.

k This doth not establish rash oaths, but sheweth Gods mercy toward him, which would not punish them for their fault.

l For the vses of the Tabernacle and of the temple when it shalbe built.  
\* Deut. 7. 1.

m Who were minded to put them to death for feare of Gods wrath.  
n That is, for the seruice of the Temple, as vers 23.



## Five kings hanged.

## Ioshua.

## Cities and countreyes taken by Ioshua.

the mouth of the caue, and set men by it for to keepe them.

† Ely cut off all their traine, or tail.

19 But stand ye not still: follow after your enemies, and † smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

20 And when Ioshua and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entred into walled cities,

g Or in falletie, so that none gaue them as much as an quill word.

21 Then all the people returned to the campe, to Ioshua at Makkedah in peace: no man moued his tongue against the children of Israel.

22 After, Ioshua said, Open the mouth of the caue, and bring out these five kings vnto mee forth of the caue.

23 And they did so, and brought out those five kings vnto him forth of the caue, *euen* the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon.

h Signifying what should come of the men of Gods enemies, seeing that kings themselves were not spared.

24 And when they had brought out those kings vnto Ioshua, Ioshua called for all the men of Israel, & said vnto the chiefe of the men of warre, which went with him, Come neere, set your feete vpon the neckes of these kings, and they came neere, and set their feete vpon their neckes.

25 And Ioshua said vnto them, Feare not, nor be faint hearted, *but* be strong and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on five trees, and they hanged still vpon the trees vntill the euening.

\* Deut. 21. 23. chap. 8. 29.

27 And at the going downe of the sunne, Ioshua gaue commandement, that they should take \* them downe off the trees, and cast them into the caue (wherein they had bene hid) and they laied great stones vpon the caues mouth, *which remains* vntill this day.

¶ Ioshua taketh Makkedah.

28 ¶ And that same day Ioshua tooke ¶ Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and ¶ all the foules that were therein, he let none remaine: for he did to the king of Makkedah, \* as he had done vnto the king of Iericho.

¶ Or, euery person.

\* Chap. 6. 11.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

¶ Libnah is taken.

30 And the Lord gaue ¶ it also and the king thereof into the hand of Israel: and hee smote it with the edge of the sword, and all the ¶ foules that were therein: hee let none remaine in it: for he did vnto the king thereof, as he had done vnto the king of Iericho.

¶ Or, persons.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

¶ Lachish is taken.

32 And the Lord gaue ¶ Lachish into the hand of Israel, which tooke it the second day, & smote it with the edge of the sword, and all the foules that were therein, according to all as he had done to Libnah.

¶ The king of Gezer is slaine.

33 ¶ Then Horam king of ¶ Gezer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remained.

¶ Eglon is taken.

34 ¶ And from Lachish Ioshua departed vnto ¶ Eglon, and all Israel with him, and they besieged it, and assaulted it.

35 And they tooke it the same day, and smote

it with the edge of the sword, and all the foules that were therein hee vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken ¶ it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the foules that were therein: hee left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the foules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken ¶ it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the foules that were therein, hee let none remaine: as he did to Hebron, so hee did to Debir, and to the king thereof, as hee had also done to Libnah, and to the king thereof.

40 ¶ So Ioshua smote all the hill countreyes, and the South countreyes, and the valleyes, and the hill sides, and all their kings, and let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.

i Some reade A. shedoth, which signifieth the descents of the hills.

41 And Ioshua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings, and their land did Ioshua take at ¶ one time, because the Lord God of Israel fought for Israel.

43 Afterward, Ioshua and all Israel with him returned to the campe in ¶ Gilgal.

k In one battell. 1 Where the ark was, there to giue thanks for their victories.

### CHAP. XI.

1 Diuers kings and cities, and countreyes overcome by Ioshua. 15 Ioshua did all that Moses had commaunded him. 20 God hardeneth the enemies hearts that they might be destroyed.

And when Iabin king of Hazor had heard this, then he ¶ sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achshaph.

a The more that Gods power appeareth, the more the wicked rage against it.

2 And vnto the kings that were by the North in the mountaines and plaines toward the South side of ¶ Cinneroth, and in the valleyes, and in the borders of Dor Westward.

b Which the Evangelists call the lake of Genesareth, or Tiberias.

3 And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites, vnder ¶ Hermon in the land of Mizpeh.

c Which was mount Sion, at Deut. 4. 48.

4 And they came out, and all their hoasts with them, many people, as the sand that is on the sea shore, for multitude, with horses and charets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua, Be not afraid for them: for to morow about this time will I deliuer them all slaine before Israel: thou shalt ¶ hough their horses, and burne their charets with fire.

d That neither they should seme to the vse of warre, nor the Israelites should put their trust in them.

7 Then came Ioshua and all the men of warre with him, against them, by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto ¶ Misrephothmaim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

e Which signifieth hot waters, or according to some, brine pits.

9 And Ioshua did vnto them as the Lord bade him : hee boughed their horses, and burnt their charrets with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the King thereof with the sword : for Hazor beforetime was the head of all those kingdomes.

f Both men, women and children.

11 Moreouer they smote all the f persons that were therein with the edge of the sword, vtterly destroying all, leauing none alieue, and hee burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and vtterly destroyed them, \* as Moses the seruant of the Lord had commanded.

\* Num. 33. 53.  
Deut. 7. 2.

13 But Israel burnt none of the cities that stood still in their strength, saue Hazor onely, that Ioshua burnt.

g which were strong by situation and not hurt by warre.

14 And all the spoile of these cities and the cattell, the children of Israel tooke for their pray, but they smote euery h man with the edge of the sword vntill they had destroyed them, not leauing one alieue.

h All mankind.

15 ¶ As the Lord \* had commanded Moses his seruant, so did Moses \* command Ioshua, and so did Ioshua : he left nothing vndone of all that the Lord had commanded Moses.

\* Exod. 34. 11.  
\* Deut. 7. 2.

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low countrey, and the plaine, and the i mountaine of Israel, and the low countrey of the same,

i That is, Samaria.

17 From the mount h Halak, that goeth vp to Seir, euen vnto j Baal-gad in the valley of Lebanon, vnder mount Hermon : and all their kings he tooke, and smote them, and slew them.

k So called, because it was bare and without trees.  
j Or, the valley of Gad.

18 Ioshua made warre long time with all those Kings,

19 Neither was there any city that made peace with the children of Israel, \* saue those Hiuites that inhabited Gibeon : all other they tooke by battell.

\* Chap. 9. 3.

20 For it came of the Lord, to l harden their hearts that they should come against Israel in battell, to the intent that they should destroy them vtterly, and shewe them no mercy, but that they should bring them to nought, as the Lord had commanded Moses.

l That is, to gine them ouer to themselues and therefore they could not but rebell against God and seek their owne destruction.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaines : as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel : Ioshua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel, onely in Azzah, m in Gath, and in Aithdod were they left.

m Out of the which came Goliath, 1. Sam. 17. 4.

23 So Ioshua tooke the whole land, according to all that the Lord had said vnto Moses : and Ioshua gaue it for an inheritance vnto Israel, \* according to their portions through their tribes : then the land was at rest without warre.

\* Num. 34. 53. 55.

#### CHAP. XII.

1. 7 What kings Ioshua and the children of Israel killed on both sides of Iorden. 24 Which were in number thirtie and one.

And these are the Kings of the land, which the children of Israel smote and possessed their land, on the a other side Iorden toward the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

a From Gilgal where Ioshua camped.

2 \* Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

\* Num. 21. 24.  
Deut. 3. 6.

3 And from the plaine vnto the sea of Cineroth Eastward, and vnto the sea of the j piaine, k Or, wilderness. euen the salt sea Eastward, the way to Beth-iethimoth, and from the South vnder the l springs of l Or, hill sides. \* Pisgah. \* Deut. 3. 17. and 4. 49.

4 ¶ They conquered also the coast of Og king of Bashan of the \* remnant of the gyants, which dwelt at Ashtaroth, and at Edrei. \* Deut. 3. 11. chap. 13. 12.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them : \* Moses also the seruant of the Lord gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

\* Num. 32. 49.  
Deut. 3. 12.  
chap. 13. 8.

7 ¶ These also are the kings of the countrey, which Ioshua and the children of Israel smote on this side Iorden, West-ward from Baal-gad in the valley of Lebanon, euen vnto the mount b Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions :

b Reade chap. 11. versie 17.

8 In the mountaines, and in the valleyes, and in the plaines, and in the j hill sides, and in the k Or, in Ashtoth. wilderness, and in the South, vwhere vwere the Hittites, the Amorites, and the Canaanites, the Perizzites, and Hiuites, and the Iebusites.

9 ¶ \* The King of Iericho vvas one : \* the king of Ai, which is besides Beth-el, one :

\* Chap. 6. 2.  
\* Chap. 8. 26.

10 \* The king of Ierusalem, one : the king of Hebron, one :

\* Chap. 10. 23.

11 The king of Iarmuth, one : the king of Lachish, one :

12 The king of Eglon, one : the \* king of Gezer, one :

\* Chap. 10. 33.

13 The \* king of Debir, one : the king of Geder, one :

\* Chap. 10. 39.

14 The king of Hormah, one : the king of Arad, one :

15 The \* king of Libnah, one : the king of Adullam, one :

\* Chap. 10. 49, 50.

16 The \* king of Makkedah, one : the king of Beth-el, one :

\* Chap. 10. 48.

17 The king of Tappuah, one : the king of Hepher, one :

18 The king of Aphek, one : the king of Lasharon, one :

19 The king of Madon, one : the \* king of Hazor, one :

\* Chap. 11. 10.

20 The king of Shimron-meron, one : the king of Achishaph, one :

21 The king of Taanach, one : the king of Megiddo, one :

22 The king of Kedesh, one : the king of Iokneam j of Carmel, one :

j Or, vwhere vvas Carmel.  
\* Gen. 14. 1.

23 The king of Dor, in the countrey of Dor, one : the king of the \* nations of Gilgal, one :

24 The king of Tirzah, one. All the kings vwere thirtie and one.

#### CHAP. XIII.

3 The borders and coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Iesus, 22 Balaam was slaine.



<sup>a</sup> Being almost an hundred and ten yeeres olde.

<sup>†</sup> Ebr. acrimen in 80 yeeres.

<sup>b</sup> After that the enemies are overcome.

<sup>¶</sup> Or, borders.

<sup>†</sup> Ebr. Seibor.

<sup>†</sup> Ebr. upon the face of Egypt.

<sup>¶</sup> Or, Marath.

<sup>¶</sup> Or, the plaine of Gad.

<sup>¶</sup> Read Chap. 11. 8.

<sup>\*</sup> Num. 31. 33.  
<sup>Dens.</sup> 3. 13. chap.  
22. 4.

<sup>¶</sup> Or, valley.

<sup>\*</sup> Dent. 3. 11. chap.  
21. 4.

<sup>a</sup> Because they destroyed not all as God had commanded, they that remained were snares and prickles, to hurt them, Num. 33. 55. chap. 23. 13. iudg. 1. 3. <sup>e</sup> Levi shall live by the sacrifices, Num. 18. 21.

<sup>¶</sup> Or, the plaine of Bash.

<sup>¶</sup> Or, the valley.  
<sup>\*</sup> Dent. 3. 17.

<sup>\*</sup> Chap. 31. 8.

NOW when Ioshua was olde, and <sup>a</sup> stricken in yeeres, the Lord said vnto him, Thou art olde and <sup>†</sup> grown in age, and there remaineth exceeding much land to be <sup>b</sup> possessed;

2 This is the land that remaineth, all the <sup>¶</sup> regions of the Philistims, and all Gesburi.

3 From <sup>†</sup> Nilus which is <sup>†</sup> in Egypt, euen vnto the borders of Ekron Northwards: this is counted of the Canaanites, euen siue Lordships of the Philistims, the Azzithites, and the Ashdodites, the Ekkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the land of the Canaanites, and the <sup>¶</sup> caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon toward the Sun rising from <sup>¶</sup> Bahal-gad vnder mount Hermon, vntill one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon vnto <sup>c</sup> Misrephothmaim, and all the Sidonians, I will cast them out from before the children of Israel: onely diuide thou it by lot vnto the Israelites, to inherite, as I haue commanded thee.

7 Now therefore diuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manasseh.

8 For with halfe thereof the Reubenites and the Gadites haue receiued their inheritance, <sup>\*</sup> which Moses gaue them beyond Iorden Eastward, euen as Moses the seruant of the Lord had giuen them.

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the <sup>¶</sup> riuer, and all the plaine of Medeba vnto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Gesburites and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah:

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the <sup>\*</sup> rest of the gyants) for these did Moses smite, and cast them out.

13 But the children of Israel <sup>d</sup> expelled not the Gesburites nor the Maachathites: but the Gesburites and the Maachathites dwell among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui he gaue none inheritance, but the sacrifices of the Lord God of Israel are <sup>e</sup> his inheritance, as he said vnto him.

15 <sup>†</sup> Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the city that is in the middes of the riuer, and all the plaine which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and <sup>¶</sup> Bamoth-baal, and Beth-baal-meon:

18 And Iahazah, and Kedemoth, & Mephaath: 19 Kiriathaim also, and Sibmah, and Zereth-shahar in the mount of <sup>¶</sup> Emek:

20 And Beth-peor, and <sup>\*</sup> Aikdoth-pisgah, and Beth-jeshimoth:

21 And all the cities of the plaine, and all the kingdome of Sihon king of the Amorites, which reigned in Heshbon, whom Moses <sup>\*</sup> smote with the Princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling

in the countrey.

22 And <sup>†</sup> Balaam the sonne of Beor the sooth-sayer did the children of Israel slay with the sword, among them that were slaine.

23 And the border of the children of Reuben was Iorden with the coasts. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 <sup>†</sup> Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

25 And their coasts were Iazer, and all the cities of Gilead, and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley of Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Iorden and the borders euen vnto the sea coast of Cinnereth, & beyond Iorden Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 <sup>†</sup> Also Moses gaue inheritance vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, euen all Bashan, to <sup>v</sup> vnto, all the kingdome of Og king of Bashan, and all the townes of Iair which are in Bashan, threescore cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, <sup>\*</sup> vnto the <sup>h</sup> children of Machir the sonne of Manasseh to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Iorden toward Iericho Eastward.

33 <sup>\*</sup> But vnto the tribe of Leui Moses gaue none inheritance: for the Lord God of Israel is their inheritance, <sup>\*</sup> as he said vnto them.

#### CHAP. XIV.

<sup>a</sup> The land of Canaan was diuided among the nine tribes and the halfe. <sup>b</sup> Caleb requereth the heritage that was promised him. <sup>c</sup> Heshbon was giuen him.

THESE also are the places which the children of Israel inherited in the land of Canaan, <sup>\*</sup> which Eleazar the Priest, and Ioshua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel, distributed to them,

2 <sup>\*</sup> By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

3 For Moses had giuen inheritance vnto two tribes and an halfe tribe, beyond Iorden: but vnto the Leuites he gaue none inheritance among them.

4 For the children of Ioseph were two tribes, Manasseh and Ephraim, therefore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbs of the same for their beasts and their substance.

5 <sup>\*</sup> As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

6 <sup>¶</sup> Then the children of Iudah came vnto Ioshua in Gilgal: and Caleb the sonne of Iephunneh the Kenezite said vnto him, Thou knowest what the Lord said vnto Moses the man of God, concerning

<sup>f</sup> So that both they which obeyed wicked counsell and the wicked counsellor perished by the iust iudgement of God.

<sup>g</sup> That is, in the hand of Moses.

<sup>h</sup> Meaning, his nephewes and posteritie.

<sup>\*</sup> Chap. 18. 7.  
<sup>\*</sup> Num. 18. 29.

<sup>\*</sup> Num. 34. 17.

<sup>\*</sup> Num. 26. 55.  
and 33. 54.

<sup>a</sup> As Reuben and Gad and halfe the tribe of Manasseh, Num. 31. 33.  
<sup>b</sup> So though Levi lacked, yet were there still twelue tribes by this meanes.

<sup>\*</sup> Num. 35. 8.  
Chap. 21. 2. 3.

<sup>a</sup> Which was, that they two only should enter into the land, Num. 14. 30.

<sup>d</sup> Which were the ten other spies.

concerning thee and me in Kadesh-barnea.

7 Forty yeere olde was I, when Moses the seruant of the Lord sent me from Kadesh-barnea to espie the land, and I brought him word againe, as I thought in mine heart.

8 But my <sup>d</sup> brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feete haue troden, shall be thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept me aloue, as he promised: this is the forty and fift yeere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wilderness: and now loe, I am this day fourescore and fife yeere olde:

11 And yet am as <sup>a</sup> strong at this time, as I

was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or <sup>†</sup> for gouernement.

<sup>†</sup> Ebr. to goe out and come in.

12 Now therefore giue mee this mountaine whereof the Lord spake in that day (for thou heardest in that day, how the <sup>¶</sup> Anakims <sup>¶</sup> were there, and the cities great and walled) <sup>e</sup> if so be the Lord will be with mee that I may driue them out, as the Lord said.

<sup>¶</sup> Or, giants.  
<sup>e</sup> This he spake of modesty, and not of doubting.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunnah, Hebron for an inheritance.

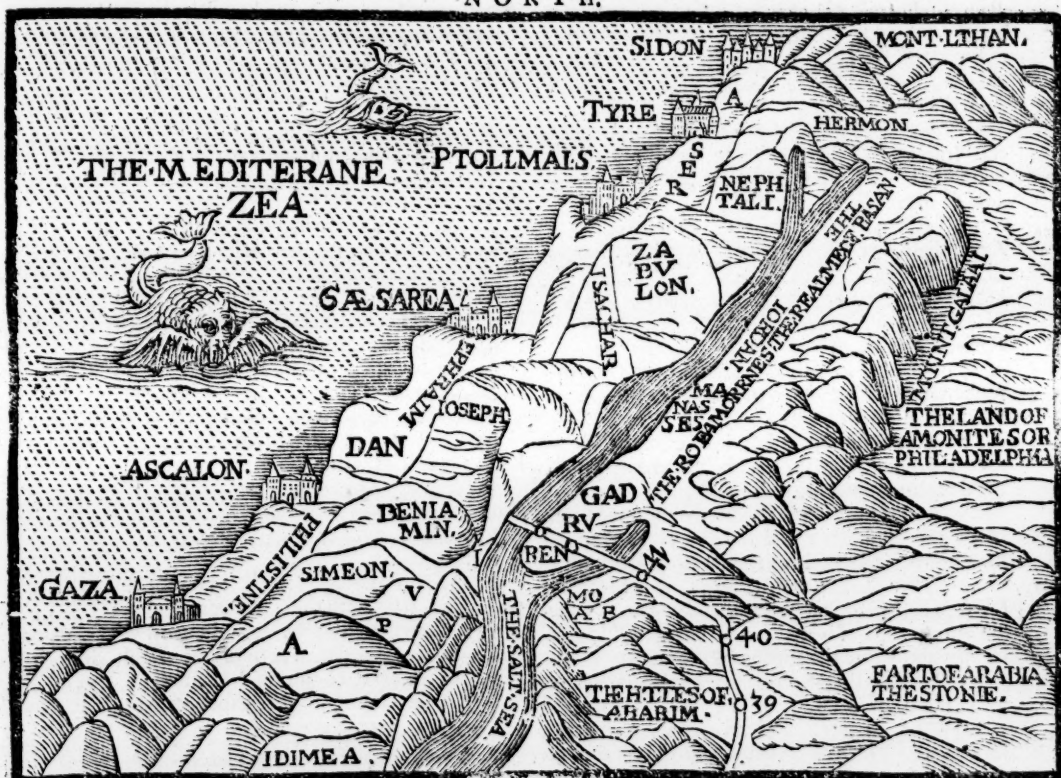
14 <sup>a</sup> Hebron therefore became the inheritance of Caleb the sonne of Iephunnah the Kenezite, vnto this day: because hee followed constantly the Lord God of Israel.

<sup>a</sup> Chap. 11. 13.  
<sup>b</sup> Macc. 2. 56.

15 And the name of <sup>a</sup> Hebron <sup>¶</sup> was beforetime, Kiriath-arba: which <sup>a</sup> Arba was a <sup>f</sup> great man among the Anakims: thus the land ceased from warre.

<sup>a</sup> Chap. 15. 13.  
<sup>f</sup> Either for his power or person.

N O R T H.



S O U T H.

# CHAP. XV.

<sup>a</sup> The lot of the children of Iudah, and the names of the cities and villages of the same. 13 Caleb's portion.

<sup>13</sup> The request of Achab.

**T** His then was the lot of the tribe of the children of Iudah by their families: <sup>euen</sup> <sup>a</sup> to the border of Edom and the wilderness of <sup>a</sup> Zin, Southward on the South coast.

2 And their South border was the salt Sea coast, from the <sup>a</sup> point that looketh Southward.

3 And it went out on the Southside toward Maaleh-akrabim, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnea, and went along to Hebron, and went vp to Adar, and fet a compass to Karkaa.

4 From thence went it along to Azmon, and

reached vnto the riuer of Egypt, and the ende of that coast was on the Westside: this shalbe your South coast.

5 Also the East border shall be the Salt Sea, vnto the <sup>b</sup> ende of Iorden: and the border on the North quarter from <sup>f</sup> point of the Sea, and from the end of Iorden.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the <sup>c</sup> stone of Bohan the sonne of Reuben.

7 Again this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vnto Adummim, which is on the Southside of the ri-

<sup>b</sup> Meaning the mouth of the riuer where it runneth into the salt Sea.

<sup>c</sup> which was a marke to part their countieys.

L 4 net:

<sup>a</sup> Num. 34. 3.

<sup>a</sup> Num. 33. 36.

<sup>a</sup> The Ebrewe word signifieth trougle, whereby is meant either the arme of the Sea that commeth into the land, or a rock, or cape that goeth into the Sea.



<sup>1</sup> Or, the fountain  
of the sunne.  
<sup>2</sup> 1. King 1. 9.

<sup>1</sup> Ebr. Rappaim.

<sup>1</sup> Or, the ridge of  
mounds.

<sup>1</sup> Meaning, to-  
ward Syria.

<sup>1</sup> Chap. 14. 15.

<sup>1</sup> This was done  
after the death of  
Joshua, Judg. 1. 10.  
20.

<sup>1</sup> Or, to wife.

<sup>1</sup> Because her hus-  
band carried too  
long.

<sup>1</sup> Or, grant me this  
petition.

<sup>1</sup> Because her  
country was bar-  
ren, the desired of  
her father a field  
that had springs,  
Judg. 1. 14. 15.

In which before  
was called Za-  
nach, Judg. 1. 17.

uer: also this border goeth vp to the waters of  
En-shemesh, and endeth at \* En-rogel.

8 Then this border goeth vp to the valley of  
the sonne of Hinnom, on the Southside of the Ie-  
busites: the same is Ierusalem. Also this border  
goeth vp to the top of <sup>1</sup> mountaine that lieth be-  
fore the valley of Hinnom Westward, which is by  
the end of the valley of <sup>1</sup> giants Northward.

9 So this border compasseth from the top of  
the mountaine vnto the fountaine of the water  
of Nephtobah, and goeth out to the cities of mount  
Ephron: and this border draweth to Baalah,  
which is <sup>1</sup> Kiriathiearim.

10 Then this border compasseth from Baalah  
Westward vnto mount Seir, and goeth along vnto  
the side of mount Iearim, which is Chesalon on  
the Northside: so it commeth downe to Beth-she-  
mesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of  
Ekron Northward: and this border draweth to  
Shicron, and goeth along to mount Baalah, and  
stretcheth vnto Iabneel: and the endes of this  
coast are vnto the <sup>1</sup> Sea.

12 And the West border is to the great sea: so  
this border shall be the bounds of the children of  
Judah round about, according to their families.

13 <sup>1</sup> And vnto Caleb the sonne of Iephunneh  
did Joshua give a part among the children of Ju-  
dah, as the Lord commanded him, <sup>1</sup> euen \* Kiriath-  
arba of the father of Anak which is in Hebron.

14 And Caleb <sup>1</sup> droue thence three sonnes of  
Anak, Shephai, and Ahiman, and Talmai, the sonnes  
of Anak.

15 And he went vp thence to the inhabitants  
of Debir: and the name of Debir beforetime <sup>1</sup> was  
Kiriath-sepher.

16 Then Caleb said, He that smiteth Kiriath-  
sepher, and taketh it, euen to him will I giue Ach-  
sah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the <sup>1</sup> bro-  
ther of Caleb tooke it: and he gaue him Achsah  
his daughter to wife.

18 And as she went in to him, she moued him,  
to aske of her father a field: <sup>1</sup> and she lighted off  
her asse, and Caleb said vnto her, What wilt thou?

19 Then she answered, <sup>1</sup> Giue mee a blessing:  
for thou hast giuen me the South country: <sup>1</sup> giue  
me also springs of water. And hee gaue her the  
springs aboue, and the springs beneath.

20 This shall be the inheritance of the tribe of  
the children of Judah according to their families.

21 And the utmost cities of the tribe of the  
children of Judah, toward the coastes of Edom  
Southward <sup>1</sup> were Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioph, Hefron  
(which is Hazor.)

26 Aman, and Shema, and Moladah,

27 And Hazar, Gaddah, and Hethmon, and  
Beth-palet,

28 And Hazar-shual, and Beerseba, and Bizi-  
athiah,

29 Baalah, and Im, and Azem,

30 And Eltolad, and Chesil, and <sup>1</sup> Hormah,

31 And Ziklag, & Madmanna, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and  
Rimmon: all these cities are twenty nine with their  
villages.

33 <sup>1</sup> In the lowe country <sup>1</sup> were Eshtaol, and

Zoreah, and Ashnah,

34 And Zanoah, and Engannim, and Tappuah,  
and Enam,

35 Iarmuth, and Adullam, Socoh, and Azek-  
kah,

36 And Sharaim, and Adithaim, and Gederah, &  
Gederothaim: fourteen cities with their villages,

37 Zenam, and Hadashah, and Migdal-gad,

38 And Dileam, and Mizpeh, and Ioktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Kabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah,  
and Makkedah: sixteen cities with their villages,

42 Lebnah, and Eithar, and Afhan,

43 And Iiphtah, and Aihnah, and Nezib,

44 And Keilah, and Aczib, and Maresbah:  
nine cities with their villages.

45 Ekron with her <sup>1</sup> townes and her villages, <sup>1</sup> <sup>1</sup> Eiv. daughters,

46 From Ekron, euen vnto the Sea, all that li-  
eth about Ashdod with their villages.

47 Ashdod with her townes and her villages:  
Azzah with her townes and her vill-ages, vnto the  
<sup>1</sup> riuer of Egypt, and the great Sea <sup>1</sup> was their coast, <sup>1</sup> <sup>1</sup> Meaning, Nilus,

48 <sup>1</sup> And in the mountaines <sup>1</sup> were Shamir, and <sup>1</sup> <sup>1</sup> Chap. 13. 3.

Iattir, and Socoh,

49 And Dannah, and <sup>1</sup> Kiriath-sannath (which <sup>1</sup> <sup>1</sup> which is also  
is Debir.) <sup>1</sup> <sup>1</sup> called Kiriath-se-  
pher, verse 15,

50 And Anab, and Ashtemoh, and Anim,  
51 And Goshen, and Holon, and Giloh: eleuen  
cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Ianum, and Beth-tappuah, & Aphekah,

54 And Humtah, and <sup>1</sup> Kiriath-arba (which is <sup>1</sup> <sup>1</sup> Chap. 14. 15,

Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Iutrah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with  
their villages.

58 Haihul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Elte-  
kon: fixe cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, and  
Rabbah, two cities with their villages.

61 <sup>1</sup> In the wilderness <sup>1</sup> were Beth-arabah, Mid-  
din, and Secacah,

62 And Nibshan, and the <sup>1</sup> city of salt, and En-  
gedi: fixe cities with their villages.

63 Neuerthelesse, the Iebusites that were the  
inhabitants of Ierusalem, could not the children  
of Judah cast <sup>1</sup> out, but the Iebusites dwell with  
the children of Iudah at Ierusalem vnto this day.

<sup>1</sup> Of this citie the  
salt sea hath his  
name.  
<sup>1</sup> That is, vnto the  
the most part, and  
burnt their citie,  
Judg. 1. 8.

## CHAP. XVI.

<sup>1</sup> The lot of part of Ephraim. <sup>1</sup> 10 The Canaanites dwelled among  
them.

And the lot fell to the <sup>1</sup> children of Ioseph  
from Iorden by Iericho vnto the water of  
Iericho Eastward, and to the wilderness that go-  
eth vp from Iericho by the mount Beth-el:

2 And goeth out from Beth-el to <sup>1</sup> Luz, and  
runneth along by the borders of Archiatharoth,

3 And goeth downe Westward to the coast of  
Iaphleti, vnto the coast of Beth-horon the nether,  
and to Gezer, & the ends <sup>1</sup> thereof are at the Sea. <sup>1</sup> <sup>1</sup> Of their inhe-  
ritance.

4 So the children of Ioseph, Manasseh and E-  
phraim <sup>1</sup> tooke their inheritance.

5 <sup>1</sup> Also the borders of the children of E-  
phraim according to their families, euen the bor-  
ders of their inheritance on the Eastside were A-  
troth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto  
Michmethah on the Northside, and this border  
returneth

<sup>1</sup> That is, to E-  
phraim and his  
children: for Ma-  
nasseh's portion  
followeth.

<sup>1</sup> Judg. 2. 26.

<sup>1</sup> Generally, first  
Ephraim, and then  
Manasseh.

returneth Eastward vnto Taanath-shiloh, and passeth it on the Eastside vnto Iamohah,

7 And goeth downe from Iamohah vnto Ataroth, and Naarath, and commeth to Iericho, and goeth out at Iorden.

8 And this border goeth from Tappuah Westward vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasse; all the cities with their villages,

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasse. 2 The daughters of Zelophehad. 3 The Canaanites are become tributaries. 4 Manasse and Ephraim require a greater portion of heritage.

THIS was also the lot of the tribe of Manasse: for he was the first borne of Ioseph, to wit, of Machir the first borne of Manasse, and the father of Gilead: now became he was a man of war, he had Gilead and Bashan.

2 And also of the rest of the sonnes of Manasse by their families, even of the tonnes of Abiezer, and of the sonnes of Helek, and of the sons of Azriel, and of the sons of Shechem, and of the sonnes of Hephher, and of the sonnes of Shemida: these were the males of Manasse, the sonne of Ioseph according to their families.

3 But Zelophehad the sonne of Hephher, the sonne of Gilead, the sonne of Machir, the sonne of Manasse, had no tonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commaunded Moses to giue vs an inheritance among our brethren: therefore according to the commandement of the Lord, hee gaue them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasse, beside the land of Gilead and Bashan, which is on the other side of Iorden,

6 Because the daughters of Manasse did inherit among his sonnes: and Manasse's other sonnes had the land of Gilead.

7 So the borders of Manasse were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hande, even to the inhabitants of Entappuah.

8 The land of Tappuah belonged to Manasse, but Tappuah beside the border of Manasse belongeth to the sonnes of Ephraim.

9 Also this border goeth downe vnto the riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasse: and the border of Manasse is on the Northside of the riuer, and the endes of it are at the Sea.

10 The South pertaineth to Ephraim, and the North to Manasse, and the sea is his border: and they met together in Asher Northward, and in Issachar Eastward.

11 And Manasse had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes

thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, even three countreys.

12 Yet the children of Manasse could not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuerthelesse, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath blessed me hitherto?

15 Ioshua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, and of the gyants, if mount Ephraim be too narrow for thee.

16 Then the children of Ioseph sayd, The mountaine will not be enough for vs: and all the Canaanites that dwell in the low countrey haue charrets of yron, as well they in Bethshean, and in the townes of the same, as they in the valley of Izreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim and to Manasse, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shall be thine: for it is a wood, and thou shalt cut it downe: and the endes of it shall be thine, and thou shalt cast out the Canaanites, though they haue yron charrets, and though they be strong.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 2 Certaine are sent to divide the land to the other seven tribes. 3 The lot of the children of Benjamin.

AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the Tabernacle of their Congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Israel seven tribes, to whom they had not diuided their inheritance.

3 Therefore Ioshua sayd vnto the children of Israel, How long are you so slacke to enter and possesse the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for every tribe three men, that I may send them, and that they may rise and walke through the land, and distribute it according to their inheritance, and returne to me.

5 And that they may diuide it vnto them into seven parts, (Judah shall abide in his coast at the South, and the house of Ioseph shall stande in their coasts at the North.)

6 Ye shall describe the land therefore into seven parts, and shall bring them hither to me, and I will cast lots for you here before the Lord our God.

7 But the Leuites shall haue no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben, and half the tribe of Manasse haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

8 Then the men arose, and went their way: and Ioshua charged them that went to describe the

g For at the first they lacked courage, and after agreed with them on condition, contrary to Gods commandement,

h According to my father Iakobs prophetic, Gen. 48. 19.

i If this mount be not large enough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

k So that thou shalt enlarge thy portion thereby.

a For they had now remooued it from Gilgal, and set it vp in Shiloh. d As Eleazar, Ioshua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasse,

e That is, into seven portions, to every tribe one.

f For these had their inheritance already appointed.

g Before the Ark of the Lord.

h That is, the sacrifices and offerings, Chap. 13. 14.

a For so farre the coastes reach.

b Because Ephraims tribe was far greater then Manasse, therefore he had more cities.

\* Gen. 48. 51. and 46. 10. and 50. 23. Num. 32. 39.

\* Num. 26. 29. g For the other halfe tribe had their portion beyond Iorden,

\* Num. 36. 33. and 27. 1. and 36. 2. 11.

b Among them of our tribe.

c In the land of Canaan: five to the males: and other five to the daughters of Zelophehad.

d Meaning, the cite is selfe.

e Or, the brooke of Iordan.

f That is, toward the maine sea.

g In the tribe of Asher, and tribe of Issachar.



g By writing the names of every country and city.

the land, saying, Depart, and goe thorow the land, and describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed through the land, and described it by cities into seven parts in a booke, and returned to Ioshua into the camp at Shiloh.

h That every one should be content with Gods appointment.

10 Then Ioshua<sup>h</sup> cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions.

i Their inheritance bordered vpon Iudah and Ioseph.

11 And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay<sup>i</sup> betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountaines Westward, and the ends thereof are in the wildernesse of Beth-auen:

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

13 And this border goeth along from thence to Luz, <sup>euē</sup> to the Southside of Luz (the same is Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baall (which is Kiriath-earim) a citie of the children of Iudah: this is the West quarter.

l Or, in the sea.

15 And the South quarter is from the end of Kiriath-earim, and this border goeth out Westward, and cometh to the fountaine of waters of Nephtoa.

m Or, Rephaim.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Benhinnom, which is in the valley of the giants Northward, and descendeth into the valley of Hinnom by the side of Jebusi Southward, and goeth downe to En-rogel.

n Which is in the tribe of Ephraim. Chap. 15. 63

17 And compasseth from the North, and goeth forth to Enthemesh, and stretcheth to Geliath, which is toward the going vp vnto Adummim, and goeth downe to the stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

o To the very strait, where the river runneth into the salt sea.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof, that is, of the border, reach to the point of the salt Sea Northward, and to the end of Iorden Southward: this is the South coast.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Benjamin by the coastes thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz, 22 And Berh-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, and Eleph, and Jebusi (which is

p Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Iudah.

Jerusalem,) Gibeah, and Kiriath: foureteene

cities with their villages: this is the inheritance of the children of Benjamin, according to their families.

CHAP. XIX.

1 The portion of Simeon, 19 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Naphtali, 40 of Dan, 49 The possession of Ioshua.

And the second lot came out to Simeon, <sup>euē</sup> for the tribe of the children of Simeon, according to their families: and their inheritance was in the mids of the inheritance of the children of Iudah.

q According to Iakobs prophesie, that he should be scattered among the other tribes. Gen. 49. 7.

2 Now they had in their inheritance Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazur-sufah,

6 And Beth-lebaoth, and Sharuben: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Aflan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalath-beer, and Ramath, Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.

r But this large portion was given them by Gods providence to declare their increase in time to come.

10 Also the third lot arose for the children of Zebulun, according to their families: and the coats of their inheritance came to Sarid,

11 And their border goeth vp Westward, <sup>euē</sup> to Maralah, and reacheth to Dabbatheth, and meeteth with the riuer that lieth before Iokneam,

s Meaning, toward the great Sea,

12 And turneth from Sarid Eastward toward the Sunne rising vnto the border of Chilloth-tabor, and goeth out to Daberah, and ascendeth to Taphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the ends thereof are in the valley of Iiphtah-el.

15 And Kattah, and Nahallal, and Shimron, and Idolah, and Beth-lehem: twelue cities with their villages.

t There was another Beth-lehem in the tribe of Iudah.

16 This is the inheritance of the children of Zebulun, according to their families, that is, these cities and their villages.

17 The fourth lot came out to Issachar, <sup>euē</sup> for the children of Issachar, according to their families.

18 And their coast was Izreelah, and Chesul-loth, and Shunem,

19 And Hapharaim, and Sihon, and Anaharath,

20 And Harabbith, and Kishion, and Abez,

21 And Remeth, and Engannim, and Ehhaddah, and Beth-pazzez.

u There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were distinguished by the tribe onely.

22 And this coast reacheth to Tabor, and Shazimath, and Beth-shemesh, and the ends of their coast reach to Iorden: sixteene cities with their villages,

23 This

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is*, the cities and their villages.

24 <sup>f</sup> Also the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth toward the Sunne rising to Beth-dagon, and commeth to f Zebulun, and to the valley of Iiphtah-el, toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon,

29 Then the coast turneth to Ramah and to the strong city of Zor, and this border turneth to Hofah, and the ends thereof are at the Sea from Hebel to Achzib,

30 Vmmah also and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: *that is*, these cities and their villages.

32 <sup>f</sup> The sixth lot came out to the children of Naphtali, *euen* to the children of Naphtali according to their families.

33 And their coast was from <sup>h</sup> Heleph, and from Allon in Zaanannim, and Adaminekeb, and Iabneel, *euen* to Lakum, and the ends thereof are at Iorden.

34 So this coast turneth Westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South side, and goeth to Asher on the Westside, and to Iudah <sup>||</sup> by Iorden toward the sunne rising.

35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and <sup>i</sup> Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-she mesh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is*, the cities and their villages.

40 <sup>f</sup> The seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Elhtaol, and Ir-shemesh,

42 And Shaalabbin, and Aijalon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibberthor, and Baalah,

45 And Iehud, and Bene-berak, and Gath-rimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before <sup>k</sup> Tappo.

47 But the coast of the children of Dan fell out *too little* for them: therefore the children of Dan went vp to <sup>l</sup> fight against Leshem, and tooke it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, <sup>m</sup> Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, *that is*, these cities and their villages.

49 <sup>f</sup> When they had made an end of diuiding

the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among them.

50 According to the word of the Lord they gaue him the citie which hee asked, *euen* <sup>n</sup> Timnath-herah in mount Ephraim: and hee built the citie and dwelt therein.

51 <sup>n</sup> These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of diuiding the countrey.

CHAP. XX.

2 The Lord commanded Ioshua to appoint cities of refuge. 3 The use thereof. 7 and their names.

**T** He Lord also spake vnto Ioshua, saying,

2 Speake to the children of Israel, and say, <sup>n</sup> Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses.

3 That the slayer that killeth any person <sup>o</sup> by ignorance, and vnwittingly, may flee thither, and they shall be your refuge from the auenger of blood.

4 And hee that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shewe his cause <sup>p</sup> to the Elders of the citie: and they shall receiue him into the city vnto them, and giue him a place, that hee may dwell with them.

5 And if the <sup>q</sup> auenger of blood pursue after him, they shall not deliuer the slayer into his hand, because he smote his neighbour ignorantly, neither hated he him beforetime:

6 But he shall dwell in that city vntill he stand before the Congregation in <sup>r</sup> iudgement, <sup>o</sup> or vntill the death of the hie Priest that shall be in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, *euen* vnto the citie from whence he fled.

7 <sup>f</sup> Then they appointed Kedesh in <sup>||</sup> Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other side Iorden toward Iericho Eastward, they appointed <sup>n</sup> Bezer in the wilderness vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the <sup>d</sup> tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill hee stood before the <sup>e</sup> Congregation.

CHAP. XXI.

The cities giuen to the Leuites. 41 In number eight and fouentie. 44 The Lord according to his promise gaue the children of Israel rest.

**T** Hen came the <sup>||</sup> principall fathers of the Leuites vnto Eleazar the Priest, and vnto Ioshua the sonne of Nun, and vnto the chiefe fathers of the tribe of the children of Israel.

2 And spake vnto them at Shiloh in the land of Canaan, saying, <sup>n</sup> The Lord commanded <sup>o</sup> by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commande-

\* Chap. 24. 30.

\* Num. 34. 27.

\* Ezech. 17. 13.

\* Num. 35. 6. 11. 14.

\* Deut. 19. 2.

\* At vnawares, and bearing him no grudge.

\* Ezech. in the care of the Elders.

\* That is, the nearest kinsman of him that is slaine.

\* Till his cause were pronounced.

\* Num. 35. 15.

\* Or, Gallie.

\* Deut. 4. 43.

\* Chron. 6. 78.

\* Out of the halfe-tribe of Manasse beyond Iorden.

\* Before the Iudges.

\* Or, the chiefe of the fathers.

\* Num. 35. 2.

\* By Moses, by whole ministerie, God sheweth his power.

mong.

<sup>f</sup> Ioyneeth to the tribe of Zebulun, which lay more Eastward.

<sup>g</sup> Which was Tyrus a strong citie in the sea.

<sup>h</sup> These cities were in the country of Zaanannim.

<sup>i</sup> Or, euen vnto Iorden.  
<sup>j</sup> Of the which the lake of Genesareth hath his name.

<sup>k</sup> Called Toppe.

<sup>l</sup> According as Iacob had prophesied, Genes. 49. 17.  
<sup>m</sup> Iud. 18. 29.



<sup>b</sup> Me mesnech them that were Priests: for some were but Levites. <sup>c</sup> Every tribe gave more or fewer cities according as their inheritance was great or litle, Num. 35, 8.

<sup>d</sup> For Azon came of Kohath, and therefore the Priests office remained in that family.

<sup>e</sup> Chap. 14, 14. <sup>f</sup> Chron. 6, 56.

<sup>g</sup> That is, the Priest of the family of the Kohathites, of whom Aaron was chiefe.

<sup>h</sup> The suburbs were a thousand cubites from the wall of the cities round about, Num. 35, 4.

<sup>i</sup> That were not Priests.

<sup>k</sup> Hebron and Shechem were the two cities of refuge vnder the Kohathites.

<sup>l</sup> which dwell in Canaan,

ment of the Lord these cities with their suburbs.  
4 And the lot came out for the families of the <sup>b</sup> Kohathites: and the children of Aaron the Priest, <sup>c</sup> which were of the Levites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Benjamin <sup>e</sup> thirteene cities.  
5 And the rest of the children of Kohath <sup>d</sup> had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.  
6 Also the children of Gershon <sup>d</sup> had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.  
7 The children of Merari according to their families <sup>d</sup> had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.  
8 So the children of Israel gaue by lot vnto the Levites these cities with their suburbs, as the Lord had commanded by the hand of Moses.  
9 And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.  
10 And they were the children of <sup>d</sup> Aaron being of the families of the Kohathites, and of the sonnes of Leui, (for theirs was the first lot.)  
11 So they gaue them Kiriath-arba of the father of Anok (which is Hebron) in the mountaine of Iudah, with the suburbs of the same round about it.  
12 (But the land of the city, and the villages thereof, gaue they to <sup>e</sup> Caleb the sonne of Iephunneh to be his possession.)  
13 And thus they gaue to the <sup>e</sup> children of Aaron the Priest, a citie of refuge for the slayer, <sup>euen</sup> Hebron with her suburbs, and Libnah with her suburbs,  
14 And Iattir with her suburbs, and Eshtemoa with her suburbs,  
15 And Holon with her suburbs, and Debir with her suburbs,  
16 And Ain with her suburbs, and Iuttah with her suburbs, Beth-shean with her suburbs: nine cities out of those two tribes.  
17 And out of the tribe of Benjamin <sup>e</sup> they gaue Gibeon with her <sup>f</sup> suburbs, Geba with her suburbs,  
18 Anathoth with her suburbs, and Almon with her suburbs: foure cities.  
19 All the cities of the children of Aaron Priests, <sup>euen</sup> thirteene cities with their suburbs.  
20 And to the families of the children of Kohath of the Levites, <sup>g</sup> which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim.)  
21 They gaue them the citie of refuge for the slayer, <sup>h</sup> Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,  
22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: foure cities.  
23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,  
24 Aijalon with her suburbs, Gath-rimmon with her suburbs: foure cities.  
25 And out of the <sup>i</sup> halfe tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.  
26 All the cities for the other families of the

children of Kohath <sup>euen</sup> ten with their suburbs.  
27 And vnto the children of Gershon of the families of the Levites, <sup>e</sup> they gaue out of the halfe tribe of Manasseh, the city of refuge for <sup>h</sup> the slayer, <sup>k</sup> Golan in Bashan with her suburbs, and Beesh-terah with her suburbs: two cities.  
28 And out of the tribe of Issachar, Kihon with her suburbs, Dabereh with her suburbs,  
29 Iarmuth with her suburbs, En-gannim with her suburbs: foure cities.  
30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,  
31 Heikah with her suburbs, and Rehob with her suburbs: foure cities.  
32 And out of the tribe of Naphtali, the city <sup>l</sup> of refuge for the slayer, Kedesh in <sup>l</sup> the Gilil, with her suburbs, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.  
33 All the cities of the Gershonites according to their families, <sup>euen</sup> thirteene cities with their suburbs.  
34 And vnto the families of the children of Merari the <sup>l</sup> rest of the Levites, <sup>e</sup> they gaue out of the tribe of Zebulun, Tokneam with her suburbs, and Kartah with her suburbs,  
35 Dimnah with her suburbs, Nahalal with her suburbs: foure cities.  
36 And out of the tribe of Reuben, <sup>m</sup> Bezer with her suburbs, and Iahazah with her suburbs,  
37 Kedemoth with her suburbs, and Mephaath with her suburbs: foure cities.  
38 And out of the tribe of Gad <sup>e</sup> they gaue for a citie of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,  
39 Heshbon with her suburbs, and Iazer with her suburbs: foure cities in all.  
40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Levites) were by their lot, twelue cities.  
41 And all the cities of the Levites <sup>n</sup> within the possession of the children of Israel, <sup>euen</sup> eight and fourtie with their suburbs.  
42 These cities lay euery one <sup>o</sup> seuerally with their suburbs round about them: so were all these cities.  
43 And so the Lord gaue vnto Israel all the land, which he had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.  
44 Also the Lord gaue them rest round about according to all that hee had sworne vnto their fathers: and there stood not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.  
45 <sup>p</sup> There failed nothing of all the good things, which the Lord had said vnto the house of Israel, <sup>q</sup> but all came to passe.

# CHAP. XXII.

<sup>1</sup> Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. <sup>10</sup> They builde an altar for a memoriall. <sup>15</sup> The Israelites reprove them. <sup>21</sup> Their answer for defence of the same.

**T**hen <sup>a</sup> Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,  
2 And said vnto them, Yee haue kept all that Moses the seruant of the Lord <sup>b</sup> commanded you, and haue obeyed my voyce in all that I commanded you:  
3 You haue not forsaken your brethren this long season vnto this day, but haue diligently kept

<sup>k</sup> Golan and Beesh-terah were the cities of refuge vnder the Gershonites,

<sup>l</sup> They are here called the rest, because they are not numbered, and Merari was the younger brother, Gen. 46, 11.  
<sup>m</sup> Bezer and Ramoth were the cities of refuge vnder the Merarites, and beyond Iordan, Chap. 10, 4.

<sup>n</sup> Thus according to Iakobs prophetic they were scattered throughout the countrey, which God s<sup>d</sup> to this end, that his people might be instructed in the true religion by them.

<sup>o</sup> Chap. 23, 14, 15.

<sup>a</sup> After that the Israelites enjoyed the land of Canaan, <sup>b</sup> which was to goe armed before their brethren, Num. 32, 8, 9.

kept the commandment of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren, as hee promised them: therefore now returne ye, and goe to your tents, to the land of your possession, which Moses the seruant of the Lord hath \* giuen you beyond Iorden.

5 But take diligent heede, to doe the commandment and Law, which Moses the seruant of the Lord commanded you: *that is,* \* that ye loue the Lord your God, and walke in all his wayes, and keepe his commandments, and cleaue vnto him, and serue him with all your heart, and with all your soule.

6 So Ioshua <sup>d</sup> blessed them, and sent them away, and they went vnto their tents.

7 ¶ Now vnto *one* halfe of the tribe of Manasseh Moses had giuen *a possession* in Bashan: and vnto the *other* halfe thereof gaue Ioshua among their brethren on this side Iorden Westward: therefore when Ioshua sent them away vnto their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, & with a great multitude of cattell, with siluer and with gold, with brasse and with yron, and with great abundance of rayment: diuide the spoyle of your enemies with your brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the lande of their possession, which they had obtained according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the <sup>†</sup> borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built <sup>†</sup> there an altar by Iorden, a great altar to see too.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan, vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe vp <sup>g</sup> to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the lande of Gilead, Phinehas the sonne of Eleazar <sup>§</sup> Priest.

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one *was* chiefe of their fathers household among the <sup>¶</sup> thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus sayth <sup>h</sup> the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built you an altar for to rebell this day against <sup>§</sup> Lord?

17 Haue we too little for the wickednesse <sup>\*</sup> of Peor, whereof we are not <sup>i</sup> cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Yee also are turned away this day from the Lord: and seeing ye rebel to day against the Lord, euen to morrow he will be wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be <sup>\*</sup> vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but <sup>†</sup> rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespassse grievously in the execrable thing, and wrath fell on <sup>\*</sup> all the Congregation of Israel? and this man alone <sup>m</sup> perished not in his wickednes.

21 ¶ Then the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh answered, and sayd vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord *we haue done it*, saue thou vs not this day.

23 If wee haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord <sup>n</sup> himselfe require it:

24 And if we haue not *rather* done it for feare of *this* thing, saying, In time to come your children might say vnto our children, What haue ye to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betweene vs and you, yee children of Reuben and of Gad: therefore ye haue no part in the Lord: so shall your children make our children <sup>o</sup> cease from fearing the Lord.

26 Therefore we sayd, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shall be a <sup>\*</sup> witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lord before him, in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

28 Therefore sayd we, If so be that they should so say to vs, or to our <sup>†</sup> generations in time to come, then will wee answere, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offering, nor for sacrifice, but it is a witnesse betweene vs and you.

29 God forbid, that we should rebell against the Lord, and turne this day away from the Lord, to build an altar for burnt offering, or for meate offering, or for sacrifice, saue the altar of the Lord our God that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation and heads ouer the thousands of Israel, which were with him, heard the words that the children of Reuben, and children of Gad, and the children of Manasseh spake, <sup>†</sup> they were well content.

31 And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceiue, that the Lord is <sup>q</sup> among vs, because ye haue not done this trespassse against the Lord: now yee haue <sup>\*</sup> deliuered the children of Israel out of the hand of the Lord.

32 ¶ Then

\* Num. 32. 33. Chap. 13. 8.

\* Deut. 10. 12. c He sheweth wherein consisteth the fulfilling of the Law.

d He commended them to God, and prayed for them.

g Which remained at home and went not to the warre, Num. 31. 27. 1. Sam. 30. 24.

† Ele. Gilead, which country also was called Canaan, because the Amorites dwelling there were called Canaanites. f That is, beyond Iorden: for sometime the whole countrey on both sides of Iorden is meant by Canaan.

g Such now was their case, that they would rather loose their liues, then suffer the true religion to be changed or corrupted.

h Or, multitude.

i Not onely of the princes, but also of the common people.

\* Num. 5. 4.

i Meaning, God is not fully pacified forasmuch as no punishment can be sufficient for such wickednesse and idolatry.

k In your Iudgement.

l To vse any other seruice then God hath appointed, is to rebell against God, 1. Sam. 15. 23.

\* Chap. 7. 1. 5. m Signifying, that if many suffered for one mans fault, for the fault of many, all should suffer.

n Let him punish vs.

o Or, to turne backe from the true God.

\* Gen. 31. 48. Chap. 24. 37. ver. 34.

p They signify a wonderful care that they bare toward their possession, that they might liue in the true seruice of God.

† Ele. It was good in their eyes.

q By preserving and governing vs. r Whom if he had offended, he would haue punished with you.



32 ¶ Then Phinehas the sonne of Eleazar the Priest with the Princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel, and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel blessed God, and minded not to goe against them in battell for to destroy the land, wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar *Ed*: for it shall be a witnesse betweene vs, that the Lord is God.

## CHAP. XXIII.

1 Ioshua exhorteth the people, that they ioyne not themselves to the Gentiles, 7 that they name not their idoles, 14 The promise if they feare God, 15 and threatenings, if they forsake him.

And a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, and Ioshua was olde, and stricken in age,

2 Then Ioshua called all Israel, and their Elders, and their Heads, and their Iudges, and their officers, and sayd vnto them, I am old, and stricken in age,

3 Also yee haue seene all that the Lord your God hath done vnto all these nations <sup>a</sup> before you, how the Lord your God himselfe hath fought for you.

4 Beholde, I haue diuided vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea <sup>†</sup> Westward.

5 And the Lord your God shall expell them before you, and cast them out of your sight, and ye shall possesse their land, as the Lord your God hath sayd vnto you.

6 Be ye therefore of a valiant courage to obserue and doe all that is written in the booke of the Law of Moses, <sup>\*</sup> that yee turne not therefrom to the right hand nor to the left,

7 Neither company with these nations: *that is*, with them that are left with you, neither <sup>\*</sup> make mention of the name of their gods, <sup>d</sup> nor cause to sweare by them, neither serue them, nor bow vnto them:

8 But sticke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 <sup>\*</sup> One man of you shall chase a thousand: for the Lord your God he fighteth for you, as hee hath promised you.

11 Take good heede therefore vnto you <sup>†</sup> selues, that ye loue the Lord your God.

12 Else, if ye goe backe, and cleaue vnto the rest of these nations: *that is*, of them that remaine with you, and shall make marriages with them, and goe vnto them, and they to you,

13 Know yee for certaine, that the Lord your God will cast out no more of these nations from before you: <sup>\*</sup> but they shalbe a snare & destruction vnto you, and a whip on your sides, and thornes in your eyes, vntill yee perish out of this good land, which the Lord your God hath giuen you.

14 And behold, this day doe I enter into the way of all the world, and yee know in all your hearts and in all your soules, that <sup>\*</sup> nothing hath

failed of all the good things which the Lord your God promised you, *but* all are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all good things are come vpon you, which the Lord your God promised you, so shall the Lord bring vpon you euery euill thing, vntill hee haue destroyed you out of this good land, which the Lord your God hath giuen you.

16 When yee shall transgresse the Covenant of the Lord your God, which hee commanded you, and shall goe and serue others gods, and bow your selues to them, then shall the wrath of the Lord waxe hote against you, and yee shall perish quickly out of the good land which hee hath giuen you.

## CHAP. XXIII.

1 Ioshua rehearseth Gods benefits, 14 and exhorteth the people to feare God. 15 The league renewed betweene God and the people. 20 Ioshua dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

And Ioshua assembled againe all the tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their Iudges, and their officers, & they presented themselves before God.

2 Then Ioshua sayd vnto all the people, Thus saith the Lord God of Israel, <sup>\*</sup> Your fathers dwelt beyond the flood in olde time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods,

3 And I tooke your father Abraham from beyond the flood, and brought him thorow all the land of Canaan, and multiplied his seede, and gaue him Izhak,

4 And I gaue vnto Izhak, <sup>\*</sup> Iakob and Esau: and I gaue vnto <sup>\*</sup> Esau mount Seir, to possesse it: but <sup>\*</sup> Iakob and his children went downe into Egypt,

5 And <sup>\*</sup> I sent Moses also and Aaron, and I plagued Egypt: and when I had done among them, I brought you out.

6 So I brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your fathers with charrets and horsemen vnto the red Sea.

7 Then they cryed vnto the Lord, and hee put a darkenesse betweene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wilderness a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, <sup>\*</sup> and they fought with you: but I gaue them into your hand, and yee possessed their countrey, and I destroyed them out of your sight.

9 Also Balak the sonne of Zipporking of Moab, arose and warred against Israel, and sent to Balaam the sonne of Beor for to curse you.

10 But I would not heare Balaam: therefore he blessed you, and I deliuered you out of his hand.

11 And yee went ouer Iorden, and came vnto Iericho, and the men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuites, and the Iebusites, and I deliuered them into your hand.

12 And I sent <sup>\*</sup> hornets before you, which cast them out before you, euen the twokings of the Amorites, <sup>\*</sup> not with thy sword, nor with thy bow.

13 And I haue giuen you a land, wherein yee did

† Or, prayed.  
† Ebr. sayd.

† Or, with ye, as  
verse 7.

† Ebr. commen into  
gerres.

† Your eyes be-  
ing witness.

† Or, ouerthrowen  
these nations.

† Ebr. at the same  
ste.

† Which yet re-  
maine and are not  
ouercome, as chap.  
13.2.

† Deut. 5. 32.  
and 28. 14.

† And not yet sub-  
dued.

† Psal. 16. 4.  
† Let not the Iud-  
ges admiran oathe  
which any shall  
sweare by their  
idoles.

† Leuit. 26. 8.  
Deut. 32. 30.

† Ebr. soules.  
† Or, he of their  
affinitie.

† Or, haue conuer-  
sation with them.  
† Exod. 23. 33.  
Numb. 33. 55.

† Deut. 7. 16.  
† Meaning, they  
shalbe a continuall  
griefe vnto you,  
and so the cause of  
your destruction.  
† I die according  
to the course of  
nature.

† Most certainly.  
† Chap. 11. 45.

† Or, promised.

† Or, rehearsing.  
Chap. 24. 20.

† He sheweth that  
no euill can come  
vnto man, except  
he offendeth God by  
disobedience.

† That is, the nine  
tribes an the half.

† Before the  
Arke which was  
brought to She-  
chem, when they  
went to bury Iosephs  
bones.  
† Gen. 11. 32.  
Iudith. 5. 6. 7.

† Euphrates in  
Mesopotamia,  
Gen. 11. 26.

† Gen. 21. 2.  
† Gen. 25. 26.

† Gen. 36. 8.

† Gen. 46. 6.

† Exod. 3. 10.

† Exod. 12. 37.

† Exod. 14. 9.

† Or, a cloud.

† Euen forty  
yeeres.

† Num. 21. 25.

† Num. 22. 5.  
Deut. 23. 4.

† Because it was  
the chiefest citie,  
vnder it he con-  
tained all the  
countrey: els they  
of the citie fought  
not.

† Exod. 23. 11.  
Deut. 7. 20.  
Chap. 11. 10.

did not labour, and cities which ye built not, and ye dwell in them, and eate of the vineyards and olive trees, which ye planted not.

14. Now therefore <sup>f</sup> feare the Lord, and serue him in vprightnesse and in trueth, and put away the gods, which your fathers serued beyond the flood, and in Egypt, and serue ye the Lord.

15. And <sup>f</sup> if it seeme euill vnto you to serue the Lord, chuse you this day whom ye will serue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: <sup>f</sup> but I and mine house will serue the Lord.

16. Then the people answered and said, God forbid, that we should forsake the Lord, to serue other gods.

17. For the Lord our God, he brought vs and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preferred vs in all the way that wee went, and among all the people through whom we came.

18. And the Lord did cast out before vs all the people, euen the Amorites which dwell in the land: <sup>therefore</sup> will we also serue the Lord, <sup>f</sup> for he is our God.

19. And Ioshua said vnto the people, Ye cannot serue the Lord: for he is an holy God: he is a ielous God: he will not pardon your iniquity nor your sinnes.

20. If ye forsake the Lord and serue strange gods, <sup>\*</sup> then he will returne and bring euill vpon you, and consume you, after that he hath done you good.

21. And the people sayd vnto Ioshua, Nay, but we will serue the Lord.

22. And Ioshua sayd vnto the people, Yee are witnesses <sup>i</sup> against your selues, that yee haue chosen you the Lord, to serue him: and they sayd;

Ye are witnesses.

23. Then put away now, <sup>said he</sup>, the strange gods which are among you, and bow your hearts vnto the Lord God of Israel.

24. And the people said vnto Ioshua, The Lord our God will we serue, & his voyce will we obey.

25. So Ioshua <sup>1</sup> made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

26. And Ioshua wrote these words in the booke of the Law of God, and tooke a great stone, and pitched it there vnder an <sup>o</sup>ke that was in the Sanctuary of the Lord.

27. And Ioshua sayd vnto all the people, Behold, this stone shall be a witnesse vnto vs: for it <sup>m</sup> hath heard all the words of the Lord which he spake with vs: it shall therefore a witnesse against you, least you denie your God.

28. Then Ioshua let the people depart, euery man vnto his inheritance.

29. And after these things, Ioshua the sonne of Nun, the seruant of the Lord died, being an hundred and ten yeeres olde.

30. And they buried him in the border of his inheritance in <sup>\*</sup> Timnath-herah, which is in mount Ephraim, on the North side of mount Gasht.

31. And Israel <sup>m</sup> serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that ouerlived Ioshua, and which had knowen all the workes of the Lord that he had done for Israel.

32. And the <sup>\*</sup> bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a pcell of ground, which Iakob bought of <sup>\*</sup> the sons of Hamor the father of Shechem, for an hundredth pieces of siluer, and <sup>f</sup> children of Ioseph had them in their inheritance.

33. Also Eleazar the sonne of Aaron died, whom they buried in <sup>t</sup> the hill of Phinehas his sonne, which was giuen him in mount Ephraim.

k Out of your hearts and other wife.

l By ioyning God and the people together: also he repared the promises and treatings out of the Law. Or, elme.

m Rather then mans dissimulation should not be punished, the dumme creatures shall cry for vengeance.

\* Gen. 19. 33. Judges 2. 9.

n Such are the people commonly as their rulers are.

\* Gen 50. 25. Exod. 13. 19.

\* Gen. 33. 19.

t Elr. Gilead. Phinehas.

# THE BOOKE OF IVDGES.

## THE ARGUMENT.

**A**lbeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasing and hainous that can turne backe Gods loue from his Church. For not v when the Israelites were entered into the land of Canaan, and saw the trueth of Gods promise performed in stead of acknowledging his great benefites and giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrary to their solemn promise made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutability of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulked them from libertie, and cast them into slauerie, to the intent they might feelee their owne miseries, and so call vnto him and be deliuered.) So to shew that his mercies endure for euer, he raysed vp from time to time such as should deliuer them, and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executors of Gods iudgements, not chosen of the people nor by succession, but raised up as it seemed best to God, for the gouernance of his people. They were foureteene in number beside Ioshua, and gouerned from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the time of Saul, ruled 377 yeeres. In this booke are many notable paynts declared, but vnto especially: first, the battell that the Church of God hath for the maintenance of true Religion against idolatry and superstition: next, what great danger that common-wealth is in, when as God giueth not a Magistrat to retaine his people in the purenesse of Religion and his true seruice.

## CHAP. I.

1. After Ioshua was dead, Iudah was constitute capitaine. 6. Adoni-bezek is taken. 14. The request of Achish. 16. The children of Keni. 23. The Canaanites are made tributaries, but not destroyed.

**A**fter that Ioshua was dead, the children of Israel <sup>a</sup> asked the Lord, saying, <sup>b</sup> Who shall goe vp for vs against the Canaanites, to fight first against them?

2. And the Lord sayd, Iudah shall goe vp: behold, I haue giuen the land into his hand.

3. And Iudah sayd vnto Simeon his brother, Come vp with me into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

4. Then Iudah went vp, and the Lord deliuered the Canaanites and the Perizzites into their hands, and they slew of them in Bezek ten thousand men.

c For the tribe of Simeon had their inheritance within the tribe of Iudah. Iosh. 19. 1.

5. And

f This is the true use of Gods benefites, to learne thereby to feare and serue him with an vpright conscience.

g Elr if it be euill in your sight.

h This teacheth vs that if all the world would goe from God, yet euery one of vs particularly is bound to cleaue vnto him.

i How much more are we bound to serue God in Christ, by whom we haue receiued the redemption of our soules?

\* Chap. 23. 15.

j If you doe the contrary, your owne mouthes shall comd. mune you.

a By the image ment of Vrim, vnde Exod. 28. 30. Num. 27. 21. 1. Sam. 28. 6. b Who shall be our capitaine.



## Adoni-bezek taken, Achsahs request.

*Or, the lord of Bezek.*

*d This was Gods just iudgement, as the tyrant himselfe confesseth, that as he had done, so did he receive, Leuit. 24. 19, 20.*

*e Which was afterward built againe, and possessed by the Iebusites, 2. Sam. 5. 6.*

*\* Chap. 15. 14. f These three were Gaians, and the children of Anak.*

*h This was one of the names of Moses father in law, see Num. 10. 29*

*\* Numb. 31. 3 i These cities and others were afterward possessed of the Philistims, 2. Sam. 6. 17.*

*\* Numb. 14. 24. iob. 14. 13. and 15. 14.*

*k For after that the tribe of Iudah had burnt it, they built it againe.*

*\* Gen. 28. 19.*

5 And they found ¶ Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off the thumbes of his hands and of his feete.

7 And Adoni-bezek said, Seuenie Kings hauing the thumbes of their hands & of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me, so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sword, and had set the city on fire.)

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low countrey.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron before time was called \* Kiriath-arba: and they slew f Shephai, and Ahiman, and Talmi.

11 And from thence hee went to the inhabitants of Debir, and the name of Debir in old time was Kiriath-sepher.

12 And Caleb sayd, Hee that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs yonger brother tooke it, to whom he gaue Achsah his daughter to wife.

*e* 14 And when thee came to him, shee moued him to aske of her father a field, & shee lighted off her asse, and Caleb said vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue, and the springs beneath.

16 ¶ And the children of h Keni Moses father in law went vp out of the citie of the palme trees with the children of Iudah, into the wilderness of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it, and called the name of the citie \* Hormah.

18 Also Iudah tooke i Azzah with the coasts thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Iudah, and he possessed the mountaines: for hee could not driue out the inhabitants of the valleyes, because they had chariots of yron.

20 And they gaue Hebron vnto Caleb, as \* Moses had sayd, and he expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Iebusites, that k inhabited Ierusalem: therefore the Iebusites dwell with the children of Benjamin in Ierusalem vnto this day.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them,

23 And the house of Ioseph caused to viewe Beth-el (and the name of the city before time was \* Luz.)

24 And the spies saw a man come out of the citie, and they sayd vnto him, Shew vs, wee pray

## Judges.

thee, the way into the citie, \* and wee will shew thee mercie. *\* Iob. 17. 12.*

25 And when hee had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Migiddo with her townes: but the Canaanites dwelt still in that land. *1 Wherefore God permitted the Canaanites to dwell still in the land, see Chap. 3. 6.*

28 Neuerthelesse when Israel was strong they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them. *\* Iob. 16. 10.*

30 ¶ Neither did m Zebulun expell the inhabitants of Kirron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries. *m That is, the tribe of Zebulun as is also to be understood of the*

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob.

32 But the Apherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them out. *n But made them pay tribute as the others did.*

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-she mesh, nor their inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: Neuerthelesse the inhabitants of Beth-she mesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ¶ drone the children of Dan into the mountaine: so that they suffered them nor to come downe to the valley. *Or, afflicted them*

35 And the Amorites ¶ dwelt still in mount Heres in Aijalon, and in Shalbim, and when the hand of Iosephs familie preuailed, they became tributaries. *Or, would dwell.*

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from p Selah and vpward. *o Meaning, when he was strong then they p Which was a citie in Arabia, or as some read, from the rocks.*

## CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fell to idolatry after Ioshs death. 14 They are deliuered into the enemies hands: 16 God deliuereth them by Judges. 21 Why God suffered idolaters to remaine among them

And an \* Angel of the Lord came vp from Gilgal to Bochim, and sayd, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had sworne vnto your fathers, and sayd, I will neuer breake my couenant with you.

2 \* Yee also shall make no couenant with the inhabitants of this land, \* but shall breake downe their altars: but yee haue not obeyed my voyce. Why haue ye done this? *\* Deut. 7. 1. \* Deut. 12. 3.*

3 Wherefore, I sayd also, I will not cast them out before you, but they shall be \* as thornes vnto your sides, & their gods shalbe your destruction. *\* Iob. 23. 13. Or, snare.*

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place,

*a That is, melting, or prophet, as some thinke Phinehas.*

## C H A P. III.

<sup>a</sup> Or, weeping.

<sup>b</sup> After that he had divided to every man his portion by lot, Josh. 14. 28.

<sup>c</sup> Meaning, the wonders and miracles.

<sup>d</sup> Hotes, by turning the letters backward in Seich, as Job, 34. 30.

<sup>e</sup> That is, all manner of idols.

<sup>f</sup> Chap. 10. 6. These were idols, which had the forme of an ewe or sheepe among the Sidonians. \* Psal. 44. 12. in all their enterprises.

<sup>g</sup> The vengeance.

<sup>h</sup> Or, magistrates, & his judges.

<sup>i</sup> Meaning, from the general religion.

<sup>k</sup> Or, improved. \* Seeing their enmities. \* Chap. 3. 10. \* Or, corrupt themselves.

<sup>l</sup> As the Hittites, Jebusites, Amorit, &c. m So that both outward enemies, and false prophets ate but a triall to prove our faith, Deut. 13. 3. and chap. 3. 4.

place, <sup>h</sup> Bochim, and offered sacrifices there vnto the Lord.

6 <sup>i</sup> Now when Ioshua had <sup>b</sup> sent the people away, the children of Israel went every man into his inheritance, to possesse the land.

7 And the people had serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that outliued Ioshua, which had seen all the great works of the Lord that he did for Israel.

8 But Ioshua the sonne of Nun the seruant of the Lord died, when he was an hundreth and ten yeeres old:

9 And they buried him in the coastes of his inheritance, in <sup>d</sup> Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

10 And so all that generation, was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Israel.

11 <sup>i</sup> Then the children of Israel did wickedly in the sight of the Lord, and serued <sup>e</sup> Baalim,

12 And forooke the Lord God of their fathers, which brought them out of the land of Egypt, & followed other gods; <sup>euen</sup> the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forooke the Lord, and serued <sup>\*</sup> Baal, and <sup>f</sup> Ahtaroth.

14 And the wrath of the Lord was hoate against Israel, and he deliuered them into the hands of spoylers, that spoyled them, and he <sup>\*</sup> sold them into <sup>g</sup> hands of their enemies round about them, so that they could no longer stand before their enemies.

15 <sup>g</sup> Whithersoener they went out, the <sup>h</sup> hand of the Lord was fore against them, as the Lord had said, and as the Lord had sworne vnto them: so he punished them fore.

16 <sup>i</sup> Notwithstanding, the Lord raised vp <sup>h</sup> Iudges, which <sup>i</sup> deliuered them out of <sup>g</sup> hands of their oppressours.

17 But yet they would not obey their Iudges: for they went a whoring after other-gods, and worshipped them, and turned quickly out of the way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord <sup>i</sup> had compassion of their gronings, <sup>\*</sup> because of them that oppressed them and tormented them.)

19 Yet <sup>\*</sup> when the Iudge was dead, they returned, and <sup>i</sup> did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my covenant which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the <sup>i</sup> nations, which Ioshua left when he died,

22 That through them I may <sup>m</sup> proue Israel, whether they had now presented the present, to walke therein, as their fathers kept it, or nor.

23 So the Lord left those nations, and droue them not out immediately, neither deliuered them into the hand of Ioshua,

<sup>1</sup> The Canaanites were left to trie Israel. <sup>2</sup> Othniel deliuereth Israel. <sup>3</sup> Ehud killeth King Eglon. <sup>4</sup> Shamgar killeth the Philistims.

<sup>T</sup> Hese now are the nations which the Lord left, that he might proue Israel by them (<sup>euen</sup> as many of Israel as had not knowen all the warres of Canaan,

2 Onely to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessors knew <sup>b</sup> not.)

3 Five princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hittites that dwelt in mount Lebanon, from mount Baalhermon vntill one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether they would obey the commandements of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hittites, and the Iebusites,

6 And they tooke <sup>c</sup> their daughters to bee their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 <sup>i</sup> So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and <sup>d</sup> Ahteroth.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chushan-rishathaim King of <sup>h</sup> Aram-naharaim, and the children of Israel serued Chushan-rishathaim eight yeeres.

9 <sup>i</sup> And when the children of Israel cried vnto the Lord, the Lord stirred vp a Sauour to the children of Israel, and hee saued them, <sup>euen</sup> Othniel the sonne of Kenaz, Calebs yonger brother.

10 And the <sup>\*</sup> Spirit of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chushan-rishathaim king of <sup>h</sup> Aram into his hand, and his hand preuailed against Chushan-rishathaim.

11 So the land had rest <sup>f</sup> fourty yeeres, and Othniel the sonne of Kenaz died.

12 <sup>i</sup> Then the children of Israel againe committed wickednes in the sight of the Lord: and the Lord <sup>g</sup> strengthened Eglon King of Moab against Israel, because they had committed wickednesse before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel serued Eglon king of Moab eightene yeeres.

15 But when the children of Israel cried vnto the Lord, the Lord stirred them vp a sauour, Ehud the sonne of Gera the sonne of <sup>h</sup> Iemini, a man <sup>h</sup> lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

16 And Ehud <sup>h</sup> made him a dagger with two edges of a cubite length, and he did gird it vnder his raiment vpon his right thigh,

17 And he presented the gift vnto Eglon king of Moab (and Eglon <sup>h</sup> was a very fat man.)

18 And when he had now presented the present, he sent away the people that bare the present,

19 But he turned againe from the <sup>h</sup> quarries, that were by Gilgal, & said, I haue a secret errand vnto thee, O King. Who said, Keepe <sup>i</sup> silence: and

<sup>a</sup> Which were achieved by the hand of God, and not by the power of man. <sup>b</sup> For they trusted in God, and he fought for them.

<sup>c</sup> Contrary to Gods commandement, Deut. 3. 7.

<sup>d</sup> Trees or woods erected for idolatrie.

<sup>e</sup> Or, Mesopotamia.

<sup>f</sup> He was stirred vp by the Spirit of the Lord.

<sup>g</sup> Or, Syria.

<sup>h</sup> That is, 31 vnder Ioshua, and eight vnder Othniel.

<sup>i</sup> So that the enemies of Gods people haue no power ouer them, but by Gods appointment.

<sup>j</sup> Or, Benjamin. Or, left hand.

<sup>k</sup> Or, confid a dagger to be made.

<sup>l</sup> Or, as some read, from the places of idols. <sup>m</sup> Till he be departed.



all that stood about him went out from him.

20 Then Ehud came vnto him, (and he sate alone in a summer parlor, which he had) and Ehud sayd, I haue a message vnto the from God. Then he arose out of his throne.

21 And Ehud put forth his left hand, and tooke the dagger from his right thigh, and thrust it into his belly.

22 So that the haft went in after the blade, and the fute closed about the blade, so that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the porch, and shut the doores of the parlor vpon him, and locked them.

24 And when hee was gone out, his seruants came: who seeing that the doores of the parlor were locked, they said, Surely the doeth his easement in his summer chamber,

25 And they taried till they were ashamed: and seeing hee opened not the doores of the parlor, they tooke the key and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quaries, and escaped vnto Seirath.

27 And when he came home, he blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, Follow mee: for the Lord hath deliuered your enemies, *even* Moab into your hand. So they went downe after him, and tooke the passages of Iorden toward Moab, and suffered not a man to passe ouer.

29 And they slew of the Moabites the same time about tenne thousand men, all *ff* fedde men, and all *were* warriors, and there escaped not a man.

30 So Moab was *ff* subdued that day, vnder the hand of Israel: and the land had rest foure score yeeres.

31 And after him was Shamgar the sonne of Anath, which slew of the Philistims fixe hundred men with an oxe goade, and hee also deliuered Israel.

CHAP. IIII.

1 Israel sinne and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sifera fleeth, 17 and is killed by Iael.

And the children of Israel *ff* began againe to doe wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord sold them into the hande of Iabin King of Canaan, that reigned in Hazor, whose chiefe captaine *was* called Sifera, which dwelt in Harosheth of the Gentiles.

3 Then the children of Israel cried vnto the Lord: (for he had nine hundred charets of yron, and twentie yeeres hee had vexed the children of Israel very sore.)

4 And at that time Deborah a Prophetesse the wife of Lapidoth iudgeth Israel.

5 And this Deborah dwelt vnder a palme tree, betweene Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then the sent and called Barak the sonne of Abinoam out of Kedeth of Naphtali, and said vnto him, Hath not the Lord God of Israel *ff* commanded, saying, Goe, and draw toward mount Tabor, and take with thee ten thousand men of

the children of Naphtali, and of the children of Zebulun?

7 And I will draw vnto thee to the *ff* riuier Kishon, Sifera, the captaine of Iabins armie with his charets, and his multitude, and will deliuer him into thine hand.

8 And Barak said vnto her, If thou wilt go with me, I will goe: but if thou wilt not go with me, I will not goe.

9 Then shee answered, I will surely goe with thee, but this journey that thou takest, shall not be for thine honour: for the Lord *ff* shall sell Sifera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali to Kedesh, and *ff* he went vp on his feete with ten thousand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the children of *ff* Hobab the father in law of Moses, was departed from the *ff* Tenites, and pitched his tent vntill the plaine of Zaanaim, which is by Kedesh.)

12 Then they shewed Sifera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sifera called for all his charets, *even* nine hundred charets of yron, and all the people that were with him from Harosheth of the Gentiles, vnto the riuier Kishon.

14 Then Deborah said vnto Barak, & Vp: for this is the day that the Lord hath deliuered Sifera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sifera and all his charets, and all his hoaste with the edge of the sword before Barak, so that Sifera lighted downe off his charer, and fled away on his feere.

16 But *ff* Barak pursued after the charets, and after the hoaste vnto Harosheth of the Gentiles: and all the hoaste of Sifera fell vpon the edge of the sword: there was not a man left.

17 Howbeit Sifera fledde away on his feete to the tent of Iael the wife of *ff* Heber the Kenite: (for peace *was* betweene Iabin the king of Hazor, and betweene the house of Heber the Kenite.)

18 And Iael went out to meete Sifera, and said vnto him, Turne in, my lord, turne in to me: feare not. And when he had turned in vnto her into her tent, she couered him with a mantell.

19 And he said vnto her, Give me, I pray thee, a little water to drinke: for I am thirsty. And she opened *ff* a bottle of milke, and gaue him drinke, and couered him.

20 Againe hee sayd vnto her, Stand in the doore of the tent, and when any man doeth come and enquire of thee, saying, Is any man there? thou shalt say, Nay.

21 Then Iael Hebers wife tooke a *ff* naile of the tent, and tooke a hammer in her hand, and went softly vnto him, and smote the naile into his temples, and fastened it into the ground, (for he was fast asleepe, and wearie) and so he died.

22 And behold, as Barak pursued after Sifera, Iael came out to meete him, and sayd vnto him, Come, and I will shew thee the man, whom thou seekest: and when he came into her tent, behold, Sifera lay dead, and the naile in his temples.

23 So God brought downe Iabin the king of Canaan that day before the children of Israel.

24 And the hande of the children of Israel *ff* prospered,

Or, said,

Or, he converted his feet.

Or, caused the trumpet to be blown, Namy. 30.2, 3,

Or, strong, and bigge bodied.

Or, humbled. Meaning, the Israelites. 1. So that it is not the number, nor the means that God regardeth, when he will get the victory.

Or, added, or continued to doe.

There was another Iabin, whom Joshua killed and burnt his city Hazor, Iosh. 11. 13. That is, in a wood, or strong place.

By the spirit of prophesie, refusing of contumacious, and declaring the will of God.

And renewed vnto me by the spirit of prophesie.

Fearing his own weaknes and his enemies power, hee desired the prophesie to goe with him to assure him of Gods will from time to time.

Or, he led with him 10000 men.

Or, posthumbly. Namely, 29. Or, from Kishon. Meaning, that he possessed a great part of that country.

She still encouraged him to this enterprise by assuring him of Gods fauour and ayde.

Psalm 83. 10.

Whose enemies were strangers, but worshipped the me God, and therefore were ioynd with Israel.

Or, blanket.

Chap. 5. 24.

To wit, Sifera.

That is, chepin or flake, whereby it was fastened to the ground.

So he saw that a woman had the honour, as Deborah prophesied.

† He went and  
was strong.

† prospered, and prevailed against Iabin the king  
of Canaan, vntill they had destroyed Iabin king of  
Canaan.

CHAP. V.

1 The song and thanksgiving of Deborah and Barak, after the  
victory.

**T**hen sang Deborah, and Barak the sonne of  
Abinoam the same day, saying,

2 Praise yee the Lord for the auenging of Is-  
rael, and for the people that offered themselves  
willingly.

3 Heare, ye kings, hearken ye princes: I, *euen*  
I will sing vnto the Lord: I will sing praise vnto  
the Lord God of Israel.

4 Lord, \* when thou wentest out of Seir, when  
thou departedst out of the field of \* Edom, the  
earth trembled, and the heauens rained, the clou-  
des also dropped water.

5 \* The mountaines melted before the Lord,  
\* as did that Sinai before the Lord God of Israel.

6 In the dayes of \* Shamgar the sonne of A-  
nath, in the dayes of \* Iael, the hie wayes were  
vnuoccupied, and the trauellers walked through  
bywayes.

7 The townes were not inhabited: they deca-  
yed, I say, in Israel, vntill I Deborah came vp,  
which rose vp a mother in Israel.

8 They chose new gods: then *was* warre in  
the gates. Was there a shield or speare seene  
among fourtie thousand of Israel?

9 Mine heart is set on the gouernours of Israel,  
and on them that are willing among the people:  
praise ye the Lord.

10 Speake ye that ride on white asses, ye  
that dwell by Middin, & that walke by the way.

11 For the noise of the archers *appeased* among  
the drawers of water: there shall they rehearse  
y<sup>e</sup> righteousness of the Lord, his righteousness of  
his townes in Israel: then did the people of the  
Lord goe downe to the gates.

12 Vp Deborah, vp, arise, and sing a song: arise  
Barak, and lead<sup>e</sup> thy captiuitie captiue, thou  
sonne of Abinoam.

13 For they that remaine, haue dominion ouer  
the mightie of the people: the Lord hath giuen  
me dominion ouer the strong.

14 Of Ephraim their roote *arose* against Ama-  
lek: and after thee Benjamin *shall fight* against thy  
people, O Amalek, of Machir came rulers, and of  
Zebulun, they that handle the penne of the *wri-*  
ter.

15 And the princes of Issachar were with De-  
borah, and Issachar, and also Barak: hee was set  
on his feet in the valley: for the diuisions of Reu-  
ben *were* great in thoughts of heart.

16 Why abodest thou among the sheepfolds,  
to heare the bleatings of the flocks? for the diui-  
sions of Reuben *were* great thoughts of heart.

17 \* Gilead abode beyond Iorden: and why  
doeth Dan remaine in shippes? Asher sate on the  
sea shore, and taried in his decayed places.

18 But the people of Zebulun and Naphtali  
haue ioparded their liues vnto the death in the  
hie places of the field.

19 The Kings came and fought: then fought  
the Kings of Canaan in Tanaach by the waters of  
Megiddo: they receined no gain of money.

20 They fought from heauen, *euen* the starres  
in their courses fought against Sisera.

21 The Riuer Kishon swept them away, that  
ancient riuer the riuer Kishon, O my soule, thou

hast marched valiantly.

22 Then were the horse hooues broken with  
the oft beating together of their mightie men.

23 Curse yeer Meroz: (said the Angel of the  
Lord) curse the inhabitants thereof, because they to  
came not to helpe the Lord, to helpe the Lord  
against the mightie.

24 Iael the wife of Heber the Kenite shall bee  
blessed aboue other women: blessed shall shee be  
aboue women dwelling in tents.

25 He asked water, and shee gaue him milke:  
shee brought forth butter in a lordly dish.

26 She put her hand to the naile, and her right  
hand to the workemans hammer: with the hammer  
smote she Sisera: she smote off his head, after the  
had wounded and pearfed his temples.

27 Hee bowed him downe at her feete, hee  
feel downe, and lay still: at her feete hee bowed  
him downe, and fell: and when hee had funke  
downe, he lay there dead.

28 The mother of Sisera looked out at a win-  
dow, & cried thorow the lattesse, Why is his cha-  
ret so long a coming? why tary the wheelies of  
his charets?

29 Her wife ladies answered her, Yea, \* Shee  
answered her selfe with her owne words,

30 Haue they not gotten, and they diuide the  
spoil: euery man hath a maide or two. Sisera hath  
a pray of diuers coloured garments, a pray of sun-  
dry colours made of needle worke: of diuers co-  
lours of needle worke on both sides, \* for the  
chiefe of the spoile.

31 So let all thine enemies perish, O Lord, but  
they that loue him, shall bee as the \* Sunne when  
hee riseth in his might, & the land had rest fourtie  
yeeres.

CHAP. VI.

1 Israel is oppressed of the Midianites for their wickednesse,  
2 Gideon is sent to see their deliuerer, 37 Hee asketh  
a signe.

**A**fterward the children of Israel committed  
wickednesse in the fight of the Lord, and the  
Lord gaue them into the hands of Midian seuen  
yeeres.

2 And the hand of Midian prevailed against Is-  
rael: and because of the Midianites the children of  
Israel made them dennes in the mountaines, and  
caues, and strong holds.

3 When Israel had sowne, then came vp the  
Midianites, the Amalekites, and they of the East,  
and came vpon them.

4 And camped by them, and destroyed the  
fruite of the earth, euen till thou come vnto Az-  
zah, and left no foode for Israel, neither sheepe, nor  
oxe, nor asse.

5 For they went vp, and their cartell, & came  
with their tents as grasshoppers in multitude: so  
that they and their camels were without number:  
and they came into the land to destroy it.

6 So was Israel exceedingly impouerished by  
the Midianites: therefore the children of Israel  
cried vnto the Lord.

7 And when the children of Israel cried  
vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a  
Prophet, who sayd vnto them, Thus saith the Lord  
God of Israel, I haue brought you vp from Egypt,  
& haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand

† To wit, the two  
tribes of Zebulun  
and Naphtali.

\* Deut. 4. 11.  
\* Deut. 2. 1.

\* Psal. 97. 5.  
\* Exod. 19. 18.  
\* Chap. 3. 37.  
\* Chap. 4. 18.

† For feare of the  
enemies.

† Miraculously  
fitted vp of God  
to pite them and  
deliuer them.  
† They had no  
heart to resist their  
enemies.

† Ye gouernours.

† As in danger of  
your enemies.  
† For now you may  
draw water without  
feare of your ene-  
mies.

† To wit, them  
that kept thy peo-  
ple in captiuitie.

† Joshua first fought  
against Amalek, and  
Saul destroyed him.

† Euen the learned  
did helpe to fight.

† Euen the whole  
tribe.

† They murmured,  
that they came not  
ouer Iorden to  
helpe them.

† She reprooth all  
them that came not  
to helpe their bre-  
thren in their  
necessitie.

† Either by beating  
of the sea, or by mi-  
ning.

† They wanne no-  
thing, but lost all.  
† As a besome  
doeth the filth of  
the house.

† Some reade chur-  
ned milke in a gourd  
cup.

† Eie. distasteth.

† That is, she com-  
forted her selfe.

† Because he was  
chiefe of the armie.  
† Shall grow daily  
more and more in  
Gods fauour.

† For feare of the  
Midianites, they  
fled into the den-  
nes of the mount-  
taines.

† Cr. of Kedem.

† Euen almost the  
whole countrie.

† This is the ende  
of Gods punish-  
ments, to call his  
to repentance, that  
they may seeke for  
helpe of him.



of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

\* 1 King 17.35,38.  
1re.c.16,2.

10 And I said vnto you, I am the Lord your God: \* feare not the gods of  $\S$  Amorites in whose land you dwell: but yee haue not obeyed my voice.

11  $\S$  And the Angel of the Lord came, and saue vnder the oke which was in Ophrah, that pertained vnto Ioath the father of the Ezrites, and his son Gideon threshed wheate by the winepresse,  $\S$  to hide it from the Midianites.

$\S$  Or, to prepare his fight.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

d This came not of distrust, but of weaknesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, whereby they be iustified. e That is, Christ appearing in visible forme. f Which I haue giuen thee. g Or, family.

13 To whom Gideon answered,  $\S$  Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? & where be all his miracles which our fathers told vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the  $\S$  Lord looked vpon him, and said, Go in this thy  $\S$  might, and thou shalt saue Israel out of the hands of the Midianites: haue not I sent thee?

15 And he answered him, Ah my Lord, whereby shall I saue Israel? behold, my  $\S$  father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord said vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

17 And hee answered him, I pray thee, If I haue found fauour in thy sight, then shew mee  $\S$  a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tary vntill thou come againe.

h Of Ephrah, read Exod. 16.37.

19  $\S$  Then Gideon went in, and made readie a kidde, and vneleuened bread of an  $\S$  Ephah of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

20 And the Angel of God sayd vnto him, Take the flesh and the vneleuened bread, and lay them vpon this stone, and powre out the broth: and he did so.

i By the power of God onely, as in the sacrifice of Hebra. 1. King. 18.38.

21  $\S$  Then the Angel of the Lord put forth the end of the staffe that he held in his hand, and touched the flesh and the vneleuened bread: and there arose vp fire  $\S$  out of the stone, and consumed the flesh and the vneleuened bread, so the Angel of the Lord departed out of his sight.

\* Exod. 33.20. chap. 13.22.

22 And when Gideon perceived that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: \* for because I haue seene an Angel of the Lord face to face,  $\S$  I shall die.

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

$\S$  Or, the Lord of Peace.

24 Then Gideon made an altar there vnto the Lord, and called it,  $\S$  Lehouah-shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

k That is, as the Chalde text writeth, feddenen yeeres.

25  $\S$  And the same night the Lord said vnto him, Take thy fathers young bullocke, and another bullocke  $\S$  of seven yeeres olde, and destroy the altar of Baall that thy father hath, and cut downe the groue that is by it.

26 And build an altar vnto the Lord thy God

vpon the top of this rocke, in a plaine place: and take the second bullocke, & offer a burnt offering with the wood of the  $\S$  groue, which thou shalt cut downe.

l Which grew about Baals altar.

27 Then Gideon tooke ten men of his seruants, and did as the Lord bade him: but because hee feared to doe it by day for his fathers household, and the men of the citie, he did it by night.

28  $\S$  And when the men of the citie arose early in the morning, beholde, the altar of Baall was broken, and the groue cut downe that was by it, and the  $\S$  second bullocke offered vpon the altar that was made.

m Meaning, the first bull, which was kept to be offered vnto Baal.

29 Therefore they said one to another, Who hath done this thing? and when they had inquired and asked, they said, Gideon the sonne of Ioath hath done this thing.

30 Then the men of the citie said vnto Ioath, Bring out thy sonne, that he may die: for he hath destroyed the altar of Baall, & hath also cut downe the groue that was by it.

31 And Ioath said vnto all that stood by him, Will yee plead Baals cause? or will yee saue him? n he that will contend for him, let him die or the morning. If hee be God, let him pleade for himselfe against him that hath cast downe his altar.

n Thus, we ought to iustifie them that are zealous of Gods cause, though all the multitude be against vs.

32 And in that day was Gideon called Ierubbaall, that is, Let Baal pleade for himselfe because he hath broken downe his altar.

33 Then all the Midianites and the Amalekites, and they of the East, were gathered together, and went and pitched in the valley of Izreel.

34 But the Spirit of the Lord  $\S$  came vpon Gideon, \* and he blew a trumpet, and  $\S$  Abiezer was ioyned with him.

† Ebr. Gad Gideon. \* Num. 10.3. chap. 3.17. o The familie of Abiezer, wherof he was.

35 And he sent messengers thorowout all Manasseh, which was also ioyned with him, and hee sent messengers vnto Apher, and to Zebulun and to Nephtali, and they came vp to meet them.

36 Then Gideon said vnto God,  $\S$  If thou wilt saue Israel by mine hand, as thou hast said,

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

37 Behold, I will put a fleece of wooll in the threshing place: if the dewe come on the fleece onely, and it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp early on the morow, and thrust  $\S$  fleece together, and wringed the dew out of  $\S$  fleece, & filled a bowle of water.

39 Again, Gideon said vnto God, Be not angry with me, that \* I may speake once more: let me proue once againe, I pray thee, with  $\S$  fleece: let it now bee drie onely vpon the fleece, and let dew be vpon all the ground.

\* Gen. 12.32.

40 And God did so that same night: for it was drie vpon the fleece onely, and there was dewe on all the ground.

q Whereby he was assured that it was a miracle of God.

## CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his company. 22 The Midianites are discomfited by a wondrous sort. 25 Oreb and Zeeb are slaine.

Then \* Ierubbaall (who is Gideon) rose vp early, and all the people that were with him, and pitched beside  $\S$  the well of Harod, so that the hoste of the Midianites was on the Northside of them, in the valley by the hill of  $\S$  Moreh.

\* Chap. 8.32.

† Ebr. En-harod.

† Ebr. Hammon.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for mee: to giue the Midianites into their hands, lest Israel make

their

a God will not that any creature deprive him of his glory.  
\* Deut. 10. 8.  
1. Mar. 3. 56.

their a vaunt against me, and say, Mine hand hath faued me.

3 Now therefore proclaime in the audience of the people, and say, \* Who so is timorous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thousand; so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will trie them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoever I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themselves, and euery one that shall bow downe his knees to drinke, *put apart*.

6 And the number of them that lapped by putting their hands to their mouthes, *were* three hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 Then the Lord sayd vnto Gideon, By these three hundred men that lapped, will I saue you, and deliuer the Midianites into thine hand: and let all the *other* a people goe euery man vnto his place.

8 So the people tooke vitayles *†* with them, and their trumpets: and he sent all the rest of Israel, euery man vnto his tent, and *†* retained the three hundred men: and the hoaste of Midian was beneath him in a valley.

9 And the same night the Lord said vnto him, Arise, *†* get thee downe vnto the hoaste: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, *then* goe thou, and Phurah thy seruant downe to the hoaste.

11 And thou shalt hearken what they say, and so shall thine hands be strong to go downe vnto the hoaste. Then went hee downe and Phurah his seruant vnto the outside of the souldiers that were in the hoaste.

12 And the Midianites, and the Amalekites and all \* they of the East, lay in the valley like grasshoppers in multitude, and their camels *were* without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, beholde, a man told a dreame vnto his neighbour, and said, Behold, I dreamed a dreame, and loe, a *†* cake of barley bread tumbled from aboue into *†* hoaste of Midian, and came into a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellow answered, and said, This is nothing else saue the sword of Gideon the sonne of Ioath a man of Israel: *for* into his hand hath God deliuered Midian and all the hoaste.

15 When Gideon heard the dreame tolde, and the interpretation of the same, he *g* worshipped, and returned vnto the hoaste of Israel, and said, Vp for the Lord hath deliuered into your hand the hoaste of Midian.

16 And hee diuided the three hundred men into three bandes, and gaue euery man a trumpet in his hand with empty pitchers, and *†* lampes *h* within the pitchers.

17 And he said vnto them, Looke on me, and do likewise, when I come to the side of the hoaste:

euery as I doe, so doe you.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets also on euery side of the hoaste, and say, *†* For the Lord, and for Gideon.

19 So Gideon and the hundred men that were with him, came vnto the outside of the hoaste, in the beginning of the middle watch, and they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right handes to blowe withall: and they cryed, The *†* sword of the Lord and of Gideon.

21 And they stood, euery man in his place round about the hoaste: and all the hoaste *†* ranne, and cryed, and fled.

22 And the three hundred blew with trumpets, and \* the Lord set euery mans sword vpon his *†* neighbour, and vpon all the hoaste: so the hoaste fled to Beth-hittah in Zererah, and to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the *†* waters vnto Beth-barah and Iorden. Then all the men of Ephraim gathered together and tooke the waters vnto Beth-barah, and Iorden.

25 And they tooke two \* princes of the Midianites, Oreb and Zeeb, and slew Oreb vpon the rocke Oreb, and slew Zeeb at *†* the winepresse of Zeeb, and pursued the Midianites, & brought the heads of Oreb & Zeeb to Gideon beyond Iorden.

# CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 who appeaseth them. 4 He passeth the Iordan. 16 He reuengeth himselfe on them of Succoth and Penmel. 27 He maketh an Ephod which was the cause of idolatrie. 30 Of Gideons sonnes and of his death.

Then the men of Ephraim sayde vnto him, Why hast thou serued vs thus that thou caldest vs not, when thou wentest to fight with the Midianites? and they chode with him sharply.

2 To whom he said, What haue I now done, in comparison of *†* you? is not the *†* gleaning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when hee had thus spoken, then their spirits abated toward him.

4 And Gideon came to Iorden to passe over, hee, and the three hundred men that were with him, wearie, yet pursuing them.

5 And he said vnto the men of Succoth, Giue, I pray you, *†* morsels of bread vnto the people *†* that follow me (for they be *†* wearie): that I may follow after Zebah and Zalmunna Kings of Midian.

6 And the princes of Succoth said, Are the *†* handes of Zebah and Zalmunna now in thine handes, that wee should giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will *†* teare your flesh with thornes of the wilderness and with briers.

i That is, the victory shall be the Lords and Gideons his seruant.

k Shall destroy the enemies.

l Or, brake this way.

\* Isa. 9. 4.

1 The Lord caused the Midianites to kill one another.

m Meaning, the passages or the fords, that they should not escape.

\* Psal. 83. 11.

15. 20. 26.

n These places haue their names of the actes that were done there.

a They began to caill, because he had the glory of the victory.

b which haue slaine two princes, Oreb and Zeeb.

c This last acte of the whole tribe is more famous, then the whole enterprise of one man of out family.

d Or, some small portion.

† Eir. that are at my feet.

e Because then haue overcome an handfull, thinke thou to haue overcome the whole?

† Eir. beat in pieces.

b I will giue thee a proofe to know them that shall goe with thee.

c Let them depart at vnmeete for this enterprise.

d That is, the one and thirtie thousand, and 700. Looke verse 3. and 6.

† Eir. in their tents.

† Or, encouraged.

e Thus the Lord by diuers meanes doeth strengthen him, that he faile not in so great an enterprise.

\* Chap. 6. 33.

f Some reade, a stumbling noise of barley bread: meaning, that one of no reputation should make their great armie to tremble.

g Or, gaue God thanks, as it is in the Chalde text.

h Or, firebrands. These weakes meanes God vsed to signifye that the whole victorie came of him.



8 ¶ And he went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

*¶ Having gotten the victory.*

9 And hee said also vnto the men of Penuel, When I come againe <sup>†</sup> in peace, I will breake downe this towre.

*g. A city Eastward beyond Iorden.*

10 ¶ Now Zebah and Zalmunna <sup>uere</sup> g. in Karkor, and their hostes with them, about fiftene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundred and twenty thousand men, that drew swords.

*h. He went by the wilderness where the Arabians dwell in tents.*

11 ¶ And Gideon went through them that dwelt in <sup>b</sup> Tabernacles on the Eastside of Nobah and Iogbehah, and smote the hoste: for the hoste was carelesse.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

*† Some reade, before the Sonne rose vp.*

*¶ Or, desired.*

13 ¶ So Gideon the sonne of Ioash returned from battell, <sup>†</sup> the sonne being yet hie,

14 And tooke a seruant of the men of Succoth, and enquired of him: and hee <sup>¶</sup> wrote to him the princes of Succoth and the Elders thereof, <sup>euen</sup> seuentie and seuen men.

15 And he came vnto the men of Succoth, and said, Behold Zebah, and Zalmunna, by whom yee vpbraided me, saying, Are the hands of Zebah, and Zalmunna already in thine hands, that wee should giue bread vnto thy weary men?

*†. They brake in pieces, as one thresheth corn.*

*¶ 1. King. 12. 25.*

16 Then he tooke the Elders of the citie, and thornes of the wilderness, and briers, and <sup>†</sup> did teare the men of Succoth with them.

17 Also hee brake downe the towre of <sup>\*</sup> Penuel, and slew the men of the citie.

*¶ Or, they were like unto thee.*

18 ¶ Then said he vnto Zebah and Zalmunna, What maner of men were they, whom ye slew at Tabor? And they answered, ¶ As thou art, so were they, <sup>euen</sup> one was like the children of a king.

*h. We came all out of one belly: therefore I will be reuenged.*

19 And he said, They were my brethren, <sup>euen</sup> my <sup>k</sup> mothers children: as the Lord liueth, if yee had saued their liues, I would not slay you.

20 Then hee said vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

*† Meaning, that they would be rid out of their paine at once, or else to haue a valiant man to put them to death.*

*¶ Or, collars.*

*¶ That is, thy posteritie.*

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for <sup>†</sup> as the man is, <sup>so</sup> is his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the <sup>¶</sup> ornaments, that were on their camels necks.

22 ¶ Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy <sup>m</sup> sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, <sup>but</sup> the Lord shall reigne ouer you.

*¶ His intent was to shew himselfe thankfull for this victory by offering of religion, which because it was not according as God had commanded, turned to their destruction.*

*¶ Or, wrote letters.*

*o. That is, such things as pertained to the vse of the Tabernacle. Look note of Ephod, 2. 4. 6. 2. 2. 13. and 3. 14. and 4. 17. 5.*

24 Againe Gideon said vnto them, ¶ I would desire a request of you, that you would giue mee euery man the eareings of his pray (for they had golden eareings because they were Imaelites.)

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the eareings of his praye.

26 And the weight of the golden eareings that he required, was a thousand and seuen hundred <sup>snackels</sup> of gold, beside collars <sup>¶</sup> and jewels, and purple raiment that was on the kings of Midian, and beside the chaines that were about their camels neckes.

27 And Gideon made an <sup>o</sup> Ephod thereof, and

put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnesse fourty yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seuentie sonnes <sup>†</sup> begotten of his body: for he had many wiues.

*† Ely. which com out of his thigh.*

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the <sup>†</sup> father of the Ezrites.

*p. Which city belonged to the family of the Ezrites.*

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made <sup>q</sup> Baal-berith their god.

*q. That is, Baal, whom they had bound themselves by covenant.*

34 And the children of Israel remembred not the Lord their God, which had deliuered them out of the hands of all their enemies on euery side.

*r. They were vnmindfull of God and vnkind toward him, by whom they had receiued so great a benefit.*

35 Neither <sup>†</sup> shewed they mercy on the house of Ierubbaal, <sup>or</sup> Gideon, according to all the goodnesse which he had shewed vnto Israel.

#### CHAP. IX.

*1. Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7. Iotham propoeth a parable. 23. Hatred betwene Abimelech and the Shechemites. 26. Gaal conspireth against him, and is overcome. 53. Abimelech is wounded to death by a woman.*

**T**hen Abimelech the sonne of Ierubbaal went to Shechem vnto his <sup>a</sup> mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

*a. To practise with his kinsfolkes for the attaining of the kingdome.*

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your <sup>b</sup> bone, and your flesh.

*b. Of your kindred by my mothers side.*

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moued to follow Abimelech: for said they, He is our brother.

4 And they gaue him seuentie pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired <sup>¶</sup> vaine and light fellowes which followed him.

*¶ Or, idle fellows and vagabonds.*

5 And he went vnto his fathers house at Ophrah, and <sup>c</sup> slew his brethren, the sonnes of Ierubbaal, <sup>about</sup> seuentie persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he did himselfe.

*c. Thus tyrants to establish their rimped power, spare not the innocent blood. 2. King. 10. 7. 2. chro. 21. 4.*

6 ¶ And all the men of Shechem gathered together with all the house of <sup>d</sup> Millo, and came and made Abimelech King in the plaine, where the stone was erected in Shechem.

*d. Which was the towne house, or common hall, which he calleth the towne of Shechem, vers 49.*

7 And when they told it to Iotham, he went and stood in the top of mount Gerizim, and left vp his voyce, and cried, and said vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

*e. By this parable he declareth that those that are not ambitious, are most worthy of honour, and that the ambitious abuse their honour both to their owne destruction and others.*

8 ¶ The trees went forth to anoint a King ouer them, and said vnto the Oliue tree, Reigne thou ouer vs.

9 But the Oliue tree said vnto them, Should I leaue my fatnesse, wherewith by mee they honour God and man, and goe to aduance mee about the trees?

10 Then the trees said to the figtree, Come thou, and be king ouer vs.

11 But the figtree answered them, Should I forsake my sweetnesse, and my good fruit, and go to aduance me about the trees?

12 Then said the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine said vnto them, Should I leane my wine, whereby I cheere God and man, and goe to aduance me about the trees?

14 Then said all the trees vnto the || bramble, Come thou, and reigne ouer vs.

15 And the bramble said vnto the trees, If ye will in deed anoint mee king ouer you, come, and put your trust vnder my shadow: & if not, the f fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if ye do truly and vncorruptly to make Abimelech King, and if yee haue dealt well with Ierubbaal and with his house, and haue done vnto him according to the deseruing of his hands,

17 (For my father fought for you, and † aduenced his life, and deliuered you out of the hands of Midian.

18 And yee are risen vp against my fathers house this day, and haue slaine his children, about seuentie persons vpon one stone, and haue made Abimelech, the sonne of his maide seruant, king ouer the men of Shechem, because hee is your brother.)

19 If ye then haue dealt truly & purely with Ierubbaal, and with his house this day, then & reioyce yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God<sup>h</sup> sent an euill spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the seuentie sonnes of Ierubbaal and their blood might come and be layd vpon Abimelech, their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they<sup>i</sup> went out into the field, and gathered in their grapes, and trode them, and made merie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serue him? Is he not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should wee serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he said to<sup>k</sup> Abimelech, Increase thine army, and come out.

30 † And when Zebul the ruler of the citie heard the words of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore hee sent messengers vnto Abimelech † priuily, saying, Beholde, Gaal the sonne of Ebed, and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning as soone as the sunne is vp, and assault the citie: and when he and the people that is with him, shall come out against thee, doe to him † what thou canst.

34 † So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, & stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him from lying in waite.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people downe from the tops of the mountaines: and Zebul said vnto him, The † shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and said, See, there come folke downe † by the middle of the land, & † another band commeth by the way of the plaine of Meonenim.

38 Then said Zebul vnto him, Where is now thy mouth that said, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

39 And Gaal<sup>m</sup> went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him, and many were ouerthrowen: and wounded euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 † And on the morrow the people went out into the field: which was told Abimelech.

43 And hee tooke the<sup>n</sup> people, and diuided them into three bands, and laid wait in the fields, and looked, and behold, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ranne vpon all the people that were in the field, & slew them.

45 And when Abimelech had fought against the citie all that day, he rooke the citie, and slew the people that was therein, and destroyed the citie, and sowed † salt in it.

46 † And when all the men of the tower of Shechem heard it, they entred into an holde of the house of the god † Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon,

<sup>k</sup> Braggingly, as though hee had bene present, or as his captaine Zebul.

<sup>†</sup> Ebr. craftily.

<sup>†</sup> Ebr. what thine hand can finde.

<sup>†</sup> Thou art afraid of a shadow.

<sup>†</sup> Ebr. by the maine.

<sup>||</sup> Or, charmes.

<sup>m</sup> As their captaine.

<sup>n</sup> Which were of his company.

<sup>o</sup> That it should be vnfruitfull, and neuer seme to any vfe.

<sup>p</sup> That is, of Baal-Berith, as chap. 3. 33



Zalmon, hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughes of tree, and tooke them, and bare them on his shoulder, and sayd vnto the folke that were with him, What ye haue seene me doe, make haste, and do like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the holde on fire with them: so all the men of the tower of Shechem died also, about a thousand men and women.

50 Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong tower within the citie, and thither fled all the men and woman, and all the chiefe of the citie, and shut it to them, and went vp to the top of the tower.

52 And Abimelech came vnto the tower, and fought against it, and went hard vnto the doore of the tower to set it on fire.

53 But a certaine woman \* cast a piece of a millstone vpon Abimelechs head, and brake his braine pan.

54 Then Abimelech called hastily his page that bare his harnesse, and sayd vnto him, Drawe thy sword and slay mee, that men say not of mee, A woman slew him. And his page thrust him thorow, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which hee did vnto his father in slaying his seuenthy brethren.

57 Also all the wickednes of the men of Shechem did God bring vpon their heads. So vpon them came the curse of Iotham the sonne of Ierubbaal.

#### CHAP. X.

*Tola dieth. 5 Iair also dieth. 7 The Israelites are punished for their finnes. 10 They cry vnto God, 16 and he hath pity on them.*

After Abimelech, there arose to defend Israel, Tola, the sonne of Puah, the sonne of I Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And hee Iudged Israel three and twenty yeeres, and died, and was buried in Shamir.

3 And after him arose Iair a Gileadite, and Iudged Israel two and twenty yeeres.

4 And he had thirtie sonnes that rode on thirty asse-colls, & they had thirty cities, which are called Hauoth-Iair vnto this day, and are in the land of Gilead.

5 And Iair died, and was buried in Ramon.

6 \* And the children of Israel wrought wickednesse againe in the sight of the Lord, & serued Baalim and \* Ashtaroth, and the gods of Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forooke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and hee sold them into the hands of the Philistims, and into the hands of the children of Ammon:

8 Who from that yeere vexed and oppressed the children of Israel eightene yeeres, b euen all the children of Israel that were beyond Iorden, in the land of the Amorites, which is in Gilead.

9 Moreover, the children of Ammon went ouer Iorden to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel cried vnto the Lord, saying, Wee haue sinned against thee, euen because wee haue forsaken our owne God, and haue serued Baalim.

11 And the Lord d said vnto the children of Israel, Did not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Moabites did oppresse you, and yee cried to me, and I saued you out of their hands.

13 Yet ye \* haue forsaken mee, and serued other gods: Wherefore I will deliuer you no more.

14 Go, and cry vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel said vnto the Lord, We haue sinned: doe thou vnto vs whatsoever please thee: onely wee pray thee to deliuer vs this day.

16 Then they put away the strange gods from among them, and f serued the Lord: and his soule was grieved for the miserie of Israel.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoever will begin the battell against the children of Ammon, the same shall be \* head ouer all the inhabitants of Gilead.

#### CHAP. XI.

*Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 Hee maketh a rash vow. 32 Hee vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.*

Then Gilead begate Iphtah, and Iphtah the Gileadite was † a valiant man, but the sonne of an harlot.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, and said vnto him, Thou shalt not inherit in our fathers house: for thou art the sonne of a † strange woman.

3 Then Iphtah fled from his brethren, and dwelt in the land of b Tob: and there gathered idle fellowes to Iphtah, and c went out with him.

4 And in proceesse of time, the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, the d Elders of Gilead went to fet Iphtah out of the land of Tob.

6 And they said vnto Iphtah, Come and be our captaine, that we may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and f expell me out of my fathers house? how then come you vnto mee now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphtah, Therefore we turne againe to thee now, that thou mayest go with vs, and fight against the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphtah said vnto the Elders of Gilead, If ye bring mee home againe to fight against the children

q. Meaning, that all were destroyed as well they in the tower, as the other.

2. 2. Sam. 11. 21.

u. Thus God by such miserable death taketh vengeance on tyrants euen in this life.

f. For making a tyrant their king.

|| Or, his vntile.

|| Or, gouerned.

\* Signifying, they were men of authority.

|| Or, the townes of Iair, as Deut. 3. 14.

\* Chap. 2. 11. and 3. 7. and 4. 1. and 6. 3. and 13. 1.

\* Chap. 1. 13.

|| Or, Syria.

|| Or, deliuered.

b. As the Rememiner, Gadites, and b. As the tribe of Manasse.

c. They prayed to the Lord, and confessed their finnes.

d. By stirring them vp some Prophets, as Chap. 6. 8.

\* Deut. 32. 15. Ietem. 2. 13.

e. That is, from this present danger. f. This is true repentance, to put away the euill, and to ferue God aright. || Or, be pitied.

\* Chap. 11. 6.

|| Ebr. a man of mighty force. || Or, victualles.

a. That is, of an harlot, as verse 1. b. Where the gouernour of the countie was called Tob. c. Ioynd with him, as some thinke, against his brethren. d. Or, ambassadors, sent for that purpose.

e. Men oft times are constrained to desire helpe of them, whom before they haue refused. f. Oft times those things which men reject, God chooseth to doe great miracles by.

children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead said vnto Iphtah; The Lord † be with thee between vs, if we do not according to thy words.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearfed all his wordes before the Lord in Mizpeh.

12 † Then Iphtah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered vnto the messengers of Iphtah, \* Because Israel tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore restore those lands † quietly.

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, \* Ifrael tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wilderness vnto the red sea, then they came to Kadesh.

17 \* And Israel sent messengers vnto the king of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the Eastside of the land of Moab, and pitched on the other side of Arnon, \* & came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel \* sent messengers vnto Sihon, king of the Amorites, the king of Hethbon, and Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our † place.

20 But Sihon ‡ consented not to Israel, that he should goe through his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

21 And the Lord God of Israel gaue Sihon, and all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed \* all the coast of the Amorites, from Arnon vnto Iabbok, and from the wilderness euen vnto Iorden.

23 Now therefore the Lord God of Israel hath cast out ‡ Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy god giueth thee to possesse? So whomsoever the † Lord our God driueth out before vs, them will we possesse.

25 \* And art thou now farre better then Balak the sonne of Zipor king of Moab? did hee not strue with Israel and fight against them,

26 When Israel dwelt in Hethbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundreth yeeres? why did yee not then recover i them in that space?

27 Wherefore I haue not offended thee: but thou doest me wrong to warre against mee. The

Lord the Iudge \* be indge this day betweene the children of Israel, and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not vnto the words of Iphtah, which he had sent him.

29 † Then the † Spirit of the Lord came vpon Iphtah, and he passed ouer to Gilead, and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphtah † vowed a vow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that commeth out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall bee ‡ Lords, & I will offer it for a burnt offering.

32 And † Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And hee smote them from Aroer euen till thou come to Minnith, twenty cities, and so forth to † Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 † Now when Iphtah came to Mizpeh vnto his house, beholde, his daughter came out to meet him with † timbrels & dances, which was his onely childe: he had none other sonne, nor daughter.

35 And when he saw her, he † rent his cloathes, and sayd, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and can not goe backe.

36 And shee said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also shee sayd vnto her father, Doe this much for me: suffer me two moneths, that I may go to the mountaines, and † bewaile my virginity, I and my fellowes.

38 And he said, Go: and he sent her away two moneths: so she went with her companions, and lamented her virginity vpon the mountaines.

39 And after the ende of two moneths, shee turned againe vnto her father, who did with her according to his vowe which he had vowed, and shee had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphtah the Gileadite, foure dayes in a yeere.

# CHAP. XII.

6 Iphtah killeth two And forty thousand Ephraimites. 8 After Iphtah succedeth Izan, 11 Elas, 13 and Abdon.

And the men of Ephraim gathered themselues together, and went † Northward, and sayd vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call vs to go with thee? we will therefore burne thine house vpon thee with fire.

2 And Iphtah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their hands.

3 So when I saw that yee deliuered mee not,

\* To punish the offender.

1 That is, the spirit of strength and aale.

m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people.

His rash vow and wicked performance of the same, his victory was de'aced: and here we see that the finnes of the godly doe not vtterly extinguish their faith.

Or, the plaine,

n According to the manner after the victory.

o Being overcome with blind zeale and not considering whether the vow was lawfull or no.

p For it was counted as a shame in Israel, to die without children, and therefore they reioyced to be married.

q Thus ambitious enueth Gods work in others, as they did also against Gideon, Chap. 7, 2.

r After they had passed Iorden.

s vs to go with thee?

t Thus ambitious enueth Gods work in others, as they did also against Gideon, Chap. 7, 2.

u I put

q - Else, be the better.

\* Num. 21. 23.

† Ebr. in pte.

\* Dent. 2. 9.

\* Num. 33. 44, 20.

\* Num. 21. 23. and 22. 14.

\* Dent. 1. 36.

† Or, country. g He trusted them not to goe thorow his country.

\* Dent. 1. 36.

h For we ought more to belene and obey God, then thou thine idoles. \* Num. 22. 2. dent. 23. 4. iosh. 24. 9.

i Meaning, their townes.



## Iphtahs second victory. Of

## Judges.

## Samson. Samson is borne.

<sup>c</sup> That is, I ventu-  
red my life, and  
when mans helpe  
failed, I put my trust  
only in God.

<sup>d</sup> Ye ranne from vs,  
and chose Gilead,  
and now in respect  
of vs, ye are no-  
thing.

<sup>e</sup> Which signifieth  
the fall of waters, or  
an eate of corne.

<sup>f</sup> Some thinke that  
this was Boaz the  
husband of Ruth.

<sup>g</sup> Elv. sonnes  
sonnes.  
<sup>h</sup> Or, bristles.

<sup>i</sup> Chap. 1. 11. and  
3. 7. and 4. 1. and  
6. 1. and 10. 6.

<sup>j</sup> Signifying, that  
their deliuerance  
came onely of God,  
& not by mans po-  
wer.

<sup>k</sup> Num. 6. 2. 3.

<sup>l</sup> 1 Sam. 1. 11.  
<sup>m</sup> Meaning, hee  
should be separate  
from the world, &  
dedicate to God.  
<sup>n</sup> If hee be not able  
to abide the sight of  
an Angel, how  
much lesse the pre-  
sence of God.

I put my life in mine hands, and went vpon the children of Ammon: so the Lord deliuered them into mine hands. Wherefore then are yee come vpon me now to fight agai[n]st me?

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim among the Ephraimites, and among the Manassites.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they vnto him, Say now Shibboleth: and he said Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Iorden: and there fell at that time of the Ephraimites two and forty thousand.

7 And Iphtah iudged Israel fixe yeere: then died Iphtah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him Ibzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirty daughters, which he sent out, and tooke in thirty daughters from abroad for his sonnes: and hee iudged Israel seuen yeere.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeeres.

12 Then Elon the Zebulonite died, and was buried in Aijalon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fortie sonnes and thirty nephewes that rode on seuentie asscolts: and hee iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

### CHAP. XIII.

<sup>1</sup> Israel for their wickednesse is oppressed of the Philistims. <sup>3</sup> The Angel appeareth to Manoahs wife. <sup>16</sup> The Angel commandeth them to sacrifice vnto the Lord. <sup>24</sup> The birth of Samson.

**B**Vt the children of Israel continued to commit wickednes in the sight of the Lord, and the Lord deliuered them into the handes of the Philistims fortie yeere.

2 ¶ Then there was a man in Zorah of the familie of the Danites, named Manoah, whose wife was barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and beare a sonne.

4 And now therefore beware that thou drinke no wine, nor strong drinke, neither eate any vncleane thing.

5 For loe, thou shalt conceive and beare a sonne, and no razor shall come on his head: for the child shalbe a Nazarite vnto God from his birth: and he shall begin to saue Israel out of the handes of the Philistims.

6 ¶ Then the wife came and tolde her husband, saying, A man of God came vnto mee, and the fashion of him was like the fashion of the Angel of God exceeding fearefull, but I asked him

not whence he was, neither told he me his name,

7 But hee said vnto mee, Behold, thou shalt conceive and beare a sonne, and now thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing, for the childe shall bee a Nazarite to God from his birth to the day of his death.

8 Then Manoah prayed to the Lord, and said, I pray thee, my Lord, let the man of God, whom thou sendest, come againe now vnto vs, and teach vs what wee shall doe vnto the childe when he is borne.

9 And God heard the voyce of Manoah, and the Angel of God came againe vnto the wife, as she sate in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haste and ranne, and shewed her husband, and said vnto him, Behold, the man hath appeared vnto mee, that came vnto me to day.

11 And Manoah arose and went after his wife, and came to the man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

12 Then Manoah said, Now let thy saying come to passe: but how shall we order the childe, and doe vnto him?

13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I sayd vnto her.

14 Shee may eate of nothing that commeth of the vine tree: she shal not drinke wine nor strong drinke, nor eate any vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then said vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntill we haue made ready a kid for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make me abide, I will not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angell of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lord said vnto him, Why askest thou thus after my name, which is secret?

19 Then Manoah tooke a kid with a meat offering, and offered it vpon a stone vnto the Lord: and the Angel did wondrously, whiles Manoah and his wife looked on.

20 For when the flame came vp toward heaven from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife) Then Manoah knew that it was an Angell of the Lord.

22 And Manoah said vnto his wife, We shall surely die, because we haue seene God.

23 But his wife said vnto him, If the Lord would kill vs, hee would not haue receiued a burnt offering, and a meat offering of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson: and the childe grew, and the Lord blessed him.

25 And the Spirit of the Lord beganne to strengthen

<sup>d</sup> He sheweth him-  
self ready to obey  
Gods will, and  
therefore desireth to  
know farther.

<sup>e</sup> It seemeth that the  
Angel appeared vnto  
her twice in one  
day.  
<sup>f</sup> He calleth him  
man, because he se-  
emed, but he was  
Christ the eternall  
word, which at his  
time appointed be-  
came man.

<sup>g</sup> Any thing forbid-  
den by the Law,

<sup>h</sup> Shewing, that he  
fought not his own  
honour but Gods,  
whose messenger he  
was.

<sup>i</sup> Or, mercurious.

<sup>j</sup> God sent fire  
from heaven to  
consume their sa-  
crifice, to confirme  
their faith in his  
promise.

<sup>k</sup> Exod. 33. 20.  
chap. 6. 22.

<sup>l</sup> These graces that  
we haue receiued of  
God, and his accep-  
ting of our obedi-  
ence, are sure tokens  
of his loue toward  
vs, so that nothing  
can hurt vs.

*Or, to come upon him at diuerse times.*

strengthen him in the hoste of Dan, betweene Zorah and Elstao.

CHAP. XIV.

*Samson desireth to haue a wife of the Philistims. 6 He killeth a lion. 12 Hee propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him, and taketh another.*

**N**ow Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistims.

2 And he came vp and told his father and his mother, and said, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore giue me her to wife.

3 Then his father and his mother sayd vnto him, Is there a neuer a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleaseth me well.

4 But his father and his mother knewe not that it came of the Lord, that he should seeke an occasion against the Philistims: for at that time the Philistims reigned ouer Israel.

5 Then went Samson and his father and his mother downe to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared vpon him.

6 And the Spirit of the Lord came vpon him, and hee tare him, as one should haue rent a kid, and had nothing in his hand, neither told hee his father nor his mother what he had done.

7 And hee went downe, and talked with the woman which was beautifull in the eyes of Samson.

8 And within a few dayes, when hee returned to receiue her, hee went aside to see the carkeis of the lion, and behold, there was a swarme of bees, and honie in the body of the lion.

9 And hee tooke thereof in his handes, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he told not hem, that he had taken the honie out of the body of the lion.

10 So his father went downe vnto the woman, and Samson made there a feast: for so vsed the yong men to doe.

11 And when they sawe him, they brought thirtie companions to be with him.

12 Then Samson said vnto them, I will now put forth a riddle vnto you: and if you can declare it mee within seven dayes of the feast, and finde it out, I will giue you thirtie sheets, and thirtie change of garments.

13 But if you cannot declare it me, then shall yee giue me thirtie sheetes, and thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

14 And hee said vnto them, Out of the eater came meate, and out of the strong came sweetnesse: and they could not in three dayes expound the riddle.

15 And when the seventh day was come, they said vnto Samsons wife, Entise thine husband that he may declare vs the riddle, lest wee burne thee and thy fathers house with fire. Haue ye called vs to possesse vs? is it not so?

16 And Samsons wife wept before him, and said, Surely thou hatest me, and louest me not: for thou hast put forth a riddle vnto the children of my people, and hast not told it me. And he said vnto her, Behold, I haue not told it my father

nor my mother, and shall I tell it thee?

17 Then Samsons wife wept before him seven dayes, while their feast lasted: and when the seventh day came, he tolde her, because shee was importunate vpon him: so she tolde the riddle to the children of her people.

18 And the men of the citie said vnto him the seventh day before the sunne went downe, What is sweeter then honie? and what is stronger then a Lion? Then said he vnto them, If ye had not plowed with my heiffer, ye had not found out my riddle.

19 And the Spirit of the Lord came vpon him, and he went downe to Askelon, and slew thirtie men of them and spoiled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

20 Then Samsons wife was giuen to his companion, whom he had vsed as his friend.

CHAP. XV.

*Samson tieth firebrands to the foxes tailes. 6 The Philistims burnt his father in law and his wife. 15 With the iawbone of an asse hee killeth a thousand men. 19 Out of a great tooth in the iaw God gaue him water.*

**B**Vt within a while after, in the time of wheate haruest, Samson visited his wife with a kidde, saying, I will goe in to my wife into the chamber: but her father would not suffer him to go in.

2 And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then shee? take her, I pray thee, in stead of the other.

3 Then Samson said vnto them, Now am I more blamelesse then the Philistims: therefore will I doe them displeasure.

4 And Samson went out, and tooke three hundreth foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when he had set the brands on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the rickes and the standing corne, with the vineyards and oliues.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of the Timnite, because hee had taken his wife, and giuen her to his companion. Then the Philistims came vp and burnt her and her father with fire.

7 And Samson said vnto them, Though yee haue done this, yet will I be auenged of you, and then I will cease.

8 So hee smote them hip and thigh with a mightie plague: then hee went and dwelt in the top of the rocke Etam.

9 Then the Philistims came vp, and pitched in Iudah, and were spread abroad in Lehi.

10 And the men of Iudah said, Why are yee come vp vnto vs? And they answered, To binde Samson are we come vp, and to doe to him as he hath done to vs.

11 Then three thousand men of Iudah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Againe they said vnto him, Wee are come to binde thee, and to deliuer thee into the hand

*Or, to the seventh day, beginning at the fourth.*

*If ye had not vsed the helpe of my wife.*

*Which was one of the five chief cities of the Philistims.*

*That is, I will vse her as my wife.*

*For through his father in lawes occasion, he was moued againe to take vengeance of the Philistims.*

*Or, that which was reaped and gathered.*

*Or, the citizen of Timnath.*

*So the wicked punish not vice for lone of iustice; but for feare of danger, which else might come to them.*

*Or, boyssimen and footmen.*

*Or, camped.*

*And so being our prisoner to punish him.*

*Such was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto them.*

of

*Else, take her for me to wife. a Though his parents did iustly reprove him, yet it appeareth that this was the secret worke of the Lord, vnto 4.*

*b To fight against them for the deliuerance of Israel.*

*c Whereby he had strength and boldnesse.*

*d Or, to take her to his wife.*

*e Meaning, when he was married.*

*f That is, her parents or friends.*

*g To weare at feastes, or solemne dayes.*

*h Or, drew neerer: for it was the fourth day.*

*i Or, so importunely.*

*k Vnto them which are of my nation.*



of the Philistims. And Samson said vnto them, Swear vnto me, that yee will not fall vpon mee your selues.

*h Thus they had rather betray their brother, than vie the meane that God had giuen for their deliuerance.*

13 And they answered him, saying, No, but we will bind thee and deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new coards, and brought him from the rocke.

14 When hee came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the coardes that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

*i That is, of an asse lately slaine.*

15 And hee found a new iawbone of an asse, and put forth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the iaw of an asse are heapes vpon heapes: with the iawe of an asse haue I slaine a thousand men.

*¶ Or, the lifting vp of the iaw.*

17 And when hee had left speaking, he cast away the iawbone out of his hand, and called that place, ¶ Ramath-Lehi.

*h Whereby appeareth that he did these things in faith, and so with a true zeale to glorifie God, and deliuer his country.*

18 And he was fore athirst, and called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the hands of the vncircumcised?

*¶ Or, the fountaine of him that prayed.*

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when he had drunke, his spirit came againe, and hee was reuiued: wherefore the name thereof is called, ¶ En-hakkore, which is in Lehi vnto this day.

20 And hee iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

*3 Samson carieth away the gates of Azzah. 13 He was deceiued by Delilah. 30 Hee pulleth downe the house vpon the Philistims, and dieth with them.*

*a One of the five chiefe cities of the Philistims.*

Then went Samson to Azzah, and saw there ¶ an harlot, and went in vnto her.

*¶ Or, vitaller.*

2 And it was told to the Azzahites, Samson is come hither. And they went about, and layed wait for him all night in the gate of the citie, and were quiet all the night, saying, Abide ¶ till the morning early, and we shall kill him.

*b That is, he lodged with her.*

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the bars, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

*¶ Or, plaine.*

4 And after this hee loued a woman by the ¶ riuer of Sorek, whose name was Delilah:

*c Of the value of a shekel, reade Gen. 23. 15.*

5 Vnto whom came the princes of the Philistims, and said vnto her, Entise him, and see wherein his great strength lieth, and by what meane we may ouercome him, that we may binde him, and punish him, and euery one of vs shall giue thee eleuen hundredth shekels of siluer.

*¶ Or, new wiles.*

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound, to doe thee hurt.

7 Samson then answered vnto her, If they binde me with seuen greene coards, that were neuer dried, then shall I be weake, and be as another man.

8 And the princes of the Philistims brought her seuen greene coards that were not drie, and she bound him therewith,

9 (And she had men lying in waite with her in the chamber) Then shee said vnto him, The Philistims be vpon thee, Samson. And hee brake the coards, as a threede of tow is broken, when it feebleth fire: so his strength was not knowne.

*d Certaine Philistims in a secret chamber.*

10 ¶ After Delilah said vnto Samson, See, thou hast mocked me, and tolde me lies, I pray thee now, tell me wherewith thou mightest be bound.

*e When fire cometh neere it.*

11 Then hee answered her, If they binde me with new ropes that neuer were occupied, then shall I be weake, and be as another man.

*f Though her falshood tended to make him lose his life, yet his affection so blinded him, that he could not be ware.*

12 Delilah therefore tooke new ropes, and bound him therewith, and said vnto him, The Philistims be vpon thee, Samson: (and men lay in waite in the chamber) and hee brake them from his armes, as a threede.

*g It is impossible if we giue place to our wicked affections, but as length we shall be destroyed.*

13 ¶ Afterward Delilah said to Samson, Hitherto thou hast beguiled me, and tolde me lies: tell me how thou mightest be bound. And hee said vnto her, If thou plattedst seuen lockes of mine head with the threeds of the woufe.

14 And she fastened it with a pinne, and said vnto him, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and went away with the pinne of the webbe, and the woufe.

*¶ Or, leane. h For this Samson vowed to say, I loue thee.*

15 Againe she said vnto him, How canst thou say, I loue thee, when thine heart is not with me? thou hast mocked me these three times, and hast not tolde mee wherein thy great strength lieth.

16 And because shee was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

17 Therefore he tolde her all his heart, and said vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be shauen, my strength will goe from me, and I shall be weake, and be like all other men.

*i Thus his immoderate affection toward a wicked woman caused him to lose Gods excellent gifts, and become slauish vnto them whom he should haue ruled.*

18 And when Delilah saw that he had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come vp once againe: for he hath shewed me all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to shauo off the seuen lockes of his head, and shee beganne to vex him, and his strength was gone from him.

*k Nor for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.*

20 Then she said, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and thought, I will go out now as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and hee did grinde in the prison house.

22 And the haire of his head began to grow againe after that it was shauen.

*l Yet had he not his strength againe, till he had called vpon God, and reconciled himselfe.*

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemy into our hands.

24 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our handes our enemy and destroyer of our country, which hath slaine many of vs.

25 And when their hearts were merie, they sayd, Call Samson, that he may make vs pastime: So they called Samson out of the prison house, and he was a laughing stocke vnto them, & they set him betwene the pillars.

26 Then Samson sayd vnto the seruant that led him by the hand, Leade me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistims: also vpon the rooffe were about three thousand men and women, that beheld while Samson played)

28 Then Samson called vnto the Lord, and sayd, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen me at this time onely, that I may be at once auenged of the Philistims for my two eyes.

29 And Samson layd hold on the two middle pillars wherevpon the house stood, and on which it was borne vp: on the one with his right hand, & on the other with his left.

30 Then said Samson, O Let me lose my life with the Philistims: and hee bowed him with all his might, and the house fell vpon the princes, and vpon all the people that were therein: so the dead which he slew at his death, were more then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him vp and buried him betwene Zorah and Esh-taol, in the sepulchre of Manoah his father: now he had iudged Israel twenty yeeres.

#### CHAP. XVII.

3 Michahs mother according to her vow, made her sonne two idols. 5 He made his sonne a Priest for his idoles, 10 and after he hired a Leuite.

Here was a man of mount Ephraim, whose name was Michah.

2 And he sayd vnto his mother, The eleuen hundred shekels of siluer that were taken from thee, for the which thou cursedst, & sp.kest it, euen in mine hearing, behold, the siluer is with me, I tooke it. Then his mother sayd, Blessed be my sonne of the Lord.

3 And when he had restored the eleuen hundred shekels of siluer to his mother, his mother sayd, I had dedicate the siluer to the Lord of mine hand for my sonne, to make a grauen and molten image. Now therefore I will giue it thee againe.

4 And when he had restored the money vnto his mother, his mother tooke two hundred shekels of siluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an Ephod, and a Teraphim, and consecrated one of his sonnes, who was his Priest.

6 In those dayes there was no King in Israel, but every man did that which was good in his owne eyes.

7 There was also a yong man out of Beth-lehem Iudah, of the familie of Iudah: who was a Leuite, and sojourned there.

8 And the man departed out of the city, euen out of Bethlehem Iudah, to dwell where he could finde a place: and as hee iourneyed, hee came to

mount Ephraim to the house of Michah.

9 And Michah sayd vnto him, Whence comest thou? And the Leuite answered him, & I come from Beth-lehem Iudah, and goe to dwell where I may finde a place.

10 Then Michah sayd vnto him, Dwell with me, and bee vnto me a father and a Priest, and I will giue thee ten shekels of siluer by yeere, and a sute of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was content to dwell with the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will be good vnto me, seeing I haue a Leuite to my Priest.

#### CHAP. XVIII.

2 The children of Dan send men to search the land.

11 Then come the six hundred and take the gods, and the Priest of Michah away. 17 They destroy Laish. 23 They built it againe. 30 And set up Idolatry.

In those dayes there was no king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, five men out of their coastes, euen men expert in warre, out of Zorah and Esh-taol to view the land, and search it out, and sayd vnto them, Goe, and search out the land. Then they came to mount Ephraim to the house of Michah, and lodged there.

3 When they were in the house of Michah, they knew the voyce of the yong man the Leuite: and being turned in thither, they sayd vnto him, Who brought thee hither? or what makest thou in this place? and what hast thou to doe here?

4 And he answered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Againe they sayd vnto him, Aske counsell now of God, that wee may know whether the way which we goe, shall be prosperous.

6 And the Priest sayd vnto them, Goe in peace: for the Lord guideth your way which yee goe.

7 Then the five men departed, and came to Laish, and saw the people that were therein, which dwelt carelesse, after the maner of the Zidonians, quiet and sure, because no man made any trouble in the land, or vsurped any dominion: also they were farre from the Zidonians, and had no businesse with other men.

8 So they came againe vnto their brethren to Zorah and Esh-taol: and their brethren sayd vnto them, What haue ye done?

9 And they answered, Arise, that we may goe vp against them: for we haue seene the land: and surely it is very good, and doe ye sit still: be not slouthfull to goe and enter to possesse the land:

10 (If ye will goe, ye shall come vnto a carelesse people, and the countrey is large) for God hath giuen it into your hand. It is a place which doeth lacke nothing that is in the world.

11 Then there departed thence of the familie

g For in those dayes the seruice of God was corrupt in all estates, and the Leuites were not looked vnto.

h Not considering that he forsooke the true worshiping of God for to maintaine his owne belly.

i Thus the idolaters perswade themselves of Gods fauour, when indeede he doth detest them.

a Meaning, no ordinary Magistrate to punish vice according to Gods word.

b For the portion which Iotham gaue them, was not sufficient for all their tribe.

c They knew him by his speech that he was a stranger there.

d Thus God grante the idolaters sometime their requests to their destruction that deli- light in errors.

e He made them as blind.

f Loe ye this good occasion through your slouthfulness

m Thus by Gods iust iudgements they are made slaves to infidels which neglect their vocation in defending the faithfull.

n Or, was mocked.

† Ebr. take one vengeance. n According to my vocation which is to execute Gods iudgements vpon the wicked. o He speaketh not this of despaire, but humbling himselfe for neglecting his office and the offence thereby giuen.

a Some thinke this historie was in the time of Oth-niel, or as Iosaphus writeth, immediately after Iothua.

b Contrary to the commandment of God and true religion practised vader Iothua, they forsooke the Lord, and fell to idolatry.

\* Chap. 18. 17. c He would serue both God and Idoles.

\* Gen. 31. 19.

Holtes 3. 4.

d By Teraphim some vnderstande certaine idoles, hauing the likenesse of a man, but others vnderstand thereby all maner of things and instruments belonging vnto those, who sought for any answer at Gods hands, as Chap. 18. 5. 6.

† Ebr. filled the hand of one

\* Chap. 21. 25.

e For were there no magistrates fearing God, there can be no true religion, or order.

f Which Bethlehem was in the tribe of Iudah.



## Laish destroyed.

## Judges.

## The Levite and his wife

milie of the Danites, from Zorah and from Elthaol. sixe hundredth men appointed with instruments of warre.

12 And they went vp, & pitched in Kiriath-earim in Iudah: wherefore they called that place **Mihaneh-Dan** vnto this day: and it is behinde Kireath-earim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the five men that went to spie out the countrey of Laish, and said vnto their brethren, **I Know yee nor**, that there is in these houses an Ephod, and Teraphim, and a grauen and a molten image: Now therefore consider what ye haue to doe.

15 And they turned thitherward, and came to the house of the yong man the Levite, **encom** vnto the house of Michah, and saluted him peaceably.

16 And the sixe hundredth men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the five men that went to spie out the land, went in thither, and tooke the **g**rauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entring of the gate with **5** sixe hundredth men that were appointed with weapons of warre.

18 And the other went into Michahs house, and fet the grauen image, the Ephod and the Teraphim, and the molten image. Then said the Priest vnto them, What doe ye?

19 And they answered him, Holde they peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shouldest be a Priest vnto **5** house of one man, or that thou shouldest be a Priest vnto a tribe and to a family in Israel?

20 And the Priests heart was glad, and hee tooke the Ephod, and the Teraphim, and the grauen image, and went among the **h** people.

21 And they turned and departed, and put the children, and the cattell, and the substance **i** before them.

22 **I** When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, & pursued after the children of Dan.

23 And cried vnto the children of Dan: who turned their faces, and said vnto Michah, What ayleth thee that thou makest an outcry?

24 And he said, Ye haue taken away my **i** gods, which I made, and the Priest, and go your wayes: and what haue I more? how then say yee vnto me, What aileth thee?

25 And the children of Dan sayd vnto him, Let not thy voice be heard among vs, lest **t** angry fellows runne vpon thee, and thou lose thy life with the liues of thine household.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, hee turned and went backe vnto his house.

27 And they tooke the **i** things which Michah had made, and the Priest which he had, and came vnto Laish, vnto a quiet people, and without mistrust, and smote them with the edge of the sword, and burnt the citie with fire:

28 And there was none to **h** helpe, because Laish was farre from Zidon, and they had no businesse with other men: also it was in the valley

that lieth by Beth-tehob. After, they built the citie, and dwelt therein.

29 **\*** And called the name of the city Dan, after **\*** the name of Dan their father, which was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.

30 Then the children of Dan set them vp the **n** grauen image: and Jonathan the sonne of Gershon, the sonne of Manasseh, and his sonnes were the Priests in the tribe of the Danites, vntill the day of the **e** captivity of the land.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

### CHAP. XIX.

**A** Levites wife being an harlot forsooke her husband, and hee tooke her againe. **25** At Gibeah she was most villanously abused to the death. **29** The Levite custeth her in pieces, and sendeth her to the twelue tribes.

**A** Lfo in those dayes, when there was no king in Israel, a certaine Levite dwelt on the side of mount Ephraim, and tooke to wife a **\*** concubine out of Beth-lehem Iudah.

2 And his concubine played the whore **t** there, and went away from him vnto her fathers house to Beth-lehem Iudah, and there continued the space of foure moneths.

3 And her husband arose and went after her, to speake friendly vnto her, & to bring her againe: **he** had also his seruant with him, and a couple of asses: and he brought him vnto her fathers house, and when the yong womans father saw him, he reioyced **||** of his coming.

4 And his father in law, the yong womans father receiued him: and he abode with him three dayes: so they did eat and drinke, & lodged there.

5 **I** And when the fourth day came, they arose early in the morning, and **t** hee prepared to depart: then the yong womans father said vnto his sonne in law, **||** Comfort thine heart with a morfell of bread, and then goe your way.

6 So they fate downe and did eate and drinke, both of them together. And the **y**ong womans father said vnto the man, Be content, I pray thee, and tary all night, and let thine heart be merry.

7 And when the man rose vp to depart, his father in law **||** was earnest: therefore he returned, and lodged there.

8 And hee arose vp early the fifth day to depart, and the yong womans father said, **b** Comfort thine heart, I pray thee: and they taried vntill after midday, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law, the yong womans father said vnto him, Behold now, the day **t** draweth toward euen: I pray you, tary all night: behold, the sunne goeth to rest: lodge here, that thine heart may bee merrie, and to morrow get you early vpon your way, and goe to the **e** tent.

10 But the man would not tary, but arose, and departed, and came ouer against Iebus, (which is Ierusalem) and his two asses laden, and his concubine **w**ere with him.

11 When they were neere Iebus, the day **||** was fore spent, and the seruant said vnto his master, Come, I pray thee, and let vs turne vnto this citie of the Iebusites, and lodge all night there.

12 And his master answered him, **d** Wee will not turne into the city of strangers that are not

**||** Or the tents of Dan.

**I** Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

**g** So superstition blinded them that they thought Gods power was in these idoles, and that they should haue good successe by them, though by violence and robbery they did take them away.

**h** With the sixe hundredth men. **i** Suspecting them that did pursue them.

**A** This declareth what opinion the idolaters haue of their idoles.

**t** Else, who haue their hearts bitter.

**b** Meaning, the soldier, as pers. 18.

**||** Or, deliver them. **on** Which after was called Cesarea Philippi.

**n** Thus in stead of giuing glory to God they attributed the victory to their idoles, and honoured them therefore. **o** That is, till the Arke was taken, 1. Sam. 4. 1.

**\*** Chap. 17. 1. and. 18. 1. Gene. 25. 6.

**t** Else, besides him, to wit, with others.

**||** Else, to her brethren.

**||** Or, at his coming.

**t** Else, rest vp. **||** Or, strengthen.

**a** That is, his concubines father.

**Or, comfort him.** **b** Meaning, that he should refresh himselfe with meat, verse 5.

**t** Else is make. **||** Or, the day led.

**c** To wit, to the towne or citie where he dwelt.

**||** Or, went downe. **d** Though in these dayes there were no horrible corruptions, yet necessity could not compell them, to haue to doe with them that professed not the true God.

of the children of Israel, but we will goe forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs drawe neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the Sunne went downe vpon them neere to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he fate him down in a street of the city: for there was no man that tooke them into his house to lodging.

16 And behold there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of Lemini.

17 And when he had lift vp his eyes, he saw a wayfaring man in the streets of the citie: then this olde man saide, Whither goest thou, and whence comest thou?

18 And hee answered him, Wee came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and goe now to the house of the Lord: and no man receiue me to house.

19 Although we haue strawe and prouender for our asses, and also bread and wine for me and this handmaid, and for the boy that is with thy servant: we lacke nothing.

20 And the olde man said, Peace be with thee; as for all that thou lackest, shalt thou finde with me: onely abide not in the street all night.

21 ¶ So hee brought him into his house, and gave fodder vnto the asses: and they washed their feet, and did eate and drinke.

22 And as they were making their hearts merrie, beholde, the men of the citie, wicked men beset the house round about, and smote at the doore, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house that we may know him.

23 And this man the master of the house went out vnto them, and said vnto them, Nay my brethren, doe not so wickedly, I pray you, seeing that this man is come into mine house, doe not this villenie.

24 Behold, here is my daughter, a virgine, and his concubine: them will I bring out now, and humble them, and doe with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him; therefore the man tooke his concubine, and brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and fell downe at the doore of the mans house where her lord was, till the light day.

27 And her lord arose in the morning, and opened the doores of the house, and went out to goe his way, and beholde, the woman his concubine was dead at the doore of the house, and her hands lay vpon the threshold.

28 And hee said vnto her, Vp, and let vs goe: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his place.

29 And when hee was come to his house, hee tooke a knife and laid hand on his concubine, and diuided her in pieces with her bones into twelue

parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, counsell and giue sentence.

CHAP. XX.

The Israelites assembled at Mizpeh to whom the Levite declared his wrong. 23 They sent for them that did the villenie. 45 The Israelites are twice overcome, 46 And at length get the victorie.

¶ Then all the children of Israel went out, and the Congregation was gathered together as one man, from Dan to Beersheba, with the land of Gilead, vnto the Lord in Mizpeh.

2 And the chiefes of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel said, How is this wickednesse committed?

4 And the same Levite, the womans husband that was slaine, answered and said, I came vnto Gibeah that is in Benjamin with my concubine to lodge.

5 And the men of Gibeah arose against me, and beset the house round about vpon mee by night, thinking to haue slaine mee, and haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent her thorowout all the countrey of the inheritance of Israel: for they haue committed abomination and villeny in Israel.

7 Behold, yee are all children of Israel, giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his house.

9 But now this is that thing which wee will doe to Gibeah: we will goe up by lor against it.

10 And we will take ten men of the hundred throughout all the tribes of Israel, and an hundred of the thousand, and a thousand of ten thousand to bring vitaille for the people, that they may doe (when they come to Gibeah of Benjamin) according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men thorow all the tribe of Benjamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euill from Israel: but the children of Benjamin would not obey the voyce of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Benjamin were nombred at that time, out of the cities, fixe and twenty thousand men that drew sword, beside the inhabitants of Gibeah, which were nombred seven hundred chosen men.

16 Of all this people were seven hundred chosen men, being left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel beside Benjamin, were nombred foure hundred thousand men.

1 For this was like the sinne of Sodom, for the which God rained downe fire and brimstone from Heauen.

\* Hof. 19. 9.  
a That is, all with one content.  
b To aske counsell.  
c Ebr. myrris.

c Meaning men able to handle their Weapons.

d To the Levite.

Or, chiefes, or lords.

e That is, her pieces to enury tribe a piece, Chap. 19. 29.

f Before we haue reneged this wickednesse.

g These onely should haue the charge to provide for vitaille for the rest.

h That is, enury familie of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselves to mainteine them in their euill, and therefore were finally punished.

\* Chap. 34. 13.

Or, gathered them.

a That is, of the tribe of Benjamin.  
b Or, a man willing.

c To Shiloh of Mizpeh, where she Aske was.

d Or, be of good heart.

e Ebr. men of Benjamin, that is given to all wickednesse.  
f To the intent they might breake it.

\* Gen. 19. 6.

h That is, abuse them, as Gen. 19. 8.

i She fell downe dead, as verse 27.  
b Or, husband.

l Or, fallen.

k Meaning home vnto mount Ephraim.



that drew sword, even all men of warre.

<sup>k</sup> That is, to the Arke which was in Shiloh: some thinke in Mizpah, as verse 1.

18 And the children of Israel arose, and went vp to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Benjamin? and the Lord said, Iudah shall be first.

19 Then the children of Israel rose vp early and camped against Gibeah.

20 And the men of Israel went out to battell against Benjamin, and the men of Israel put themselves in aray to fight against them beside Gibeah.

<sup>l</sup> This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their finnes.

21 And the children of Benjamin came out of Gibeah, and slew downe to the ground of the Israelites that day two and twenty thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Benjamin my brethren? and the Lord said, Goe vp against them.)

24 Then the children of Israel came neere against the children of Benjamin the second day.

<sup>q</sup> All they drawing the sword.

25 Also the second day Benjamin came forth to meete them out of Gibeah, and slew downe to the ground of the children of Israel againe eightene thousand men: for all they could handle the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept, and faste there before the Lord, and fasted that day vnto the euening, and offered burnt offerings and peace offerings before the Lord.

<sup>m</sup> To wit, in Shiloh.

27 And the children of Israel asked the Lord (for there was the Arke of the Couenant of God in those dayes,

<sup>n</sup> Or serued in the Priests office at those dayes: for the Jewes write, that he liued three hundred yeeres.

28 And Phinehas the sonne of Eleazar, the sonne of Aaron stood before it at that time) saying, Shall I yet goe any more to battell against the children of Benjamin my brethren, or shall I cease? And the Lord said, Goe vp: for to morow I will deliuer them into your hand.

29 And Israel set men to lie in wait round about Gibeah.

30 And the children of Israel went vp against the children of Benjamin the third day, and put themselves in aray against Gibeah, as at other times.

<sup>o</sup> By the policie of the children of Israel.

31 Then the children of Benjamin comming out against the people, were drawn from the citie: and they began to smite of the people and kill as at other times, *even* by the wayes in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirty men of Israel.

32 (For the children of Benjamin sayd, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee and plucke them away from the citie vnto the hie wayes.)

<sup>p</sup> Meaning, crof-wayes or pathes to diuers places.

33 And all the men of Israel rose vp out of their place, and put themselves in aray at Baaltamar: and the men that lay in wait of the Israelites came forth of their place, *even* out of the meadowes of Gibeah.

<sup>q</sup> They knew not that Gods iudgement was at hand to destroy them.

34 And they came ouer against Gibeah, tenne thousand chosen men of all Israel, and the battell was sore: for they knew not that the euill was neere them.

35 And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the

Beniamites the same day fye and twentie thousand and an hundred men: all they could handle the sword.

36 So the children of Benjamin saw that they were stricken downe: for the men of Israel gave place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

<sup>r</sup> Retired to draw them after.

37 And they that lay in wait hasted, and brake forth toward Gibeah, and the ambushment drew themselves along, and smote all the citie with the edge of the sword.

<sup>l</sup> Or, made a long sound with a trumpet.

28 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame and smoke arise vp out of the citie.

39 And when the men of Israel retired in the battell, Benjamin began to smite and kill of the men of Israel about thirtie persons: for they said, Surely they are stricken downe before vs, as in the first battell.

<sup>r</sup> For they were waxen hardie by the two former victories.

40 But when the flame began to rise out of the citie as a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned againe, and the men of Benjamin were astonied: for they saw that euill was neere vnto them.

<sup>r</sup> And withstood their enemies.

42 Therefore they fled before the men of Israel vnto the way of the wildernes, but the battell overtook them: also they which came out of the cities, slew them among them.

<sup>u</sup> For they were compassed in on every side.

43 Thus they compassed the Beniamites about, and chased them at ease, and ouerran them, *even* ouer against Gibeah on the Eastside.

<sup>l</sup> Or, drove them from their rest.

44 And there were slaine of Benjamin eightene thousand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the Israelites

<sup>x</sup> They flew them by one and one, as they were scattered abroad.

glained of them by the way fye thousand men, and pursued after them vnto Gidom, and slew two thousand men of them.

<sup>y</sup> Besides eleven hundred that had bene slaine in the former battell.

46 So that all that were slaine that day of Benjamin, were fye and twenty thousand men that drew sword, which were all men of warre:

<sup>z</sup> Chap. 21. 13.

47 But sixe hundred men turned and fled to the wildernes vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel turned vnto the children of Benjamin, and smote them with the edge of the sword, from the men of the city vnto the beasts, and all that came to hand: also they set on fire all the cities that they could come by.

<sup>z</sup> If they belonged to the Beniamites.

CHAP. XXI.

<sup>1</sup> The Israelites sweare that they will not marry their daughters to the Beniamites. <sup>10</sup> They slay them of Iabesh Gilead, and giue their virgins to the Beniamites. <sup>21</sup> The Beniamites take the daughters of Shiloh.

**M**oreouer, the men of Israel a sware in Mizpah, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

<sup>a</sup> This oathe came of rashnesse, and not of iudgement: for after they brake it, in shewing secretly the meanes to marry with certaine of their daughters.

2 And the people came vnto the house of God, and abode there till euen before God, and lift vp their voyces, and wept with great lamentation.

3 And said, O Lord, God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

<sup>b</sup> According to their custome, when they would consult with the Lord.

4 And on the morow the people rose vp and made there an altar, and offered burnt offerings and peace offerings.

5 Then

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great oath concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel were fory for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall wee doe for wiues to them that remaine, seeing we haue sworne by the Lord, that we will not giue them of our daughters to wiues?

8 Also they said, Is there any of the tribes of Israel that came not vp to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the hoste, and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the most valiant, and commanded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

11 And this is it that ye shall doe: yee shall utterly destroy all the males, and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundred maidens, virgins that had knowen no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 Then the whole Congregation sent and spake with the children of Benjamin that were in the rocke of Rimmon, and called peaceably vnto them:

14 And Benjamin came againe at that time, and they gaue them wiues which they had sau'd aliuie of the women of Iabesh Gilead: but they had not so ynough for them.

15 And the people were fory for Benjamin,

because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wiues to the remnant? for the women of Beniamin are destroyed.

17 And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit wee may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he that giueth a wife to Benjamin.

19 Therefore they said, Behold, there is a feast of the Lord euery yeere in Shiloh, in a place, which is on the Northside of Beth-el, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Goe, and lie in wait in the vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come yee out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Benjamin.

22 And when their fathers or their brethren come vnto vs to complaine, wee will say vnto them, Haue pitié on them for our sakes, because we referred not to each man his wife in the war, and because ye haue not giuen vnto them hitherto, ye haue sinned.

23 And the children of Benjamin did so, and tooke wiues of them that danced according to their number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 In those dayes there was no king in Israel, but euery man did what which was good in his eyes.

## THE BOOKE OF RVTH.

### THE ARGVMENT.

**T**His Booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. VVherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide vwith patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should bee sanctified by him, and ioyned vwith his people, and that there should be but one sheepefold, and one sheepeheard. And it seemeth that this historie appertameth to the time of the Iudges.

### CHAP. I.

1 Elimelech went with his wife and children into the land of Moab. 2 He and his sonnes die. 3 Naomi and Ruth come to Beth-lehem.

**I**N the time that the Iudges ruled, there was a dearth in the land, and a man of Beth-lehem Iudah went for to sojourne in the countrey of Moab, hee, and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephraimites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wiues of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died also both twaine: so the woman was left, destitute of her two sonnes, and of her husband.

6 Then shee arose with her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had visited his people, and giuen them bread.

7 Wherefore shee departed out of the place where she was, and her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters  
N in

Benjamin must be referred to have the twelfth portion in the inheritance of Iacob.

He describeth the place where the maidens vied yeerely to dance, as the manner then was, and to sing Psalms and songs of Gods workes among them.

Though they thought hereby to perswade men that they kept their oathe, yet before God it was broken.

Meaning, two hundred.

Chap. 17. 63 and 18. 1. and 19. 13

By this wonderfull providence of God Ruth became one of Gods household, of whom Christ came.

By sending them plenty againe.

Or, repented that they had destroyed their brethren, as appeareth verse 15.

Condemning them to be fauourers of vice, which would not put their hand to punish it.

Eleuthereus of Strabo.

Nam 31. 17.

To wit, about foure moneths after the discomfiture, Chap. 40. 67. 10. friendly.

For there lacked two hundred.

Mr. Iudges.

In the land of Canaan. In the tribe of Iudah, which was also called Beth-lehem Ephraim, because there was another city so called in the tribe of Benjamin.



in law. Goe, retorne eche of you vnto her owne mothers houle: the Lord shew fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord grant you, that you may finde rest, either of you in the house of her husband. And when shee kissed them, they lift vp their voyce and wept.

10 And they said vnto her, Surely we will retorne with thee vnto thy people.

11 But Naomi said, Turne againe my daughters: for what cause will ye goe with mee? are there any more sonnes in my wombe, that they may be your husbands?

12 Turne againe my daughters: go your way: for I am too old to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, and if I had borne sonnes,

13 Would ye tary for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth mee much for your sakes that the hande of the Lord is gone out against me.

14 Then they lift vp their voyce and wept againe, and Orpah kissed her mother in law, but Ruth abode still with her.

15 And Naomi said, Behold, thy sister in lawe is gone backe vnto her people, and vnto her gods: retorne thou after thy sister in law.

16 And Ruth answered, Intreate mee not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell, thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried. The Lord do so to me and more also, if ought but death depart thee and me.

18 When she saw that she was stedfastly minded to goe with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was noised of them through all the citie, and they said, Is not this Naomi?

20 And she answered them, Call me not Naomi, but call me Mara: for the Almighty hath giuen me much bitternesse.

21 I went out full, and the Lord hath caused me to retorne empty: why call ye me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me vnto aduersitie?

22 So Naomi returned and Ruth the Moabiteffe her daughter in law with her, when they came out of the countrey of Moab: and they came to Beth-lehem in the beginning of barley harvest.

CHAP. II.

Ruth gathered corne in the fields of Boaz. 8 The gentleness of Boaz toward her.

Then Naomis husband had a kinsman, one of great power of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabiteffe said vnto Naomi, I pray thee, let me goe to the field, and gather eares of corne after him, in whose sight I find fauour. And she said vnto her, Goe my daughter.

3 And she went, and came and gleaned in the field after the reapers, and it came to passe, that shee met with the portion of the field of Boaz, who was of the familie of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said vnto the reapers, The Lord be with you: and they answered him, The Lord blesse thee.

5 Then said Boaz vnto his seruant that was

appointed ouer the reapers, Whose maide is this?

6 And the seruant that was appointed ouer the reapers, answered, and said, It is the Moabiteffe maid, that came with Naomi out of the countrey of Moab:

7 And shee said vnto vs, I pray you, let mee glean and gather after the reapers among the sheaves: so shee came, and hath continued from that time in the morning vnto now, saue that shee taried a litle in the houle.

8 Then said Boaz vnto Ruth, Hearst thou, my daughter? goe to none other field to gather, neither goe from hence: but abide heere by my maidens.

9 Let thine eyes be on the field that they do reape, and go thou after the maidens. Haue I not charged the seruants, that they touch thee not? Moreouer when thou art athirst, go vnto the vessels, and drinke of that which the seruants hath drawn.

10 Then shee fell on her face, and bowed her selfe to the ground, and said vnto him, How haue I found fauour in thine eyes, that thou shouldest know me, seeing I am a stranger?

11 And Boaz answered and said vnto her, All is tolde and shewed me that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke, and a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

13 Then shee sayd, Let me finde fauour in thy sight, my lord: for thou hast comforted mee, and spoken comfortably vnto thy maid, though I be not like to one of thy maidens.

14 And Boaz said vnto her, At the meale time come thou hither, and eate of the bread, and dippe thy morsell in y vinegar. And shee fate beside the reapers, and hee reached her parched corne: and shee did eate, and was sufficed, and left thereof.

15 And when shee arose to glean, Boaz commanded his seruants, saying, Let her gather among the sheaves, and doe not rebuke her.

16 Also let fall some of the sheaves for her, & let it lie, that shee may gather it vp, & rebuke her not.

17 So shee gleaned in the field vntill euening, and shee threshed that shee had gathered, and it was about an Ephah of barley.

18 And shee tooke it vp, and went into the citie, and her mother in law saw what shee had gathered: Also shee tooke forth, and gaue to her that which shee had reserved, when shee was sufficed.

19 Then her mother in law sayde vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he, that knew thee. And shee shewed her mother in law, with whom shee had wrought, and said, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law, Blessed be he of the Lord: for hee ceaseth not to doe good to the liuing and to the dead. Againe Naomi said vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabiteffe said, He said also certainly vnto me, Thou shalt be with my seruants, vntill they haue ended all mine harvest.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe out

e Hereby it appeareth that Naomi by dwelling among idolaters, was waxen cold in the true zeale of God, which rather hath respect to the ease of the body then to the comfort of the soule.

f Or, maye thou.

g When shee tooke leave and departed.

h No persuasions can preuaile to turne them backe from God, whom he hath chosen to be his.

i Whereby appeareth that she was of a great familie of good reputation. Or, beautiful. Or, better.

k Which was in the moneth Nisan, that containeth part of March and part of Aprill.

l Both for vertue, authoritie and riches.

m This her humilitie declared her great affection toward her mother in law, so much as shee spareth no painefull diligence to get both their livinge.

n Or, certaine haue.

o That is, take heed in what field they doe reape.

p Even of the Moabites, which are enemies to Gods people.

q Signifying, shee shall neuer want any thing, if shee put her trust in God, and liue vnder his protection.

r Which shee brought home to her mother in law.

s Ezech. 16. 34.

t To wit, of her bagge, as is in the Chalde text.

u To my husband and children, when they were alive, and now I am.

out with his maides, that they meet thee not in another field.

23 Then she kept her by the maids of Boaz, to gather vnto the end of barley haruest, and of wheat haruest, and dwelt with her mother in law.

CHAP. III.

1 Naomi giueth Ruth counsell. 8 Shee sleepech at Boaz feete. 12 He acknowledgeth himselfe to be her kinsman.

AFTERWARD Naomi her mother in law said vnto her, My daughter, shall not I seeke a rest for thee, that thou mayest prosper?

2 Now also is not Boaz our kinsman, with whose maides thou wast? Behold, he winoweth barley to night in the floore.

3 Waike thy selfe therefore, and anoint thee, and put thy raimēt vpon thee, and get thee downe to the floore: let not the man know of thee, vntill he haue left eating and drinking.

4 And when hee shall sleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And she answered her, All that thou biddest me, I will doe.

6 So she went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and cheared his heart, hee went to lie downe at the ende of the heape of corne, and the came softly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraid, and caught hold: and loe, a woman lay at his feete.

9 Then he said, Who art thou? And shee answered, I am Ruth thine handmaid: spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinsman.

10 Then he said, Blessed be thou of the Lord, my daughter: thou hast shewed more goodnes in the latter end, then at the beginning, in as much as thou followedst not young men, were they poore or rich.

11 And now, my daughter, feare not: I will doe to thee all that thou requirest: for all the citie of my people doeth know that thou art a vertuous woman.

12 And now, it is true that I am thy kinsman, howbeit there is a kinsman neerer then I.

13 Tarie to night, and when morning is come, if hee will doe the duetie of a kinsman vnto thee, well, let him doe the kinsmans duetie: but if hee will not doe the kinsmans part, then will I doe the duetie of a kinsman, as the Lord liueth: sleepe vntill the morning.

14 And shee lay at his feete vntill the morning: and she arose before one could know another: for he said, Let no man know, that a woman came into the floore.

15 Also he said, Bring the sheet that thou hast vpon thee, and hold it. And when she held it, hee measured fixe measures of barley, and layed them on her, and she went into the citie.

16 And when shee came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

17 And said, These fixe measures of barley gaue he mee: for hee said to mee, Thou shalt not come emptie vnto thy mother in law.

18 Then said she, My daughter, sit still, vntill thou know how the thing will fall: for the man

will not be in rest, vntill he hath finished the matter this same day.

CHAP. III.

1 Boaz speaketh to Ruths next kinsman, touching her marriage. 7 The ancient custome in Israel. 10 Boaz marieth Ruth, of whom he beggetteth Obed. 18 The generation of Pharez.

TEN went Boaz vp to the gate, and sate there, and beholde, the kinsman, of whom Boaz had spoken, came by: and he said, Ho such one, come, sit downe heere. And hee turned, and sate downe.

2 Then he tooke ten men of the Elders of the citie, and said, Sit yee downe heere. And they sate downe.

3 And he said vnto the kinsman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of land, which was our brother Eli-melechs.

4 And I thought to aduertise thee, saying, Buy it before the assistants, and before the Elders of my people, if thou wilt redeeme it: redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none besides thee to redeeme it, and I am after thee. The he answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabite, the wife of the dead, to stir vp the name of the dead, vpon his inheritance.

6 And the kinsman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before time in Israel, concerning redeeming and changing for to stablish all things: a man did plucke off his shoe, and gaue it his neighbour: and this was a sure witnesse in Israel.

8 Therefore the kinsman said to Boaz, Buy it for thee: and he drew off his shoe.

9 And Boaz said vnto the Elders and vnto all the people, Yee are witnesses this day, that I haue bought all that was Eli-melechs, and all that was Chilion and Mahlon, of the hand of Naomi.

10 And moreover, Ruth the Moabite, the wife of Mahlon, haue I bought to be my wife, to stir vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that cometh into thine house, like Rahel and like Leah, which twain did build the house of Israel: and that thou mayest doe worthily in Ephrathah, and be famous in Beth-lehem.

12 And that thine house bee like the house of Pharez (\*wh3 Thamar bare vnto Iudah) of the seed which the Lord shall giue thee of this yong woman.

13 So Boaz tooke Ruth, and shee was his wife: and when hee went in vnto her, the Lord gaue that she conceived, and bare a sonne.

14 And the women said vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, and his name shall be continued in Israel.

15 And this shall bring thy life againe, and cherish thine olde age: for thy daughter in law which loueth thee, hath borne vnto him, and she is better to thee then seven sonnes.

16 And Naomi tooke the childe, and laide it in her lap, and became nurse vnto it.

Meaning, that she would provide her of an husband, with whom she might liue quietly.

Boaz, her yet any other.

That is, had refreshed himselfe among his seruants.

Thou shewest thy selfe from time to time more vertuous.

If he will take thee to be his wife by the title of affinity, according to Gods law, Deut. 25. 5.

Or, waike.

Perceiuing by her coming home, that shee had not taken her to his wife, she was shamed.

which was the place of judgment. The Hebrewes here vse two words which haue no proper signification, but serue to note a certaine person, as we say, Ho siray, or ho, such a one.

Or, inhabitant.

For thou art the next of the kin.

That his inheritance might beare his name that is dead.

That he had resigned his right, Deut. 25. 9.

Or, of the citie, where he remained.

Ephrathah & Bethlehem are both one. Gen. 38. 29.

He shall leaue continuall posteritie.

Meaning, many sonnes.



\* 1. Chron. 2. 4.  
Mat. 1. 3.  
k This genealogy  
is brought in, to  
proove that David  
by succession came  
of the house of  
Judah.

17 And the women her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of David.  
18 These now are the generations of \*k Pharez: Pharez begate Hezron,  
19 And Hezron begate Ram, and Ram begate

Amminadab,

20 And Amminadab begate Nahshon, and Nahshon begate Salmon,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate David.

## THE FIRST BOOKE OF SAMUEL.

### THE ARGUMENT.

**A**ccording as God had ordained, Deut. 17. 14. that when the Israelites should bee in the land of Canaan, he would appoint them a king: so here in the first booke of Samuel is declared the state of this people under their first king Saul, who not content with that order which God had for a time appointed for the government of his Church, demanded a king, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being under the safeguard of him which did represent Iesui Christ the true deliuerer, therefore he gaue them a tyrant & an hypocrite to rule ouer them, that they might learne that the person of a king is not sufficient to defend them, except God by his power preserue and keepe them. And therefore hee punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voyce of God put downe from his estate, and David the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to every member of the same, as a paterne and example to beholde their state and vocation.

### CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wives. 3 Hanna was barren, and prayed to the Lord. 4 She dedicated him to the Lord. 5 Samuel is borne. 6 She doth dedicate him to the Lord.

**H**ere was a man of one of the two <sup>a</sup> Ramathaim Zophim, of mount Ephraim, whose name was Elkanah the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephraimite.

2 And hee had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 \* And this man went vp out of his citie every yeere, to worship and to sacrifice vnto the Lord of hostes in <sup>b</sup> Shiloh, where were the two sonnes of Ely, Hophni, and Phinehas, Priests of the Lord.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah he gaue a worthy <sup>c</sup> portion: for hee loued Hannah, and the Lord had made her barren.

6 <sup>d</sup> And her aduersarie vexed her sore, forasmuch as shee vbraided her, because the Lord had made her barren.

7. (And so did he yeere by yeere) and as oft as shee went vp to the house of the Lord, thus shee vexed her that she wept and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten <sup>e</sup> sonnes?

9 So Hannah rose vp after that they had eaten and drunke in Shiloh (and Eli the Priest sat vpon a stoele by one of the postes of the <sup>f</sup> Temple of the Lord)

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Also she vowed a vow, and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but giue vnto thine handmaid a man-childe, then I will giue him vnto the Lord all the dayes of his life, \* and there shall no razor come vpon his head.

12 And as shee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought she had beene drunken.

14 And Eli said vnto her, How long wilt thou be drunk? Put away <sup>g</sup> thy drunkenesse from thee.

15 Then Hannah answered, and said, Nay my Lord, but I am a woman <sup>h</sup> troubled in spirit: I haue drunke neither wine nor strong drinke, but haue <sup>i</sup> powred out my soule before the Lord.

16 Count not thine handmaid <sup>j</sup> for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18. Shee said againe, Let thine handmaid finde <sup>k</sup> grace in thy sight: so the woman went her way and did eate, and looked no more sad.

19 <sup>l</sup> Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord remembered her.

20 For in processe of time Hannah conceived and bare a son, and shee called his name Samuel, Because, <sup>m</sup> said she, I haue asked him of the Lord.

21 <sup>n</sup> So the man <sup>o</sup> Elkanah, and all his house, went vp to offer vnto the Lord the yeerely sacrifice and his vow:

22 But Hannah went not vp: for shee said vnto her husband, <sup>p</sup> I will tarie vntill the childe be weined, then I will bring him that hee may appeare before the Lord, and there abide for ever.

23 And Elkanah her husband said vnto her,

Doe

<sup>a</sup> There were two Ramaths, so that in this city in mount Ephraim were Zophim: that is, the learned men and Prophets.

<sup>b</sup> Deut. 16. 16.

<sup>c</sup> For the Ark was there at that time.

<sup>d</sup> Some reade, a portion with an heauie cheere.

<sup>e</sup> Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.  
<sup>f</sup> That is, of the house where the Ark was.

\* Num. 6. 5.  
Judg. 13. 5.

<sup>g</sup> Ebr. thy wine

<sup>h</sup> Ebr. of a troubled spirit.

\* Psal. 42. 5.

<sup>i</sup> Ebr. far as the eye of Israel.

<sup>j</sup> That is, pray with the Lord for me.

<sup>k</sup> According to his petition.

<sup>l</sup> This Elkanah was a Levite, 1. Chron. 6. 47. and as some write once a yeere they accustomed to appeare before the Lord with their families.

Doe what seemeth thee best: tary vntill thou hast weined him: onely the Lord accomplish his word. So the woman abode, and gaue her sonne sucke vntill she weined him.

24 And when she had weined him, she tooke him with her with three bullocks and an Ephah of floure and a bottle of wine, and brought him vnto the house of the Lord in Shiloh, and the childe was young.

25 And they slew a bullocke, and brought the childe to Eli.

26 And she sayd, Oh my lord, as thy soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

27 I prayed for this childe, and the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue giuen him vnto the Lord: as long as he liueth he shall be giuen vnto the Lord: and he worshipped the Lord there.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli, wicked. 13 The new custome of the Priests. 18 Samuel ministreth before the Lord. 20 Eli blisseth Elkanah and his wife. 23 Eli reprooeth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

And Hannah prayed, and sayd, Mine heart reioyceth in the Lord, mine horne is exalted in the Lord: my mouth is enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is none besides thee, & there is no god like our God.

3 Speake no more presumptuously: let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

4 The bow and the mighty men are broken, and the weake haue girded themselves with strength.

5 They that were full, are hired foorth for bread, and the hungry are no more hired, so that the barren hath borne seven: and shee that had many children is feeble.

6 The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 He raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill, to set them among princes, and to make them inherit the seat of glory: for the pillars of the earth are the Lords: and he hath set the world vpon them.

9 He will keepe the feet of his Saints, and the wicked shall keepe silence in darkenesse: for in his oune might shall no man be strong.

10 The Lords aduersaries shall be destroyed, and out of heauen shall he thunder vpon them: the Lord shall iudge the ends of the world, and shall giue power vnto his King, and exalt the horne of his Anointed.

11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord before Eli the Priest.

12 Now the sonnes of Eli were wicked men, and knew not the Lord.

13 For the Priests custome toward the people was this: when any man offered sacrifice, the Priests boy came, while the flesh was seething, and a fleshooke with three teeth in his hand,

14 And thrust it into the kettle, or into the caldron, or into the panne, or into the pot: all that the fleshooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites,

that came thither to Shiloh.

15 Yea, before they burnt the fat, the Priests boy came and said vnto the man that offered, Giue me flesh to roste for the Priest: for he will not haue foddren flesh of thee, but raw.

16 And if any man sayd vnto him, Let them burn the fat according to the custome, then take as much as thine heart desireth: then he would answere, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the yong men was very great before the Lord: for men abhorred the offering of the Lord.

18 Now Samuel being a young childe ministered before the Lord, girded with a linnen Ephod.

19 And his mother made him a litle coat, and brought it to him from yeere to yeere, when he came vp with her husband, to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and sayd, The Lord giue thee seed of this woman, for the petition that she asked of the Lord: and they departed vnto their place.

21 And the Lord visited Hannah, so that shee conceived, and bare three sonnes, and two daughters. And the child Samuel grew before the Lord.

22 So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the women that assembled at the doore of the Tabernacle of the Congregation.

23 And hee sayd vnto them, Why doe ye such things? for of all this people I heare euill reports of you.

24 Doe no more, my sonnes: for it is no good report that I heare, which is, that yee make the Lords people to trespasse.

25 If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who will plead for him? Notwithstanding they obeyed not the voyce of their father, because the Lord would slay them.

26 (Now the childe Samuel profited, and grew, and was in fauour both with the Lord and also with men.)

27 And there came a man of God vnto Eli, and sayd vnto him, Thus saith the Lord, Did not I plainly appeare vnto the house of thy father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priests, to offer vpon my altar, & to burne incense, and to weare an Ephod before me, and I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue you kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honoured thy children about me, to make your selues fat of the first fruits of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I said, that thine house, and the house of thy father should walke before mee for euer: but now the Lord saith, It shall not be so: for them that honour me, I will honour, and they that despise me, shall be despised.

31 Behold, the dayes come, that I will cut off thine arme, and the arme of thy fathers house, that there shall not be an old man in thine house.

32 And thou shalt see thine enemy in the habitation of the Lord in all things wherewith God shall blesse Israel, and there shall not be an

which was commanded first to haue bene offered to God.

Or, Lawe. Not passing for their owne profit, so that God might be serued right.

Seeing the horrible abuse thereof.

Exod. 28. 4.

Or, for the thing that shee had lent to the Lord: to wit, Samuel.

Which was (as the Hebrews write) after their trauaile, when they came to be purified, reade Exod. 28. 6. Leuit. 12. 6.

Because they contemne their duty to God, verse. 17.

So that to obey good admonitions is Gods mercy, and to disobey them is his iust iudgement for sinne.

Leuit. 10. 14.

Why haue you concerned my sacrifices, and as it were made them vnder foote?

Gods promises are only effectfull to such as he giueth constancie vnto, to feare and obey him.

Thy power and authoritie.

Thy posteritie shall see the glory of the chiefe Priests translated to another, whom they shall enuie, i. King. 2. 27.

Because her prayer tooke effect, therefore it was called the Lords promise. \* Exod. 10. 6. 6.

Eli. a childe.

That is, most certainly,

Eli. Int. Meaning, Eli gaue thanks to God for her.

After that she had obtained a sonne by prayer, she gaue thanks.

I haue recovered strength and glory by the benefite of the Lord.

I can answere them that reprocne my barrenesse.

In that yee condemne my barrenesse, ye shew your pride against God.

They sell their labours for necessary foode.

Or, many. \* Deut. 32. 39. \* Psal. 16. 13. \* Job. 13. 2.

\* Psal. 113. 7.

He preferreth to honour, and putteth downe according to his owne will, though mans iudgement be contrary.

Therefore he may dispose all things according to his will. \* Chap. 7. 10.

Shee gromded her prayer on Iesus Christ which was to come.

In all that Eli commanded him.

That is, they neglected his ordinance.

Or, sonne.

Transferring the order appointed in the Law, Leu. 7. 31. for their bellies sake.



# God calleth Samuel.

# I. Samuel.

# The Philistims take the Arke.

old man in thine house for euer.

33 Neuertheless, I will not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart forowfull: and all the multitude of thine house shall die *when they be men.*

*Or, when they come to man's age.*

34 And this shall be a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

*a Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.*

35 And I will stirre me vp a *a* faithfull Priest, that shall do according to mine heart, and according to my mind: & I will build him a sure house, and he shall walke before mine Anointed for euer.

*a That is, shall be infectious vnto him.*

36 And all that are left in thine house, shall come and *a* bow downe to him for a piece of siluer and a morrell of bread, and shall say, Appoint me, I pray thee, to one of the Priests offices, that I may eate a morrell of bread.

## CHAP. III.

*1 There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel three times. 11 And sheweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.*

*a The Chaldee text readeth, whilst Eli liued.*

*b Because there were very few Prophets to declare it.*

*c In the Court next to the Tabernacle.*

*d That is, the lampes which burnt in the night.*

*e Iosephus writeth that Samuel was twelue yeeres olde, when the Lord appeared to him.*

**N**ow the child Samuel ministred vnto the Lord *a* before Eli: and the word of the Lord was *b* precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his *c* place, his eyes began to waxe dimme that he could not see.

3 And yer the *d* light of God went out, Samuel slept in the Temple of the Lord, where the Arke of God was.

4 Then the Lord *e* called Samuel: and he said, Here I am.

5 And he ranne vnto Eli, and said, Here am I, for thou calledst me. But hee said, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou diddest call me. And he answered, I called thee not my sonne: goe againe and sleepe.

7 Thus *did* Samuel, before hee knewe *f* the Lord, and before the word of the Lord was reuealed vnto him.

*f By vision.*

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli *g* perceived that the Lord had called the child.

*g Such was the corruption of those times that the chiefe Priest was become dull and negligent to vnderstand the Lords appearing.*

9 Therefore Eli said vnto Samuel, Goe and sleepe: and if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 *¶* And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 *¶* Then the Lord said vnto Samuel, Behold, I will doe a thing in Israel, whereof whosoever shall heare, his two *h* eares shall *b* tingle.

*\* 2. King. 21. 13.*

*h God declareth what sudden feare shall come vpon men, when they shall heare that the Arke is taken, and alsoe Elies house destroyed.*

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue told him that I will iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ran into a slander, and hee stayed them not.

*i Meaning, that his posteritie should neuer enjoy the chiefe Priests office.*

14 Now therefore I haue sworne vnto the house of Eli, that the wickednes of Elis house shall not be purged with sacrifice nor offering for *i* euer.

15 Afterward Samuel slept vntill the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 *¶* Then Eli called Samuel, and said, Samuel

my sonne. And he answered, Here I am.

17 Then he said, What is it, that *the* Lord said vnto thee? I pray thee hide it not from me. God *k* doe so to thee, and more also, if thou hide any thing from me, of all that he sayd vnto thee.

*k God punish thee after this and that sort, except thou tell me truth, Ruth. 1. 17.*

18 So Samuel tolde him euery whit, and hid nothing from him. Then he said, It is the Lord: let him doe what seemeth him good.

*l The Lord accomplished what hee had sayd.*

19 *¶* And Samuel grew, and the Lord was with him, and let none of his words fall to the ground.

*|| Or, that Samuel was the faithfull Prophet of the Lord. 1 Eli by the word of the Lord.*

20 And all Israel from Dan to Beer-sheba knew *||* that faithfull Samuel *was* the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed himselfe to Samuel in Shiloh by *†* his word.

## CHAP. IV.

*1 Israel is overcome by the Philistims. 4 They doe set the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the sonne of Eli.*

**A**nd Samuel spake vnto all Israel: *†* and Israel went out against the Philistims to battell, and pitched beside *||* Eben-ezer: and the Philistims pitched in Aphek.

*† From the departure of the Israelites out of Egypt, vnto the time of Samuel, are about 397. yeeres.*

*|| Or, stone of help. 6. 4. 7. 12.*

2 And the Philistims put themselves in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slewe of the armie in the fildes about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said, *a* Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that when it cometh among vs, it may saue vs out of the hand of our enemies.

*a For it may seeme that this want was vnderaken by Samuels committment.*

4 Then the people sent to Shiloh, and brought from thence the Arke of the couenant of the Lord of hostes, who *b* dwelleth betwene the Cherubims: & there *vers* the two sonnes of Eli, Hophni and Phinehas, with the Arke of the couenant of God.

*b For he vsed to appeare to the Israelites betwene the cherubims: and the Arke of the couenant, Exodus. 25. vers. 17.*

5 And when the Arke of the couenant of the Lord came into the hoaste, all Israel shouted a mighty shoute, so that the earth rang againe.

6 And when the Philistims heard the noife of the shoute, they said, What meaneth the sound of this mighty shout in the host of the Ebrewes? and they vnderstood, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and sayd, God is come in the hoste: therefore sayd they, *c* Woe vnto vs: for it hath not bene so heretofore.

*c Before were fought against men, and now God is come to fight against vs.*

8 Wo vnto vs, who shall deliver vs out of the hand of these mightie Gods? these are the Gods that smote the Egyptians with all the plagues in the *d* wilderness.

*d For in the red sea in the wilderness the Egyptians were destroyed, which was the first of all his plagues. 1 Iug. 13. 1.*

9 Be strong and play the men, O Philistims, that ye be not seruants vnto the Ebrewes, *as* they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fell of Israel *e* thirty thousand footmen.

*e David alledging this place, Psal. 78. 63. faith they were consumed with fire: meaning they were suddenly destroyed.*

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

*f In token of sorowe and mourning.*

13 And when he came, loe, Eli sat vpon a seat

<sup>g</sup> Least it should be taken of the enemies,

feet by the way side, waiting: for his heart feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

14 And when Eli heard the noise of the crying, he sayd, What meaneth this noise of the tumult? and the man came in hastily, and told Eli.

15 (Now Eli was fourescore and eightene yeere old, and <sup>\*</sup>his eyes were dim that hee could not see.)

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreover thy two sonnes, Hophni and Phinehas are dead, and the Arke of God is taken.

18 And when he had made mention of the Arke of God, Eli fell from his seate backward by the side of the gate, and his necke was broken, and he died: for he was and old man and heauie: and he had iudged Israel fourtie yeeres.

19 And his daughter in law, Phinehas wife, was with child, neere <sup>||</sup> her trauaile: and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she bowed her selfe, and trauailed: for her paines came vnto her.

20 And about the time of her death, the women that stood about her, said vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe <sup>||</sup> Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

22 Shee sayd againe, <sup>||</sup> The glory is departed from Israel: for the Arke of God is taken.

#### CHAP. V.

<sup>a</sup> The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. <sup>b</sup> The men of Ashdod are plagued. <sup>c</sup> The Arke is caried into Gath, and after to Ekron.

Then the Philistims tooke the Arke of God, and caried it from Eben-ezer vnto <sup>a</sup> Ashdod.

2 Euen the Philistims tooke the Arke of God, and brought it into the house of Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands were cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that come into Dagon's house, tread not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with the <sup>\*</sup> emerods, both Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is fore vpon vs and vpon Dagon our god.

8 They sent therefore, and gathered all the princes of the Philistims vnto them, and sayd,

<sup>d</sup> What shall wee doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and hee smote the men of the citie both small and great, and they had emerods in their secret parts.

10 Therefore they sent the Arke of God to Ekron: and as soone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death thorowout all the citie, and the hand of God was very fore there.

12 And the men that dyed not, were smitten with the emerods: and the cry of the citie went vp to heauen.

#### CHAP. VI.

<sup>i</sup> The time that the Arke was with the Philistims, which they sent againe with a gift. <sup>ii</sup> It cometh to Beth-shemesh. <sup>iii</sup> The Philistims offer golden emerods. <sup>iiii</sup> The men of Beth-shemesh are stricken for looking into the Arke.

SO the Arke of the Lord was in the countrey of the Philistims <sup>a</sup> seuen moneths.

2 And the Philistims called the Priests and the Soothsayers, saying, What shall we doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, sent it not away emptie, but giue vnto it <sup>b</sup> a sinne offering: then shall yee bee healed, and it shall bee knowne to you, why his hand departeth not from you.

4 Then sayd they, What shall be the sinne offering, which wee shall giue vnto it? And they answered, Fine golden emerods, and fine golden mife, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mife that destroy the land: so yee shall giue glory vnto the God of Israel, that hee may take his hand from you, and from your <sup>c</sup> gods, and from your land.

6 Wherefore then should yee harden your hearts, as the Egyptians and Pharaoh hardened their hearts, when hee wrought wonderfully among them, <sup>\*</sup> did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calves home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the <sup>d</sup> jewels of gold which ye giue it for a sinne offering in a coffer by the side thereof, and send it away, that it may goe.

9 And take heede, if it goe vp by the way of his owne coast to Beth-shemesh, it is <sup>e</sup> hee that did vs this great euill; but if not, we shall know then, that it is not his hand that smote vs, but it was a <sup>f</sup> chance that happened vs.

<sup>d</sup> Though they had felt Gods power, and were afraid thereof, yet they would further try him, which thing God turned to their destruction and his glory.

<sup>e</sup> The wicked when they feele the hand of God, grudge and reioice him, where the godly humble themselves, and crye for mercy,

<sup>a</sup> They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still,

<sup>b</sup> The idolaters confesse there is a true God, who punisheth sinne iustly.

<sup>c</sup> This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not aright. <sup>\*</sup> Exod. 12. 32.

<sup>d</sup> Meaning, the golden emerods and the golden mife.

<sup>e</sup> The God of Israel.

<sup>f</sup> The wicked attribute almost all things to fortune and chance, where as indeed there is nothing done without Gods providence and decree.

<sup>b</sup> According as God hath afore sayd,

<sup>||</sup> Or, grieved.

<sup>||</sup> Or, to crye out.

<sup>i</sup> And fetter her body toward her trauaile,

<sup>||</sup> Or, No glory, Or where is the glory?

<sup>||</sup> She uttered her great sorrow by repeating her words.

<sup>a</sup> Which was one of the five principall cities of the Philistims.

<sup>b</sup> Which was their chiefe idole, and as some write, from the naill downward was like a fish, and upward like a man.

<sup>c</sup> Thus in stead of acknowledging the true God by this miracle, they fall to a farther superstition.

<sup>\*</sup> Psal. 78. 66.



10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and thut the calves at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mife of golde, and with the similitudes of their emerods:

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after them vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat harvest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 And the cart came into the field of Ioshua a Beth-shemite, and stood still there. There was also a great stone, and they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had seene it, they returned to Ekron the same day.

17 So these are the golden emerods, which the Philistims gaue for a sinne offering to the Lord: for i Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one.

18 And golden mife, according to the number of all the cities of the Philistims, belonging to the five princes, both of walled townes, and of townes vnwalled vnto the great stone of i Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Ioshua the Beth-shemite.

19 And he smote of the men of Beth-shemesh, because they had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh sayd, Who is able to stand before this holy Lord God? and to whom shall he goe from vs?

21 And they sent messengers to the inhabitants of Kiriath-earim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe, and take it vp to you.

# CHAP. VII.

1 The Arke is brought to Kiriath-earim. 3 Samuel exhorteth the people to forsake their sinnes, and turne to the Lord. 10 The Philistims fight against Israel, and are ouercome. 16 Samuel iudgeth Israel.

Then the men of a Kiriath-earim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-earim, the time was long, for it was twentie yeeres) and all the house of Israel lamented after the Lord.

3 Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, \* put away the strange gods from among you, and \* Ashtaroth, and direct your hearts vnto the Lord, and serue him \* onely, & he

shall deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away \* Baalim & Ashtaroth, and serued the Lord onely.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and drew water, and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudgeth the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to \* crie vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it all together for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord thundered with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it betweene Mizpeh and Shenn, and called the name thereof Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

13 So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coasts of the same out of the hands of the Philistims: and there was a peace betweene Israel and the Amorites.

15 And Samuel iudgeth Israel all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgall, and Mizpeh, and iudgeth Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudgeth Israel: also he built an altar there vnto the Lord.

# CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who follow not his steps. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the King. 19 Notwithstanding, they aske one still, and the Lord willeth Samuel to graunt vnto them.

When Samuel was now become olde, hee made his sonnes Iudges ouer Israel,

2 (And the name of his eldest sonne was i Ioel, and the name of the second Abiah) euen Iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and \* tooke rewards, and peruered the iudgement.

4 Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah,

5 And said vnto him, Behold, thou art olde, and

\* Iudg. 2. 18, 19. e For Shiloh was now desolate, because the Philistims had taken thence the Arke. d The Chaldee text hath, that they drew water out of their hearts: that is, wept abundantly for their sinnes.

e Signifying, that in the prayer of the godly, there ought to be a vehement zeale.

f According to the prophetic of Hannah Samuels mother, Chap. 2. 10.

g Which was a great rocke ouer against Mizpeh.

h Meaning, the Philistims.

i Which was not contrary to the Law: for as yet a certaine place was not appointed.

a Because he was not able to deare the charge. b Who was also called Vahni, 1. Chron. 6. 28.

\* Deut. 16. 19.

c For there his house was, Chap. 7. 17.

g For the trial of the matter.

h To wit, the men of Bethshemesh, which were Israelites.

i These were the five principall cities of the Philistims, which were not all conquered vnto the time of Dauid. k Or, the plaint, of lamentation.

k For it was not lawfull to any either to touch or to see it, saue onely to Aaron and his sonnes, Numb. 4. 15, 20.

a A citie in the tribe of Iudah, called also Kiriath-baal, 1oth. 25, 60.

b Lamented for their sinnes, and followed the Lord.

\* Iosb. 24. 15, 23. \* Iudg. 3. 13. \* Deut. 6. 4. milt. 4. 20.

\* Hose. 13, 10. 2Ks 13, 21. d Because they were not content with the order that God had appointed, but would be grieved as were the Gentiles.

and thy sonnes walke not in thy wayes: \* make vs now a King to iudge vs like all nations.

6 But the thing displeased Samuel, when they sayd, Giue vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken me, and serued other gods) euen so doe they vnto thee.

9 Now therefore hearken vnto their voyce: howbeit, yet \* testifie vnto them, and shew them the maner of the king that shall reigne ouer them.

10 ¶ So Samuel told all the words of the Lord vnto the people that asked a king of him.

11 And hee said, This shall be the manner of the king that shall reigne ouer you: he will take your sonnes, and appoint them to his charets, and to be his horsemen, and some shall runne before his charet.

12 Also he will make them his captaines ouer thousands, and captaines ouer fifties, and to eare his ground, and to reape his harvest, and to make instruments of warre, and the things that serue for his charets.

13 He will also take your daughters and make them Apothecaries, and Cookes, and Bakers,

14 And he will take your fields, and your vineyards, and your best Olive trees, and giue them to his seruants.

15 And hee will take the tenth of your seede, and of your vineyards, and giue it to his Eunuchs, and to his seruants.

16 And he will take your men seruants, and your maid seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shall cry out at that day, because of your king, whom ye haue chosen you, and the Lord will not heare you at that day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a king ouer vs.

20 And we also will be like all other nations, and our king shall iudge vs, and goe out before vs and fight our battels.

21 Therefore when Samuel heard all the words of the people, hee rehearsed them in the eares of the Lord.

22 And the Lord said to Samuel, ¶ Hearken vnto their voyce, and make them a king. And Samuel said vnto the men of Israel, Goe euery man vnto his citie.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his servants goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuel- leth to Samuel Sauls coming, commanding him to anoint him king. 22 Samuel bringeth Saul to the feast.

T Here was now a man of Benjamin, a mighty in power, named \* Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorath, the sonne of Aphiah, the sonne of a man of Iemini.

2 And he had a sonne called Saul, a goodly yong man and a faire: so that among the children of Israel there was none goodlier then hee: from the shoulders vpward, he was higher then any of the people,

3 And the asses of Kish, Sauls father, were lost: therefore Kish said to Saul his sonne, Take now one of the seruants with thee, and arise, goe and seeke the asses.

4 So he passed through mount Ephraim, and went thorow the lande of Shalishah, but they found them not. Then they went thorow the land of Shalim, and there they were not: hee went also thorow the land of Iemini, but they found them not.

5 When they came to the land of Zuph, Saul sayd vnto his seruant that was with him, Come and let vs returne, lest my father leaue the care of asses, and take thought for vs.

6 And he said vnto them, Behold now, in this city is a man of God, and he is an honorable man: all that he saith commeth to passe: let vs now goe thither, if so be that he can shew vs what way we may goe.

7 Then said Saul to his seruant, Well then, let vs goe: but what shall we bring vnto the man? For the bread is spent in our vessels, and there is no present to bring to the man of God: what haue wee?

8 And the seruant answered Saul againe, and said, Behold, I haue found about mee the fourth part of a shekell of siluer; that will I giue the man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to seeke an answer of God, thus he spake, Come, and let vs goe to the Seer: for hee that is called now a Prophet, was in the old time called a Seer)

10 Then said Saul to his seruant, Well sayd, come, let vs goe: so they went into the citie where the man of God was.

11 And as they were going vp the hie way to the citie, they found maids that came out to draw water, and said vnto them, Is there here a Seer?

12 And they answered them, and said, Yea, loe, hee is before you: make haste now, for hee came this day to the citie: for there is an offering of the people this day in the high place.

13 When ye shall come into the citie, ye shall find him straight way yer he come vp to the high place to eate, for the people will not eate vntill he come, because hee will blesse the sacrifice; and then eate they that bee bidden to the feast: now therefore goe vp, for euen now shall ye find him.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out against them, to goe vp to the hie place.

15 ¶ \* But the Lord had reuealed to Samuel secretly (a day before Saul came) saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin, him shalt thou anoint to bee gouernour ouer my people Israel, that he may I saue my people out of the hands of the Philistims: for I haue looked vpon my people, and their cry is come vnto me.

17 When Samuel therefore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of, hee shall rule my people.

18 Then went Saul to Samuel in the middes of the gate, and said, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and said, I am the Seer: goe vp before me vnto the high place: for ye shall eate with me to day, and to morrow I will let thee goe, and will tell thee all that is in thine heart,

c All these circumstances were means to serue vnto Gods providence, whereby Saul (though not approved of God) was made king. d Where was Ramath Zophim, the citie of Samuel.

Or, viaticum.

e Which is about finepence, read Gen. 23, 15.

f So called because he foresaw things to come.

g That is, a feast after the offering, which should be kept in an high place of the citie appointed for that vie.

h That is, giue thanks and distribute the meat according to their custom.

\* Chap. 15, 1. 2Ks 13, 21. f. Eiv. in his way.

i Notwithstanding their wickednes, yet God was euer mindfull of his inheritance.

k Meaning, all that thou desirest to know.

e To proue if they will forsake their wicked purpose.

f Not that kings haue this authority by their office, but that such as reigne in Gods wrath should vspire this ouer their brethren, contrary to the law, Dent. 17, 10.

g On this Officers.

g Because ye repent not for your sinnes, but because ye smart for your afflictions, whereinto ye cast yourselves willingly.

h Or, graunt their request.

a That is, both valiant and rich. \* Chap. 14, 15. 2. Chron. 8, 33.

b So that it might seeme that God approved their request in appointing out such a person.



1 whom doeth Israel desire to be their King, but thee?

in Where the feast was.

2 That is, the shoulder with the breast, which the Priest had for his family in all peace offerings, *Leuit. 10, 14.*

3 That both by the assembling of the people, and by the meate prepared for thee, thou mightest understand that I knew of thy coming.

4 To speake with him secretly: for the houses were flat aboute.

5 Gods commandment as concerning thee.

20 And as for thine asses that were lost three dayes ago, care not for them: for they are found: and <sup>1</sup> on whom *is set* all the desire of Israel? is it not vpon thee, and on all thy fathers house?

21 ¶ But Saul answered and said, Am not I the sonne of Iemini of the smallest tribe of Israel? and my familie *is* the least of all the families of the tribe of Benjamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, and brought them into the <sup>m</sup> chamber, and made them sit in the chiefeft place among them that were bidden: which were about thirtie persons.

23 And Samuel said vnto the cooke, Bring forth the portion which I gaue thee, and whereof I said vnto thee, Keepe it with thee.

24 And the cooke tooke vp the shoulder, and that which was <sup>n</sup> vpon it, and set it before Saul. And Samuel said, Behold, that which is left, set it before thee, and eate: for hitherto hath it bene kept for thee, saying, Also I <sup>o</sup> haue called the people. So Saul did eate with Samuel that day.

25 And when they were come downe from the high place into the citie, he communed with Saul vpon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the <sup>p</sup> top of the house, saying, Vp, that I may send thee away. And Saul arose, and they went out, both he, & Samuel.

27 And when they were come downe to the end of the citie, Samuel said to Saul, Bid the seruant goe before vs, (and he went) but stand thou still now, that I may shewe thee <sup>q</sup> the worde of God.

CHAP. X.

*x* Saul is anoynted King by Samuel. *y* God chaungeth Sauls heart, and he prophesieth. *z* Samuel assembles the people, and sheweth them their finnes. *a* Saul is chosen King by lot. *b* Samuel writeth the Kings office.

*a* In the Law this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule. *\* Gen. 35, 20.*

*b* Samuel confirmed him by these signes, that God hath appoynted him King.

*[ Or, &c. ]*

*† Ebr. of peace.*

*c* Which was an high place in the citie Kirjath-earim, where the Ark was, chap. 7. *1.*

**T**hen Samuel tooke a vial of <sup>a</sup> oyle, and powdered it vpon his head, and kissed him, and sayd, Hath not the Lord anointed thee to be gouernour ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt find two men by <sup>\*</sup> Rahels sepulchre in the border of Benjamin, euen at Zelzah, and they will say vnto thee, The <sup>b</sup> asses which thou wentest to seeke, are found; and loe, thy father hath left the care of the asses, and foroweth for you, saying, What shall I doe for my sonne?

3 Then shalt thou go forth from thence, and shalt come to the <sup>||</sup> plaine of Tabor, and there shall meet thee three men going vp to God to Beth-el, one carying three kiddes, and another carying three loaves of bread, and another carying a bottle of wine:

4 And they will aske thee <sup>†</sup> if all be well, and will giue thee the two <sup>loaves</sup> of bread, which thou shalt receiue of their hands.

5 After that shalt thou come to the <sup>c</sup> hill of God, where is the garisons of the Philistims: and when thou art come thither to the citie, thou shalt meete a companie of Prophets comming downe from the hig place with a vial, and a tymbrell, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the spirit of the Lord will come vpon thee, and thou shalt prophesie with them, and shalt be turned into another man.

7 Therefore when these signes shall come vnto thee, doe as occasion shall serue: for God *is* with thee.

to thee, doe as occasion shall serue: for God *is* with thee.

8 And thou shalt goe downe before mee to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. <sup>\*</sup> Tarie for me seuen dayes, till I come to thee and shew thee what thou shalt doe. *\* Chap. 13, 8.*

9 And when hee had turned his <sup>†</sup> backe to go from Samuel, God gaue him another <sup>d</sup> heart; and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, behold, the company of Prophets met him, and the Spirit of God came vpon him, and hee <sup>||</sup> prophesied among them. *† Ebr. shoulder. d He gaue him such vertues as were meet for a King.*

11 Therefore all the people that knew him before, when they saw that hee prophesied among the Prophets, sayd ech to other, What is come vnto the sonne of Kish? <sup>\*</sup> is Saul also among the Prophets? *† Or, sang praises.*

12 And one of the same place answered, and sayd, But who is their <sup>e</sup> father? Therefore it was a prouerbe, Is Saul also among the <sup>f</sup> Prophets? *e Meaning, that prophesie cometh not by succession, but is giuen to whom it pleaseth God.*

13 And when he had made an end of prophesying, hee came to the high place.

14 And Sauls vncle sayd vnto him, and to his seruant, Whither went yee? And he said, To seeke the asses: and when wee saw that they were no where, we came to Samuel. *f Noting thereby him that from low degree cometh suddenly to honour.*

15 And Sauls vncle said, Tell me, I pray thee, what Samuel said vnto you.

16 Then Saul said vnto his vncle, He tolde vs plainly that the asses were found: but concerning the kingdome whereof Samuel spake, tolde he him not.

17 ¶ And Samuel <sup>g</sup> assembled the people vnto the Lord in Mizpeh.

18 And hee sayd vnto the children of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you. *g Both to declare vnto them their fault in asking a King, and also to shew Gods tenet therein.*

19 But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye said vnto him, No, but appoint a king ouer vs. Now therefore stand ye before the Lord according to your tribes, and according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was <sup>h</sup> taken.

21 Afterward hee assembled the tribe of Benjamin, according to their families, and the familie of Matthy was taken, So Saul the sonne of Kish was taken, and when they sought him, he could not be found. *h That is, by casting of lots.*

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Beholde, he <sup>i</sup> hath hid himselfe among the stufte. *i As though he were vnworthy and vnwilling.*

23 And they ranne, and brought him thence: and when he stood among the people, hee was higher then any of the people from the shoulders vpward.

24 And Samuel sayd to all the people, See yee not him, whom the Lord hath chosen, that there is none like him among all the people? and all the people shewted and said, <sup>†</sup> God saue the King. *† Ebr. let the king live.*

25 Then Samuel tolde the people <sup>k</sup> the duetie of the kingdome, and wrote it in a booke, and layd *k As it is written in Deut. chap. 17, 15, &c.*

layed it vp before the Lord, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shall he saue vs? So they despised him, and brought him no presents: but he held his tongue.

CHAP. XI.

1 Nabash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renewed.

Then Nabash the Ammonite came vp, and besieged Iabesh Gilead: and all the men of Iabesh said vnto Nabash, Make a couenant with vs, and we will be thy seruants.

2 And Nabash the Ammonite answered them, On this condition I will make a couenant with you, that I may thrust out all your right eyes, and bring that thame vpon all Israel.

3 To whom the Elders of Iabesh sayd, Giue vs ieuen dayes respite, that wee may send messengers vnto all the coastes of Israel, and then if no man deliuer vs, we will come out to thee.

4 Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And behold, Saul came following the cattell out of the field, and Saul said, What aileth this people that they weepe? And they told him the tidings of the men of Iabesh.

6 Then the Spirit of God came vpon Saul, when hee heard those tidings, and hee was exceeding angry,

7 And tooke a yoke of oxen, and hewed them in pieces, &c sent them thorowout all the coastes of Israel by the hands of messengers, saying, Whosoever commeth not forth after Saul, and after Samuel, so shall his oxen be serued. And the feare of the Lord fell on the people, and they came out with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundred thousand men, and the men of Iudah thirty thousand.

9 Then they sayd vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morow by then the Sunne be hote, yee shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morow we will come out vnto you, and ye shall doe with vs all that pleaseth you.

11 And when the morow was come, Saul put the people in three bands, and they came in vpon the hoste in the morning watch, and slewe the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people said vnto Samuel, Who is he that said, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul sayd, There shall no man die this day: for to day the Lord hath saued Israel.

14 Then said Samuel vnto the people, Come, that we may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul King there before the Lord in Gilgal: and there they offered peace offrings before the Lord:

and there Saul and all the men of Israel reioyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integrity, vprooth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

Samuel then said vnto all Israel, Behold, I haue hearkened vnto your voyce in all that yee sayd vnto mee, and haue appointed a King ouer you.

2 Now therefore behold, your King walketh before you, and I am olde and gray headed, and behold, my sonnes are with you: and I haue walked before you from my childehood vnto this day.

3 Behold, here I am: \* beare record of me before the Lord, and before his anoynted, \* Whose oxen haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe, to blinde mine eyes there with, and I will restore it you?

4 Then they sayd, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lord is witnesse against you, and his anoynted is witnesse this day, that ye haue found nought in mine handes, And they answered, He is witnesse.

6 Then Samuel said vnto the people, It is the Lord that made Moses and Aaron, and that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord according to all the righteousnesse of the Lord, which he shewed to you and to your fathers.

8 \* After that Iakob was come into Egypt, and your fathers cryed vnto the Lord, then the Lord sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 \* And when they forgot the Lord their God, he sold them into the hand of Sifera \* capitaine of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

10 And they cried vnto the Lord, and said, We haue sinned, because wee haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lord sent Ierubbaal and Bedan and \* Iphthah, and \* Samuel, and deliuered you out of the hands of your enemies on euery side, and ye dwelled safe.

12 Notwithstanding, when you saw, that Nabash the king of the children of Ammon came against you, ye said vnto me, No, but a King shall reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the King whom ye haue chosen, and whom ye haue desired: loe therefore, the Lord hath set a King ouer you.

14 If ye will feare the Lord and serue him, and heare his voyce, and not disobey the word of the Lord, both yee, and the king that reigneth ouer you, shall follow the Lord your God.

15 But if ye will not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your fathers.

16 Now

1 Both to enioye sedition, and also to winne them by patience.

2 After that Saul was chosen king: for feare of whom they asked a king, as Chap. 12. 12.

3 This declareth that the more neere the tyrants are to their destruction, the more cruell they are.

4 God gaue him the spirit of strength and courage to goe against this tyrant.

5 He addeth Samuel, because Saul was not yet approved of all. *† Eui. as one man.*

6 Meaning, Saul and Samuel.

7 That is, to the Ammonites, assembling that they had hope of ayde.

8 By this victory the Lord wonne the hearts of the people to Saul. *h* By shewing mercy he thought to overcome their malice.

9 In signe of thanksgiving for the victory.

a I haue granted your petition.

b To gouerne you in peace and waite.

\* Enlar 46. 19. c God would that this confession should bee a patterne for all them that haue any charge or office.

d Your King, who is anoynted by the commandement of the Lord.

† Or, exalted.

† Or, benefits.

\* Gen. 46. 5. 6.

\* Exod. 4. 16.

\* Iudg. 4. 2. e Capitaine of Iabins hoste King of Hazor.

f That is, Samson, Iudg. 13. 25. \* Iudg. 11. 1. \* Chap. 4. 1.

g Learning God to seeke the helpe of man, Chap. 8. 5.

h Yee shall be preferred as they that follow the Lords will. i Meaning, the gouernours.



16 Now also stand and see this great thing which the Lord will doe before your eyes.

17 Is it not now wheat harvest? I will call vnto the Lord, and he shall send thunder and raine, that ye may perceiue and see, how that your wickednes is <sup>k</sup> great, which ye haue done in the fight of the Lord in asking you a king.

18 Then Samuel called vnto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people sayd vnto Samuel, Pray for thy seruants vnto the Lord thy God, that wee die not: for wee haue sinned in asking vs a King, beside <sup>l</sup> all our other finnes.

20 ¶ And Samuel said vnto the people, Feare not, (ye haue indeede done all this wickednesse, yet depart not from following the Lord, but serue the Lord with all your heart,

21 Neither turne ye backe: for that *should bee* after vaine things which cannot profit you, nor deliuer you, for they are but vanitie.)

22 For the Lord will not forsake his people for his great Names sake: because it hath pleased the Lord to make you <sup>n</sup> his people.

23 Moreouer God forbid, that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, and serue him in the truth with all your <sup>o</sup> hearts, and consider how great things he hath done for you.

25 But if ye doe wickedly, ye shall perish, both ye and your King.

## CHAP. XIII.

3 The Philistims are smitten of Saul and Ionathan. 13 Saul being disobedient to Gods commandement, is furued of Samuel that he shall not reigne. 10 The great slauery, wherein the Philistims kept the Israelites.

Saul now had bene King <sup>a</sup> one yeere, and hee reigned <sup>b</sup> two yeeres ouer Israel.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Ionathan in Gibeah of Benjamin: and the rest of the people he sent euery one to his tent.

3 And Ionathan smote the garison of the Philistims, that was in the <sup>c</sup> hill: and it came to the Philistims eares: and Saul blew the <sup>d</sup> trumpet throughout all the land, saying, Heare, O yee E-brewes.

4 And all Israel heard say, Saul hath destroyed a garison of the Philistims: wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselves together to fight with Israel, thirty thousand charrets, and fixe thousand horsemen: for the people <sup>e</sup> was like the sand which is by the seas side in multitude, and came vp, and pitched in Michmash Eastward from <sup>e</sup> Beth-auen.

6 And when the men of Israel saw that they were in a strait (*for the people were in distresse*) the people hid themselves in caues, and in holds, and in rocks, and in towers, and in pits.

7 And <sup>f</sup> some of the Ebrewes went ouer Iorden vnto the land of Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried seuen dayes, according vnto the time that Samuel had appointed: but Samuel

came not to Gilgal, therefore the people were <sup>g</sup> scattered from him.

9 And Saul sayd, Bring a burnt offering to me and peace offrings: and he offered a burnt offering.

10 And assoone as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went forth to meete him, to <sup>h</sup> salute him.

11 And Samuel said, What hast thou done? Then Saul said, Because I saw that the people was <sup>i</sup> scattered from mee, and that thou camest not within the dayes appointed, and that the Philistims gathered themselves together to Michmash,

12 Therefore said I, the Philistims will come downe now vpon mee to Gilgal, and I haue not made supplication vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lord thy <sup>j</sup> God, which hee commaunded thee: for the Lord had now stablished thy kingdom vpon Israel for euer.

14 But now thy kingdom shall not continue: the Lord hath sought him a <sup>k</sup> man after his owne heart, and the Lord hath commaunded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commaunded thee.

15 ¶ And Samuel arose, and gate him vp from Gilgal in <sup>l</sup> Gibeah of Benjamin: and Saul numbered the people that were found with him, about fixe hundred men.

16 And Saul and Ionathan his sonne, and the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims <sup>m</sup> three bands to destroy, one band turned vnto the way of Ophrah vnto the land of Shuall,

18 And another band turned toward the way to Beth-horon, and the <sup>n</sup> third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wildernesse.

19 Then there was no smith found thorowout all the land of Israel: for the Philistims said, Left the Ebrewes make them swords or speares.

20 Wherefore, all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattocks, and for the pike-forks, and for the axes, and for to sharpen the goads.

22 So when the day of battell was come, there was neither <sup>o</sup> sword nor speare found in the hands of any of the people that were with Saul and with Ionathan: but <sup>p</sup> onely with Saul and Ionathan his sonne was there found.

23 And the garison of the Philistims came out to the passage of Michmash.

## CHAP. XIV.

14 Ionathan and his armour beauer put the Philistims to flight. 24 Saul lieth the people by an out, not to raze till evening. 23 The people eate with the blood. 28 Saul would put Ionathan to death. 45 The people deliuer him.

Then on a day Ionathan the sonne of Saul said vnto the young man that bare his armour, Come and let vs goe ouer toward the Philistims garison, that is yonder on the other side, but hee told not his father,

<sup>g</sup> Thinking that the absence of the Prophet was a signe, that they should lose the victory.

<sup>h</sup> Ebr. blesse him.

<sup>i</sup> Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his destruction.

<sup>j</sup> who willed them to obey him, and rest vpon the words spoken by his Prophet.

<sup>k</sup> That is, David.

<sup>l</sup> And went to his city Ramah.

<sup>m</sup> Or, the destroyers: to wit, the captains came out with their bands.

<sup>n</sup> So that to mans iudgement these three armies would haue ouercome the whole country.

<sup>o</sup> To declare that the victory onely came of God, and not by their force.

<sup>p</sup> By this example God would declare to Israel that the victory did not consist in multitude or armour, but onely came of his grace.

<sup>k</sup> In that ye haue forsaken him, who hath all power in his hand, for a mortall man,

<sup>l</sup> Not onely at other times, but now chiefly.

<sup>m</sup> He sheweth that there is no sinne so great, but it shall be forgiven, if the sinner turne againe to God.

<sup>n</sup> Of his free mercy, and not of your merits, and therefore he will not forsake you.

<sup>o</sup> Vnfaignedly, and without hypocrisie.

<sup>a</sup> Whiles these things were done. <sup>b</sup> Before he tooke vpon him the state of a King.

<sup>c</sup> Of Kirjath-seaim, where the Arke was Chap. 30. 5. <sup>d</sup> That euery one should prepare themselves to warre.

<sup>e</sup> Which was also called Beth-el, in the tribe of Benjamin.

<sup>f</sup> Where the two tribes and the half remained,

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, were about fixe hundred men.

3 And Ahiah the sonne of Ahitub, \* Ichabods brother, the sonne of Phinehas, the sonne of Eli, was the Lords Priest in Shiloh, and ware an Ephod: and the people knew not that Jonathan was gone.

4 ¶ Now in the way whereby Jonathan fought to go ouer to the Philistims garison, there was a ¶ sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

5 The one rocke stretched from the North toward Michmas, and the other was from the South toward Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let vs goe ouer vnto the garison of these vncircumcised: it may bee that the Lord will worke with vs: for it is ¶ not hard to the Lord \* to faue with many; or with few.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, ¶ I am with thee as thine heart desireth.

8 Then said Jonathan, Behold, we goe ouer vnto those men, and will shew our selues vnto them.

9 ¶ If they say on this wise to vs, Tarie vntill we come to you, then wee will stand still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then we will go vp: for \* the Lord hath deliuered them into our hand: and this shalbe a signe vnto vs.

11 So they both shewed themselves vnto the garison of the Philistims: and the Philistims said, See, the Ebrewes come out of the ¶ holes wherein they had hid themselves.

12 And the men of the garison answered Jonathan and his armour bearer, and said, Come vp to vs: for we will shew you a thing. Then Jonathan said vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

13 So Jonathan went vp vpon ¶ his hands and vpon his feete, and his armour bearer after him: and some fell before Jonathan, and his armour bearer slew others after him.

14 So the ¶ first slaughter which Jonathan and his armour bearer made, was about twenty men, as it were within halfe an acre of land which two oxen plow.

15 And there was a feare in the hoaste, and in the field, and among all the people: the garison also, and they that went out to spoile, were afraid themselves: and the earth ¶ trembled: for it was stricken with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Benjamin saw: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore sayd Saul vnto the people that were with him, Search now, and see, who is gone from vs. And when they had numbred, Behold, Jonathan and his armour bearer were not there.

18 And Saul said vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 ¶ And while Saul talked vnto the Priest, the noyse that was in the hoaste of the Philistims,

spread farther abroad, and increased: therefore Saul said vnto the Priest, ¶ Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, \* every mans sword was against his fellow, and there was a very great discomfiture.

21 Moreover, the Ebrewes that were with the Philistims before time, and were come with them into all parts of the hoast, even they also turned to bee with the ¶ Israelites that were with Saul and Jonathan.

22 Also all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 And at that time the men of Israel were pressed ¶ with hunger: for Saul charged the people with an oathe, saying, ¶ Curfed be the man that eateth ¶ foode till night, that I may bee auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and behold, the hony dropped, and no man moued his hand to his mouth: for the people feared the ¶ oathe.

27 But Jonathan heard not when his father charged the people with the oathe: wherefore he put forth the end of the rod that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his ¶ eyes received light.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Curfed bee the man that eateth sustenance this day: and the people were ¶ faint.

29 Then said Jonathan, My father hath ¶ troubled the land: see now how mine eyes are made cleare, because I haue tasted a little of this hony:

30 How much more, if the people had eaten to day of the spoile of their enemies which they found: for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmas to Aiialon: and the people were exceeding faint.

32 So the people turned to the spoyle, and tooke sheepe, and oxen, and calves, and slew them on the ground, and the people did eat them, \* with the blood.

33 Then men tolde Saul, saying, Behold, the people sinne against the Lord, in that they eate with the blood. And he said, ¶ Ye haue trespassed: ¶ roule a great stone vnto me this day.

34 Againe Saul said, Goe abroad among the people, and bid them bring me every man his ox, and every man his sheepe, and slay them, here, and eate, and sin not against the Lord in eating with the blood. And the people brought every man his ox in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lord, and that ¶ was the first altar that hee made vnto the Lord.

36 ¶ And Saul said, Let vs goe downe after the Philistims by night, and spoile them vntill the morning shine, and let vs not leaue a man of them. And they said, Doe whatsoeuer thou thinkest best. Then said the Priest, Let vs ¶ draw tell of him, neere

1 Let the Ephod alone: for I haue no leasure now to aske counsell of God, Numb 27, 21.  
\* Iudg. 7. 21. 22.  
1. Chron. 29. 23.

1 Though before for feare of the Philistims they declared themselves as enemies to their brethren,

1 Such was his hypocrisy and arrogance, that hee thought to attribute to his pollicie that which God had given by the hand of Jonathan, 1 Ebr. bread.

m That is, the punishment, if they breake their oathe.

n Which were dimme before for wearinesse and hunger.

¶ Or, weary. o By making this cruel law.

\* Leuit. 9. 26. and 19. 26. deut. 12. 16.

p That the blood of the beast that shalbe slaine, may be pressed out vpon it.

¶ Or, of that stone vnto be build an altar.

q To aske counsell of him, neere

\* Chap. 4. 31.

Or, like a rocke.

b To wit, the philistims.  
¶ Or, none can let the Lord.  
\* 2. Chron. 14. 11.

c I will follow thee whithersoener thou goest.

d This hee spake by the spirit of prophetic, forasmuch as hereby God gaue him assurance of the victory.  
\* 1. Mar. 4. 39.

e Thus they spake contemptuously and by decision.

f That is, he crept vp, or went vp with all haste.

g The second was when they slewe one another, and the third when the Israelites chased them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shalbe against his enemies.



## The people save Jonathan from death.

## Samuel.

## The Amalekites are destroyed.

heere hither vnto God.

37 So Saul asked of God, saying, Shall I goe downe after the Philistims: wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 And Saul said, \* All† yee chiefe of the people, come ye hither, and know, and see by whome this sinne is done this day.

39 For as the Lord liueth, which saueh Israel, though it be done by Jonathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, and I and Jonathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue \* a perfect lot. And Jonathan and Saul were taken, but the people escaped.

42 And Saul sayd, Cast lot betweene mee and Jonathan my sonne. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I tasted a little hony with the end of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God do so and more also, vnlesse thou die the death.

45 And the people said vnto Saul, Shall Jonathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shall not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Jonathan that he died not.

46 Then Saul came vp from the Philistims, and the Philistims went to their owne place.

47 So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against the Gittites, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistims: and whithersoouer he went, he handled them as wicked men.

48 Hee gathered also an hoste, and smote \* Amalek, and deliuered Israel out of the hands of them that spoyled them.

49 Now the sonnes of Saul were Jonathan, and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merub, and the yonger was named \* Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was Abner the sonne of Ner, Sauls vncl.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was fore warre against the Philistims all the dayes of Saul: and \* whomsoeuer Saul saw to bee a strong man, and meete for the warre, he tooke him vnto him.

### CHAP. XV.

3 Saul is commaunded to slay Amalek. 9 Hee spareth Agag, and the best things. 19 Samuel reprooueth him. 28 Saul is reiect of the Lord, and his kingdome giuen to another. 33 Samuel becometh Agag in pieces.

Afterward Samuel said vnto Saul, \* The Lord sent me to anoynt thee King ouer his people, ouer Israel: now therefore \* obey the voice of the words of the Lord.

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, \* how they laid vvaile

for them in the way, as they came vp from Egypt.

3 Now therefore goe, and smite Amalek, and destroy ye all that pertaineth vnto them, and haue no compassion on them, but \* slay both man and woman, both infant and suckling, both ox, and sheepe, both camell, and asse.

4 And Saul assembled the people, and numbered them in Telaim, two hundred thousand footemen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, and set watch at the riuer.

6 And Saul said vnto the Kenites, Goe, depart, and get you downe from among the Amalekites: lest I destroy you with them: for ye shewed mercy to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Hauilah, as thou comest to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beasts, and the lambs, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 Then came the word of the Lord vnto Samuel, saying,

11 It \* repenteth mee that I haue made Saul King: for he is turned from me, and hath not performed my commandments. And Samuel was moued, and cried vnto the Lord all night.

12 And when Samuel arose early to meete Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord. I haue fulfilled the \* commandment of the Lord.

14 But Samuel sayd, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen, to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let mee tell thee what the Lord hath said to me this night. And he said vnto him, Say on.

17 Then Samuel said, When thou wast a little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee King ouer Israel.

18 And the Lord sent thee on a iourney, and said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now, wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuel, Yea, I haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent mee, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoile, sheepe, and oxen, and the chiefe of the things which should haue beene destroyed, to offer vnto the

That this might be an example of Gods vengeance against them that deale cruelly with his people.

Or, know this number by the law, which they brought.

Or, fought in the valley.

Which were the posterity of Iethro Moyses father in law.

For Iethro came to visit them, and gaue them good counsell, Exod.

18, 19.

God in his eternall counsell neuer changeth nor repenteth, as verse 27. though he seemeth to vs to repent when any thing goeth contrary to his temporall election.

This is the nature of hypocrites to be impudent against the truth, to condemne others, and iustifie themselves.

Meaning, of this condition, as chap. 9, 21.

Hee standeth most impudently in his owne defence both against God and his owne conscience.

\* Iudg. 10, 17.  
† Ebr. garnise.

Cause the lot to fall on him that hath broken the oathe: but he doeth not consider his presumption in commanding the same oathe.

The people thought it their duty to rescue him who of ignorance had but broken a rash law, and by whom they had received so great a benefit.

Or, ouercome them.

As the Lord had commanded. Deut. 25, 17.

Called also Abimadab, chap. 31, 2.

Which was the wife of David, Chap. 18, 27.

Whom Iacob the captaine of David slew, 2. Sam. 3, 27.

As Samuel had forewarned, chap. 9, 11.

Chap. 9, 16. Because he hath preferred thee to this honour, thou art bound to obey him.

Exod. 17, 14. Num. 24, 19.

Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed? behold, \* to obey is better then sacrifice, and to hearken is better then the fat of rammes.

23 For <sup>1</sup>rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatry. Because thou hast cast away the word of the Lord, therefore hee hath cast away thee from being king.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the Commandement of the Lord, & thy words, because I feared the people, and obeyed their voyce.

25 Now therefore I pray thee, take away my sinne, and turne againe with mee, that I may worship the Lord.

26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the worde of the Lord, and the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned himselfe to go away, he caught the lappe of his coate, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdome of Israel from thee this day, and hath giuen it to thy <sup>1</sup>neighbour, that is better then thou.

29 For indeed the strength of Israel will not lye nor repent: for he is not a man that he should repent.

30 Then hee said, I haue sinned: but honour mee, I pray thee, before the Elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

31 So Samuel turned againe, and followed Saul: and Saul worshipped the Lord.

32 Then said Samuel, Bring yee hither to mee Agag the king of the Amalekites: and Agag came vnto him <sup>1</sup>pleasantly, and Agag sayd, Truly the bitterness of death is passed.

33 And Samuel said, As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 So Samuel departed to Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord <sup>9</sup>repented that hee made Saul King ouer Israel.

### CHAP. XVI.

<sup>1</sup> Samuel is reproved of God, and is sent to anoint Dauid. <sup>7</sup> God regardeth the heart. <sup>13</sup> The spirit of the Lord commeth vpon Dauid. <sup>14</sup> The wicked spirit is sent vpon Saul. <sup>19</sup> Saul sendeth for Dauid.

**T**He Lord then said vnto Samuel, How long wilt thou mourne for Saul, <sup>2</sup>seeing I haue cast him away from reigning ouer Israel: fill thine home with oyle and come, I will send thee to Ithai the Bethlehemit: for I haue provided me a King among his sonnes.

2 And Samuel said, How can I go? for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer <sup>†</sup>with thee, and say, I am come <sup>b</sup>to doe sacrifice to the Lord.

3 And call Ithai to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoynt vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the elders of the towne

were astonished at his coming, and said, Comest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lord: sanctifie your selues, and come with me to the sacrifice. And hee sanctified Ithai and his sonnes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and said, Surely the Lords Anointed is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the <sup>\*</sup>heart.

8 Then Ithai called Abinadab, and made him come before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Ithai made Shamah come. And hee said, Neither yet hath the Lord chosen him.

10 Againe Ithai made his seuen sons to come before Samuel, and Samuel said vnto Ithai, The Lord hath chosen none of these.

11 Finally, Samuel said vnto Ithai, Are there no more children <sup>but these</sup>? And he said, There remaineth yet a little one behinde, that keepeth the sheepe. Then Samuel said vnto Ithai, <sup>\*</sup>Send and fet him: for we will not sit downe, till he be come hither.

12 And hee sent, and brought him in: and he was ruddy, and of a good countenance, and comely visage. And the Lord said, Arise, and anoynt him: for this is he.

13 Then Samuel tooke the horn of oyle, and anoynted him in the middes of his brethren. And the <sup>\*</sup>Spirit of the Lord came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 But the Spirit of the Lord departed from Saul, and an euill spirit <sup>sent</sup> of the Lord, vexed him.

15 And Sauls seruants said vnto him, Behold now, the euill spirit of God vexeth thee.

16 Let our Lord therefore command thy seruants that are before thee, to seeke a man that is a cunning player vpon the harpe: that when the euill spirit of God commeth vpon thee, hee may play with his hand, and thou mayest be eased.

17 Saul then said vnto his seruants, Provide me a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his seruants, and said, Behold, I haue seene a <sup>†</sup>sonne of Ithai, a Bethlehemit, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 Wherefore Saul sent messengers vnto Ithai, and said, Send me Dauid thy sonne, which is with the sheepe.

20 And Ithai tooke an asse laden with bread, and a flagon of wine and a kid, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and stood before him: and he loved him very well, and he was his armour bearer.

22 And Saul sent to Ithai, saying, Let Dauid now remaine with me: for he hath found fauour in my sight.

23 And so when the euill spirit of God came vpon Saul, Dauid tooke an harpe and played with his

<sup>c</sup> Fearing, lest some grieuous crime had beene committed, because the Prophet was not wont to come thither.

<sup>d</sup> Thinking that Eliab had beene appointed of God to be made King,

<sup>e</sup> 1. Chron. 28, 9, 10, 11, 12. and 20. 12. Psal. 7. 9.

<sup>f</sup> Elv. are the children ended?

<sup>g</sup> 2. Sam. 7, 8. Psal. 78, 71. and 89, 21.

<sup>h</sup> After 2. 46. and 13, 21. Or, prospered.

<sup>i</sup> The wicked spirits are at Gods commandement to execute his will against y wicked.

<sup>j</sup> Though Dauid was now anointed King by the Prophet, yet God would exercise him in sundry sorts before hee had the vse of his kingdome.

<sup>k</sup> Or, friend him.

\* Eccl. 4. 17. Isa. 6. 9, 10. Math. 23. 15. and 23. 7.

<sup>1</sup> God hateth nothing more then the disobedience of his Commandement, though the intent seeme neuer so good to man.

<sup>2</sup> This was not true repentance, but dissimulation, fearing the losse of his kingdome.

<sup>3</sup> That is, to Dauid. Meaning, God who maintaineth and protecteth his.

<sup>4</sup> Or, in bond. He suspected nothing lesse then death, or as some write, he passed not for death.

<sup>5</sup> Eccl. 17, 11.

<sup>6</sup> Num. 14, 45.

<sup>7</sup> Where his house was.

<sup>8</sup> Though Saul came where Samuel was, Chap. 19, 7.

<sup>9</sup> As verse 12.

<sup>10</sup> Signifying, that we ought not to shew our selues more pittifull then God, nor to lament them whom hee casteth out.

<sup>11</sup> Elv. in thine hand. That is, to make a peace offering, which might be done though the Ake was not there.



2 God would char his hand, and Saul was refreshed and was eased: for the euill spirit departed from him.

## CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defieth Israel. 19 David is sent to his brethren. 34 The strength and boldnesse of David. 47 The Lord saith not by sword nor speere. 50 David killeth Goliath, and the Philistims flee.

Now the Philistims gathered their armies to battell, & came together to Shochoh which is in Iudah, and pitched betwene Shochoh and Azekah, in the coast of Dammim.

2 And Saul, and the men of Israel assembled and pitched in the valley of Elah, and put themselves in battell aray to meet the Philistims.

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betwene them.

4 Then came a man betwene them: both out of the rents of the Philistims, named Goliath of Gath: his height was sixe cubites and an hand breadth.

5 And had an helmet of brasse vpon his head, & a brigandine vpon him: and the weight of his brigandine was five thousand shekels of brasse.

6 And he had boots of brasse vpon his legs, and a shield of brasse vpon his shoulders.

7 And the shaft of his speare was like a weauers beame: and his speare head weighed sixe hundred shekels of yron: and one bearing a shilde went before him.

8 And he stood, and cried against the hoaste of Israel, and said vnto them, Why are ye come to fer your battell in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and kill me, then will we be your seruants: but if I ouercome him, and kill him, then shall yee be our seruants, and serue vs.

10 Also the Philistim said, I dese the hoast of Israel this day: giue me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistim, they were discouraged, and greatly afraid.

12 Now this David was the sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and this man was taken for an old man in the dayes of Saul.

13 And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell were Eliab the eldest, and the next Abinadab, and the third Shammah.

14 So David was the least: and the three eldest went after Saul.

15 David also went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistim drew neere in the morning, and euening, and continued fourie dayes.

17 And Ishai sayd vnto David his son, Take now for thy brethren an Ephah of this parched corne, and these ten cakes, and run to the hoaste to thy brethren.

18 Also carie these ten fresh cheeses vnto the capitaine, and looke how thy brethren fare, and receiue their pledge.

19 Then Saul and they, and all the men of Is-

rael were in the valley of Elah: fighting with the Philistims.)

20 So David rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commaunded him, and came within the compasse of the hoaste: and the hoaste went out in aray, and shouted in the battell.

21 For Israel and the Philistims had put themselves in aray, armie against armie.

22 And David left the things which he bare, vnder the hands of the keeper of the cariage, and ranne into the hoast, and came, and asked his brethren how they did.

23 And as he talked with them, beholde, the man that was betwene the two armies, came vp, (whose name was Goliath the Philistim of Gath) out of the army of the Philistims, and spake such words, and David heard them.

24 And all the men of Israel when they sawe the man, ranne away from him, and were fore afraide.

25 For euery man of Israel said, Saw yee not this man that commeth vp? euen to reuile Israel is hee come vp: and to him that killeth him, will the King giue great riches, and will giue him his daughter, yea, and make his fathers house free in Israel.

26 Then David spake to the men that stood with him, and sayd, What shall be done to the man that killeth this Philistim, and taketh away the shame from Israel? for who is this vncircumcised Philistim, that hee should reuile the hoaste of the liuing God?

27 And the people answered him after this maner, saying, Thus shall it bee done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with David, and sayd, Why camest thou downe hither? and with whom hast thou left those few sheepe in the wilderness? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then David said, What haue I now done? Is there not a cause?

30 And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former words.

31 And they that heard the wordes which David spake, rehearsed them before Saul, which caused him to be brought.

32 So David sayd to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistim.

33 And Saul said to David, Thou art not able to goe against this Philistim to fight with him: for thou art a boy, and he is a man of warre from his youth.

34 And David answered vnto Saul, Thy seruant kep his fathers sheepe, and there came a lyon, and likewise a beare, and tooke a sheepe out of the stocke,

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slew both the lyon, and the beare: therefore this vncircumcised Philistim shall bee as one of them, seeing he hath raied in the hoaste of the liuing God.

37 More.

Or, in Ephraim-mim,  
Or, of the oke.

2 Betwene the two camps.  
Or, cause of plate.  
That is, 156.  
lib. 4. ounces after halfe an ounce the shekel: and 600. shekels weight amounteth to 18. lib. 3. quarters.  
Or, giveth.

Mr. Smith.

Or, and to hand

chap. 16. 7.

Or, he was mounted among them this last offer.

To serue Saul, as chap. 16. vers. 19.

Though Ishai meant one thing, yet Gods providence directed David to another end, e If they have laid any thing to gage for their necessity, redouble it out.

Mr. Smith.

Mr. Smith.

Or, valley.

As are above heard, ver. 1, and 2.

Isa. 15. 19.  
From rates and payments.

This dishonour that he doeth in Israel.

For his fathers sending was a full occasion, and also he felt himself inwardly moved by Gods Spirit.

Here Satan putteth Davids faith, by the infidelity of Saul.

David by the experience that hee hath had in time past of Gods help, nothing doubting to overcome this danger, seeing he was zealous for Gods honour.

37 ¶ Moreover Dauid said, The Lord that deliuered me out of the paw of the lyon, and out of the paw of the beare, he will deliuer me out of the hand of this Philistim. Then Saul said vnto Dauid, ¶ Goe, and the Lord be with thee.

38 And Saul put his raiment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his raiment, and began to go: for he neuer proued it: and Dauid saide vnto Saul, I cannot goe with these: for I am not accustomed. Wherefore Dauid put them off him.

40 Then tooke he his staffe in his hand, and chose him fise smoothe stones out of a brooke, & put them in his shepherds bagge or scrippe, and his sling *was* in his hand, and hee drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere vnto Dauid, and the man that bare the shield *went* before him.

42 Now when the Philistim looked about and sawe Dauid, hee disdained him: for hee was but yong, ruddie, and of a comely face.

43 And the Philistim said vnto Dauid, Am I a dog, that thou comest to me with staues? And the Philistim cursed Dauid by his gods.

44 And the Philistim said to Dauid, Come to me, and I will giue thy flesh vnto the fowles of the heauen, and to the beasts of the field.

45 ¶ Then said Dauid to the Philistim, Thou comest to me with a sword, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hostes of Israel, whom thou hast rayled vpon.

46 This day shall the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carkeises of thy host to the Philistims this day vnto the fowles of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God.

47 And that all this assembly may know, that the Lord saueh not with sword nor with speare, (for the battell is the Lords) and he will giue you into our hands.

48 And when the Philistim arose to come and draw neere vnto Dauid, Dauid *hasted* and ran to fight against the Philistim.

49 And Dauid put his hand in his bagge, and tooke out a stone, and smote the Philistim in his forehead, that the stone stuck in his forehead, and he fell groling to the earth.

50 So Dauid *ouercame* the Philistim with a sling and with a stone, and smote the Philistim, and slew him, when Dauid had no sword in his hand.

51 Then Dauid ran, and stood vpon the Philistim, and tooke his sword and drew it out of his sheath, and slewe him, and cut off his head therewith. So when the Philistims saw that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistims, vntill they came to the valley, and vnto the gates of Ekron: and the Philistims fell down wounded by the way of Shaaraim, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoiled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his tent.

55 ¶ When Saul saw Dauid goe forth against the Philistim, he said vnto Abner the capitaine of his host, Abner, whose sonne is this yong man? and Abner answered, As thy soule liueth, O king, I cannot tell.

56 Then the King said, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul saide to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ithai the Bethlehemite.

## CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 2 Saul enuieth Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid. 17 He promisseth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundred foreskinnes of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

And when hee had made an end of speaking vnto Saul, the soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him, as his owne soule.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Ionathan and Dauid made a couenant: for hee loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sword, and to his bow, and to his girdle.

5 And Dauid went out whither soeuer Saul sent him, and behaued himselfe wisely: so that Saul set him ouer the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Saul's seruants.

6 ¶ When they came againe, and Dauid returned from the slaughter of the Philistim, the women came out of all cities of Israel singing and dancing to meete king Saul, with timbrels, with instruments of ioy, and with rebeckes.

7 And the women sang by course in their play, and said, \* Saul hath slaine his thousand, and Dauid his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed but a thousand, and what can hee haue more saue the kingdome?

9 Wherefore Saul had an eye on Dauid from that day forward.

10 ¶ And on the morowe, the euill spirit of God came vpon Saul, and hee prophesied in the middes of the house: and Dauid played with his hand like as at other times, and there *was* a speare in Sauls hand.

11 And Saul tooke the speare, and said, I will smite Dauid through to the wall. But Dauid auoided twise out of his presence.

12 And Saul was afraid of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a capitaine ouer a thousand, and he went out and in before the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord *was* with him.

15 Wherefore when Saul saw that he was very wise, he was afraid of him.

16 For all Israel and Iudah loued Dauid, because he went out and in before them.

¶ That is, of what family and tribe is he? or els hee had forgotten Dauid, albeit he had receiued so great a benefit by him.

¶ His affection was fully bent toward him.

¶ That is, hee prospered in all his doings.

To wit, Goliath.

¶ Elr. answers, playing. Chap. xi. 11. and 29. 5. Eccles. 47. 6. 7.

¶ Because hee bare him enuie and hatred.

¶ That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

¶ Meaning, he was capitaine ouer the people.

m For by these examples he sawe that the power of God was with him.

¶ Or, offered.

n To the intent that by these weak meanes, God might onely be knowne to be the author of this victorie.

o He swore by his gods that hee would destroy him.

p Dauid being assured both of his cause and of his calling, prophesieth of the destruction of the Philistims.

q Being moued with a fierce zeale, so hee reuenged vpon this blasphemour of Gods Name.

\* Eccles. 47. 4. 1. Mac. 4. 30.

¶ Or, Cal the city.

¶ Or, house of Beth-Iotham.



g Fight against them that warre against Gods people.

17 ¶ Then Saul said to Dauid, Beholde mine eldest daughter Merab, her I will giue thee to wife: onely be a valiant sonne vnto mee, & fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.

18 And Dauid answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be sonne in law to the King?

19 Howbeit when Merab Sauls daughter should haue bene giuen to Dauid, she was giuen vnto Adriel a Meholathite to wife.

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a snare to him, and that the hand of the Philistims may be against him. Wherefore Saul said to Dauid, Thou shalt this day bee my sonne in law in the one of the twaine.

22 And Saul commanded his seruants, Speake with Dauid secretly, and say, Behold, the king hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake these wordes in the eares of Dauid. And Dauid said, Seemeth it to you a light thing to be a kings sonne in law, seeing y I am a poore man and of small reputation?

24 And then Sauls seruants brought him word againe, saying, Such words spake Dauid.

25 And Saul said, This wife shall ye say to Dauid, The King desireth no dowrie, but an hundred foreskinnes of the Philistims, to bee auenged of the Kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these wordes, it pleased Dauid well, to bee the Kings sonne in law: and the dayes were not expired.

27 Afterward Dauid arose with his men, and went and slewe of the Philistims two hundred men: and Dauid brought their foreskinnes, and they gaue them wholly to the King that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saue, and vnderstood that the Lord was with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more afraid of Dauid, and Saul became alway Dauids enemy.

30 And when the Princes of the Philistims went forth, at their going forth Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

CHAP. XIX.

2 Jonathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 33 The Spirit of prophesie commeth on Saul.

¶ Then Saul spake to Jonathan his sonne, and to all his seruants, that they should kill Dauid: but Jonathan Sauls sonne had a great fauour to Dauid.

2 And Jonathan told Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out and stand by my father in the field where thou art, and will commune with my father of thee, and I will see what hee saith, and will tell thee.

4 ¶ And Jonathan spake good of Dauid vnto Saul his father, and said vnto him, Let not the king

sinne against his seruant, against Dauid: for hee hath not sinned against thee, but his workes haue bene to thee very good.

5 For he did put his life in danger, and slew the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycdest: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

6 Then Saul hearkened vnto the voyce of Jonathan, and Saul sware, As the Lord liueth, he shall not die.

7 So Jonathan called Dauid, and Jonathan shewed him all those words, and Jonathan brought Dauid to Saul, and hee was in his presence as in times past.

8 ¶ Againe the warre began, and Dauid went out and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as hee sat in his house hauing his speare in his hand, and Dauid played with his hand.

10 And Saul intended to smite Dauid to the wall with the speare: but hee turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morow thou shalt be slaine.

12 So Michal let Dauid downe through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, and laid it in the bed, and put a pillow stuffed with goats haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, an image was in the bed with a pillow of goats haire vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that hee is escaped? And Michal answered Saul, Hee said vnto me, Let me goe, or els I will kill thee.

18 ¶ So Dauid fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

19 But one told Saul, saying, Behold, Dauid is at Naioth in Ramah.

20 And Saul sent messengers to take Dauid, and when they saw a company of Prophets prophesying, and Samuel standing as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise: againe. Saul sent the third messengers, and they prophesied also.

22 Then went hee himselfe to Ramah, and came to a great well that is in Sechu, and hee asked, and said, Where are Samuel and Dauid? And one said, Behold, they be at Naioth in Ramah.

23 And hee went thither, euen to Naioth in Ramah, and the Spirit of God came vpon him also, and hee went prophesying vntill hee came to Naioth in Ramah.

h By whom hee had five sonnes which Dauid put to death at the request of the Gibeonites, 1. Sam. 21. 8. i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.

k Meaning, that hee was not able to endow his wife with riches.

l Because hee thought himselfe able to compass the Kings request.

m Meaning, Dauid and his souldiers.

n To be depriued of his kingdome.

o That is, Dauid had better successe against the Philistims then Sauls men.

a Before Saul fought Dauid: life secretly, but now his hypocrisie bursteth forth to open euillie.

b That I may giue thee warning what to doe.

† Elr. hee put his soule in his hand. \* Iudg. 12. 3. 1. Sam. 28. 11. Psal. 119. 109.

c Whatsoener he pretended outwardly, yet his heart was full of malice.

d Hee played on his harpe to mitigate the rage of the euill spirit, as Chap. 16. 33.

e Thus God moued both the sonne and daughter of this tyrant to fauour Dauid against their father.

f Behold how the tyrant is to accomplish their rage, neither regard they nor friendship, God nor man.

g Naioth was a schoole where the word of God was audied, neere to Ramah.

h Being their chiefe instructor.

i Changed their mindes and praised God.

k With a minde to persecute them.

1 His kingly apparel.  
2 He humbled himselfe as other did.  
\* Chap. 10. 17

24 And he stript off his<sup>1</sup> clothes, and hee prophesied also before Samuel, and fell<sup>m</sup> downe naked all that day and all that night: therefore they say, \* Is Saul also among the Prophets?

## C H A P. XX.

2 Ionathan comforteth Dauid. 3 They renew their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduersifeth Dauid by three arrowes, of his fathers swie.

And Dauid<sup>a</sup> fled from Naioth in Ramah, and came and said before Ionathan, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And hee said vnto him, God forbid, thou shalt not die: behold, my father will do nothing great nor small, but hee will<sup>†</sup> shew it me: and why should my father hide this thing from me? he will not doe it.

3 And Dauid sware againe, and said, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Ionathan shall not know it, least he be forie: but indeed, as the Lord lineth, and as thy soule liueth, there is but a<sup>b</sup> step betweene mee and death.

4 Then said Ionathan vnto Dauid, Whatsoeuer thy soule<sup>†</sup> requireth, that will I doe vnto thee.

5 And Dauid said vnto Ionathan, Behold, to morow is the<sup>c</sup> first day of the moneth, and I should sit with the king at meate: but let me goe, that I may hide my selfe in the fieldes vnto the third day at euen.

6 If thy father make mention of mee, then say, Dauid asked leaue of me, that hee might goe to Bethlehem to his owne citie: for there is a<sup>d</sup> yeerely sacrifice for all that family.

7 And if hee say thus, It is well, thy seruant shall haue peace: but if he be angry, be sure that wickednesse is concluded of him.

8 So shalt thou shew mercie vnto thy seruant: for thou hast ioyned thy seruant into a couenant of the Lord with thee, and if there be in mee iniquitie, slay thou mee: for why shouldst thou bring me to thy father?

9 And Ionathan answered, God keepe that from thee: for if I knew that wickednesse were<sup>e</sup> concluded of my father to come vpon thee, would not I tell it thee?

10 Then said Dauid to Ionathan, Who<sup>f</sup> shall tell me? how shall I know, if thy father answer thee cruelly?

11 And Ionathan said to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Ionathan said to Dauid, O Lord God of Israel, when I haue groped my fathers mind to morow at this time, or within this three dayes, and if it be well with Dauid, and I then send not vnto thee, and shew it thee,

13 The Lord<sup>g</sup> doe so and much more vnto Ionathan: but if my father haue minde to doe thee euill, I will shew thee also, and sent thee away, that thou mayest goe in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise I require not whiles I liue: for I doubt not but thou wilt shew me the mercy of the Lord,<sup>h</sup> that I die not.

15 But I require that thou cut not off thy mercie from mine house for euer: no, not when the Lord hath destroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan sware vnto Dauid, because he loued him (for hee loued him as his owne soule.)

18 Then said Ionathan to him, To morow is the first day of the moneth: and thou shalt bee<sup>†</sup> looked for, for thy place shall be emptie.

19 Therefore thou shalt hide thy selfe three dayes, then thou shalt goe downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, and shalt remaine by the stone<sup>†</sup> Ezel.

20 And I will shoot three arrowes on the side thereof, as though I shot at a marke.

21 And after I will send a boy, saying, Goe, see the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, and come thou: for it is<sup>†</sup> well with thee, and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the<sup>i</sup> Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, behold, the Lord be betweene thee and me for euer.

24 So Dauid hid himselfe in the field: and when the first day of the moneth came, the king fate to eate meate.

25 And the king fate, as at other times vpon his seate, euen vpon his seat by the wall: and Ionathan arose, and Abner fate by Sauls side, but Dauids place was emptie.

26 And Saul said nothing that day: for hee thought, Some thing hath befallen him, though he were<sup>k</sup> cleane, or else because hee was not purified.

27 But on the morow, which was the second day of the moneth, Dauids place was emptie againe: and Saul said vnto Ionathan his sonne, Wherefore commeth not<sup>l</sup> the sonne of Ishai to meate, neither yesterday nor to day?

28 And Ionathan answered vnto Saul, Dauid required of me, that hee might goe to Beth-lehem.

29 For he said, Let me goe, I pray thee: for our familie offereth<sup>m</sup> a sacrifice in the citie, and my brother hath sent for me: therefore now, if I haue found fauour in thine eyes, let me go, I pray thee, and see my<sup>n</sup> brethren: this is the cause that hee commeth not vnto the kings table.

30 Then was Saul angry with Ionathan, and said vnto him, Thou<sup>o</sup> sonne of the wicked rebellious woman, doe not I know, that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion and shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not be established, nor thy kingdom: wherefore now send and fet him vnto me, for he<sup>†</sup> shall surely die.

32 And Ionathan answered vnto Saul his father, and said vnto him, Wherefore shall he<sup>p</sup> die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Ionathan knew, that it was determined of his father to slay Dauid.

34 So Ionathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was fory for Dauid, and because his father had reuiled him.

35 On the next morning therefore Ionathan

For Saul was stayed, and prophesied a day and a night by Gods providence, that Dauid might haue time to escape.

† Elv. vnto it in mine eye.

† I am in great danger of death.

† Elv. said.

At what time there should be a solemne sacrifice, Num. 28. 11. To the which they added peace offerings and feasts. d Reade Chap. 1. 27.

\* Chap. 18. 3. and 23. 18.

That he were fully determined.

† If they father doe fauour me.

g The Lord punish the most graciously.

h I know that if thou werest now preferred to the Kingdome, thou wouldest not destroy mee, but shew thy selfe friendly to my posteritie.

† Or, mentioned.

† Elv. of the way, because it seemed as a signe to shew the way to them that

† Elv. peace.

† The Lord is the author of thy departure.

† Yet he might haue some business to let him.

† Thus hee speaketh contemptuously of Dauid.

† That is, a peace offering.

† Meaning, all his kinsfolke.

† Thou art ever contrary vnto mee as thy mother is.

† Elv. sonne of death.

† For it were too great tyrannie to put one to death and not to shew the cause why.



## Dauid eateth of the shewbread.

## I Samuel.

## He faineth himselfe mad.

q. For this was the third day, as it was agreed upon, verſ. 5.

than went out into the field, q at the time appointed with Dauid, and a little boy with him.

36 And he ſaid vnto his boy, Runne now, ſeeke the arrowes which I ſhoote: and as the boy ran, he ſhot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Ionathan had ſhot, Ionathan cryed after the boy, and ſaid, Is not the arrow beyond thee?

38 And Ionathan cryed after the boy, \* Make ſpeede, haſte and ſtand not ſtill: and Ionathans boy gathered vp the arrowes, and came to his maſter,

39 But the boy knew nothing: onely Ionathan and Dauid knew the matter.

40 Then Ionathan ſaid his † bow and arrowes vnto the boy that was with him, and ſaid vnto him, Goe, carie them into the citie.

41 † Aſſoone as the boy was gone, Dauid aroſe out of a place that was toward the South, and fell on his face to the ground, and bowed himſelfe three times: and they kiſſed one another, and wept both twaine, till Dauid exceeded.

42 Therefore Ionathan ſaid to Dauid, Goe in peace: that which we haue ſworne both of vs in the name of the Lord, ſaying, The Lord bee betweene me and thee, and betweene my ſeede and betweene thy ſeede, *let it ſtand for euer.*

43 And hee aroſe and departed, and Ionathan went into the citie.

### CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priſt. 6 Hee getteth of him the ſheuebread to ſatiſſie his hunger. 7 Doeg Sauls ſervant was preſent. 10 Dauid fleeth to King Achifh, 13 and there faineth himſelfe mad.

**T**Hen came Dauid to a Nob to Ahimelech the Priſt, and Ahimelech was aſtoniſhed at the meeting of Dauid, and ſaid vnto him, Why art thou alone, and no man with thee?

2 And Dauid ſaid to Ahimelech the Priſt, The King hath commanded me a certaine thing, and hath ſaid vnto me, Let no man know whereabouts I ſend thee; and what I haue commaunded thee: and I haue appointed my ſeruants to ſuch and ſuch places.

3 Now therefore, if thou haſt ought vnder thine hand, giue mee ſixe cakes of bread, or what commeth to hand.

4 And the Priſt answered Dauid, and ſaid, There is no common bread vnder mine hand, but heere is \* hallowed bread, if the young men haue kept themſelues, at leaſt from c women.

5 Dauid then answered the Priſt, and ſaid vnto him, Certainly women haue bene ſeparate from vs theſe two or three dayes ſince I came out: and the d veſſels of the young men were holy, though the way were prophane, and how much more then ſhall *euery one* e bee ſanctified this day in the veſſell?

6 So the Priſt gaue him hallowed bread: for there was no bread there, ſaueth the ſheuebread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the ſame day one of the ſeruants of Saul f abiding before the Lord, named Doeg the Edomite, the h chiefſt of Sauls heard-men.)

8 And Dauid ſaid vnto Ahimelech, Is there not here vnder thine hand a ſpeare or a ſword?

for I haue neither brought my ſword nor mine harniſſe with me, becauſe the kings buſineſſe required haſte.

9 And the Priſt ſaid, The ſword of Goliath the Philiftim, whom thou ſlewſt in the \* valley of Elah, behold, it is wrapt in a cloath behind the g Ephod: if thou wilt take that to thee, take it: for there is none other ſaueth that here: and Dauid ſaid, There is none to that, giue it me.

10 And Dauid aroſe and fledde the ſame day from the h preſence of Saul, and went to Achifh the king of Gath.

11 And the ſeruants of Achifh ſaid vnto him, Is not this Dauid the \* King of the land? did they not ſing vnto him in dances, ſaying, \* Saul hath ſlaine his thouſand, and Dauid his ten thouſand?

12 And Dauid † conſidered theſe words, and was fore afraid of Achifh the king of Gath.

13 And hee changed his behauiour before them, and fained himſelfe mad in their hands, and i ſcrabled on the doores of the gate, and let his ſpettle fall downe vpon his beard.

14 Then ſaid Achifh vnto his ſeruants, Lo, ye ſee the man is beſide himſelfe, wherefore haue ye brought him vnto me?

15 Haue I neede of madde men, that yee haue brought this fellow to play the madde man in my preſence? k ſhall he come into mine houſe?

### CHAP. XXII.

1 Dauid hideth himſelfe in a cave. 2 Many that were in trouble came vnto him. 9 Doeg accuſeth Ahimelech. 18 Saul cauſeth the Priſts to be ſlaine. 20 Abiathar eſcapeth.

**D**Auid therefore departed thence, and ſaued himſelfe in the cave a of Adullam: and when a which was in the tribe of Iudah, and neere to Bethlehem, his brethren and all his fathers houſe heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all thoſe that were vexed in minde, and hee was their p prince, and there were with him about l Or, captaines, foure hundred men.

3 † And Dauid went thence to Mizpeh in b Moab, and ſaid vnto the King of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

4 And he c brought them before the King of Moab, and they dwelt with him all the while that Dauid was in a the hold.

5 And the Prophet Gad ſaid vnto Dauid, Abide not in the hold, but depart and goe into the land of Iudah, Then Dauid departed and came into the forreſt of Hareth.

6 † And Saul heard that Dauid was e diſcouered, and the men y were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his ſpeare in his hand, and all his ſeruants ſtood about him.

7 And Saul ſaid vnto his ſeruants that ſtood about him, Heare now, ye ſonnes f of Iemini, will the ſonne of Iſhai giue euery one of you fieldes and vineyards? will hee make you all captaines ouer thouſands, and captaines ouer hundreds?

8 That all ye haue conſpired againſt me, and there is none that telleth me that my ſonne hath made a couenant with the ſonne of Iſhai: and there is none of you that is ſorie for me, or the weeth mee, that my g ſonne hath ſtirred vp my ſervant to lie in waite againſt mee, as appeareth this day?

9 † Then answered Doeg the Edomite, (who was

† By theſe words he admoniſhed Dauid what he ought to doe.

† Heb. iſtruments.

† It ſeemeth that he had ſhot on the Northſide of the ſtone, leaſt the boy ſhould haue ſpyed Dauid.

s Which oathe he collecth in the eight verſe, the conſequent of the Lord.

n Where the arke then was to aſke counſel of the Lord.

b Theſe infirmities that we ſee in the Saints of God, teach vs that none hath his iuſtice in himſelfe, but receiue it of Gods mercie.

\* Exod. 25. 30. Leuit. 24. 5.

Mat. 12. 3. 4. c If they haue not accompanied with their wines.

d That is, their bodies.

e Shall be more carefull to keepe his veſſels holy, when he ſhall haue eaten of this holy food?

f Tarying to worſhip, before the Arke.

h Or, maiſtre of them that kept Sauls ſtable.

\* Chap. 19. 2.

g Behind that place, where the high Priests garment lay.

h That is, out of Sauls dominion.

\* Chap. 17. 9.

\* Chap. 18. 7. and 29. 5. Eccleſ. 47. 6.

† Heb. put theſe words in his heart.

i By making miſh and toyes.

k Is he meete to be in a kings houſe?

b For there was another ſo called in Iudah.

c For he feared the rage of Saul againſt his houſe.

d That is, in Mizpeh, which was a ſtrong hold.

e That a great multitude went on him.

f Ye that are of my tribe and kinage.

g Hereby hee would perſwade them that this conſpiracie was moſt horrible, where the ſonne conſpired againſt the father, and the ſervant againſt his maſter.

was appointed ouer the seruants of Saul) and said, I saw the sonne of Ishai, when hee came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him, and gaue him victuals, and he gaue him also the sword of Goliath the Philistim.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, *to wit,* the Priests that were in Nob: and they came all to the King.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said vnto him, Why haue yee conspired against me, thou and the sonne of Ishai, in that thou hast giuen him victuall, and a sword, and hast asked counsell of God for him, that hee should rise against me, and lie in waite as appeareth this day?

14 And Ahimelech answered the King, and said, Who is so faithfull among all thy seruants as Dauid, *being* also the kings sonne in law, and goeth at thy commandement, and is honourable in thine house?

15 *I* Haue I this day first begun to aske counsell of God for him? be it farre from me, let not the king impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the King sayde vnto the sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with Dauid, and because they knew when he fledde, and shewed it not to me. But the seruants of the King would not moue their hands to fall vpon the Priests of the Lord.

18 Then the king said to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ranne vpon the Priests, and slew that same day fourescore and fise persons, that did weare a linnen Ephod.

19 Also Nob the citie of the Priests smote hee with the edge of the sword, both man and woman, both child and suckling, both ox and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name *was* Abiathar) escaped and fled after Dauid.

21 And Abiathar shewed Dauid, that Saul had slaine the Lords Priests.

22 And Dauid said vnto Abiathar, I knew it the same day, when Doeg the Edomite *was* there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with mee, and feare not: for he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safeguard.

#### CHAP. XXIII.

5 Dauid chaseth the Philistims from Keilah. 13 Dauid departeth from Keilah, and remaineth in the wilderness of Ziph. 16 Jonathan comforteth Dauid. 2 Sauls enterprise is broken in pursuing Dauid.

Then they tolde Dauid, saying, Behold, the Philistims fight against Keilah, and spoile the barnes.

2 Therefore Dauid asked counsell of the Lord, saying, Shall I goe and smite these Philistims? And the Lord answered Dauid, Go and smite the Philistims, and saue Keilah.

3 And Dauids men said vnto him, See, we be

afraid here in Iudah, how much more if wee come to Keilah against the hoaste of the Philistims?

4 Then Dauid asked counsell of the Lord againe. And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech fled to Dauid to Keilah, he brought an Ephod with him.)

7 And it was told Saul that Dauid was come to Keilah, and Saul said, God hath deliuered him into mine hand: for hee is shut in, seeing hee is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre for to goe downe to Keilah, and to besiege Dauid and his men.

9 And Dauid hauing knowledge that Saul imagined mischief against him, said to Abiathar the Priest a Bring the Ephod.

10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliuer me vp into his hands? and will Saul come downe as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, He will come downe.

12 Then said Dauid, Will the lords of Keilah deliuer me vp, and the men that are with me, into the hand of Saul? And the Lord said, They will deliuer thee vp.

13 Then Dauid and his men, which were about six hundreth, arose and departed out of Keilah, and went whither they could. And it was told Saul, that Dauid was fled from Keilah, and he left off his iourney.

14 And Dauid abode in the wilderness in the holdes, and remained in a mountaine in the wilderness of Ziph. And Saul fought him euery day, but God deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid *was* in the wilderness of Ziph in the wood.

16 And Jonathan Sauls sonne arose and went to Dauid into the wood, and comforted him in God.

17 And said vnto him, Feare not: for the hand of Saul my father shall not finde thee, and thou shalt be king ouer Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Jonathan went to his house.

19 Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side of Ierimoth?

20 Now therefore, O king, come downe according to all that thine heart can desire, and our part shall bee to deliuer him into the Kings hands.

21 Then Saul said, Be ye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare ye yet better: know and see his place where he haunteth, and

That is, in the mid of Iudah, much more when we come to the borders against our enemies.

Chap 22, 20. By Gods providence the Ephod was preserved and kept with Dauid the same king. *Heb. in his hand.*

To consult with the Lord by Urim and Thummim.

Or, gathered about

Or, to and fro, as having no certaine place to go to.

Or, strong places.

No power nor policie can preuaile against Gods children, when he appointeth the time.

Heb. his bands.

Jonathan assurcth Dauid, that God will accomplish his promise, and that his father strineth against his owne conscience.

Or, of the wilderness.

The Lord recompense this friendship. *Heb. where his foote hath beene.*

In which were the remnant of the house of Eli, whose house God threatened to punish.

I Haue I not at other times also, when he had great affaires, consulted with the Lord for him?

Or, footmen.

For they knew that they ought not to obey the wicked commandement of the king in slaying the innocents.

This was Gods providence, who according to his promise preserved some of the house of Eli, Chap 2, 33.

Or, he that taketh his life, shall take mine also.

Which was a city in the tribe of Iudah *Keilah, 15, 44.*



who hath seene him there : for it is said to me , He is subtil, and craftie.

23 See therefore and know all the secret places where he hideth himselfe, and come ye againe to me with the certainty , and I will go with you: and if hee be in the land, I will search him out throughout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wilderness of Maon, in the plaine on the right hand of Ieshimon.

25 Saul also, and his men went to seeke him, and they told Dauid : wherefore he came downe vnto a rocke , and abode in the wilderness of Maon. And when Saul heard that , hee followed after Dauid in the wilderness of Maon.

26 And Saul and his men went on the one side of the mountaine : and Dauid and his men on the other side of the mountaine : and Dauid made haste to get from the presence of Saul : for Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a messenger to Saul, saying, Haste thee, and come : for the Philistims haue invaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, Sela-hammahlekoth.

CHAP. XXIV.

1 Dauid hid in a caue spareth Saul. 10 Hee sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 Hee causeth Dauid to sweare vnto him to be fauourable to him.

And Dauid went thence, and dwelt in a hold at Engedi.

2 When Saul was returned from the Philistims, they tolde him, saying, Behold, Dauid is in the wilderness of Engedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rocks among the wild goates.

4 And hee came to the sheepecoates by the way where there was a caue, and Saul went in to doe his easement : and Dauid and his men fate in the inward parts of the caue.

5 And the men of Dauid said vnto him, See, the day is come, whereof the Lord sayd vnto thee, Behold, I will deliuer thine enemy into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose and cut off the lap of Sauls garment priuily.

6 And afterward, Dauid was touched in his heart, because hee had cut off the lap which was on Sauls garment.

7 And he said vnto his men, The Lord keepe mee from doing that thing vnto my master the Lords anoynted, to lay mine hand vpon him : for he is the Anoynted of the Lord.

8 So Dauid ouercame his seruants with these words, and suffered them not to arise against Saul: for Saul rose vp out of the caue and went away.

9 Dauid also arose afterward, and went out of the caue, and cryed after Saul, saying, O my lord the King. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himselfe.

10 And Dauid said to Saul, Wherefore giuest thou any care to mens wordes, that say, Behold, Dauid seeketh euill against thee?

11 Behold, this day thine eyes haue seene, that the Lord had deliuered thee this day into mine

hand in the caue, and some bade me kill thee : but I had compassion on thee, and said, I will not lay mine hand on my master : for he is the Lords Anoynted.

12 Moreover my father, behold : behold, I say, the lap of thy garment is in mine hand : for when I cut off the lap of thy garment, I killed thee not. Vnderstand and see, that there is neither euill nor wickednesse in mee, neither haue I sinned against thee, yet thou huntest after my soule, to take it.

13 The Lord be iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the olde pronerbe sayeth, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out? after whom doest thou pursue? after a dead dogge, and after a flea?

16 The Lord therefore be iudge, and iudge betweene thee and me, and see, & plead my cause, and deliuer me out of thine hand.

17 When Dauid had made an end of speaking these words to Saul, Saul said, Is this thy voyce, my sonne Dauid? & Saul lift vp his voyce, & wept.

18 And said to Dauid, Thou art more righteous then I : for thou hast rendred me good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with me : forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall find his enemy, and let him depart free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I know that thou shalt be King, and that the kingdome of Israel shall be stablished in thine hand.

22 Swear now therefore vnto me by the Lord, that thou wilt not destroy my seede after me, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, and Saul went home : but Dauid and his men went vp vnto the holde.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Dauids wives. 44 Michalis giuen to Phalti.

Then Samuel died, and all Israel assembled, and mourned for him, and buried him in his owne house at Ramah. And Dauid arose and went downe to the wilderness of Paran.

2 Now in Maon was a man, who had his possession in Carmel, & the man was exceeding mightie, and had three thousand sheepe, and a thousand goates : and he was shearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and shee was a woman of singular wisdom, and beautifull, but the man was churlish, and euill conditioned, and was of the family of Caleb.

4 And Dauid heard in the wilderness, that Nabal did sheare his sheepe.

5 Therefore Dauid sent ten young men, and Dauid said vnto the young men, Goe vp to Carmel, and goe to Nabal, and aske him in my name how he doeth.

6 And thus shall ye say, I for salutation, both thou, and thine house, and all that thou hast, bee in peace, wealth and prosperitie.

7 Behold,

h In your countrey of Ziph, which is in Iudah.

i which was also in the tribe of Iudah, Ioth, 15. 55.

k Thus the Lord can pull backe the bridle of the tyrants and deliuer his out of the Lyons mouth. l That is, none of diuision, because there they did nidd themselves one from another.

a That is, in strong places, which were defended by nature.

b A city of Iudah, Ioth, 15. 62.

† Elv. so count his feete.

† Elv. in the sides.

k Here we see how ready we are to haue Gods promise, if the occasion seeme neuer so little d For seeing it was his owne priuate saule, he repented that hee had touched his enemies.

e Contrary to the false report of them that said, Dauid was Sauls enemy, he proueth himselfe to be his friend.

l Or, the promise of an anoynted king.

† Elv. iudge.

f Though he was most cruell enemy to Dauid, yet by his great gentleness his conscience compelled him to yeeld.

† Elv. a good work.

g Though this instant saw and confessed the fauour of God toward Dauid, yet he could not to persecute him againe his owne Conscience.

a That is, among his owne kindred b Maon and Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galilee.

† Elv. of peace. c Some reade, f makest thou liued in prosperitie the same yeere, both thou, &c.

† Elv. for isse.

7 Behold, I haue heard, that thou hast shearers: now thy shepheards were with vs, and wee did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Aske thy seruants, and they will shewe thee. Wherefore let these young men finde fauour in thine eyes: (for wee come in a good season) giue, I pray thee, whatsoever commeth to thine hand vnto thy seruants, and to thy sonne Dauid.

9 And when Dauids yong men came, they told Nabal all those words in the name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and sayd, Who is Dauid? and who is the sonne of Ishai? there bee many seruants now adayes, that breake away euery man from his master.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my shearers, and giue it vnto them, whom I know not whence they be?

12 So Dauids seruants turned their way, and went againe, and came, and told him all those things.

13 And Dauid said vnto his men, Gird euery man his sword about him. And they girded euery man his sword. Dauid also girded his sword. And about foure hundred men went vp after Dauid, and two hundred abode by the carriage.

14 Now one of the seruants told Abigail Nabals wife, saying, Behold, Dauid sent messengers out of the wilderness to salute our master, and he railed on them.

15 Notwithstanding, the men were very good vnto vs, and we had no displeasure, neither misse we any things as long as wee were conuersant with them, when we were in the fields.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping sheepe.

17 Now therefore take heed, and see what thou shalt doe: for euill shall surely come vpon our master, and vpon all his family: for he is so wicked, that a man cannot speake to him.

18 Then Abigail made haste, and tooke two hundred cakes, and two bottels of wine, and five sheepe ready dressed, and five measures of parched corne, and an hundred frailes of raisins, and two hundred of figs, and laded them on asses.

19 Then she said vnto her seruants, Go ye before me: behold, I will come after you: yet thee told not her husband Nabal.

20 And as she rode on her asse, she came down by a secret place of the mountaine, and behold, Dauid and his men came downe against her, and she met them.

21 And Dauid said, In deed I haue kept all in vaine that this fellow had in the wilderness, so that nothing was misse of all that pertained vnto him: for he hath required me euill for good.

22 So and more also doe God vnto the enemies of Dauid: for surely I will not leaue of all that he hath by the dawning of the day, any that pieth against the wall.

23 And when Abigail saw Dauid, she hastened and lighted off her asse, and fell before Dauid on her face, and bowed her selfe to the ground.

24 And fell at his feet, and sayd; Oh, my lord, I haue committed the iniquity, and I pray thee, let thine handmaid speake to thee, and

heare thou the words of thine handmaid.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is hee: Nabal is his name, and folly is with him: but I thine handmaid sawe not the young men of my lord whom thou sentest.

26 Now therefore, my Lord, as the Lord liueth, and as thy soule liueth (the Lord, I say, that hath withholden thee from comming to shed blood, and that thine hand should not saue thee) so now thine enemies shall be as Nabal, and they that intend to doe my lord euill.

27 And now this blessing which thine handmaid hath brought vnto my lord, let it be giuen vnto the yong men that follow my lord.

28 I pray thee, forgie the trespass of thine handmaid: for the Lord will make my lord a sure house, because my lord fighteth the battels of the Lord, and none euill hath beene found in thee in all thy life.

29 Yet a man hath risen vp to persecute thee, and to seeke thy soule, but the soule of my lord shall bee bound in the bundle of life with the Lord thy God: and the soule of thine enemies shall God cast out, as out of the middle of a sling.

30 And when the Lord shall haue done to my lord all the good that he hath promised thee, and shall haue made thee ruler ouer Israel,

31 Then shall it be no griefe vnto thee, nor offence of minde vnto my lord, that he hath not shed blood causelesse, nor that my lord hath not preferred himselfe: and when the Lord shall haue dealt well with my lord, remember thine handmaid.

32 Then Dauid said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meete me.

33 And blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to shed blood, and that mine hand hath not saued me.

34 For indeed, as the Lord God of Israel liueth, who hath kept mee backe from hurting thee, except thou haddest hastened and met mee, surely there had not beene left vnto Nabal by the dawning of the day, any that pieth against the wall.

35 Then Dauid receiued of her hand that which she had brought him, and said to her, Goe vp in peace to thine house: behold, I haue heard thy voyce, and haue granted thy petition.

36 So Abigail came to Nabal, and behold, hee made a feast in his house, like the feast of a king, and Nabals heart was merry within him, for hee was very drunken: Wherefore she told him nothing, neither lesse nor more, vntill the morning arose.

37 Then in the morning, when the wine was gone out of Nabal, his wife tolde him those words, and his heart dyed within him, and he was like a stone.

38 And about ten dayes after, the Lord smote Nabal, that he dyed.

39 Now when Dauid heard that Nabal was dead, he said, Blessed be the Lord, that hath indged the cause of my rebuke of the hand of Nabal, and hath kept his seruant from euill: for the Lord hath recompensed the wickednes of Nabal vpon his owne head. Also Dauid sent to commune with Abigail, to take her to his wife.

40 And when the seruants of Dauid were come

Cr, foole.

That is, that thou shouldst not be re-neged of thine enemy.

Or, present.

Elr. walk at the feet.

Confirm his Kingdom to his posterity.

Elr. from thy dayes.

To wit, Saul, God shall preserve thee long in his seruice, and destroy thine enemies.

That he hath not anged himselfe, which things would haue tormented his conscience.

Readers verse 16.

He attributeth it to the Lords mercie, and not to himselfe that he was Rayed.

Elr. reduced thy fear.

For he had no reason either to consider, or to give thanks, for this great benefit of deliuerance.

For feare of the great danger.

Or, reuenged.

For he had experience of her great godlienes, wisdom and humility.



to Abigail to Carmel, they spake vnto her, saying, Dauid lent vs to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, and said, Beholde, let thine hand-maid be a seruant to walt the feete of the seruants of my Lord.

42 And Abigail hasted, and arose, and rode vpon an asse, and her five maids followed her, and she went after the messengers of Dauid, and was his wife.

43 Dauid also tooke Ahinoam of \* Izrael, and they were both his wiues.

44 Now Saul had giuen \* Michal his daughter, Dauids wife, to Phalti the sonne of Laith, which was of Gallim.

CHAP. XXVI.

1 Dauid was discovered vnto Saul by the Ziphims. 12 Dauid taketh away Sauls speare, and a pot of vva-ter that stood at his head. 21 Saul confesseth his sinne.

A-Gaine the Ziphims came vnto Saul to Gibe-ah, saying, \* Doest not Dauid hide himselfe in the hill of Hachilah before I Ieshimon?

2 Then Saul arose, and went downe to the wildernes of Ziph, hauing three thousand chosen men of Israel with him, for to seeke Dauid in the wildernes of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Now Dauid abode in the wildernes, and hee saw that Saul came after him into the wildernes.

4 (For Dauid had sent out spies, and vnder- stood that Saul was come in very deed.)

5 Then Dauid arose, and came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and \* Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the fort, and the people pitched round about him.)

6 Then spake Dauid, and said to Ahimelech the Hittite, and to Abihai the sonne of Zeruiah, brother to Ioab, saying, Who will goe downe with rue to Saul to the hoaste? Then Abihai said, I will goe downe with thee.

7 So Dauid and Abihai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his head: and Abner and the people lay round about him.

8 Then said Abihai to Dauid, God hath closed thine enemy into thine hand this day: now therefore I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe.

9 And Dauid said to Abihai, Destroy him not: for who can lay his hand on the Lords anointed, and be guiltlesse?

10 Moreover Dauid sayd, As the Lord lineth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand vpon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the speare and the pot of water from Sauls head: and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for the Lord had sent a dead sleepe vpon them.

13 Then Dauid went into the other side, and

stood on the top of an hill as farre off, a great space being betweene them.

14 And Dauid cried to the people, and to Abner the sonne of Ner, saying, Hearst thou not, Abner? Then Abner answered and sayd, Who art thou that criest to the King?

15 And Dauid said to Abner, Art not thou a man? and who is like thee in Israel? wherefore then hast thou not kept thy Lord the King? for there came one of the folke in to destroy the king thy lord,

16 This is not well done of thee: as the Lord lineth, yee are worthy to die, because yee haue not kept your master the Lords anointed: and now see where the Kings speare is, and the pot of water that was at his head.

17 And Saul knew Dauids voyce, and sayd, Is this thy voyce, my sonne Dauid? and Dauid said, It is my voyce, my lord, O King.

18 And he said, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the King heare the words of his seruant. If the Lord haue stirred thee vp against me, let him smell the saour of a sacrifice: but if the children of men haue done it, cursed bee they before the Lord: for they haue cast mee out this day from abiding in the inheritance of the Lord, saying, Go, serue other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the King of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.

21 Then said Saul, I haue sinned: Come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, and sayd, Behold the Kings speare, let one of the yong men come ouer and fet it.

23 And let the Lord reward euery man according to his righteounesse and faithfulness: for the Lord had deliuered thee into mine hands this day, but I would not lay mine hand vpon the Lords anointed.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliuer mee out of all tribulation.

25 Then Saul sayd to Dauid, Blessed art thou, my sonne Dauid: for thou shalt doe great things, and alio preuaile. So Dauid went his way, and Saul returned to his place.

CHAP. XXVII.

2 Dauid fleeth to Achish King of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceived by Dauid.

And Dauid said in his heart, I shall now perish one day by the hand of Saul: is it not better for mee that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of mee to seeke mee any more in all the coasts of Israel, and so escape out of his hand?

2 Dauid therefore arose, and he, and the sixe hundred men that were with him, went vnto Achish the sonne of Maach king of Gath.

3 And Dauid dwelt with Achish at Gath, hee, and his men, euery man with his household, Dauid

\* Ebr. went at her feet.

\* Iosh. 15. 56.

\* 2. Sam. 3. 14. 15. Which was a place bordering on the conuey of the Moabitans

\* Chap. 23. 19. Or, in Gibeah. Or, the wilderness. That is, of the moor (or) hill and valiant soldiers.

Or, to a certaine place.

\* Chap. 14. 50. and 17. 55.

b Who was a stranger, and not an Israelite. c Who afterward was Dauids chiefe captaine.

Or, holst.

d Meaning, hee would make him sure at one stroke. e To wit, in his owne private case: for Iohn slew two Kings at Gods appointment, 2. King. 2. 24.

\* Ebr. the beams. Appoynted the Lord was fallen upon.

Ebr. answered

f Appeared most valiant and meete to saue the Kings

g Herby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promise.

h Let his anger toward vs be pacified by a sacrifice.

i As much as lay in them, they compelled him to idolatry, because they forced him to flee to the idolaters.

k Because thou hast saved my life this day.

l Thus he protesteth his innocencie toward Saul, notwithstanding his iustice in the sight of God, in whose presence none is righteous, Psal. 14. 3. and 130. 3.

m To Gibeah of Benjamin.

n Dauid distrusteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people. b Thus God by his providence changeth the enemies hearts, and maketh them to fauour his in their need.

Dauid with his two wiues, Ahinoam the Izraelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that Dauid was fled to Gath: so he fought no more for him.

5 And Dauid said vnto Achish, If I haue now found grace in thine eyes, let them giue mee a place in some other citie of the countrey, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 And at the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then Dauid and his men went vp, and inuaded the Geshurites, and the Giritites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And Dauid smote the land, and left neither man nor woman alive, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayd, Where haue yee bene a rousing this day? and Dauid answered, Against the South of Iudah, and against the South of the Ierahmeelites, and against the South of the Kenites.

11 And Dauid saued neither man nor woman alive, to bring them to Gath, saying, Least they should tell on vs, and say, So did Dauid, and so will be his manner all the while that hee dwellerh in the countrey of the Philistims.

12 And Achish beleueed Dauid, saying, Hee hath made his people of Israel vnto to abhorre him: therefore hee shall be my seruant for euer.

CHAP. XXVIII.

1 Dauid hath the chiefe charge promised about Achish.

8 Saul consulteth with a witch, and she causeth him to speake with Samuel. 18 Who declareth his ruine.

Now at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish said to Dauid, Be sure, thou shalt go out with me to the battell, thou, and thy men.

2 And Dauid said to Achish, Surely thou shalt know what thy seruant can doe. And Achish said to Dauid, Surely I will make thee keeper of mine head for euer.

3 (\* Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had put away the forcerers, and the Soothsayers out of the land.)

4 Then the Philistims assembled themselves, and came and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoaste of the Philistims, he was afraid, and his heart was fore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by Vrim, nor yet by Prophets.

7 Then said Saul vnto his seruants, Seeke me a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his seruants said to him, Behold, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul changed himselfe, and put on other raiment, and hee went, and two men with him, and they came to the woman by night: and he said, I pray thee, coniecture vnto mee by the familiar spirit, and bring mee him vp whom

I shall name vnto thee.

9 And the woman said vnto him, Beholde, thou knowest what Saul hath done, how he hath destroyed the forcerers, and the soothsayers out of the land: wherefore then seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And hee answered, Bring mee vp Samuel.

12 And when the woman saw Samuel, shee cryed with a loud voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the king said vnto her, Be not afraid: for what sawest thou? And the woman said vnto Saul, I saw gods ascending out of the earth.

14 Then he said vnto her, What fashion is hee of? And she answered, An olde man commeth vp lapped in a mantle: and Saul knew that it was Samuel, and he inclined his face to the ground, and bowed himselfe.

15 And Samuel said to Saul, Why hast thou disquieted mee, to bring me vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee, what I shall doe.

16 Then said Samuel, Wherefore then doest thou aske of mee, seeing, the Lord is gone from thee, and is thine enemy?

17 Euen the Lord hath done to thee, as hee spake by mine hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreover the Lord will deliuer Israel with thee into the hands of the Philistims: and to morrow shalt thou and thy sonnes be with mee, and the Lord shall giue the hoaste of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was fore afraide because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and saw that he was fore troubled, and said vnto him, See, thine handmaid hath obeyed thy voyce, and I haue put my soule in mine hand, and haue obeyed thy words which thou saidest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let mee set a morsell of bread before thee, that thou mayest eate and get thee strength, and goe on thy iourney.

23 But he refused and said, I will not eate: but his seruants, and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and sat on the bed.

24 Now the woman had a fat calfe in the house, and she hatted, and killed it, and tooke floure, and kneaded it, and baked of it unleavened bread.

Or, punishment

He speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and how Satan hath no power ouer them.

Or, an excellent person.

To his imagination, albeit it was Satan, who to blind his eyes took vpon him the forme of Samuel, as he can doe of an Angel of light.

Or, by the hand of Prophets.

That is, to Dauid, Chap. 15. 28.

Or, ministry.

Yet shall bee dead, Chap. 31. 6.

The wicked, when they heare Gods iudgements, tremble and despaire, but cannot seeke for mercie by repentance.

I haue ventured my life.

Because it required haste.

Then

Let thine officers appoint me a place.

Or, the number of the dayes.

These were the wicked Canaanites, whom God had appointed to be destroyed.

Or, against whom.

Which were a family of the tribe of Iudah, 1. Chron. 2. 9.

Or, he doeth surely abhorre his people.

Albeit it was a great griefe to Dauid to fight against the people of God, yet in such was his infirmity, he durst not deny him.

Chap. 25. 1.

According to the commandment of God, Ezod. 23. 18. and Deut. 18. 10. &c.

Meaning, the hie Priest, Ezod. 28. 30.

He seeketh not to God in his misery, but is led by Satan to vniuall meanes which in his conscience he condemneeth.



25 Then she brought them before Saul, and before his seruants: and when they had eaten, they stood vp, and went away the same night.

CHAP. XXIX.

4 The princes of the Philistims cause Dauid to be sent backe from the battell against Israel, because they distrust him.

S O the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched by the fountaine, which is in Izreel.

2 And the princes of the Philistims went forth by hundreths and thousands, but Dauid and his men came behinde with Achish.

3 Then said the Princes of the Philistims, What doe these Ebrewes here? And Achish sayd vnto the princes of the Philistims, Is not this Dauid the seruant of Saul the King of Israel, who hath bene with me these dayes, or these yeeres, and I haue found nothing in him, since he dwelt with me vnto this day?

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims sayd vnto him, \* Send this fellow backe, that hee may go againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, least that in the battell he be an aduersary to vs: for wherewith should hee obtaine the fauour of his master? should it not be with the heads of these men?

5 Is not this Dauid, of whom they sang in daunces, saying, \* Saul slew his thousand, and Dauid his ten thousand?

6 Then Achish called Dauid, and said vnto him, As the Lord liueth, thou hast bene vpriight and good in my sight, when thou wentest out and in with mee in the hoaste, neither haue I found euill with thee, since thou earnest to mee vnto this day, but thy princes doe not fauour thee.

7 Wherefore now returne, and goe in peace, that thou displease not the princes of the Philistims.

8 And Dauid said vnto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue bene with thee vnto this day, that I may not go and fight against the enemies of my Lord the King?

9 Achish then answered and sayd to Dauid, I know thou pleasest me as an Angel of God: but the princes of the Philistims haue sayd, Let him not goe vp with vs to battell.

10 Wherefore now rise vp early in the morning with thy masters seruants that are come with thee: and when ye be vp early, as soone as ye haue light, depart.

11 So Dauid and his men rose vp early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wiues are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lord and pursuing his enemies recouereth the pray. 24 He diuideth it equally. 26 And sendeth part to his friends.

But when Dauid and his men were come to Ziklag, the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had smitten Ziklag, and burnt it with fire,

2 And had taken the women that were therein,

prisoners, both small and great, and slew not a man, but caried them away, and went their wayes.

3 So Dauid and his men came to the citie and behold, it was burnt with fire, & their wiues, and their sonnes, and their daughters were taken prisoners.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorrow: for the people intended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

7 And Dauid said vnto Abiathar the Priest Ahimelechs sonne, I pray thee, bring mee the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell of the Lord, saying, Shall I follow after this company? shall I ouertake them? And he answered him, Follow: for thou shalt surely ouertake them, and recouer all.

9 So Dauid and the sixe hundreth men that were with him, went, and came to the riuer Besor, where a part of them abode:

10 But Dauid and foure hundreth men followed (for two hundreth abode behind, being too weary to goe ouer the riuer Besor.)

11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him bread, and hee did eate, and they gaue him water to drinke.

12 Also they gaue him a few figges, and two clusters of raisins: and when hee had eaten, his spirit came againe to him: for hee had eaten no bread, nor drunke any water in three dayes, and three nights.

13 And Dauid said vnto him, To whom belondest thou? and whence art thou? And hee said, I am a yong man of Egypt, and seruant to an Amalekite: and my master left me three dayes agoe because I fell sicke.

14 We roued vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid saide vnto him, Canst thou bring me to this company? And he said, I sweare vnto me by God, that thou wilt neither kill mee, nor deliuer me into the hands of my master, and I will bring thee to this company.

16 And when he had brought him thither, behold, they lay scattered abroad vpon all the earth, eating and drinking, and dauncing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid smote them from the twilight euen vnto the euening of the next morowe, so that there escaped not a man of them, save foure hundreth yong men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoile of all that they had taken away: Dauid recouered them all.

20 Dauid

Or, in Abn.

Or, captaines.

a According to their bands, or ensignes.

b Meaning, a long time, that is, foure moneths and certaine dayes, Chap.

27.7.

† Ebr. f. d. as Gen.

25.18.

\* 1. Chron. 12.19.

c Would not Saul receiue him to fauour, if he would betray vs?

\* Chap. 18.7. and 21.12.

d That is, wast constant with me.

† Ebr. thou art not good in the eyes of the princes.

e This dissimulation cannot be excused: for it grieved him to goe against the people of God.

f With them that fled vnto thee from Saul.

e For these only remained in the citie, when the men were gone to warre.

d Thus we see that in troubles and aduersities we doe not consider Gods providence, but like raging beasts forget both our owne duty, and contemne Gods appointment ouer vs.

e Though God seeme to leane vs for a time, yet if we trust in him, we shall be sure to find comfort.

f God by his providence both provided for the necessity of this poore stranger, and made him a guide to Dauid to accomplish his enterprise.

g For oathes were in all ages had in most reverence, even among the heathen.

h The wicked in their pompe and pleasures consider not the iudgement of God, which is then at hand to smite them.

i Some read, and vnto the more w of the two evening: that is, three dayes.

a After that hee departed from Achish.

b That is, destroyed the citie.

to which the Amalekites had taken of others, and Dauid from them, besides the goods of Ishlag.

Under these are comprehended the cattell and goods, which appertained to euery man.

Some referre these words to Dauid, that hee alleged an olde custome and law, as if it were written, it is both now, and hath bene ever.

Shewing him- selfe mindfull of what Dauid said towards him.

7. Chron. 10. 2.

20 Dauid also tooke all the sheepe, and the oxen, and they draue them before his cattell, and said, This is Dauids pray.

21 And Dauid came to the two hundredth men that were too wearie for to follow Dauid: whom they had made also to abide at the river Beror: and they came to meet Dauid, and to meet the people that were with him: so when Dauid came neere to the people, hee saluted them.

22 Then answered all the euill and wicked of the men that went with Dauid, and sayd, Because they went not with vs, therefore will wee giue them none of the praye that wee haue recovered, saue to euery man his wife and his children: therefore let them cary them away and depart.

23 Then said Dauid, Yee shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preferred vs, and deliuered the company that came against vs, into our hands.

24 For who will obey you in this matter: but as his part that goeth downe to the battell, so shall his part be, that tarieth by the stuffe: they shall part alike.

25 So from that day forward he made it a statute and a law in Israel, vntill this day.

26 And when Dauid therefore came to Ziklag, hee sent of the pray vnto the Elders of Tudah and to his friends, saying, See, there is a blessing for you of the spoile of the enemies of the Lord.

27 He sent to them of Beth-el, and to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and to all the places where Dauid and his men had haunted.

# CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke downe his body, which was hanged on the wall.

NOW the Philistims fought against Israel, and the men of Israel fledde away from the

Philistims, and they fell downe wounded in mount Gilboa.

2 And the Philistims preassed fore vpon Saul and his sonnes, and slewe Jonathan, and Abinadab, and Malchishua Saul sonnes.

3 And when the battell went fore against Saul, the archers and bowmen hit him, and hee was fore wounded of the archers.

4 Then said Saul vnto his armour bearer, Draw out thy sword, and thrust mee through therewith, lest the vncircumcised come and thrust me through and mocke me: but his armour bearer would not, for hee was fore afraid. Therefore Saul tooke a sword and fell vpon it.

5 And when his armour bearer saw that Saul was deed, he fell likewise vpon his sword, and died with him.

6 So Saul died and his three sonnes, and his armour bearer, and all his men that same day together.

7 And when the men of Israel that were on the other side of the valley, and they of the other side of Iorden sawe that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ranne away: and the Philistims came and dwelt in them.

8 And on the morow when the Philistims were come to spoile them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut of his head, and stripped him out of his armour, and sent into the land of the Philistims on euery side, that they should publish it in the temple of their idoles, and among the people.

10 And they layed vp his armour in the house of Atharoth, but they hanged vp his body on the wall of Beth-shan.

11 When the inhabitants of Iabesh Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, and the bodies of his sonnes, from the wall of Beth-shan, and came to Iabesh, and burnt them there,

13 And tooke their bones and buried them vnder a tree at Iabesh, and fasted seuen dayes.

Elc. fourth him; Or, afraid.

So we see that his cruell life hath a desperate end: as is commonly seene in them that persecute the children of God.

Newe to Gilboa, The Tribes of Reuben and Gad, and halfe the tribe of Manasse.

In token of victorie & triumph.

Whom he had deliuered from their enemies, Chap. 11.

Ierem. 34. 5. 2. Sam. 2. 4.

According to the custome of mourners.

## THE SECOND BOOKE of Samuel.

### THE ARGUMENT.

THIS booke and the former beare the title of Samuel, because they containe the conception, natiuitie and the whole course of his life, and also the liues and actes of two Kings to wit, of Saul and Dauid, whom he anoynted and consecrated Kings by the ordinance of God. And as the first booke containeth those things, which God brought to passe among this people vnder the gouernment of Samuel and Saul: so this second booke declareth the noble actes of Dauid, after the death of Saul, vntill hee began to reigne vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrections, reproaches and treasons were wrought against him, partly by false counsellors, fained friends and flatterers, and partly by some of his owne children and people: and how by Gods assistance he ouercome all difficulties, and enjoyed his kingdome in rest and peace. In the person of Dauid the Scripture setteth forth Christ Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members, but at length hee ouercometh all his enemies, and giveth his Church victorie against all power both spirituall and temporall: and so reigneth with them, King for evermore.

### CHAP.



CHAP. I.

4 It was tolde Dauid of Sauls death. 15 He causeth him to be slaine that brought the tidings.

19 He lamenteth the death of Saul and Ionathan.

After the death of Saul, when Dauid was returned from the slaughter of the Amalekites, and had bene two dayes in Ziklag,

2 Beholde, a man came the third day out of the hoaste from Saul with his clothes rent, and earth vpon his head: and when he came to Dauid, hee fell to the earth, and did obeisance.

3 Then Dauid said vnto him, Whence comest thou? And hee said vnto him, Out of the hoaste of Israel I am escaped.

4 And Dauid said vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul and Ionathan his sonne are dead.

5 And Dauid said vnto the young man that tolde it him, How knowest thou that Saul and Ionathan his sonne be dead?

6 Then the young man that tolde him, answered, As I came to mount Gilboa, behold, Saul leaned vpon his speare, and loe, the charers and horsemen followed hard after him.

7 And when he looked backe, he saw me, and called me, And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an Amalekite.

9 Then said he vnto me, I pray thee, come vpon me, and slay mee: for anguish is come vpon me, because my life is yet whole in me.

10 So I came vpon him, and slew him, and because I was sure that hee could not liue, after that he had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then Dauid tooke holde on his clothes, and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Ionathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 Afterward Dauid said vnto the young man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And Dauid said vnto him, How wast thou not afraid, to put forth thine hand to destroy the Anoynted of the Lord?

15 Then Dauid called one of his young men, and said, Goe neere, and fall vpon him. And hee smote him that he died.

16 Then said Dauid vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anoynted.

17 Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also hee bade them teach the children of Iudah to shoote, as it is written in the booke of \* I Iather.)

19 O noble Israel, he is slaine vpon thy high places: how are the mightie ouerthrowen!

20 Tell it not in Gath, nor publish it in the streetes of Ashkelon, lest the daughters of the Philistims reioyce, lest the daughters of the vn-

circumcised triumph.

21 Ye mountaines of Gilboa, vpon you be neither dewe nor raine, nor be there fieldes of offerings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not bene anoynted with oyle.

22 The bow of Ionathan neuer turned backe, neither did the sword of Saul returne empty from the blood of the slaine, and from the fatte of the mightie.

23 Saul and Ionathan were lonely and pleasant in their liues, and in their deaths they were not diuided: they were swifter then eagles, they were stronger then lions.

24 Yee daughters of Israel, weepe for Saul, which clothed you in skarlet, with pleasures, and hanging ornaments of gold vpon your apparell.

25 How were the mightie slaine in the middes of the battell! O Ionathan, thou wast slaine in thine high places.

26 Woe is me for thee, my brother Ionathan: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of women: how are the mightie ouerthrowen, and the weapons of warre destroyed!

CHAP. II.

1 Dauid is anoynted King in Hebron. 9 Abner maketh Ish-bosheth King ouer Israel. 15 The battell of the seruants of Dauid and Ish-bosheth. 32 The buriall of Asahel.

After this, Dauid asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Iudah? And the Lord said vnto him, Goe vp. And Dauid said, Whither shall I goe? Hee then answered, Vnto Hebron.

2 So Dauid went vp thither, and his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with him, euery man with his household, and they dwelt in the cities of Hebron.

4 Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they told Dauid, saying, that the men of Iabesh Gilead buried Saul.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and said vnto them, Blessed are yee of the Lord, that yee haue shewed such kindeesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shewe mercy and trueth vnto you: and I will recompense you this benefit, because ye haue done this thing.

7 Therefore now let your handes bee strong, and be you valiant: albeit your master Saul be dead, yet neuerthelesse the house of Iudah hath anoynted me King ouer them.

8 But Abner the sonne of Ner that was capitaine of Sauls hoaste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Ashurites, and ouer Izreel, and ouer Ephraim, and ouer Benjamin, and ouer all Israel.

10 Ish-bosheth Sauls sonne was fourtie yeere old when he began to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, was leuen yeere and sixe moneths)

12 And Abner the sonne of Ner, and the seruants of Ish-bosheth the sonne of Saul went

Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

They died both together in Gilboa.

As rich garments and costly iewels.

Either toward their husbands, or their children,

By the meane of the high Priest, as 1. Sam. 23, 4 and 2. Sam. 5, 19.

Which cite was also called Kirjath-arba, Iosh. 14, 15,

In the time of his persecution,

1. Sam. 31, 13,

According to his promise, which is to recompense them, that are mercifull,

So that you shall not want a Capitaine and defendet,

Once the eleven tribes.

After this time was expired, he reigned ouer all the countrey 33 yeeres, Chap. 5, 5,

1. Sam. 30, 17.

Seeming to lament the overthrow of the people of Israel.

As I fled in the chase  
Or, captiue.

He was an Amalekite borne, but renounced his country, and ioyned with the Israelites.  
Ebr. stand vpon.  
I am sorry, because I am yet alive.  
Ebr. I stood vpon him.

Chap. 3, 37,  
and 13, 31,

After the lamentation, hee examined him againe.  
Ish. 105, 15.

Then are justly punished for thy fault.

That they might be able to match their enemies the Philistims in that warre  
Iosh. 10, 13.  
Or, vnto the  
Meaning, Saul,  
Micah, 1, 19,

out

out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner said to Ioab, Let the young men now arise, and play before vs. And Ioab said, Let them arise.

15 Then there arose and went ouer twelue of Benjamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught his fellow by the head, and thrust his sword in his fellowes side, so they fell downe together: wherefore the place was called Helkath-hazzurim, which is in Gibeon.

17 And the battell was exceeding sore that same day: for Abner and the men of Israel fell before the seruants of Dauid.

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foote as a wilde roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behinde him, and said, Art thou Asahel? And he answered, Yea.

21 Then Abner said, Turne thee either to the right hand or to the left, and take one of the yong men, and take thee his weapons: but Asahel would not depart from him.

22 And Abner said to Asahel, Depart from mee: I wherefore should I smite thee to the ground? how then should I be able to hold vp my face to Ioab thy brother?

23 And when hee would not depart, Abner with the hinder end of the speare smote him vnder the mift rib, that the speare came out behinde him: and hee fell downe there, and dyed in his place. And as many as came to the place where Asahel fell downe and dyed, stood still.

24 Ioab also and Abishai pursued after Abner: and the sunne went downe when they were come to the hill Ammah, that lieth before Giah, by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioab, and said, Shall the sword deuoure for euer? knowest thou not, that it will be bitternesse in the latter end? how long then shall it bee, or thou bid the people returne from following their brethren?

27 And Ioab said, As God liueth, if thou haddest not spoken, surely euen in the morning the people had departed euery one backe from his brother.

28 So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plaine, and went ouer Iorden, and passed through all Bithron till they came to Mahanaim.

30 Ioab also returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids seruants nineteene men, and Asahel.

31 But the seruants of Dauid had smitten of

Benjamin, and of Abners men, so that three hundred and threescore men dyed.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and when they came to Hebron, the day arose.

CHAP. III.

1 Long warre betweene the houses of Saul and Dauid.

2 The children of Dauid in Hebron. 12 Abner turneth to Dauid, 27 Ioab killeth him.

There was then a long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izreelite,

3 And his second, was Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maachah the daughter of Talmai the king of Geshur,

4 And the fourth, Adonijah the sonne of Haggith: and the fifth, Shephatiah the sonne of Abital:

5 And the sixth, Ithream by Elgah Dauids wife: these were borne to Dauid in Hebron.

6 Now while there was warre betweene the house of Saul and the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aijah. And Ish-bosheth said to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a dogs head, which against Iudah do shew mercy this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest mee this day with a fault concerning this woman?

9 So doe God to Abner, and more also, except as the Lord hath sworne to Dauid, euen so I doe to him,

10 To remooue the kingdome from the house of Saul, that the throne of Dauid may bee stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And hee durst no more answere to Abner: for he feared him.

12 Then Abner sent messengers to Dauid on this behalfe, saying, Whose is the land? who should also say, Make couenant with me, and beholde, mine hand shall be with thee, to bring all Israel vnto thee.

13 Who said, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou comest to see me.

14 Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer me my wife Michal, which I married for an hundredth foreskins of the Philistims.

15 And Ish-bosheth sent, and tooke her from her husband Phaltiel the sonne of Laish.

16 And her husband went with her, and came weeping behind her vnto Bahurim: then said Abner vnto him, Goe, and returne. So he returned.

17 And Abner had communication with the Elders of Israel, saying, Ye sought for Dauid,

Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

That is, without intermission endring two yeeres, which was the whole reigne of Ish-bosheth.

Who is called also Daniel. 1 Chron. 3. 1.

Within seven yeeres and fixe months,

Does thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

We see how the wicked can not abide to be admonished of their faults, but seeke their displeasure, which goes about to bring them from their wickednes,

Or, so it is.

1 Sam. 18. 15. 27

1 Sam. 25. 44

Rather for malice that he bare toward Ish-bosheth, then for some he bare to Dauid.

Let vs see how they can handle their weapons.

Meaning, his aduersaries.

Or, the field of strong men.

After that these were slaine,

Or, spoiles,

Why dost thou provoke me to kill thee?

Somereade, in those partes, where-as the lively parts lie: as the heart, the lungs, the liuer, the milke, and the gall.

Shall we not make an end of murdering?

If thou hadst not provoked them to battell, as verse 14.

Or, wilderness: Or, to the tents



in times past, that he might be your King.

18 Now then doe it: for the Lord hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

† *He is in the care of Benjamin.*

19 Also Abner spake † to Benjamin, and afterward Abner went to speake with Dauid in Hebron, concerning all that Israel was content with, and the whole house of Benjamin.

g *Who challenged the Kingdome, because of their father Saul.*

20 So Abner came to Dauid to Hebron, hauing twenty men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner said vnto Dauid, I will rise vp, and goe gather all Israel vnto my Lord the King, that they may make a couenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went

|| *Or, without harme.* || in peace.

h *From warre against the Philistims.*

22 ¶ And behold, the seruants of Dauid and Ioab came h from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had sent him away, and he departed in peace.)

23 When Ioab, and all the host that was with him were come, men told Ioab, saying, Abner the sonne of Ner came to the King, and hee hath sent him away, and he is gone in peace.

i *Here appeareth the malicious mind of Ioab, who would haue had the King to slay Abner for his private grudge.*

24 Then Ioab came to the King, and said, What hast thou done? behold, Abner came vnto thee, why hast thou sent him away, and hee is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to know thy outgoing and ingoing, and to know all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, hee sent messengers after Abner, which brought him againe from the well of Siriah vnknowing to Dauid.

\* *King. 2. 3.*

|| *Or, secretly.*

\* *Chap. 2. 23.*

27 And when Abner was come againe to Hebron, \* Ioab tooke him aside in the gate to speake with him peaceably, and smote him vnder the fifth rib, that hee dyed, for the blood of \* Asahel his brother.

k *The Lord knoweth that I did not consent to his death.*

28 ¶ And when afterward it came to Dauids eare, he said, I and my Kingdome are <sup>k</sup> guiltlesse before the Lord for euer, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab be neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

l *Abithai is said to slay him with Ioab, because he consented to the murder.*

30 (So Ioab and <sup>l</sup> Abithai his brother slew Abner, because hee had slaine their brother Asahel at Gibeon in barrel.)

m *Meaning, before the corps.*

31 And Dauid sayd to Ioab, and to all the people that were with him, Rent your clothes, and put on sackcloth, and mourne <sup>m</sup> before Abner: and King Dauid himselfe followed the beere.

n *He declareth that Abner dyed not as a wretch or vile person, but as a valiant man might doe, being traitorously deceiued by the wicked.*

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept before the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and sayd, Dyed Abner <sup>n</sup> as a foole dyeth?

34 Thine hands were not bound, nor thy feete tyed in fetters of brasse: <sup>o</sup> but as a man falleth be-

fore wicked men, so diddest thou fall, And all the people wept againe for him.

35 Afterward all the people came to cause Dauid eate <sup>o</sup> meate while it was yet day, but Dauid sware, saying, So doe God to mee and more also, if I taste bread, or ought els till <sup>p</sup> sunne be downe.

36 And all the people knew it, and it pleased them: as whatsoeuer the King did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the Kings deed that Abner the sonne of Ner was slaine.

38 And the King said vnto his seruants, Know ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and newly anointed King: and these men the sonnes of Zeruiah be too hard for me: the Lord reward the doer of euill according to his wickednesse.

## CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul. 11 Dauid commandeth them to be slaine.

And when Sauls <sup>a</sup> sonne heard that Abner was dead in Hebron, then his hands were <sup>b</sup> feeble, and all Israel was afraid.

a *That is, Ish-bosheth.*  
b *Meaning that he was discouraged.*

2 And Sauls sonne had two men that were captaines of bands: the one called Baanah, and the other called Rechab, the sonnes of Rimmon, a Beerothite of the children of Benjamin: (for Beeroth was reckoned to Benjamin,

3 Because the Beerothites fled to a Gittaim, and sojourned there, vnto this day.)

4 And Jonathan Sauls sonne had a sonne that was lame on his feete: he was five yeere olde when the tidings came of Saul and Jonathan out of Israel: then his nurse tooke him, and fled away. And as she made haste to flee, the child fell, and began to halte, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone.)

6 And behold, Rechab and Baanah his brother came into the middes of the house, as they would haue wheate, & they <sup>c</sup> smote him vnder the fifth rib, and fled.

c *This city Beeroth was in the tribe of Benjamin, Iosh. 18. 25.*  
d *After the death of Saul, for fear of the Philistims.*

7 For when they came into the house, hee slept on his bed in his bed chamber, & they smote him, and slew him, and beheaded him, and tooke his head, and gate them away through the plaine all the night.

e *They disguised themselves as merchants, which came to buy wheate.*  
f *There is nothing so vile and dangerous, which the wicked will not enterprize in hope of lucre and fauour.*  
|| *Or, wilfully.*

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and said to the king, Behold the head of Ish-bosheth Sauls sonne thine enemy, who sought after thy life: and <sup>g</sup> Lord hath auenged my Lord the King this day of Saul, and of his seede.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who had deliuered my soule out of all aduersitie,

\* *Chap. 1. 17.*  
g *Forasmuch as neither the example of him that slew Saul, nor due to their master, nor the innocency of the person, nor remembrance of the place, nor time did moue them, they defiled most grieuous punishment.*

10 When one <sup>h</sup> tolde mee, and sayd that Saul was dead, (thinking to haue brought good tidings) I tooke him and slew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How much more when wicked men haue slaine a righteous person in his owne house, and vpon

vpon his bed; shall I not now therefore require his blood at your hand, and take you from the earth?  
12 Then Dauid commanded his yong men, and they slew them, and cut off their hands and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of \* Abner in Hebron.

CHAP. V.

3 *Dauid is made King ouer all Israel. 7 Hee taketh the fort of Zion. 19 He asketh counsell of the Lord. 20 And ouercommeth the Philistims & v wife.*

T Hen \* came all the tribes of Israel to Dauid vnto Hebron, and said thus, Beholde, we are thy bones and thy flesh.

2 And in time past when Saul was our King, thou leddest Israel in and out; and the Lord hath said to thee, \* Thou shalt feede my people Israel, and thou shalt be a capitaine ouer Israel.

3 So all the Elders of Israel came to the king to Hebron: and King Dauid made a couenant with them in Hebron <sup>b</sup> before the Lord: and they anoynted Dauid King ouer Israel.

4 \* Dauid *was* thirtie yeere olde when he began to reigne: and he reigned fourtie yeere.

5 In Hebron hee reigned ouer Iudah \* seuen yeere, and fixe moneths: and in Ierusalem hee reigned thirtie and three yeeres ouer all Israel and Iudah.

6 ¶ The King also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the <sup>c</sup> blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had said the same day, Whosoever smiteth the Iebusites, and getteth vp to the gutters and *smiteth* the lame, and blinde, which Dauids soule hateth, *I will prefferre him*: \* therefore they said, The blinde and the lame shall not come into that house.

9 So Dauid dwelt in that fort, and called it the citie of Dauid, and Dauid built round about it, from <sup>e</sup> Millo, and inward.

10 And Dauid prospered and grewe: for the Lord God of hostes *was* with him.

11 ¶ Hiram also king of <sup>f</sup> Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and mafons for walles: and they built Dauid an house.

12 Then Dauid knew that the Lord had stablished him King ouer Israel, and that he had exalted his kingdome for his people Israels sake.

13 And Dauid tooke him moe \* concubines and wines out of Ierusalem, after hee was come from Hebron, and moe sonnes and daughters were borne to Dauid.

14 \* And these be the names of the sonnes, that were borne vnto him in Ierusalem, Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elifhama, and Nepheg, and Iaphia,

16 And Elifhama, and Eliada, and Eliphalet.

17 ¶ \* But when the Philistims heard that they had anoynted Dauid king ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philistims came, and spread themselves in the valley of Rephaim.

19 Then Dauid <sup>g</sup> asked counsell of the Lord,

saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Goe vp: for I will doutlesse deliuer the Philistims into thine hands.

20 ¶ \* Then Dauid came to Baal-perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before me, as waters be diuided asunder: therefore he called the name of that place, <sup>h</sup> Baal-perazim.

21 And there they left their images, and Dauid and his men \* burnt them.

22 Again the Philistims came vp, and spread themselves in the valley of <sup>i</sup> Rephaim.

23 And when Dauid asked counsell of the Lord, hee answered, Thou shalt not goe vp, but turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noife of one going in the tops of the mulberie trees, then remouue: for then shall the Lord go out before thee, to smite the hoaste of the Philistims.

25 Then Dauid did so as the Lord had commanded him, and smote the Philistims from Geba, vntill thou come to <sup>k</sup> Gazer.

CHAP. VI.

3 *The Arke is brought forth of the house of Abinadab. 7 Vzzah is stricken, and dieth. 14 Dauid daunceth before it. 16 and is therefore despised of his v wife Michal.*

A Gaine Dauid gathered together all the <sup>l</sup> chosen men of Israel, *even* thirtie thousand,

2 \* And Dauid arose, and went with all the people that were with him from <sup>m</sup> Baale of Iudah, to bring vp from thence the Arke of God, whose Name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in <sup>n</sup> Gibeah. And Vzzah and Ahio the sonnes of Abinadab did driue the new cart.

4 And when they brought the Arke of God out of the house of \* Abinadab, that was at Gibeah, Ahio went before the Arke,

5 And Dauid and all the house of Israel <sup>o</sup> played before the Lord on all instruments made of fire, and on harpes, and on Plateries, and on timbrels; and on cornets, and on cymbals.

6 ¶ \* And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

7 And the Lord was very wroth with Vzzah, and God <sup>p</sup> smote him in the same place for his fault, and there he dyed by the Arke of God.

8 And Dauid was displeased because the Lord had <sup>q</sup> smitten Vzzah: and he called the name of the place, <sup>r</sup> Perez-Vzzah vntill this day.

9 Therefore Dauid that day feared the Lord, and said, How shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the city of Dauid, but Dauid caried it into the house of Obed-edom \* a Gittite.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite, three moneths, and the Lord blessed Obed-edom, and all his houshold.

12 And one tolde King Dauid, saying, \* The Lord hath blessed the house of Obed-edom, and all that hee hath, because of the Arke of God: therefore

<sup>f</sup> By Abiathar the Priest,

<sup>h</sup> Isa. 18. 21.

<sup>i</sup> Or, the plains of dinisfons.

<sup>j</sup> Chron. 14. 12.

<sup>k</sup> Meaning, the valley of giants, which Dauid called Baalperazim, because of his victorie.

<sup>l</sup> Which was in the tribe of Benjamin, but the Philistims did possess it.

<sup>m</sup> Or, diuise.

<sup>n</sup> 1 Chron. 13. 3. 6.  
<sup>o</sup> This was a city in Iudah called also Kiriaih. Ierim, Ioh. 15. 9.

<sup>p</sup> Which was an high place of the city of Baale.

<sup>q</sup> 1 Sam. 7. 1.

<sup>r</sup> Prayed God, and sang Psalms,

<sup>s</sup> 1 Chron. 13. 10.

<sup>t</sup> Here wee see what danger it is to follow good intentions, or to do any thing in Gods service without his expresse word.

<sup>u</sup> Ebr. made a cart.  
<sup>v</sup> Or, the dinisfons of Vzzah.

<sup>w</sup> Who was a Iebite, and had dwelt in Gittaim, 1 Chron. 15. 21.

<sup>x</sup> 1 Chron. 15. 25.

<sup>a</sup> Chap. 3. 38.

<sup>b</sup> 1 Chron. 11. 1.

<sup>c</sup> Wee are of thy kindred, and most nere ioyned vnto thee.  
<sup>d</sup> Eial. 74. 71.

<sup>e</sup> That is, taking the Lord to witness: for the Arke was as yet in Abinadabs house.

<sup>f</sup> Chap. 1. 11.

<sup>g</sup> The children of God called idoles blinde and lame guides: therefore the Iebusites meant that they should prooue that their gods were neither blinde nor lame.  
<sup>h</sup> 1 Chron. 11. 6.  
<sup>i</sup> The idoles should enter no more into that place.

<sup>j</sup> He built from the towne house round about to his owne house.  
<sup>k</sup> 1 Chron. 11. 8.  
<sup>l</sup> Ebr. Zev.

<sup>m</sup> 1 Chron. 3. 9.

<sup>n</sup> 1 Chron. 3. 5.

<sup>o</sup> 1 Chron. 14. 3.  
<sup>p</sup> And 11. 16.



f Meaning, he can-  
fed the Levites to  
beare it, according  
to the Law,

g With a garment  
like to the Priests  
garment.

h The worldlings  
are not able to  
comprehend the  
motions that moue  
the children of God  
so praife God by all  
maner of meanes.

\* 1. Chron. 16. 3.

i That is, to pray for  
his house, as he had  
done for the people.

j Or, vaine man.  
k It was for no  
worldly affection,  
but onely for that  
zeale that I bare to  
Gods glory.

l Which was a pu-  
nishment because  
he mocked the ser-  
uant of God.

\* 1. Chron. 17. 2.

a Within the Ta-  
bernacle covered  
with skinner.  
Exod. 26. 7.

b Meaning, hee  
should not: yet  
Nathan speaking  
according to mans  
iudgement and not  
by the spirit of pro-  
phetic, permitted  
him.

therefore Dauid went and f brought the Arke of  
God from the house of Obed-edom, into the citie  
of Dauid with gladnesse.

13 And when they that bare the Arke of the  
Lord had gone fixe paces, he offered an ox, and a  
fat beaft.

14 And Dauid danced before the Lord with  
all his might, & was girded with a linnens Ephod.

15 So Dauid and all the house of Israel brought  
the Arke of the Lord with thouring, and found of  
trumper.

16 And as the Arke of the Lord came into the  
citie of Dauid, Michal Sauls daughter looked  
through a window, and saw King Dauid leape,  
and dance before the Lord, and she h despised him  
in her heart.

17 And when they had brought in the Arke  
of the Lord, they set it in his place, in the mids of  
the Tabernacle that Dauid had pitched for it: then  
Dauid offered burnt offerings, and peace offerings  
before the Lord.

18 And assoone as Dauid had made an end  
of offering burnt offerings and peace offerings,  
he \* blessed the people in the Name of the Lord  
of hostes,

19 And gaue among all the people, *euem* among  
the whole multitude of Israel, aswell to the women  
as men, to euery one a cake of bread, and a piece  
of flesh, and a bottell of *uine*: so all the people  
departed euery one to his house.

20 ¶ Then Dauid returned to i blesse his house,  
and Michal the daughter of Saul came out to meete  
Dauid, and said, O how glorious was the King of  
Israel this day, which was vnconquered to day in the  
eyes of the maidens of his seruants, as a ¶ foole  
vnconquered himselfe!

21 Then Dauid sayd vnto Michal, k *It was*  
before the Lord, which chose me rather then thy  
father, and all his house, and commanded mee  
to bee ruler ouer the people of the Lord, *euem*  
ouer Israel: and therefore will I play before the  
Lord,

22 And will yet bee more vile then thus, and  
will be low in mine owne sight, and of the very  
same miid seruants, which thou hast spoken of,  
shall I be had in honour.

23 Therefore Michal the daughter of Saul had  
1 no childe vnto the day of her death.

#### CHAP. VII.

a Dauid would build God an house, but h forbidden by  
the Prophet Nathan. 3 God putteth Dauid in minde  
of his benefits. 12 He promisseth continuance of his king-  
dome and posteritie.

A fterward \* when the King sate in his house,  
and the Lord had giuen him rest round about  
from all his enemies,

2 The King said vnto Nathan the Prophet,  
Behold, now I dwell in an house of cedar trees,  
and the Arke of God remaineth within the a cur-  
taines.

3 Then Nathan said vnto the king; Goe, and  
doe all that is in thine heart: for the Lord is with  
thee.

4 ¶ And the same night the word of the Lord  
came vnto Nathan, saying,

5 Goe and tell my seruant Dauid, Thus saith  
the Lord, b Shalt thou build mee an house for my  
dwelling?

6 For I haue dwelt in no house since the time  
that I brought the children of Israel out of Egypt  
vnto this day, but haue walked in a tent and Ta-

bernacle.

7 In all the places wherein I haue walked with  
all the children of Israel, spake I one c word with  
any of the tribes of Israel when I commanded the  
Iudges to feed my people Israel? or said I, Why  
build ye nor me an house of cedar trees?

8 Now therefore so say vnto my seruant Da-  
uid, Thus saith the Lord of hostes, \* I tooke thee  
from the sheepe-coate following the sheepe, that  
thou mightest bee ruler ouer my people, ouer Is-  
rael.

9 And I was with thee wherefoener thou hast  
walked, and haue destroyed all thine enemies out  
of thy fight, and haue made thee a d great name,  
like vnto the name of the great men that are in  
the earth.

10 (Also I will appoint a place for my people  
Israel, and will plant it, that they may dwell in a  
place of their owne, and moue e no more, neither  
shall wicked people trouble them any more as be-  
foretime,

11 And since the time that I set Iudges ouer  
my people of Israel) and I will giue thee rest from  
all thine enemies: also the Lord telleth thee, that  
he will make thee an house.

12 \* And when thy dayes be fulfilled, thou shalt  
sleepe with thy fathers, and I will set vp thy seede  
after thee, which shall proceede out of thy body,  
and will stablish his kingdome.

13 \* Hee shall build an house for my Name,  
and I will stablish the throne of his kingdome for  
euer.

14 \* I will be his father, and he shall bee my  
sonne: and if he \* finne, I will chasten him with  
the f rod of men, and with the plagues of the chil-  
dren of men.

15 But my mercy shall not depart away from  
him, as I tooke it from Saul whom I haue put  
away before thee.

16 And thine house shalbe stablished and thy  
kingdome for euer before thee, *euem* thy throne  
shalbe g stablished for euer.

17 According to all these wordes, and accord-  
ing to all this vision, Nathan spake thus vnto  
Dauid.

18 ¶ Then King Dauid went in, and sate be-  
fore the Lord, and said, Who am I, O Lord God,  
and what is mine house, that thou hast brought  
me hitherto?

19 And this was yet a small thing in thy sight,  
O Lord God, therefore thou hast spoken also of  
thy seruants house for a great while: but ¶ doest  
this appertaine to h man, O Lord God?

20 And what can Dauid say more vnto thee?  
for thou, Lord God, knowest thy seruant

21 For thy words sake, and according to thine  
owne heart hast thou done all these great things,  
to make them knownen vnto thy seruant.

22 Wherefore thou art great, O Lord God: for  
there is none like thee, neither is there any God \*  
besides thee, according to all that we haue heard  
with our eares.

23 \* And what one people in the earth is like  
thy people, like Israel? whose God went and re-  
deemed them to himselfe, that they might bee his  
people, and that he might make him a name, and  
doe for i you great things, and terrible for k thy  
land, O Lord, *euem* for thy people, whom thou re-  
deemdest to thee out of Egypt, from the l nations,  
and their gods?

24 For thou hast m ordeined to thy selfe thy  
people

e As concerning the  
building of an  
house: meaning,  
that without Gods  
expresse word, no  
thing ought to be  
attempted.  
\* 1. Sam. 16. 11.  
psal. 78. 70.

d I haue made thee  
famous through all  
the world.

e He promisseth  
them quietnesse, if  
they will walke in  
his feare and obe-  
dience.

\* 1. King. 8. 14.

\* 1. King. 5. 5. and  
6. 12. 1. Chron. 22. 10  
Hebr. 1. 5.  
\* Psal. 89. 31. 32.  
f That is, gently,  
as fathers vse to  
chastise their chil-  
dren.

g This was begun  
in Salomon, as a  
figure, but accom-  
plished in Christ.

h Ele. is this the  
law of man?  
Commeth not this  
rather of thy free  
mercy, then of any  
worthinesse that  
can be in man?

\* Deut. 4. 7.  
i O Israel.  
k And inheriting  
which is Israel.  
l From the Egy-  
tians and their  
idoles.  
m He sheweth that  
Gods free election  
is the onely cause,  
why the Israelites  
were chosen to be  
his people.

people Israel to be thy people for ever : and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for ever the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy Name bee magnified for ever by them that shall say, The Lord of hostes is the God ouer Israel : and let the house of thy seruant Dauid be stablished before thee.

27 For thou, O Lord of hostes, God of Israel, hast reuealed vnto thy seruant, saying, I will build thee an house : therefore hath thy seruant beene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy words be true, and thou hast tolde this goodnesse vnto thy seruant.)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for ever before thee : for thou, O Lord God, hast spoken it: and let thy house of thy seruant be blessed for ever with thy blessing.

CHAP. VIII.

1 Dauid ouercommeth the Philistims, and other strange nations, and maketh them tributaries to Israel.

AFTER this now, Dauid smote the Philistims and subdued them, and Dauid tooke the bridle of bondage out of the hand of the Philistims.

2 And hee smote Moab, and measured them with a cord, and cast them downe to the ground: he measured them with two cords to put them to death, and with one full cord to keepe them aliuie : so became the Moabites Dauids seruants, and brought gifts.

3 Dauid smote also Hadadezer the sonne of Rehob king of Zobah, as hee went to recouer his border at the riuer Euphrates.

4 And Dauid tooke of them a thousand and seven hundred horsemen, and twentie thousand footemen, and Dauid destroyed all the charrets, but hee reserued an hundred charrets of them.

5 Then came the Aramites of Dammelek to succour Hadadezer king of Zobah, but Dauid slew of the Aramites two and twentie thousand men.

6 And Dauid put a garison in Aram of Dammelek : and the Aramites became seruants to Dauid, and brought gifts. And the Lord saued Dauid wherefoeuer he went.

7 And Dauid tooke the shields of golde that belonged to the seruants of Hadadezer, &c brought them to Ierusalem.

8 And out of Beth, and Berothai (cities of Hadadezar) king Dauid brought exceeding much brasse.

9 Then Toi king of Hamath heard how Dauid had smitten all the hoste of Hadadezer,

10 Therefore Toi sent Ioram his sonne vnto king Dauid, to salute him, and to freioyce with him, because he had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought with him vessels of siluer, and vessels of gold, and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicated of all the nations, which he had subdued:

12 Of Aram, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites in the valley of salt eighteene thousand men.

14 And he put a garison in Edom : throughout all Edom put he souldiers, and all they of Edom became Dauids seruants : and the Lord kept Dauid whitherfoeuer he went.

15 Thus Dauid reigned ouer all Israel, and executed iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah was ouer the hoste, and Ioshaphat the sonne of Ahilud was Recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Iehoiada and the Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers.

CHAP. IX.

9 Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Jonathan. 10 He appointeth Ziba to see to the profit of his lands.

AND Dauid said, Is there yet any man left of the house of Saul, that I may shew him mercie for Ionathans sake?

2 And there was of the household of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the King said vnto him, Art thou Ziba? And he said, I thy seruant am he.

3 Then the King said, Remaineth there yet none of the house of Saul, on whom I may shew the mercie of God? Ziba then answered the king, Ionathan hath yet a sonne lame of his feete.

4 Then the King sayd vnto him, Where is he? And Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lo-debar.

5 Then king Dauid sent, and tooke him out of the house of Machir the sonne of Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Jonathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibosheth? And hee answered, Behold thy seruant.

7 Then Dauid said vnto him, Feare not : for I will surely shew thee kindnes for Ionathan thy fathers sake, and will restore thee all the fields of Saul thy father, and thou shalt eat bread at my table continually.

8 And he bowed himselfe, and said, What is thy seruant, that thou shouldest looke vpon such a dead dog as I am?

9 Then the king called Ziba Sauls seruant, and said vnto him, I haue giuen vnto thy masters son all that pertained to Saul and to all his house.

10 Thou therefore and thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue foode to eat. And Mephibosheth thy masters sonne shall eat bread alway at my table (now Ziba had fiftene sonnes, and twenty seruants.)

11 Then said Ziba vnto the king, According to all that my lord the king hath commanded his seruant, so shall thy seruant doe, that Mephibosheth may eat at my table, as one of thy kings sons.

12 Mephibosheth also had a young sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he

This prayer is most effectually, when we chiefly see Gods glory, and the accomplishment of his promise.

Therefore I firmly beleue it shall come to passe.

1. Chro. 18. 1. Psal. 60. 2.

Or, Mithgama.

a So that they payde no more tribute. b Hee slew two priests as it pleased him, and reserued the third.

Or, enlarge. Ebr, Perash.

Or, bought the bodies of the charrets.

Or, the Syrians.

Or, of Damascus, that is, which dwelt nere Damascus.

c In that part of Syria, where Damascus was.

d They payed yearly tribute.

e For the vse of the Temple.

Or, Antiochia.

Ebr. to aske peace.

Ebr. to freioyce him.

f For seeing Dauid victorious, hee was glad to intreat of peace.

Ebr. in his hand.

Or, Syria, or Co-de Syria.

Or, in all his enterprises.

g Hee gaue iudgement in controuersies, and was mercifull toward the people.

Or, writer of Chronicles.

Or, was ouer the Cherethites.

h The Cherethites and Pelethites were as the kings guard, and had charge of his person.

a Because of mine oath and promise made to Ionathan.

1. Sam. 10. 15.

b Such mercie as shall be acceptable to God.

\* Chap. 4. 4.

c Who was called Eliam the father of Bathsheba Dauids wife.

Or, lame.

d Meaning, a deformed person.

Or, nephew.

e Be ye provident ouer his lands, that they may be profitable.

f That Mephibosheth may haue all things as commanded, as becometh a kings sonne.



he did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

4 The messengers of Dauid are villanously entreated of the king of Ammon. 7 Ioab is sent against the Ammonites.

\* 1 Chron. 19. 1.

A fter this the \* King of the children of Ammon died, and Hanun his sonne reigned in his stead.

a The children of God are not vaine; shall of a benefit received.

2 Then saide Dauid, I will shewe kindnesse vnto Hanun the sonne of Nahab, as his father a shewed kindnesse vnto mee. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the lande of the children of Ammon.

† He in tuncy: with Dauid?

3 And the princes of the children of Ammon said vnto Hanun their lord, † Thinkest thou that Dauid doth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to search the city, and to speie it out, and to ouerthrow it?

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart; therefore their counsell turned to the destruction of their country.

4 Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

c That they had defensed Dauids displeasure, for the iniurie done to his ambassadors. † Or, Syrians.

5 ¶ When it was tolde vnto Dauid, he sent to meete them (for the men were exceedingly ahamed) and the king said, Tary at Iericho, vntill your beards be growen, then returne.

6 ¶ And when the children of Ammon sawe that they stanke in the sight of Dauid, the children of Ammon sent and hired the ¶ Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footemen, and of King Maach a thousand men, and of Ith-tob twelue thousand men.

7 And when Dauid heard of it, he sent Ioab, and all the hoste of the strong men.

d There were diuers parts of the country of Syria, whereby appeareth that the Syrians serued where they might haue entertainment, as now the Switzers doe,

8 And the children of Ammon came out and put their armie in aray at the entring in of the gate, and the Aramites of Zoba, and of Rehob, and of Ith-tob, and of Maach were by themselves in the field.

9 When Ioab saw that the front of the battell was against him before and behind, he chose of all the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people, he deliuered into the hand of Abihai his brother, that hee might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me: and if the children of Ammon be too strong for thee, I will come and succour thee.

e Here is declared wherefore warre ought to be vnder-taken: for the defence of the religion and Gods people.

12 Be strong and let vs be valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

13 Then Ioab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon sawe that the Aramites fled, they fled also before Abihai, and entred into the citie. So Ioab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites saw that they were smitten before Israel, they gathered them together.

† Or, Habbazim. † Or, Esparans.

16 And ¶ Hadarezer sent, and brought out the Aramites that were beyond the ¶ Riuer: and they came to Helam, and Shobach the captaine of the

hoste of Hadarezer went before them.

17 When it was shewed Dauid, then he gathered all Israel together, and passed ouer Iordan, and came to Helam: and the Aramites set themselves in aray against Dauid, and fought with him:

f Meaning, the greatest part.

18 And the Aramites fled before Israel: and Dauid destroyed g seven hundred charets of the Aramites: and fourtie thousand horsemen, and smote Shobach the captaine of his hoste, who died there.

g Which were the chiefest and most principall: for in all he destroyed 7000.

19 And when all the kings, that were seruants to Hadarezer, saw that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

as 1 Chron. 19. 18, or the soldiers which were in chariots.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth adulterie. 17 Vriah is slaine. 27 Dauid marrieth Bathsheba.

A Nd when the yeere was expired in the time when kings goe forth to battell, Dauid sent \* Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

a The yeere following, about the spring time. \* 1 Chron. 20. 1.

2 ¶ And when it was euening tide, Dauid arose out of his bed, and walked vpon the roofof the kings palace: and from the roofof hee sawe a woman walhing her selfe: and the woman was very beautifull to looke vpon.

b Whereupon he used to rest after noone, as was told of 1th. bolsh, Chap. 4. 7.

3 And Dauid sent and inquired what woman it was: and one said, Is not this Bath-sheba the daughter of Eliam, wife to Vriah the Hittite?

c Who was not an Israelite borne, but converted to the true religion. \* Leuit. 15. 19, and 18. 19.

4 Then Dauid sent messengers, and tooke her away: and shee came vnto him and hee lay with her: (now shee was \* purified from her vncleanesse) and she returned vnto her house.

5 And the woman conceived: therefore shee sent and told Dauid, and said, I am with childe.

d Feating lest he should be slaine according to the Law.

6 ¶ Then Dauid sent to Ioab, saying, Send me Vriah the Hittite. And Ioab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him how Ioab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid saide to Vriah, ¶ Goe downe to thine house, and wash thy feete. So Vriah departed out of the kings palace, and the king sent a present after him.

e Dauid thought that if Vriah lay with his wife, his fault might be cloaked.

9 But Vriah slept at the doore of the kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Vriah went not downe to his house: and Dauid sayd vnto Vriah, Commett thou not from thy iourney? why didst thou not goe downe to thine house?

11 Then Vriah answered Dauid, ¶ The Arke and Israel, and Iudah dwell in tents: and my lord Ioab and the seruants of my lord abide in the open fields: that I then goe into mine house to eat and drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.

f Hereby God would touch Dauids conscience, that seeing the fidelitie and religion of his seruant, he would declare himselfe so forgetfull of God, and in iurious to his seruant.

12 Then Dauid said vnto Vriah, Tary yet this day, and to morrow I will sent thee away. So Vriah abode in Ierusalem that day, and the morrow.

13 Then Dauid called him, and he did eate and drinke before him, and he made him g drunke and at euen he went out to lie on his couch with the seruants of his lord, but went not downe to his house.

g He made him drinke more liberally, then he was wont to doe, thinking hereby he would haue lien by his wife.

14 And on the morrow Dauid wrote a letter to Ioab, and sent it by the hand of Vriah.

15 And

<sup>a</sup> Ebr. *lying*.  
<sup>b</sup> Except God continually uphold vs with his mightie spirit, the most perfect full headlong into all vice and abomination.

15 And he wrote <sup>†</sup> thus in the letter, <sup>h</sup> Put yee Vriah in the forefront of the strength of the battell, and recule yee backe from him, that he may be smitten, and die.

16 ¶ So when Ioab besieged the citie, hee assigned Vriah vnto a place, where hee knew that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Vriah the Hittite also dyed.

18 Then Ioab sent and tolde Dauid all the things concerning the warre.

19 ¶ And hee charged the messenger, saying, When thou hast made an ende of telling all the matters of the warre vnto the King,

20 ¶ And if the kings anger arise, so that he say vnto thee, Wherefore approached ye vnto the citie to fight? knew ye not that they would hurle from the wall?

21 Who smote Abimelech sonne of i Ierubesheth? did not a woman cast a piece of a millstone vpon him from the wall, and he died in Thebez? why went yoh nigh the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

22 So the messenger went, and came and shewed Dauid all that Ioab had sent him for.

23 And the messenger said vnto Dauid, Certainly the men preailed against vs, and came out vnto vs into the field, but we <sup>†</sup> pursued them vnto the entring of the gate.

24 But the shooters shot from the wall against thy seruants, and some of the Kings seruants bee dead: & thy seruant Vriah the Hittite is also dead.

25 Then Dauid sayde vnto the messenger, <sup>†</sup> Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the sword deuoureth <sup>†</sup> one as well as another: make thy battell more strong against the citie, and destroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, shee mourned for her husband.

27 So when the mourning was past, Dauid sent and tooke her into his house, and she became his wife, and bare him a sonne: but the thing that Dauid had done, <sup>†</sup> displeased the Lord.

# CHAP. XII.

I Dauid reprooved by Nathan confesseth his sinne. 18 The childe conceived in adultery, dieth. 24 Sallomon is borne. 26 Rabbah taken. 31 The citiens are grievously punished.

Then the Lord sent <sup>a</sup> Nathan vnto Dauid, who came to him, and said vnto him, There were two men in one citie, <sup>§</sup> one rich, & <sup>§</sup> other poore.

2 The rich man had exceeding many sheepe and oxen:  
3 But the poore had none at all, saue one little sheepe which hee had bought and nourished vp: and it grew vp with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a <sup>¶</sup> stranger vnto the rich man, who <sup>¶</sup> refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then <sup>†</sup> Dauid was exceeding wroth with the man, and said vnto Nathan, As the Lord liueth, the man that hath done this thing, <sup>†</sup> shall surely die.

6 And hee shall restore the lambe <sup>\*</sup> foure fold, because he did this thing, & had no pitié thereof.

7 Then Nathan said to Dauid, Thou art the man. Thus saith the Lord God of Israel, <sup>\*</sup> I annoynted thee King ouer Israel, and deliuered thee out of the hand of Saul.

8 And gaue thee thy lords <sup>b</sup> house, and thy lords <sup>c</sup> wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreouer (if that had bene too little) haue giuen thee <sup>d</sup> such and such things.

9 Wherefore hast thou despised the commandement of the Lord, to do euill in his sight? thou hast killed Vriah the Hittite with the sword, and hast taken his wife <sup>e</sup> to be thy wife, and hast slaine him with the sword of the <sup>e</sup> children of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus saith the Lord Behold, I will raise vp euill against thee out of thine owne house, & will <sup>\*</sup> take thy wiues before thine eyes, and giue them vnto thy neighbour, and hee shall lie with thy wiues in the sight of this <sup>†</sup> sunne.

12 For thou diddest it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then Dauid said vnto Nathan, <sup>\*</sup> I haue sinned against the Lord. And Nathan said vnto Dauid, The Lord also hath <sup>†</sup> put away thy sinne, thou shalt not die.

14 Howbeit, because by this deede thou hast caused the enemies of the Lord to <sup>b</sup> blaspheme, the childe that is borne vnto thee, shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord stroke the childe that Vriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the child, and fasted, and <sup>i</sup> went in, and lay all night vpon the earth.

17 Then the Elders of his house arose <sup>to</sup> come vnto him, and to cause him to rise from <sup>§</sup> ground: but he would not, neither did hee eate <sup>k</sup> meate with them.

18 So on the seventh day the child died: and the seruants of Dauid feared to tell him that the child was dead: for they said, Behold, while the child was aliue, we spake vnto him, and he would not hearken vnto our voyce: how then shall wee say vnto him, The childe is dead, <sup>\*</sup> to vexe him more?

19 But when Dauid saw that his seruants whispered, Dauid perceiued that the child was dead: therefore Dauid said vnto his seruants, Is the child dead? And they sayd, He is dead.

20 Then Dauid arose from the earth, and washed and annoynted himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and afterward came to his own house, and bade that they should set bread before him, and he did eate.

21 Then <sup>m</sup> sayd his seruants vnto him, What thing is this, that thou hast done? thou diddest fast and weepe for the childe while it was aliue, but when the childe was dead, thou diddest rise vp, and eate meate.

<sup>a</sup> Ebr. *the anger of* Dauid was kindled.  
<sup>†</sup> Ebr. *is the childe of death*.  
<sup>\*</sup> Exod. 22. 1.

<sup>\*</sup> 1. Sam. 16. 13.

<sup>b</sup> For Dauid succeeded Saul in his kingdom.  
<sup>c</sup> The fewes vnderstand this of Eglah and Michal, or of Rimah and Michal.

<sup>d</sup> That is, greater things then these: for Gods lone and benefits increase toward his, if by their ingratitude they say him not. <sup>e</sup> Then had most cruelly giuen him into the hands of Gods enemies.

<sup>\*</sup> Dauid. 18. 30.  
Chap. 16. 12.

<sup>†</sup> Meaning, openly, as at noone dayes.

<sup>\*</sup> Eccles. 47. 11.

<sup>g</sup> For the Lord seeketh but that the sinner would turne to him.

<sup>h</sup> In saying, that the Lord hath appointed a wicked man to reigne ouer his people.

<sup>i</sup> To wit, to his priuie chamber.

<sup>k</sup> Thinking by his indart prayer that God would haue reformed his child, but God had otherwise determined.

<sup>\*</sup> Ebr. and he will doe himselfe euill.

<sup>l</sup> Shewing that our lamentations ought not to be extreme, but moderate: and that we must praise God in all his doings.

<sup>m</sup> As they which considered not that God gaue them many things to the febs and treasures of the faithfull.

<sup>†</sup> Or, thou shalt doe this, if.

<sup>†</sup> Meaning, Gideon, Iudg. 9. 52. 53.

<sup>†</sup> Ebr. *more against* them.

<sup>†</sup> He dissembleth with the messenger, to the intent that neither his cruell commandement, nor Iobbs wicked obedience might be espied.

<sup>†</sup> Ebr. *so and so*.

<sup>†</sup> Ebr. *was euill in the eye of the Lord*.

<sup>a</sup> Because Dauid lay now drowned in sinne, the louing mercie of God, which suffereth not his to perish, waketh his conscience by this fault to unde, and bringeth him to repentance.

<sup>†</sup> Or, *marrying* man.  
<sup>†</sup> Or, *spared*.



22 And hee said, While the childe was yet alive, I fasted, and wept: for I said, Who can tell whether God will haue mercy on me, that the child may liue?

23 But now being dead, wherefore should I now fast? Can I bring him againe any more? I shall goe to him, but he shall not returne to mee.

24 And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, \* and she bare a sonne, and hee called his name Salomon: also the Lord loued him.

25 For the Lord had sent † by Nathan the Prophet: therefore † he called his name Iediah, because the Lord loued him.

26 Then Ioab fought against Rabbah of the children of Ammon, and tooke the citie of the Kingdome.

27 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of waters.

28 Now therefore, gather the rest of the people together, & besiege the citie, that thou maiest take it, least † the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 And hee tooke their kings crowne from his head, (which weighed a talent of gold, with precious stones) and it was set on Dauids head: & hee brought away the spoile of the citie in exceeding great abundance.

31 And hee carried away the people that was therein, and put them vnder lawes, and vnder yron harrowes, and vnder axes of yron, and cast them into † tile-kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

#### CHAP. XIII.

14 Amnon Dauids sonne defileth his sister Tamar.

20 Tamar is comforted by her brother Absalom.

29 Absalom therefore killeth Amnon.

Now after this, so it was, that Absalom the sonne of Dauid hauing a fayre sister, whose name was Tamar, Amnon the sonne of Dauid loued her.

2 And Amnon was so fore vexed, that he fell sicke for his sister Tamar: for she was a virgin, and it seemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Ionadab, the sonne of Shimeah Dauids brother: and Ionadab was a very subtile man.

4 Who said vnto him, Why art thou, the kings sonne, so leane from day to day? wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab said vnto him, Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee let my sister Tamar come, and giue mee meat, and let her dresse meat in my sight, that I may see it, and eat it of her hand.

6 So Amnon lay downe, and made himselfe sicke: and when the king came to see him, Amnon said vnto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may receiue meat at her hand.

7 Then Dauid sent home to Tamar, saying, Goe now to thy brother Ammons house, and dresse him meate.

8 So Tamar went to her brother Ammons house, and he lay downe: and shee tooke flour, and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a pan, and powred them out before him, but he would not eat. Then Amnon said, Cause yee euery man to goe out from mee: so euery man went out from him.

10 Then Amnon said vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when shee had set them before him to eat, hee tooke her, and said vnto her, Come, lie with mee, my sister.

12 But shee answered him, Nay, my brother, doe not force mee: for no such thing ought to be done in Israel: commit not this folly.

13 And I, whither shall I cause my shame to goe? and thou shalt be as one of the fooles in Israel: now therefore, I pray thee, speake to the king, for hee will not denie me vnto thee.

14 Howbeit hee would not hearken vnto her voice, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that shee hated wherewith hee hated her, was greater then the loue wherewith hee had loued her: & Amnon said vnto her, Vp, get thee hence.

16 And shee answered him, There is no cause: this euill (to put me away) is greater then the other that thou diddest vnto me: but hee would not heare her.

17 But called his seruant that serued him, and said, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of diuers colours vpon her: for with such garments were the Kings daughters that were virgins, apparelled.) Then his seruant brought her out, & locked the doore after her.

19 And Tamar put ashes on her head, and rent the garment of diuers colours which was on her, and laide her hand on her head, and went her way, crying.

20 And Absalom her brother sayd vnto her, Hath Amnon thy brother beene with thee? Now yet hee is still, my sister: hee is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 But when King Dauid heard all these things, he was very wroth.

22 And Absalom said vnto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 And after the time of two yeeres, Absalom had sheepehearers in Baal-hazor, which is beside Ephraim, and Absalom called all the kings sonnes.

24 And Absalom came to the King, and said, Behold now, thy seruant hath sheepehearers: I pray thee, that the king with his seruants would goe with thy seruant.

25 But the King answered Absalom, Nay my sonne, I pray thee, let vs not goe all, least wee be chargeable vnto thee. Yet Absalom lay fore vpon him: howbeit hee would not goe, but thanked him.

26 Then said Absalom, But, I pray thee, shall not

\* By this consideration he appeased his sorrow.

\* Matth. 1. 6. o To wit, the Lord

a. Chron. 17. 9 † Ely by the hand of

p. To call him Salomon.

q. Meaning, Dauid.

\* 1. Chron. 28. 9. Or, the wife citie.

a. That is, the chiefe citie and where all the condits are, is as good as taken.

† Ely my name be called upon it.

\* 1. Chron. 20. 2. f That is, three-score pound after the common talent.

e. Signifying that as they were malicious enemies of God, so he put them to cruel death.

a. Tamar was Absaloms sister both by father, and mother, and Ammons onely by father.

b. And therefore kept in her fathers house, as virgins were accustomed.

c. Here we see that there is no enterprise so wicked, that can lacke counsell to further it.

d. Meaning, some delicate and daintie meate.

That is, shee set them on a dish.

f For the wicked are ashamed to do that before men, which they are not afraid to commit in the sight of God.

\* Leuit. 18. 19.

Or, how shall I put away my shame? As a lewde and wicked person.

Or, for this cause.

Or, say.

h For that which was of diuers colours or pieces, in those dayes was had in great estimation. Gen. 37. 35 iudg. 5. 30.

i For though her conceit in hidden vengeance in his heart, yet hee dissembled it till occasion serued, and comforted his sister.

Or, in the place of Hazor.

k To wit, to a binder, thinking thereby to fulfill his wicked purpose.

† Ely, my name be called upon it.

1 Pretending to the king that Amnon was most deare vnto him.

not my brother<sup>1</sup> Amnon goe with vs ? And the king answered him, Why should he go with thee?

27 But Abfalom was instant vpon him, and he sent Amnon with him, and all the kings children.

28 ¶ Now had Abfalom commanded his seruants, saying, Marke now when Ammons heart is merry with wine, and when I say vnto you, Smite Amnon, kill him, feare not, for haue not<sup>m</sup> I commanded you? be bold therefore, & play the men.

29 And the seruants of Abfalom did vnto Amnon, as Abfalom had commanded : and all the kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, saying, Abfalom hath slaine all the Kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the<sup>m</sup> ground, and all his seruants stood by with their clothes rent.

32 And Ionadab the sonne of Shimeah Dauids brother answered and said, Let not my lord suppose that they haue slaine all the young men the Kings sonnes: for Amnon onely is dead.† because Abfalom had reported so, since hee forced his sister Tamar.

33 Now therefore let not my lord the King take the thing so grieuously, to thinke that all the Kings sonnes are dead: ¶ for Amnon onely is dead.

34 ¶ Then Abfalom fled: and the yong man that kept the watch, lift vp his eyes, and looked, and behold, there came much people by the way of the hill side ¶ behind him.

35 And Ionadab said vnto the king, Behold, the kings sonnes come: as thy seruant said, so it is.

36 And assoone as hee had left speaking, behold, the kings sonnes came, and lift vp their voyces, and wept: and the king also and all his seruants wept exceedingly fore.

37 But Abfalom fled away, and went to P Talmai the sonne of Ammihur king of Geshur: and Dauid mourned for his sonne euery day.

38 So Abfalom fled, and went to Geshur, and was there three yeeres.

39 And king Dauid ¶ desired to go forth vnto Abfalom, because he was pacified concerning Amnon, seeing he was dead.

CHAP. XIV.

2 Abfalom is reconciled to his father by the subtiltie of Ioab. 24 Abfalom may not see the Kings face.

25 The beautie of Abfalom. 30 Hee causeth Ioabs come to be burnt, and is brought to his fathers preface.

¶ Then Ioab s<sup>on</sup> sonne of Zeruah perceiued, that the Kings heart was toward Abfalom,

2 And Ioab sent to Tekoah, and brought thence a ¶ subtil woman, and said vnto her, I pray thee, faine thy selfe to mourne, and now put on mourning apparell, and<sup>b</sup> anynt not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and speake on this maner vnto him, (for Ioab † taught her what the should say.)

4 ¶ Then the woman of Tekoah spake vnto the king, & fell downe on her face to the ground, and did obeifance, and said, † Helpe, O King.

5 Then the king said vnto her, What aileth thee? And she answered, I am indeed a † widow, and mine husband is dead:

6 And thine handmaid had two<sup>c</sup> sonnes, and

they two stroue together in the field, (and there was none to part them) so the one smote the other, and slew him.

7 And behold, the whole family is risen against thine handmaid, and they said, Deliuer him that smote his brother, that we may kill him for the<sup>d</sup> soule of his brother whom hee slewe, that wee may destroy the heire also: so they shall quench my sparkle which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.

8 And the king said vnto the woman, Goe to thine house, and I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the King, My lord, O King, this trespasse be on me, and on my fathers house, and the King and his throne be ¶ guiltlesse.

10 And the King said, Bring him to me that speaketh against thee, and he shall touch thee no more.

11 Then said she, I pray thee, let the king<sup>f</sup> remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, least they slay my sonne. And he answered, As the Lord liueth, there shall not one haire of thy sonne fall to the earth.

12 Then the woman said, I pray thee, let thine handmayd speake a word to my lord the King. And he said, Say on.

13 Then the woman said, Wherefore then hast thou<sup>g</sup> thought such a thing against the people of God? Or why doeth the King, as one which is faultie? speake this thing, that hee will not bring againe his banished?

14 For we must needs die, and vve are as water spilt on the ground, which cannot be gathered vp againe: neither doeth God ¶ spare any person, yet doeth hee appoint a meanes, not to cast out from him, him that is expelled.

15 Now therefore, that I am come to speake of this thing vnto my lord the King, the cause is that the people<sup>i</sup> haue made me afraid: therefore thine handmayd said, Now will I speake vnto the King: it may be that the king will performe the request of his handmayd.

16 For the king will heare, to deliuer his handmayd out of the hand of the man that would destroy mee, and also my sonne from the inheritance of God.

17 Therefore thine handmayd said, The word of my lord the king shall now be † comfortable: for my lord the King is euen as an ¶ Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the king answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the king now speake.

19 And the king said, Is not<sup>1</sup> the hand of Ioab with thee in all this? Then the woman answered, and said, As thy soule liueth, my lord the King, I will not turne to the right hand nor to the left, from ought that my lord the king hath spoken: for euen thy seruant Ioab bade me, and he put all these words in the mouth of thine handmayd.

20 For to the intent that I<sup>m</sup> should change the forme of speech, thy seruant Ioab hath done this thing, but ¶ my lord is wise according to the wisdome of an Angel of God, to vnderstand all things that are in the earth.

21 ¶ And the king said vnto Ioab, Behold

<sup>d</sup> Because he hath slaine his brother, he ought to be slaine according to the Law, Gen. 9. 4. Exod. 21. 12.

<sup>e</sup> As touching the breach of the Law which punisheth blood, let me beare the blame.

<sup>f</sup> Or, innocent. I sweare that they shall not reuenge the blood, which are many in number.

<sup>g</sup> Why doest thou giue contrary sentence in thy sonne Abfalom?

<sup>h</sup> Or, accept. God hath provided wayes (as sanctuaries) to saue them oft times, whom man indgeth worthy death. I For I thought they would kill this mine heire.

<sup>†</sup> Ebr. rest. It is of great wisdom to discern right from wrong.

<sup>1</sup> Hast not thou done this by the counsell of Ioab?

<sup>m</sup> By speaking rather in a parable than plainly. Or, none can hide ought from the King.

<sup>m</sup> Such is the pride of the wicked matters, that in all their wicked commandements they thinke to be obeyed.

<sup>n</sup> Lamenting, as he that felt the wrath of God vpon his house, Chap. 12. 10.

<sup>†</sup> Ebr. because it was put in Abfaloms mouth.

<sup>¶</sup> Or, take it to heart.

<sup>¶</sup> Or, but.

<sup>f</sup> Or, one after another.

<sup>o</sup> That onely Amnon is dead.

<sup>p</sup> For Maachah his mother was the daughter of this Talmai, Chap. 3. 3.

<sup>¶</sup> Or, raised.

<sup>a</sup> That the king favoured him.

<sup>¶</sup> Or, wife.

<sup>b</sup> In token of mourning: for they vied anynting to seeme cheerefull.

<sup>†</sup> Ebr. put words in her mouth.

<sup>†</sup> Ebr. Saue.

<sup>†</sup> Ebr. a widow woman.

<sup>c</sup> Vnder this parable she describeth the death of Amnon by Abfalom.



<sup>n</sup> I haue granted thy request.

<sup>†</sup> Ebr. blessed.

<sup>o</sup> Contering hereby his affection, and shewing some part of iudice to please the people.

<sup>p</sup> Which weyed a. li. 4. ounces after halfe an ounce the shekel.

<sup>†</sup> Or, iustification. <sup>q</sup> The wicked are impatient in their afflictions, and ipare no vnlawfull meanes to compass them.

<sup>r</sup> If I haue offended by reuenging my sisters dishonour: thus the wicked in thier themselues in thier euill.

<sup>†</sup> Ebr. made him. <sup>a</sup> Which were as a gard to sit forth his estate.

<sup>†</sup> Or, without respect.

<sup>†</sup> That is, nothing of what citie or place he was.

<sup>o</sup> Thus by slander, flatterie and faire promises the wicked seek preferment.

now, I haue <sup>n</sup> done this thing, goe then, and bring the yong man Abfalom againe.

<sup>22</sup> And Ioab fell to the ground on his face, and bowed himselfe and <sup>†</sup> thanked <sup>§</sup> King. Then Ioab sayd, This day thy seruant knoweth, that I haue found grace in thy sight, my lord the king, in that the king hath fulfilled the request of his seruant.

<sup>23</sup> <sup>†</sup> And Ioab arose, and went to Geshur, and brought Abfalom to Ierusalem.

<sup>24</sup> And the King sayd, Let him <sup>o</sup> turne to his owne house, and not see my face. So Abfalom turned to his owne house, and saw not the kings face.

<sup>25</sup> Now in all Israel there was none to be so much prayfed for beauty as Abfalom: from the sole of his foote euen to the top of his head there was no blemish in him.

<sup>26</sup> And when he polled his head, (for at euery yeeres end he polled it: because it was too heauy for him, therefore hee polled it) hee weighed the haire of his head at two hundredth <sup>p</sup> shekels by the kings weight.

<sup>27</sup> And Abfalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

<sup>28</sup> <sup>†</sup> So Abfalom dwelt the space of two yeeres in Ierusalem, and saw not the kings face.

<sup>29</sup> Therefore Abfalom sent for Ioab to send him to the King, but he would not come to him: and when he sent againe, he would not come.

<sup>30</sup> Therefore he said vnto his seruants, Behold, Ioab hath a <sup>¶</sup> fiede by my place, and hath barley therein: go, and set it <sup>¶</sup> on fire: and Abfaloms seruants set the field on fire.

<sup>31</sup> Then Ioab arose, and came to Abfalom vnto his house, and sayd vnto him, Wherefore haue thy seruants burnt my field with fire?

<sup>32</sup> And Abfalom answered Ioab, Beholde, I sent for thee, saying, Come thou hither, and I will send thee to the king, for to say, Wherefore am I come from Geshur? It had beene better for me to haue beene there still: now therefore let mee see the kings face: and if there be any trespassse in mee, let him kill mee.

<sup>33</sup> Then Ioab came to the king, and told him: and hee called for Abfalom, who came to the king, and bowed himselfe to the ground on his face before the king, and the king kissed Abfalom.

#### CHAP. XV.

<sup>2</sup> The practise of Abfalom to aspire to the kingdom.

<sup>14</sup> Dauid and his flee. <sup>31</sup> Dauids prayer.

<sup>34</sup> Hushai is sent to Abfalom to discouer his counsell.

**A**fter this, Abfalom <sup>†</sup> prepared him charets, and horses, and fifty men to runne before him.

<sup>2</sup> And Abfalom rose vp early, and stood hard by the entring in of the gate: and euery man that had any <sup>¶</sup> matter, and came to the king for iudgement, him did Abfalom call vnto him, and sayde, Of what city art thou? And hee answered, Thy seruant is of one of the <sup>b</sup> tribes of Israel.

<sup>3</sup> Then Abfalom sayd vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

<sup>4</sup> Abfalom sayd moreouer, <sup>c</sup> Oh that I were made Iudge in the land, that euery man which hath any matter of controuersie, might come to mee, that I might doe him iustice.

<sup>5</sup> And when any man came neere to him, and did him obeyfance, hee put forth his hands, and tooke him, and kissed him.

<sup>6</sup> And on this manner did Abfalom to all Israel, that came to the King for iudgement: so Abfalom <sup>d</sup> stole the hearts of the men of Israel.

<sup>7</sup> <sup>†</sup> And after <sup>e</sup> fourtie yeeres, Abfalom saide vnto the King, I pray thee, let mee go to Hebron, and render my vow which I haue vowed vnto the Lord.

<sup>8</sup> For thy seruant vowed a vow when I remained at Geshur, in Aram, saying, If the Lord shall bring mee againe indeede to Ierusalem, I will <sup>f</sup> serue the Lord.

<sup>9</sup> And the King said vnto him, Goe in peace. So he arose, and went to Hebron.

<sup>10</sup> <sup>†</sup> Then Abfalom sent spies throughout all the tribes of Israel, saying, When yee heare the found of the trumpet, ye shall say, Abfalom reigneth in Hebron.

<sup>11</sup> <sup>†</sup> And with Abfalom went two hundredth men out of Ierusalem, that were <sup>g</sup> called: and they went in their simplicitie, knowing nothing.

<sup>12</sup> Also Abfalom sent for Ahithophel the Gilonite Dauids counseller, from his citie Giloh, while hee offered sacrifices: and the treason was great: for <sup>§</sup> people <sup>†</sup> increased still with Abfalom.

<sup>13</sup> <sup>†</sup> Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Abfalom.

<sup>14</sup> Then Dauid said vnto all his seruants that were with him at Ierusalem, Vp, and let vs flee: for wee shall not escape from <sup>h</sup> Abfalom: make speede to depart, least he come suddenly and take vs, and bring euill vpon vs, and smite the citie with the edge of the sword.

<sup>15</sup> And the Kings seruants said vnto him, Behold, thy seruants <sup>are ready to do</sup> according to all that my lord the king shall <sup>†</sup> appoint.

<sup>16</sup> So the king departed and all his household <sup>\*</sup> after him, and the king left ten concubines to keepe the house.

<sup>17</sup> And the king went forth and all the people after him, and taried in a <sup>¶</sup> place <sup>i</sup> farre off.

<sup>18</sup> And all his seruants went about him, and all the <sup>¶</sup> Cherethites and all the Pelethites, and all the Gittites, <sup>each</sup> fixe hundredth men which were come after him from Gath, went before the king.

<sup>19</sup> Then said the King to Ittai the Gittite, Wherefore comest thou also with vs? Returne and abide with the King, for thou art a stranger, depart thou therefore to thy place.

<sup>20</sup> Thou camest yesternay, and should I cause thee to wander to day and goe with vs? I will go whither I can: therefore returne thou, and cary againe thy <sup>m</sup> brethren: mercie and <sup>n</sup> truth be with thee.

<sup>21</sup> And Ittai answered the King, and said, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall be, whether in death or life, euen there surely will thy seruant be.

<sup>22</sup> Then Dauid said to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

<sup>23</sup> And all the countrey wept with a loude voyce, and <sup>a</sup> all the people went forward, but the King passed ouer the brooke Kidron: and all the people went ouer toward the way of the wilderness.

<sup>24</sup> <sup>†</sup> And loe, Zadok also <sup>was there</sup>, and all the Leuites with him, <sup>p</sup> bearing the Arke of the covenant of God: and they set downe the Arke of God, and Abiathar went <sup>q</sup> vp vntill the people were <sup>all</sup> come out of the citie.

<sup>25</sup> Then

<sup>d</sup> By enticing them from his father to himselfe, e Counting from the time that the Israelites had stled a King of Samuel.

<sup>f</sup> By offering a peace offering, which was lawfull to doe in any place.

<sup>g</sup> And bid to his least in Hebron.

<sup>†</sup> Ebr. were and increased.

<sup>h</sup> Whose heart he saw that Satan had so possessed, that he would leaue no mischief vnattempted.

<sup>†</sup> Ebr. obsequy.

<sup>\*</sup> Ebr. at his first.

<sup>¶</sup> Or, house.

<sup>i</sup> To wit, from Ierusalem.

<sup>k</sup> These were at the kings gard, or as some write, his counsellors.

<sup>l</sup> Who as some write was the kings sonne of Gath.

<sup>m</sup> Meaning, then of his family.

<sup>n</sup> God requite thee thy friendship, and fidelitie.

<sup>o</sup> To wit, the fixe hundredth men.

<sup>p</sup> Which was the charge of the Kohathites, Num. 4. 24. <sup>q</sup> To stand by the Arke.

25 Then the King said vnto Zadok, Cary the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring mee againe, and shew me both it, and the Tabernacle thereof.

26 But if he thus say, I haue no delight in thee, behold, here am I, let him doe to me as seemeth good in his eyes.

27 The King said againe vnto Zadok the Priest, Art not thou a Seer? returne into the citie in peace, and your two sonnes with you, to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Behold, I will tarie in the fields of the wilderness, vntill there come some word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they taried there.

30 And Dauid went vp to the mount of oliues, and wept as he went vp, and had his head couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: and Dauid said, O Lord, I pray thee, turne the counsell of Ahithophel into foolishnesse.

32 Then Dauid came to the top of mount where he worshipped God: and behold, Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.

33 Vnto whom Dauid sayd, If thou goe with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I will be thy seruant, O King (as I haue beene in time past thy fathers seruant, so will I now be thy seruant) then thou mayest bring me the counsell of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoever thou shalt heare out of the Kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Beholde, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Jonathan Abiathars sonne: by them also shall yee send mee euery thing that ye can heare.

37 So Hushai Davids friend went into the citie: and Absalom came into Ierusalem.

# CHAP. XVI.

I The infidelity of Ziba. 5 Shimei curseth Dauid.

16 Hushai commeth to Absalom. 21 The counsell of Ahithophel for the concubines.

When Dauid was a little past the top of the hill, behold, Ziba the seruant of Mephibosheth met him with a couple of asses laden, and vpon them two hundred cakes of bread, and an hundred bunches of raisins, and an hundred of dried figges, and a bottle of wine.

2 And the King said vnto Ziba, What meanest thou by these? And Ziba said, They be asses for the kings household to ride on, & bread, and dried figges for the yong men to eate, and wine, that the faint may drinke in the wilderness.

3 And the King said, But where is thy masters sonne? Then Ziba answered the King, Behold, he remaineth in Ierusalem: for he said, This day shall the house of Israel restore mee the Kingdome of my father.

4 Then said the King to Ziba, Behold, thine

are all that pertained vnto Mephibosheth. And Ziba said, \* I beseech thee, let me finde grace in thy sight, my lord, O King.

5 And when King Dauid came to Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei, the sonne of Gera: and he came out and curfed.

6 And hee cast stones at Dauid, and at all the seruants of King Dauid: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus sayd Shimei when he curfed, Come forth, come forth thou \* murderer, and \* wicked man.

8 The Lord hath brought vpon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy kingdome into the hand of Absalom thy sonne: and behold, thou art taken in thy wickednesse, because thou art a murderer.

9 Then said Abishai the sonne of Zeruiah vnto the King, Why doth \* this dead dog curse my lord the King? let me goe, I pray thee, and take away his head.

10 But the King sayd, What haue I to doe with you, yee sonnes of Zeruiah? for he curseth euen because the Lord hath bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

11 And Dauid sayd to Abishai, and to all his seruants, Behold, my sonne which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Iemini? Suffer him to curse: for the Lord hath bidden him.

12 It may bee that the Lord will looke on mine affliction, and doe me good for his cursing this day.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and curfed as hee went, and threw stones against him, and cast dust.

14 Then came the King and all the people that were with him weary, and refreshed themselves there.

15 And Absalom, and all the people the men of Israel, came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite, Davids friend, was come vnto Absalom, Hushai sayd vnto Absalom, \* God saue the King, God saue the King.

17 Then Absalom sayd to Hushai, Is this thy kindnesse to thy friend? Why wentest thou not with thy friend?

18 Hushai then answered vnto Absalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And moreover, vnto whom shall I doe seruice? not to his sonne? as I serued before thy father, so will I before thee.

20 Then spake Absalom to Ahithophel, Give counsell what we shall doe.

21 And Ahithophel sayd vnto Absalom, Go in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare that thou art abhorred of thy father, the hands of all that are with thee, shall be strong.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

*Elev. 1. ship.*

*Which was a citie in the tribe of Benjamin.*

*That is, round about him.*

*Elev. man of blood. Elev. man of Benjamin.*

*Reproaching him, as though by his means Mephibosheth and Abner were slaine.*

*1. Sam. 24. 15. and Chap. 3. 8.*

*Dauid felt that this was the judgement of God for his sinne, and therefore humbled himselfe to his rod.*

*Or, my teares. Meaning, that the Lord will send comfort to his when they are oppressed.*

*To wit, at Bahurim.*

*Elev. let the King live.*

*Meaning, Dauid.*

*Elev. the second time.*

*Suspecting the change of the Kingdome, and so his owne overthrow, he giueth such counsell as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in highest authority.*

*Or, his tabernacle.*

*The faithfull in all their afflictions shew themselves obedient to Gods will. 1. Sam. 9. 9.*

*With ashes and dust in signe of sorrow.*

*The counsell of the crafty worldlings doth more harme then the open force of the enemy.*

*Though Hushai dissembled here at the Kings request, yet may we note this example to excite our dissimulation.*

*Which was the hill of Oliues, Chap. 15. 30.*

*Or, figge cakes.*

*Commonly there are no viler traitors then they, which vnder pretence of friendship accuse others.*



It was so esteemed  
for the successe  
therof.

23 And the counsell of Ahithophel which he  
counsell in those dayes, was like as one had af-  
ked<sup>1</sup> counsell at the oracle of God: so was all the  
counsell of Ahithophel both with Dauid and with  
Abfalom.

C H A P. XVII.

7 Ahithophels counsell is ouerthrowne by Hushai. 14  
The Lord had so ordained. 19 The Priests sonnes are  
hidde in the well. 22 Dauid goeth ouer Iorden.

23 Ahithophel hangeth himselfe. 27 They bring  
vittuals to Dauid.

The wicked are so  
greedy to execute  
their malice, that  
they leaue none oc-  
casion, that may  
further the same.

Moreouer, Ahithophel said to Abfalom, Let  
me chuse out now twelue thousand men, and  
I will vp and follow after Dauid this night,

2 And I will come vpon him: for he is weary,  
and weake handed: so I will feare him, and all the  
people that are with him shall flee, & I will smite  
the king onely,

3 And I will bring againe all the people vnto  
thee, and when all shall returne, (the man whom  
thou seekest being slaine) all the people shall be in  
peace.

Meaning, Dauid.

4 And the saying pleased Abfalom well, and  
all the Elders of Israel.

Elr. was right in  
the eyes of Abfalom.

5 Then said Abfalom, Call now Hushai the  
Archite also, & let vs heare likewise what hee saith.

Elr. what is in  
his mouth.

6 So when Hushai came to Abfalom, Abfalom  
spake vnto him, saying, Ahithophel hath spo-  
ken thus: shall we doe after his saying, or no? tell  
thou.

Or, giuen sub-  
sequently.

7 Hushai then answered vnto Abfalom, The  
counsell that Ahithophel hath giuen, is not good  
at this time.

Hushai sheweth  
himselfe faithfull  
to Dauid, in that  
hee reprooueth this  
wicked counsell  
and purpose.

8 For, said Hushai, thou knowest thy father, and  
his men, that they be strong men, and are chafed  
in minde as a beare robbed of her whelps in the  
field: also thy father is a valiant warriour, and will  
not lodge with the people.

Or, stay all night.

9 Behold, hee is hid now in some cane, or in  
some place: and though some of them be ouer-  
throwne at the first, yet the people shall heare, and  
say, The people that follow Abfalom, be ouer-  
throwne.

Elr. haue a break-  
ing in.

10 Then he also that is valiant, whose heart is  
as the heart of a lion, shall shrink and faint: for  
all Israel knoweth that thy father is valiant, and  
they which be with him, stout men.

Elr. my,

11 Therefore my counsell is, that all Israel be  
gathered vnto thee, from Dan euen to Beer-sheba  
as the sand of the Sea in number, and that thou go  
to battell in thine owne person.

Elr. my will compe-  
aigne him.

12 So shall wee come vpon him in some place,  
where we shall find him, and wee will vpon him  
as the dew fallerh on the ground: and of all the  
men that are with him, wee will not leaue him  
one.

13 Moreover, if he be gotten into a citie, then  
shall all the men of Israel bring ropes to that citie,  
and we will draw it into the riuer, vntill there be  
not one small stone found there.

14 Then Abfalom and all the men of Israel  
said, The counsell of Hushai the Archite, is better  
then the counsell of Ahithophel: for the Lord  
hath determined to destroy the good counsell of  
Ahithophel: that the Lord might bring euill vpon  
Abfalom.

Or, commanded.  
That counsell  
which seemed good  
at the first to Abfa-  
lom, ver. 4.

15 Then said Hushai vnto Zadok and to Abia-  
thar the Priest, Of this and that maner did Ahi-  
thophel and the elders of Israel counsell Abfalom:  
and thus and thus haue I counsellled.

For by the coun-  
sell of Hushai, hee  
went to the battell,  
where he was de-  
spoyled.

16 Now, therefore, send quickly, and hew

Dauid, saying, Tarry not this night in the fields  
of the wilderness, but rather get thee ouer, leaue  
the king be deuoured, and all the people that are  
with him.

That is, ouer  
Iorden.

17 Now Jonathan and Ahimaaz abode by  
En-rogel: (for they might not be seene to come  
into the citie) and a maid went, and told them,  
and they went and shewed king Dauid.

Or, the well of  
Rogel.  
Meaning, the  
messige from their  
fathers.

18 Neuerthelesse, a young man saw them, and  
told it to Abfalom. Therefore they both departed  
quickly, and came to a mans house in Bahurim,  
who had a well in his court, into the which they  
went downe.

Thus God sendeth  
succour to his, in  
their greatest dan-  
gers.

19 And the wife tooke and spread a couering  
ouer the welles mouth, and spread grounde corne  
thereon, that the thing should not be knowen.

20 And when Abfaloms seruants came to the  
wife into the house, they said, Where is Ahimaaz  
and Jonathan? And the woman answered them,  
They bee gone ouer the brooke of water. And  
when they had sought them, and could not finde  
them, they returned to Ierusalem.

The Chaldee text  
readeth: Now they  
haue passed the  
Iorden.

21 And as soone as they were departed, the other  
came out of the well, and went and told king Da-  
uid, and said vnto him, Vp, and get you quickly  
ouer the water: for such counsell hath Ahitho-  
phel giuen against you.

To wit, to pursue  
thee with all haste,

22 Then Dauid arose, and all the people  
that were with him, and they went ouer Iorden  
vntill the dawning of the day, so that there lac-  
ked not one of them, that was not come ouer  
Iorden.

They travelled all  
night, and by morn-  
ing had all their  
company passed  
ouer.

23 Now when Ahithophel saw that his coun-  
sell was not followed, hee sadled his asse, & arose,  
and hee went home vnto his citie, and put his  
household in order, and hanged himselfe, and  
died, and was buried in his fathers graue.

Gods iust ven-  
geance euen in this  
life is powred on  
them which are  
enemies, traitours,  
or persecutors of  
his Church.

24 Then Dauid came to Mahanaim. And  
Abfalom passed ouer Iorden, hee, and all the men  
of Israel with him.

25 And Abfalom made Amasa capitaine of the  
hoaste in the stead of Ioab: which Amasa was a  
mans sonne named Ithra, an Israelite, that went in  
to Abigail the daughter of Nahash, sister to Zer-  
uah Ioabs mother.

who was also  
called Ithai Dauids  
Father.

26 So Israel and Abfalom pitched in the land  
of Gilead.

27 And when Dauid was come to Mahanaim,  
Shobi the sonne of Nahash out of Rabbah of the  
children of Ammon, and Machir the sonne of Am-  
miei out of Lo-debar, and Barzilai the Gileadite  
out of Rogel

God sheweth  
himselfe most libe-  
rall to his, when  
they seeme to be vi-  
terly destitute.

28 Brought beds, and basens, and earthen  
vessels, and wheat, and barley, and floore, and par-  
ched corne, and beanes, and lentiles, and parched  
corne.

29 And they brought honie, and butter, and  
sheepe, and cheefe of kine, for Dauid, and for the  
people that were with him, to eat: for they said,  
The people is hungry, and wearie, and thirstie in  
the wilderness.

C H A P. XVIII.

2. Dauid diuideth his armie into three parts. 9 Abfa-  
lom is hanged, slaine, and cast into a pit. 33 Dauid  
lamenteth the death of Abfalom.

For certaine of the  
Reubenites, Gadites,  
and of the halfe  
tribe, could not  
beare the insolencie  
of the sonne against  
the father, and  
therefore ioyned  
with Dauid.

Then Dauid numbred the people that were  
with him, & set ouer them captaines of thou-  
sands, and captaines of hundreds.

2. And Dauid sent forth the third part of the  
people vnder the hand of Ioab, and the third

part

part vnder the hand of Abifhai Ioa's brother, the son of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. And the King said vnto the people, I will goe with you my selfe also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not regard vs, neither will they paffe for vs, though halfe of vs were flaine: but thou art now worth ten thousand of vs: therefore now it is better that thou succour vs out of the citie.

4 Then the King said vnto them, What seemeth you best, that will I doe. So the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Ioab and Abifhai, and Ittai, saying, Entreate the yong man Abfalom gently for my sake. And all the people heard when the King gaue all the Captaines charge concerning Abfalom,

6 So the people went out into the field to meete Israel, and the battell was in the wood of Ephraim:

7 Where the people of Israel were flaine before the seruants of Dauid: so there was a great slaughter that day, *even* of twintie thousand.

8 For the battell was scattered ouer all the country: and the wood deuoured much more people that day then did the sword.

9 Now Abfalom met the seruants of Dauid, and Abfalom rode vpon a mule, and the mule came vnder a great thicke oake: and his heade caught hold of the oake, and he was taken vp betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that saw it, told Ioab, saying, Behold, I saw Abfalom hanged in an oake.

11 Then Ioab said vnto the man that tolde him, And hast thou indeed seene? why then diddest not thou there smite him to the ground, and I would haue giuen thee ten *shekels* of siluer, and a girdle?

12 Then the man said vnto Ioab, Though I should receiue a thousand *shekels* of siluer in mine hand, yet would I not lay mine hand vpon the Kings sonne: for in our hearing the King charged thee, and Abifhai, and Ittai, saying, Beware least any touch the yong man Abfalom.

13 If I had done it, it had bene the danger of my life: for nothing can be hid from the King: yea, thou thy selfe wouldest haue bene against me.

14 Then said Ioab, I will not thus tarie with thee. And he tooke three darts in his hand, and thrust them through Abfalom, while he was yet a liue in the mids of the oake.

15 And ten seruants that bare Ioa's armour, compassed about and smote Abfalom, & slewe him.

16 Then Ioab blew the trumpet, and the people returned from pursuing after Israel: for Ioab held backe the people.

17 And they tooke Abfalom, and cast him into a great pit in the wood, and laid a mightie great heape of stones vpon him: and all Israel fled euery one to his tent.

18 Now Abfalom in his life time had taken and reared him vp a pillar, which is in the Kings dale: for he said, I haue no sonne to keepe my name in remembrance: and he called the pillar after his owne name, and it is called vnto this day, Abfaloms place.

19 Then said Ahimaaz the sonne of Zadok,

I pray thee, let mee runne and beare the King tidings that the Lord hath deliuered him out of the hand of his enemies.

20 And Ioab said vnto him, Thou shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the Kings sonne is dead.

21 Then said Ioab to Cushi, Go tell the King what thou hast seene. And Cushi bowed himselfe vnto Ioab, and ranne.

22 Then said Ahimaaz the sonne of Zadok againe to Ioab, What, I pray thee, if I also runne after Cushi? and Ioab said, Wherefore now wilt thou runne my sonne, seeing that thou hast no tidings to bring?

23 Yet what if I runne? Then hee said vnto him, Runne. So Ahimaaz ranne by the way of the plaine, and ouerwent Cushi.

24 Now Dauid sat betweene the two gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and sawe, and behold, a man came running alone.

25 And the watchman cried, and told the king. And the King sayd, If he be alone, hee bringeth tidings. And he came apace, and drew neere.

26 And the watchman saw another man running, and the watchman called vnto the porter, and sayd, Behold, another man runneth alone. And the King sayd, He also bringeth tidings.

27 And the watchman sayd, Me thinketh the running of the foremost is like the running of Ahimaaz the sonne of Zadok. Then the King sayd, Hee is a good man, and commeth with good tidings.

28 And Ahimaaz called, and sayd vnto the King, Peace be with thee: and he fell downe to the earth vpon his face before the King, and sayd, Blessed be the Lord thy God, who hath shut vp the men that lift vp their hands against my Lord the King.

29 And the King sayd, Is the yong man Abfalom safe? And Ahimaaz answered, When Ioab sent the Kings seruant, and me thy seruant, I saw a great tumult, but I knew not what.

30 And the King sayd vnto him, turne aside, and stand here: so he turned aside, and stood still.

31 And behold, Cushi came, and Cushi sayd, Tidings, my lord the King: for the Lord hath deliuered thee this day out of the hand of all that rose against thee.

32 Then the King sayd vnto Cushi, Is the yong man Abfalom safe? And Cushi answered, The enemies of my lord the King, and all that rise against thee to doe thee hurt, be as that yong man is.

33 And the King was mooued, and went vp to the chamber ouer the gate, and wept: and as hee went, thus he said, O my sonne Abfalom, my sonne, my sonne Abfalom: would God I had died for thee, O Abfalom, my sonne, my sonne.

# CHAP. XIX.

7 Ioab encourageth the king. 8 Dauid is restored. 23 Shimei is pardoned. 24 Mephibosheth meeteth the king. 39 Barzillai departeth. 41 Israel striueth with Iudah.

And it was told Ioab, Behold, the King weepeth and mourneth for Abfalom.

2 Therefore the victory of that day was turned into mourning to all the people: for the people heard say that day, The King soroweth for his sonne.

3 And

Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather loose their liues, then that ought should come vnto him.

So called, because the Ephraimites (as some say) fed their cattell beyond Iordan in this wood.

This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

Gen. 23. 15.

Elr. weigh vpon mine hand.

Elr. a Reagaint my fault.

Elr. in the heart of Abfalom.

For he had pitty of the people, which was seduced by Abfaloms flattery. Thus God turned his vaine glory to shame.

Gen. 14. 17. It seemed that God had punished him in taking away his children, Chap. 14. 27.

For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Abfaloms death.

He sat in the gate of the city of Mahanaim.

Elr. tidings are in his mouth.

Elr. I see the running.

He had experience of his fidelity, Chap. 17. 21.

Or, deliuered up.

To wit, Cushi, who was an Ethiopian.

Elr. tidings is brought.

Because he considered both the iudgement of God against his sinne, and could not otherwise hide his fatherly affection toward his sonne.

Elr. saluation, appointed.



*Or, by stealth.*

*a As they do that  
spies.*

*b At Mahanaim.*

*Or, captaines.*

*† Hbr. heere sight in  
obscure eyes.*

*† Hbr. to the heart  
of thy seruants.*

*c Where the most  
resort of the people  
haunted.*

*d Every one blamed  
another and strove  
who should first  
bring him home.*

*e That they should  
reprooe the negli-  
gence of the Elders,  
seeing the people  
were in forward.*

*f By this policie  
Dauid thought that  
by winning of the  
captaine, he should  
haue the hearts of  
all the people.*

*g Who had before  
scould him,  
Chap. 16. 13.*

*\* Chap. 16. 2.*

*\* Chap. 16. 15.  
h For in his aduer-  
sity he was his  
most cruell enemy,  
and now in his  
prosperitie, seeketh  
by flattery to creep  
into fauour.*

3 And the people went that day into the citie secretly, as people confounded hide themselves when they flee in battell.

4 So the King hid his face, and the king cried with a loud voyce, My sonne Absalom, Absalom my sonne, my sonne.

5 Then Ioab came into the house to the King, and sayd, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes, and of thy daughters, & the liues of thy wiues, and the liues of thy concubines.

6 In that thou louest thine enemies, and hastest thy friends: for thou hast declared this day, that thou regardest neither thy princes, nor seruants: therefore this day I perceiue, that if Absalom had liued, and we all had died this day, that then it would haue pleased thee well.

7 Now therefore vp, come out, and speake comfortably vnto thy seruants: for I sweare by the Lord, except thou come out, there will not tary one man with thee this night: and that will be worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the king arose, and sate in the gate: and they told vnto all the people, saying, Behold, the king doeth sit in the gate: and all the people came before the king: for Israel had fled euery man to his tent.

9 Then all the people were at strife throughout all the tribes of Israel, saying, The King saued vs out of the hand of our enemies, and hee deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whom we anoynted ouer vs, is dead in battell: therefore why are ye so slow to bring the king againe?

11 But King Dauid sent to Zadok and to Abiathar the Priests, saying, Speake vnto the Elders of Iudah, and say, Why are yee behinde to bring the King againe to his house, (for the saying of all Israel is come vnto the King, euen to his house.)

12 Ye are my brethren: my bones and my flesh are ye: Wherefore then are ye the last that bring the King againe?

13 Also say yee to Amasa, Art thou not my bone and my flesh? God doe so to mee, and more also, if thou be not captaine of the hoste to me for euer in the roome of Ioab.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 So the king returned, and came to Iorden. And Iudah came to Gilgall, for to goe to meete the king, and to conduct him ouer Iorden.

16 And Shimei the Sonne of Gera, the sonne of Iemini, which was of Bahurim, hastened and came downe with the men of Iudah to meete king Dauid,

17 And a thousand men of Benjamin with him, and Ziba the seruant of the house of Saul, and his fiftene sonnes and twenty seruants with him: and they went ouer Iorden before the king.

18 And there went ouer a boate to cary ouer the kings household, and to do him pleasure. Then Shimei the sonne of Gera fell before the king, when he was come ouer Iorden,

19 And said vnto the king, Let not my lord impute my wickednes vnto mee, nor remember the thing that thy seruant did wickedly when my lord the king departed out of Ierusalem, that

the king should take it to his heart.

20 For thy seruant doeth knowe, that I haue done amisse: therefore behold, I am the first this day of all the house of Ioseph that am come to goe downe to meete my lord the king.

21 But Abithai the sonne of Zeruiah answered, and said, Shall not Shimei die for this, because he cursed the Lords anoynted?

22 And Dauid said, What haue I to doe with you, ye sonnes of Zeruiah, that this day ye should be aduersaries vnto me? shall there any man die this day in Israel? for doe not I know that I am this day king ouer Israel?

23 Therefore the king said vnto Shimei, Thou shalt not die, and the king sware vnto him.

24 And Mephibosheth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the king departed, vntill he returned in peace.

25 And when he was come to Ierusalem, and met the king, the king said vnto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord the King, my seruant deceiued me: for thy seruant said, I would haue mine affe sadded to ride thereon, for to goe with the king, because thy seruant is lame.

27 And he hath accused thy seruant vnto my lord the king: but my lord the king is as an Angel of God: doe therefore thy pleasure.

28 For all my fathers house were a but dead men before my lord the king, yet diddest thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the king?

29 And the king said vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Ziba, diuide the lands.

30 And Mephibosheth saide vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen fourescore yeere olde, and hee had prouided the king of sustenance, while hee lay at Mahanaim; for hee was a man of very great substance.

33 And the king said vnto Barzillai, Come ouer with mee, and I will feede thee with mee in Ierusalem.

34 And Barzillai said vnto the king, How long haue I to liue, that I should goe vp with the king to Ierusalem?

35 I am this day fourescore yeere olde; and can I discern betweene good or euill? Hath thy seruant any taste in that I eat, or in that I drinke? Can I heare any more the voyce of singing men and women? wherefore then should thy seruant be any more a burthen vnto my lord the king?

36 Thy seruant will goe a little away ouer Iorden with the king, and why will the king recompense it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, and be buried in the graue of my father and of my mother; but behold thy seruant Chimham, let him goe with my lord the King, and doe to him what shall please thee.

38 And the king answered, Chimham shall go with

*i By Ioseph ben  
meaneeth Ephraim,  
Manasseh and Ben-  
jamin (whereof he  
was) because these  
three were vnder  
one standard,  
Num. 2. 18.*

*k By my hands, or  
during my life, as  
reade 1. King,  
2. 8. 2.*

*l When Mephibo-  
sheth being at Ier-  
usalem had met the  
King.*

*\* Chap. 16. 3.*

*m Able for his wife  
dom to iudge in all  
matters.  
n Worthy to die  
for Sauls cruelty  
toward thee.*

*o Dauid did still  
in taking his liue  
from him before he  
knew the cause, but  
in such worse, that  
knowing the  
truth, he did not  
restore them.*

*† Hbr. how many  
dayes are the yeres  
of my life?*

*p He thought it not  
meete to receive  
benefits of him to  
whom he was not  
able to do seruice  
again.*

*q My sonnes.*

with mee, and I will doe to him that thou shalt be content with: and whatsoever thou shalt require of mee, that I will doe for thee.

39 So all the people went ouer Iorden: and the king passed ouer: and the king kissed Barzilai, and blessed him, and he returned vnto his owne place.

40 ¶ Then the King went to Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of Israel.

41 And behold, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stolen thee away, and haue brought the king and his household, and all Dauids men with him ouer Iorden?

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, Wee haue ten parts in the king, and haue also more right to Dauid then yee: why then did yee dispiſe vs, that our aduise should not be first had in restoring our king? And the words of the men of Iudah were fiercer then the words of the men of Israel.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

Then there was come a thither a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and hee blew the trumpet, and said, Wee haue no part in Dauid, neither haue we inheritance in the sonne of Ishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their King, from Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the king tooke the ten women his concubines, that he had left behind him to keepe the house, and put them in ward, and fed them. But lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.

4 ¶ Then said the King to Amasa, Assemble mee the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but hee taried longer then the time which he had appointed him.

6 Then Dauid said to Abishai, Now shall Sheba the sonne of Bichri do vs more harme then did Absalom: take thou therefore thy lords seruants and follow after him, least he get him walled cities, and escape vs.

7 And there went out after him Iobabs men, and the Cherethites and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Iobabs garment that hee had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vied to fall out.

9 And Ioab sayde to Amasa, Art thou in health, my brother? and Ioab tooke Amasa by

the beard with the right hand to kisse him.

10 But Amasa tooke no heede to the sword that was in Iobabs hand: for therewith hee smote him in the fift rib, and shed out his bowels to the ground, and he died: then Ioab and Abishai his brother followed after Sheba the Sonne of Bichri.

11 And one of Iobabs men stood by him, and said, Hee that fauoureth Ioab, and hee that is of Dauids part, let him goe after Ioab.

12 And Amasa wallowed in blood in the mids of the way: and when the man saw that all the people stood still, he remooued Amasa out of the way into the field, and cast a cloath vpon him, because he saw that euery one that came by him, stood still.

13 ¶ When he was remooued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And hee went through all the tribes of Israel vnto Abel, and Bethmaachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah, and they cast vp a mount against the citie, and the people thereof stood on the ramper, and all the people that was with Ioab, destroyed and cast downe the wall.

16 Then cryed a wife woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman said, Art thou Ioab? And he answered, Yea. And shee said to him, Heare the words of thine handmaid. And he answered, I doe heare.

18 Then shee spake thus, They spake in the old time, saying, They should aske of Abel: and so they haue continued.

19 I am one of them that are peaceable, and faithfull in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab answered, and said, God forbid, God forbid it mee, that I should deuoure or destroy it.

21 The matter is not so, but a man of mount Ephraim (Sheba the son of Bichri by name) hath lift vp his hand against the king, euen against Dauid: deliuer vs him onely, and I will depart from the citie. And the woman said vnto Ioab, Behold, his head shall be thrown to thee ouer the wall.

22 Then the woman went vnto all the people with her wisdom, and they cut off the head of Sheba the sonne of Bichri, and cast it to Ioab: then he blew the trumpet, and they retired from the city, euery man to his tent: and Ioab returned to Ierusalem vnto the King.

23 ¶ Then Ioab was ouer all the hoste of Israel, and Benaiah the sonne of Iehoiada ouer the Cherethites, and ouer the Pelethites.

24 And Adoram ouer the tribute, and Ishaphat the sonne of Ahilud the Recorder.

25 And Sheia was Scribe, and Zadok and Abiathar the Priests.

26 And also Ira the Iairite was chiefe about Dauid.

CHAP. XXI.

1 Three daue yeeres. 9 The vengeance of the sinnes of Saul lighteth on his seven sonnes, which are hanged.

15 Four great battels, which Dauid had against the Philistines.

The

Or, thus.

Or, laide him fast.

Where the tribe of Iudah taried to receiue him. Which had taken part with the King.

Toward Ierusalem.

Or, haue not yett first spoken to bring home the King? 10. 11.

Where the ten tribes contended against Iudah. As they of Iudah say. Hee thought by speaking contemptuously of the king, to stirre the people rather to sedition, or else by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him, & from Gilgal, which was neere Iorden. Chap. 16. 22.

Who was his chiefe captaine in Iobabs roome, Chap. 19. 13.

Either them which had bene vnder Ioab, or Dauids men.

Chap. 8. 19.

Which was his name, that he vied so vaine in the warres.

Or, peace.

Hee doubted not his stroke.

He stood by Amasa at Iobabs appointment.

Vnto the citie Abel, which was neere to Bethmaachah.

That is, he went about to overthrow it.

She sheweth that the olde custome was not to destroy a citie before peace was offered, Deut. 20. 10. 11. Shee speaketh in the name of the citie.

Hearing his tale told him, hee gaue place to reason, and required onely him, that was author of the treason.

Elc. they were altered.

Chap. 8. 16.

Either in dignitie, or familiaritie.



## Sauls seven sonnes hanged.

<sup>4</sup> Ebr. yet after  
yeere.  
<sup>5</sup> Ebr. fought the  
face of the Lord.  
a Thinking to  
gratifie the people,  
because theie were  
not of the feede of  
Abraham.  
<sup>6</sup> 1. *Sam.* 3. 16. 17.

<sup>b</sup> Wherewith may  
your wrath be  
appealed, that you  
may pray to God  
to remove this  
plague from his  
people?  
<sup>c</sup> Saue onely of  
Sauls stocke,

<sup>d</sup> Of Sauls kinsmen,  
<sup>e</sup> To pacifie the  
Lord,

<sup>\*</sup> 1. *Sam.* 18. 3,  
and 20. 8. 42.

<sup>f</sup> Here Michal is  
named for Merab  
Adriels wife, as  
appeareth, 1. *Sam.*  
18. 19. for Michal  
was the wife of  
Paltiel, 1. *Sam.* 25.  
44. and neuer had  
childe, 2. *Sam.* 6. 23.  
<sup>g</sup> Ebr. fill.  
<sup>h</sup> Which was in the  
moneth Abib or  
Nisan, which con-  
tained part of March  
and part of April.  
<sup>i</sup> To make her a  
tent wherein she  
prayed to God to  
turne away his  
wrath.  
<sup>j</sup> Because drought  
was the cause of  
this famine, God  
by sending of raine  
shewed that hee  
was pacified.  
<sup>k</sup> Or, rest.  
<sup>l</sup> 1. *Sam.* 31. 10.

<sup>m</sup> For where the  
magistrate suffereth  
sauls unpunished,  
there the plague  
of God lieth vpon  
the land.

Then there was a famine in the dayes of Dauid three yeeres together: and Dauid asked counsell of the Lord, and the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.

2 Then the King called the Gibeonites, and said vnto them, (Now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, vnto whom the children of Israel had sworne: but Saul sought to slay them for his zeale toward the children of Israel and Iudah)

3 And Dauid sayde vnto the Gibeonites, What shall I doe for you, and wherewith shall I make the atonement, that ye may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, Wee will haue no siluer nor golde of Saul nor of his house, neither for vs shalt thou kill any man in Israel. And he said, What ye shall say, that will I doe for you.

5 Then they answered the king, The man that consumed vs, and that imagined euill against vs, so that wee are destroyed from remaining in any coast of Israel,

6 Let seven men of his sonnes be deliuered vnto vs, and wee will hang them vp vnto the Lord in Gibeah of Saul, the Lords chosen. And the king said, I will giue them.

7 But the king had compassion on Mephibosheth the sonne of Jonathan the sonne of Saul, because of the Lords oath, that was betweene them, euen betweene Dauid and Jonathan the sonne of Saul.

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom shee bare vnto Saul, euen Armoni and Mephibosheth, and the five sonnes of Michal, the daughter of Saul, whom shee bare to Adriel the sonne of Barzillai the Meholahite.

9 And hee deliuered them vnto the handes of the Gibeonites, which hanged them in the mountaine before the Lord: so they died all seven together: and they were slaine in the time of haruest: in the first dayes, and in the beginning of barley haruest.

10 Then Rizpah the daughter of Aiah tooke sackcloth and hanged it vp for her vpon the rocke, from the beginning of haruest, vntill water dropped vpon them from the heauen, and suffered neither the birdes of the aire to light on them by day, nor beastes of the field by night.

11 And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul and the bones of Jonathan his sonne from the citizens of Iabesh Gilead, which had stollen them from the street of Beth-shan, where the Philistims had hanged them, when the Philistims had slaine Saul in Gilboa.

13 So hee brought thence the bones of Saul, and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his sonne buried they in the country of Benjamin in Zelah, in the graue of Kish his father: and when they had performed all that the King had commanded, God was then appealed with the land.

15 Again the Philistims had warre with Israel: and Dauid went downe, and his seruants

## I I. Samuel.

## Dauids victories: His songs

with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sonnes of Haraphah (the head of whose speare weighed three hundred shekels of bras) euen he being girded with a new sword, thought to haue slaine Dauid.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battell, least thou quench the light of Israel.

18 And after this also there was a battell with the Philistims at Gob, then Sibbechai the Hushathite slew Saph, which was one of the sons of Haraphah.

19 And there was yet another battell in Gob with the Philistims, where Elhanah the sonne of Jaare-oregim, a Bethlehemite slew Goliath the Gittite: the staffe of whose speare was like a weauers beame.

20 Afterward there was also a battell in Gath, where was a man of a great stature, and had on euery hand fixe fingers, and on euery foote fixe toes, foure and twentie in number: who was also the sonne of Haraphah.

21 And when he reuiled Israel, Jonathan the sonne of Shima the brother of Dauid slew him.

22 These foure were borne to Haraphah in Gath, and died by the hand of Dauid, and by the hands of his seruants.

### CHAP. XXII.

2 Dauid after his victories praiseth God. 8 The anger of God toward the wicked. 44 Hee prophesieth of the reiection of the Leuites, and vocation of the Gentiles.

And Dauid spake the words of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he said, The Lord is my rocke and my fortresse, and he that deliuereth mee.

3 God is my strength, in him will I trust: my shield, and the horne of my saluation, my hie tower and my refuge: my Sauour, thou hast saued me from violence,

4 I will call on the Lord, who is worthy to be praised: so shall I be safe from mine enemies.

5 For the pangs of death haue compassed me: the floods of vngodlineffe haue made me afraid.

6 The sorowes of the graue compassed mee about: the snares of death ouertooke mee,

7 But in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voyce out of his Temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens mooued and shooke, because he was angry.

9 A smoke went out at his nostrils, and consuming fire out of his mouth: coales were kindled thereat.

10 Hee bowed the heauens also, and came downe, and darkened the vnder his feete.

11 And hee rode vpon Cherub and did flie, and hee was seene vpon the wings of the winde.

12 And hee made darkenesse a Tabernacle round about him, euen the gatherings of waters, and the cloudes of the aire.

<sup>1</sup> That is, of the  
race of gyants,  
in which amount  
to mine pound and  
quarters,

<sup>a</sup> For the glory and  
wealth of the con-  
crey standeth in the  
preseruacion of the  
godly magistrate.  
<sup>b</sup> Called Geger, and  
Saph is called Sipai.  
<sup>c</sup> Chron. 20. 4.  
<sup>d</sup> That is, Lahmi the  
brother of Goliath,  
whom Dauid slew,  
1. Chron. 20. 5.

<sup>a</sup> In token of the  
wonderfull benefi-  
fits that hee recei-  
ued of God.

<sup>b</sup> Psa. 18. 2.  
<sup>c</sup> By the direction  
of these comfort-  
able meemes, he  
sheweth how his  
faith was streng-  
thened in all  
tribulations.  
<sup>d</sup> Or, rocke.

<sup>e</sup> As Dauid (who  
was the figure of  
Christ) was by  
Gods power deli-  
uered from all  
dangers: so Christ  
and his Church  
shall overcome  
most grieuous  
dangers, tyranny  
and death.

<sup>d</sup> That is, cloudes  
and vapours.  
<sup>e</sup> Lightning and  
thundering.  
<sup>f</sup> So it seemeth  
when the aire is  
darke.  
<sup>g</sup> To flie in a mo-  
ment thorow the  
world.

<sup>a</sup> By this description of a tempest he declarerh the power of God against his enemies.

<sup>b</sup> He alludeth to the miracle of the red Sea.

<sup>c</sup> It was so before, that all meanes seemed to faile.

<sup>d</sup> Toward Saul and mine enemies.

<sup>e</sup> I attempted nothing without his commandement.

<sup>f</sup> Their wickednesse is cause that thou seemest to forget thy wonted mercy.

<sup>g</sup> The manner that God voucht to succour his, neuer faileth.

<sup>h</sup> He voucht extraordinary meanes to make me win most strong holds.

<sup>i</sup> Or, *strong*.

<sup>j</sup> He acknowledged that God was the author of his victories, who gaue him strength.

13 At <sup>a</sup> brightnesse of his presence the coales of fire were kindled.

14 The Lord thundred from heauen, and the most High gaue his voyce.

15 He shot arrowes also, and scattered them: to *vva*, lightning, and destroyed them.

16 The <sup>b</sup> channells also of the sea appeareth, *euen* the foundations of the world were discovered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 Hee sent from aboue, and tooke mee: hee drew me out of many waters.

18 Hee deliuered me from my strong enemy, and from them that hated mee: for they were too strong for mee.

19 They <sup>c</sup> preuented me in the day of my calamitie, but the Lord was my stay.

20 And brought me forth into a large place: he deliuered me, because he fauoured me.

21 The Lord rewarded mee according to my righteousness: according to the purenesse of mine hands he recompensed me.

22 For I kept the wayes of the Lord, and did not <sup>d</sup> wickedly against my God.

23 For all his Lawes *vvere* before me, and his statutes: I did not depart therefrom.

24 I was vpight, also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward me according to my righteousness, according to my purenesse before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the vpight man thou wilt shew thy selfe vpight.

27 With the pure thou wilt shew thy selfe pure, and with the <sup>e</sup> froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes *are* vpon the haucie, to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkenesse.

30 For by thee haue I broken thorow an hoaste, and by my God haue I leaped ouer a wall.

31 The way of God is <sup>f</sup> vncorrupt: the word of the Lord is tried *in the fire*: he is a shield to all that truit in him.

32 For who is God besides the Lord? and who is mighty, saue our God?

33 God is my strength in battell, and maketh my way vpight.

34 He maketh my feete like <sup>g</sup> *P*hindes *feete*, and hath set me vpon mine high places.

35 He teacheth mine hands to fight, so that a bowe <sup>h</sup> of brasse is broken with mine armes.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies, and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them thorow, and they shall not arise, but shall fall vnder my feete.

40 For thou hast <sup>j</sup> girded mee with power to battell, and them that arose against mee, hast thou subdued vnder me.

41 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, *euen* vnto the <sup>k</sup> Lord, but he answered them not.

43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the streete, and did spread them abroad.

44 Thou hast also deliuered me from the contentions of my <sup>l</sup> people: thou hast preferred mee to be the head ouer nations: the people which I knew not, doe serue me.

45 Strangers <sup>m</sup> shall be in subiection to me: as soone as they heare, they shall obey me.

46 Strangers shall shrink away, and feare in their priuy chambers.

47 Let the Lord liue, and blessed *bee* my strength: and God, *euen* the force of my saluation be exalted.

48 *It is* God that giueth mee <sup>n</sup> power to reuenge me, and subdue the people vnder me.

49 And rescueth me from mine enemies: (thou also hast lift mee vp from them that rose against me, thou hast deliuered me from the cruell man.

50 Therefore I will praise thee, O Lord, among the <sup>o</sup> nations, and will sing vnto thy Name.)

51 *Hee is* the tower of saluation for his King, and sheweth mercy to his anoynted, *euen* to Dauid, and to his feede <sup>p</sup> for euer.

# CHAP. XXIII.

<sup>q</sup> The last words of Dauid. 6 The wicked shall bee pluckt up as thornes. 8 The names and sattes of his mighty men. 15 Hee desireth water, and would not drinke it.

<sup>r</sup> These also be the last words of Dauid, Dauid the sonne of Ishai saith, *euen* the man who was set vp on high, the anoynted of the God of Iakob, and the sweete singer of Israel saith,

1 The Spirit of the Lord spake by me, and his word *vvas* in my tongue.

2 The God of Israel spake to me, the strength of Israel said, *Thou shalt* beare rule ouer men, being iust, and ruling in the feare of God.

3 *Euen* as the morning light when the sunne riseth, the morning, I say, without clouds, *so shalt mine house be*, and not as the <sup>s</sup> grasse of the earth is by the bright raine.

4 For so shall not mine house *bee* with God: for hee hath made with mee an enlasting couenant, perfect in all points, and sure: therefore all mine health and whole desire *is*, that hee will not make it <sup>t</sup> grow so.

5 But the wicked *shalke* every one as thornes thrust away, because they cannot bee taken with hands.

6 But the man that shall touch them, must bee defenced with yron, or with the shaft of a speare: and they shall bee burnt with fire in the same place.

7 <sup>u</sup> These *bee* the names of the mighty men whom Dauid had: Hee that sate in the feate of wisdome, being chiefe of the princes, was Achino of Ezri, he slew eight hundred at one time.

8 And after him was <sup>v</sup> Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they <sup>w</sup> defiled <sup>x</sup> Philistims gathered there to battell, when the men of Israel were <sup>y</sup> gone vp.

9 Hee arose and smote the Philistims, vntill his hand was wearie, and his <sup>z</sup> hand claue vnto the sword: and the Lord gaue great victorie the same day, and the people returned after him.

<sup>a</sup> The wicked in their necessity are compelled to see to God, but it is too late.

<sup>b</sup> Meaning, of the Lewes, who conspired against me.

<sup>c</sup> Not willingly obeying me, but dissimblingly.

<sup>d</sup> Let him shew his power, that he is the gouernour of all the world.

<sup>e</sup> Rom 15. 9.

<sup>f</sup> Chap. 7. 13.

<sup>g</sup> which he spake after that he had made the Psalmes.

<sup>h</sup> Meaning, hee spake nothing but by the motion of Gods Spirit.

<sup>i</sup> which groweth quickly, and sadeth soone.

<sup>j</sup> But that my kingdom may continue for euer according to his promise.

<sup>k</sup> As one of the Kings countell. <sup>l</sup> 1. Chron. 11. 18.

<sup>m</sup> Or, *afflicted with danger of their line*.

<sup>n</sup> Meaning, Red from the battell. <sup>o</sup> By a crampo which came of wearinesse and raining.



him onely to spoile.  
 \* 1. Chron. 11. 27.  
 11 After him *was* \* Shammah the sonne of Age the Hararite : for the Philistims assembled at a towne, where was a piece of a field full of lentils, and the people fled from the Philistims.

12 But he stood in the middes of the field, and defended it, and slew the Philistims : so the Lord gaue <sup>h</sup> great victory.

13 ¶ Afterward three of the thirty captaines went downe, and came to Dauid in the harvest time vnto the caue of Adullam, and the hoaste of the Philistims pitched in the valley of Rephaim.

14 And Dauid *was* then in an holde, and the garison of the Philistims *was* then in Beth-lehem.

15 And Dauid <sup>i</sup> longed, and said, Oh, that one would giue me to drinke of the water of the well of Beth-lehem which is by the gate.

16 Then the three mighty brake into the hoast of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but <sup>k</sup> powred it for an offering vnto the Lord.

17 And said, O Lord, be it farre from me, that I should do this. Is not this the blood of the men that went in jeopardy of their liues : therefore he would not drinke it. These things did these three mighty men.

18 ¶ And Abihai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, and hee lifted vp his speare against three hundreth, and slew them, and hee had the name among the three.

19 For he was most excellent of the three, and was their captaine, but hee attained not vnto the first three.

20 And Benaiah the sonne of Iehoiada the sonne of ¶ a valiant man, which had done many actes, and *was* of Kabzeel, slew two strong men of Moab : he went downe also, and slew a lion in the mids of a pit in the time of snow.

21 And he slew an Egyptian a <sup>l</sup> man of great stature, &c the Egyptian had a <sup>l</sup> speare in his hand : but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among <sup>m</sup> thirty, but he attained not to the first three : and Dauid made him of his counsell.

24 ¶ Afahel the brother of Ioab *was* one of the thirtie : Elhanan the sonne of Dodo of Beth-lehem :

25 Shammah the Harodite : Elika the Harodite :

26 Helez the \* ¶ Paltite : Ira the sonne of Ik-kesh the Tekoite :

27 Abiezer the Anethothite : \* Mebunnai the Hulathite :

28 Zalmon an Ahohite : Maharai the Netophathite :

29 Heleb the sonne of Baanah a Netophathite : Ittai the sonne of Ribai of Gibeah of the children of Benjamin :

30 Benaiah the Pirathonite : Hiddai of the ruler of Gaash :

31 Abi-albon the Arbathite : Azmaueth the Barhumite :

32 Elihaba the Shaalbonite : of the sonnes of Zafhen, Ionathan :

33 Shammah, the Hararite : Ahiam the sonne of Sharar the Hararite :

34 Eliphelet the sonne of Ahasbi, the sonne of Maachathi : Eliam the sonne of Ahitophel the Gilonite :

35 Hezrai the Carmelike : Paarai the Arbite :

36 Igal the sonne of Nathan of Zobah : Bani the Gadite :

37 Zelek the Ammonite : Naharai the Beerothite : the armour bearer of Ioab the sonne of Zeruiah :

38 Ira the Ithrite : Gareb the Ithrite :

39 Urijah the Hittite, \* thirty and seuen in all.

CHAP. XXIIII.

1 Dauid causeth the people to be numbred. 10 He repenteth, and chuseth to fall into Gods hands. 15 Seuentie thousand perish with the pestilence.

And the wrath of the Lord was <sup>a</sup> againe kindled against Israel, and <sup>b</sup> he moued Dauid against them, in that he said, Goe, number Israel and Iudah.

2 For the King sayd to Ioab the captaine of the hoaste, which was with him, Go speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, and number ye the people, that I may know the <sup>c</sup> number of the people.

3 And Ioab sayd vnto the King, The Lord thy God increase the people an hundreth folde more then they bee, and that the eyes of my lord the King may see it : but why doeth my lord the King desire this thing ?

4 Notwithstanding the Kings word preuailed against Ioab &c against the captaines of the hoaste : therefore Ioab and the captaines of the hoaste went out from the presence of the King to number the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the city that is in the mids of the ¶ valley of Gad, and toward Iazer.

6 Then they came to Gilead, and to ¶ Tah-tim-hodhi, so they came to Dan Iaan, and so about to Zidon,

7 And came to the fortresse of ¶ Tyrus, and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the end of nine months and twenty dayes.

9 ¶ And Ioab deliuered the number and summe of the people vnto the King : and there were in Israel <sup>d</sup> eight hundreth thousand strong men that drew swords, and the men of Iudah were <sup>e</sup> five hundreth thousand men.

10 Then Dauids heart smote him, after that he had numbred the people : and Dauid said vnto the Lord, I haue sinned exceedingly, in that I haue done : therefore now, Lord, I beseech thee, take away the trespass of thy seruant : for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids <sup>f</sup> Seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that <sup>g</sup> seuen yeeres famine come vpon thee in thy lande, or wilt thou

<sup>a</sup> These came to Dauid, and helped to restore him to his Kingdome.

<sup>b</sup> Before they were plagued with famine, Chap. 21. 1. <sup>c</sup> The Lord permitted Satan, 1. Chron. 21. 2.

<sup>d</sup> Because he did this to trie his people, and so to test therein, it offended God, els it was lawfull to number the people, Exod. 30. 12. Numb. 1. 1.

<sup>e</sup> Or, iouer. <sup>f</sup> Or, to the north land newly inhabited.

<sup>g</sup> Or, Zor.

<sup>d</sup> According to Iobabs count : for in all there were eleven hundreth thousand. 1. Chron. 21. 5.

<sup>e</sup> Concluding vnder them the Beniaminites : for els they had but foure hundreth and seuen thousand.

1. Chron. 21. 5. <sup>f</sup> Whom God had appointed for Dauid and his time.

<sup>g</sup> For three yeeres of famine were sent for the Gibeonites matter : this was the fourth yeere to the which should haue bene added other three yeeres more. 1. Chron. 21. 12.

<sup>h</sup> Which hath neither respect to many nor few, when he will shew his power.

<sup>i</sup> Or, giants.

<sup>j</sup> Being overcome with wearinesse and thirst.

<sup>k</sup> Brideling his affection, and also desiring God not to be offended for that rash enterprise.

\* 1. Chron. 11. 20.

<sup>l</sup> Else, slaine.

<sup>m</sup> Or, Ith-hai.

<sup>n</sup> Or, a comely man.

<sup>l</sup> Which was as big as a weavers beame. 1. Chron. 11. 23.

<sup>m</sup> He was more valiant then the thirty that follow, and not so valiant as the sixe before.

\* Chap. 2. 18.

\* 1. Chron. 11. 27.

<sup>n</sup> Or, Pelonite.

<sup>n</sup> Diners of these had two names, as appeareth 1. Chron. 11. and also many more are there mentioned.

thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land: now aduise thee, and see, what answer I shall giue to him that sent mee.

14 ¶ And David said vnto God, I am in a wonderfull strait: let vs fall now into the hand of the Lord (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel from the morning euen vnto the time appoynted: and there died of the people from Dan euen to Beersheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord repented of the euill, and said to the Angel, that destroyed the people, It is sufficient, I holde now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And David spake vnto the Lord (when he saw the Angel that smote the people) and saide, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they done? let thine hand, I pray thee, be against mee and against my fathers house.

18 ¶ So Gad came the same day to David, and said vnto him, Go vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And David (according to the saying of

Gad) went vp, as the Lord had commanded.

20 And Araunah looked, and sawe the king and his seruants comming towards him, and Araunah went out, and bowed himselfe before the King on his face to the ground.

21 And Araunah said, Wherefore is my lord the king come to his seruant? Then David answered, To buy the threshing floore of thee for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah saide vnto David, Let my lord the King take and offer what seemeth him good in his eyes: behold the oxen for the burnt offering, and charrets, and the instruments of the oxen for wood.

23 (All these things did Araunah as a king giue vnto the king: and Araunah said vnto the king, The Lord thy God be favorable vnto thee.)

24 Then the king said vnto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering vnto the Lord my God of that which doth cost mee nothing. So David bought the threshing floore, and the oxen for fiftie shekels of siluer.

25 And David built there an altar vnto the Lord, and offered burnt offerings & peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

f Called also Ornan, 1. Chron 21. 10.

m That is, abundantly: for as some write, he was King of Ierusalem before David wanne the towre.

n Some write that every tribe gave so which make 600 or that afterward he bought as much as came to 550 shekels, 1. Chron 21. 25.

h From the one side of the country to the other.  
\* 1. Sam. 15. 11.

i The Lord spared this place, because he had chosen it to build his Temple there.

k David saw not the iust cause why God plagued the people, and therefore he offereth himselfe to Gods corrections as the euely cause of this euill.

## THE FIRST BOOKE OF THE KINGS.

### THE ARGUMENT.

**B**Ecause the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of David, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserved by Gods protection, (who then fauoureth them when his word is truly set forth, vertues esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam, and Ieroboam, which before were but all one people, and now by the iust punishment of God were made to be so, where of Iudah and Benjamin came to Roboam, and this was called the kingdome of Iudah: and the other tentribes held with Ieroboam, and this was called the kingdome of Israel. The King of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahab's father. And because our Saviour Christ according to the flesh, should come of the stocke of David, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

### CHAP. I.

3 Abishag keepeth David in his extreme age. 5 Adonijah usurpeth the kingdome. 30 Salomon is anoynted king. 50 Adonijah fleeth to the altar.

**N**OW when King David was olde, and stricken in yeeres, they couered him with cloathes, but no heate came vnto him.

2 Wherefore his seruants sayd vnto him, Let there be sought for my lord the king a yong virgin, and let her stand before the king, and cherish him: and let her lie in thy bosome, that my lord the King may get heate.

3 So they sought for a faire yong maide thoroughout all the coasts of Israel, and found one Abishag a Shunammite, and brought her to the king.

4 And the maid was exceeding faire, and cherished the king, and ministred to him, but the king knew her not.

5 ¶ Then Adonijah the sonne of Haggith, ex-

alted himselfe, saying, I will be king. And he gat him charrets and horsemen, and fifty men to run before him.

6 And his father would not displease him from his childhood, to say, Why hast thou done so? And he was a very goodly man, and his mother bare him next after Abiathom.

7 And he tooke counsell of Iobab the sonne of Zeruijah, and of Abiathar the Priest: and they helped forward Adonijah.

8 But Zadok the Priest, and Benaiah the sonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with David, were not with Adonijah.

9 Then Adonijah sacrificed sheepe and oxen, & fat cattell by the stone of Zoheleth, which is by En-rogel, and called all his brethren the kings sons, and all the men of Iudah the kings seruants.

10 But Nathan the Prophet, and Benaiah, and the mighty men, and Salomon his brother hee called not.

11 Where-

a He was about 70 yeete olde, 2. Sam. 5. 4.  
b For his nature heate was worne away with ieiunings.

c Or, sit vnto him.

d Which city was in the tribe of Issachar, 1s. 26. 17, 18.

d Reade 2 Sam. 15. 1.

f Ebr. dayers.

g Ebr. his wordes were with Iobab.

h They tooke his part and followed him.

i Or, the fountain.

j As the Cherethites and Pelusites.



\* 2 Sam. 3. 4.

g For Adonijah will destroy thee and thy sonne, if he reigne.

h By declaring such things, as may further the same.

i The king being worn with age, could not attend to the affaires of the realme, and also Adonijah had many flatterers which kept it from the king.

k And so put to death as wicked transgressors. † Ebr. sinners.

l Acknowledging him to be the true and worthy King appointed of God, as the figure of his Christ.

† Ebr. let the king Adonijah liue.

m Meaning, that he ought in such affaires enterprise nothing except he had consulted with the Lord.

n Mooued by the spirit of God so to doe, because hee foresaw that Salomon should be the figure of Christ.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Hast thou not heard that Adonijah the sonne \* of Haggith doth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, and I will now giue thee counsell, how to saue thine owne life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto King Dauid, and say vnto him, Diddest not thou my lord, O King, sweare vnto thine handmaid, saying, Assuredly, Salomon thy sonne shall reigne after me, and he shall sit vpon my throne? why is then Adonijah King?

14 Beholde, while thou yet talkest there with the King, I also will come in after thee, and <sup>h</sup> confirme thy words.

15 So Bath-sheba went in vnto the King into the chamber, and the king was very olde, and Abisag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeyfance vnto the king. And the king said, What is thy matter?

17 And she answered him, My Lord, thou swarest by the Lord thy God vnto thine handmayde, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And behold, now is Adonijah king, and now my Lord, O King, thou knowest <sup>i</sup> it not.

19 And he hath offered many oxen, and fat cattell, and sheepe, & hath called all the sonnes of the King, and Abiathar the Priest, and Ioab the Captain of the hoste: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O King, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the King after him.

21 For els when my lord the King shall sleepe with his fathers, I and my sonne Salomon shalbe <sup>k</sup> reputed <sup>†</sup> vile.

22 And lo, while she ye talked with the king, Nathan also the Prophet came in.

23 And they told the King, saying, Beholde, Nathan the Prophet. And when he was come in to the King, he made obeyfance before the king vpon his face <sup>l</sup> to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reigne after me, and he shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, <sup>†</sup> God saue king Adonijah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy <sup>m</sup> seruant, who should sit on the throne of my lord the king after him?

28 Then king Dauid answered, and said, Call me Bath-sheba. And she came into the kings presence, and stood before the King.

29 And the King sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I <sup>n</sup> sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy

sonne shall reigne after me, and he shall sit vpon my throne in my place: so will I certainly doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the king, and said, God saue my lord king Dauid for ever.

32 And king Dauid said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the king said vnto them, Take with you <sup>o</sup> seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoynt him there king ouer Israel, and blow ye the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be King in my stead: for I haue <sup>†</sup> appointed him to be prince <sup>†</sup> ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the king, and said, So be it, and the Lord God of my lord the king <sup>†</sup> ratifie it.

37 As the Lord hath bene with my lord the king, so be he with Salomon, and exalt his throne about the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites went downe and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of oyle out of the Tabernacle, and anoynted Salomon: and they blew the trumpet, and all the people said, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth <sup>†</sup> rang with the sound of them.

41 And Adonijah and all the ghestes that were with him, heard it: (and they had made an end of eating) and when Ioab heard the sound of the trumpet, he said, What meaneth this noise and vproare in the city?

42 And as he yet spake, behold, Ionathan the sonne of Abiathar the Priest came: and Adonijah said, Come in: for thou art a <sup>†</sup> worthy man, and bringest <sup>†</sup> good tidings.

43 And Ionathan answered, and said to Adonijah, Verely our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anoynted him king in Gihon, and they are gone vp from thence with ioy, and the city is mooued: this is the noise that yee haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreover the kings seruants came to <sup>†</sup> blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne about thy throne: therefore the king worshipped vpon the <sup>†</sup> bed.

48 And thus sayd the king also, Blessed bee the Lord God of Israel, who hath made one to sit

o Meaning, the kings seruants and such as were of his guard.

† Ebr. say so.

p Whether with they accustomed to anoynt the Priests and the holy instruments, Exod. 30. 25. † Ebr. bracke.

† Ebr. a man of power.

q Hee praised Ionathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beate downe his pride.

r To salute him, and to pray and prayse God for him.

s He gaue God thanks for the good successe,

fit on my throne this day, euen in my sight.

49 Then all the ghesstes that were with Adonijah, were afraid, and rose vp, and went euery man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose and went, and tooke hold on the hornes of the altar.

51 And one told Salomon, saying, Behold, Adonijah doeth feare king Salomon: for loe, he hath caught hold on the hornes of the altar, saying, Let King Salomon sweare vnto me this day, that he will not slay his seruant with the sword.

52 Then Salomon said, If hee will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednes be found in him, he shall die.

53 Then king Salomon sent, and they brought him from the altar, and hee came and did obedience vnto King Salomon. And Salomon sayd vnto him, Goe to thine house.

CHAP. II.

*David exhorteth Salomon, and giueth charge concerning Ioab, Barzillai, and Shimei. 10 The death of David. 17 Adonijah asketh Abishag to wife. 25 He is slaine. 35 Zadok was placed in Abiathars room.*

**T**Hen the dayes of Dauid drew neere that hee should die, and hee charged Salomon his sonne, saying,

2 I goe the way of all the earth: be strong therefore, and shew thy selfe a man,

3 And take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his commandements, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and in euery thing wherevnto thou turnest thee,

4 That the Lord may confirme his worde which hee spake vnto me, saying, If thy sonnes take heede to their way, that they walke before mee in truth, with all their hearts, and with all their soules, \*† thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruiah did to mee, and what hee did to the two captaines of the hostes of Israel, vnto Abner the sonne of Ner, and vnto Amasa the sonne of Iether, whom he slew, and shed blood of battell in peace, and put the blood of warre vpon his girdle that was about his loynes, and in his shoes that were on his feete.

6 Doe therefore according to thy wisdom, and let thou not his hoare head go downe to the graue in peace.

7 But shew kindnes vnto the sonnes of Barzillai the Gileadite, and let them be among them that eate at thy table: for so they came to mee when I fled from Absalom thy brother.

8 ¶ And beholde, with thee is Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim: but hee came downe to meet me at Iorden, and I sware to him by the Lord, saying, \* I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with blood.

10 So \* Dauid slept with his fathers, and was buried in the citie of Dauid.

11 And the dayes which Dauid reigned vpon Israel, were fouentie yeeres: seuen yeeres reigned he in Hebron, and thirtie and three yeeres reigned he in Ierusalem.

12 ¶ \* Then sate Salomon vpon the throne of Dauid his father, and his kingdome was established mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon: and shee said, Commest thou peaceably? and hee sayd, Yea.

14 He said moreouer, I haue a sute vnto thee. And she said, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set their faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, refuse me not. And she said vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomon the King, (for he will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King Salomon, to speake vnto him for Adonijah: and the king rose to meete her, and bowed himselfe vnto her, and sate downe on his throne: and hee caused a seate to be set for the kings mother, and she sate at his right hand.

20 Then shee said, I desire a small request of thee, say mee not nay. Then the King said vnto her, Aske on, my mother: for I will not say thee nay.

21 She said then, Let Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But king Salomon answered and said vnto his mother, And why doest thou aske Abishag the Shunammite for Adonijah? aske for him the kingdome also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

23 Then King Salomon sware by the Lord, saying, God doe so to me and more also, if Adonijah hath not spoken this worde against his owne life.

24 Now therefore as the Lord liueth, who hath established me, and set mee on the throne of Dauid my father, who hath also made mee an house, as he \* promised, Adonijah shall surely die this day.

25 And King Salomon sent by the hand of Benaiah the sonne of Iehoiada, and hee smote him that he died.

26 ¶ Then the King said vnto Abiathar the Priest, Go to Anathoth vnto thine owne fields: for thou art worthy of death: but I will not this day kill thee, because thou barest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that hee might fulfill the words of the Lord, which hee spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Ioab: (for Ioab had turned after Adonijah, but hee turned not after Absalom) and Ioab fled vnto the Taberna-

\* 1. 1. 2. 2. 2. 2.

13. 36.

\* 2. Sam. 5. 4. and

1. Chron. 29. 28. 27.

\* 1. Chron. 29. 28.

h For she feared lest hee would worke treason against the king.

i In signe of their fauour & content.

† Ebr. aske not my face to turne away.

k In token of reuerence, and that others by his example might haue her in greater honour.

l Meaning, that if he should haue granted Abishag, which was so deare to his father, hee would aspired to the kingdome.

\* 2. Sam. 7. 12. 13.

¶ Or, fill vpon him

¶ Or, possessions.

† Ebr. man of death.

m When hee fled before Absalom, 2. Sam. 15. 24.

\* 2. Sam. 2. 27. 28.

n Hee tooke Adonijahs part when hee would haue vnturned the kingdome, Chap. 1. 7.

g Which Dauid his father had built in the Roome of Araunah, as 2. Sam. 24. 15.

a I am ready to die as all men must. b He sheweth how hard a thing it is to gouerne, and that none can doe it well except he obey God. \* Deut. 29. 9. in 1. 7. ¶ Or, doe wisely.

c And without hypocrisie. \* 2. Sam. 7. 12. † Ebr. a man shall not be cut off from off the throne. \* 2. Sam. 3. 27. \* 2. Sam. 29. 10. d He shed his blood in time of peace, as if there had bene warre. e Hee put the bloody sword into his sheath.

\* 2. Sam. 19. 31. f That is, they dealt mercifully with me.

\* 2. Sam. 16. 5.

\* 2. Sam. 19. 23.

g Let him be punished with death, looketh 46.



cle of the Lord, and caught holde on the hornes of the altar.

Thinking to be  
sued by the holi-  
nesse of the place.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and beholde, *he is* by the altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall vpon him.

For it was law-  
full to take the  
willfull murderer  
from the altar,  
Exod. 21, 14.

30 And Benaiah came to the Tabernacle of the Lord, and said vnto him, Thus saith the King, Come out. And he said, Nay, but I will die here. Then Benaiah brought the king word againe, saying, Thus said Ioab, and thus he answered me.

2. Sam. 3, 27.  
2. Sam. 20, 10,

31 And the king said vnto him, Do as he hath said: and p finite him, and bury him, that thou maiest take away the blood, which Ioab shedde causeles from me, & from the house of my father.

Ioab shall be  
justly punished for  
the blood that he  
hath cruelly shed.

32 And the Lord shall bring his blood vpon his owne head, for he smote two men more righteous and better then hee, and slew them with the sword, and my father Dauid knew not: *to wit*, \* Abner the sonne of Ner, captaine of the hoast of Israel, and \* Amasa the sonne of Iether captaine of the hoaste of Iudah.

33 Their blood shall therefore returne vpon the head of Ioab, and on the head of his feede for euer: but vpon Dauid, and vpon his feede, and vpon his house and vpon his throne shall there be peace for euer from the Lord.

And so tooke  
the office of the  
hie Priest from the  
house of Eli, and  
restored it to the  
house of Phinehas.

34 So Benaiah the sonne of Iehoiada went vp, and smote him and slew him; and he was buried in his owne house in the wilderness.

35 And the King put Benaiah the sonne of Iehoiada in his rounge ouer the hoaste: and the king set Zadok the Priest in the rounge of Abiathar.

36 Afterward the king sent, and called Shimei and said vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, know assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

38 And Shimei said vnto the king, The thing is good: as my lord the king hath said, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

Thus God ap-  
pointed the  
wayes and meanes  
to bring his iust  
iudgements vpon  
the wicked.

39 And after three yeeres two of the seruants of Shimei fled away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy seruants *be* in Gath.

His conceits  
moued him  
rather to venture  
his life, then to  
lose his worldly  
profit, which he had  
by his seruants.

40 And Shimei arose, and saddled his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went, and brought his seruants from Gath.

41 And it was tolde Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

For though thou  
wouldest denie,  
yet thine owne  
conscience would  
accuse thee for re-  
uiling and doing  
wrong to my fa-  
ther. 2. Sam. 16, 5.

42 And the King sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, knowe assuredly that thou shalt die the death? And thou saidest vnto me, The thing is good, that I haue heard.

43 Why then hast thou not kept the oathe of the Lord, and the commandement wherewith I charged thee?

44 The King said also to Shimei, Thou knowest all the wickednesse wherewith thou hast sinned, that thou diddest to Dauid my fa-

ther: the Lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid established before the Lord for euer.

46 So the king commanded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the \* kingdome was established in the hand of Salomon.

\* 2. Chron. 1, 7.  
\* Because all his  
enemies were de-  
stroyed.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giveth him wisdom. 17 The pleading of the two harlots, and Salomons sentence therein.

Chap. 7, 8,

Salomon \* then made affinity with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the citie of Dauid, vntill hee had made an end of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

a Which was  
Beth-lehem,

2 Onely the people sacrificed in the hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

b Where altars  
were appointed  
before the temple  
was built, to offer  
vnto the Lord  
c For his father  
had commanded  
him to obey the  
Lord and walke in  
his wayes, Chap. 3, 1  
d For these the  
Tabernacle was,  
2. Chron. 1, 3,

3 And Salomon loued the Lord, walking in the ordinances of Dauid his father: onely hee sacrificed and offered incense in the hie places.

4 And the King went to a Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offrings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercy, when he walked before thee in trueth, and in righteousnesse, and in vprightnesse of heart with thee: and thou hast kept for him this great mercie, and hast giuen him a sonne, to sit on his throne, as *ap-  
peareth* this day.

Or, as he would

Thou hast per-  
formed thy pro-  
mise,

7 And now O Lord my God, thou hast made thy seruant king in stead of Dauid my father: and I am but a yong childe, and know not how to goe out and in.

8 And thy seruant is in the mids of thy people, which thou hast chosen, enen a great people, which cannot be told nor numbered for multitude.

f That is, be-  
cause himselfe in  
executing this  
charge of ruling,

9 Give therefore vnto thy seruant an vnderstanding heart, to iudge thy people: that I may discern betweene good and bad: for who is able to iudge this thy mighty people?

\* 2. Chron. 1, 10  
Or, obedient.

g Which are so  
many in number,

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies: but hast asked for thy selfe vnderstanding to heare iudgement,

h That is, that thine  
enemie should die

12 Beholde, I haue done according to thy wordes: loe, I haue giuen thee a wife and vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also \* giuen thee that, which thou hast not asked, both riches and honour, so that among the Kings there shall be none like vnto thee all thy dayes.

\* Math. 6, 33  
wisd. 7, 11.  
Or, I haue bene  
none.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandements, \* as thy father Dauid did walke, I will prolong thy dayes.

Chap. 3, 14

15 And when Salomon awoke, behold it was a dreame, and he came to Ierusalem, and stood before the Arke of the covenant of the Lord, and offered burnt offerings and made peace offerings, and made a feast to all his seruants.

16 Then came two harlots vnto the king, and stood before him.

17 And the one woman said, Oh my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also, and we were in the house together: no stranger was with vs in the house saue we twaine.

19 And this womans sonne died in the night: for she ouerlay him.

20 And she arose at midnight, and I tooke my sonne from my side, while thine handmaide slept, and layed him in her bosome, and layed her dead sonne in my bosome.

21 And when I arose in the morning to giue my sonne sucke, behold, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead. Againe shee said, No, but thy sonne is dead, and mine aliue: thus they spake before the king.

23 Then said the king, She saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, Bring mee a sword: and they brought out a sword before the king.

25 And the king said, Diuide yee the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing child was, vnto the king, for her compassion was kindled toward her sonne, and shee said, Oh my lord, giue her the liuing child and slay him not: but the other said, Let it be neither mine nor thine, but diuide it.

27 Then the king answered and said, Giue her the liuing child, and slay him not: this is his mother.

28 And all Israel heard the iudgement which the king had iudged, and they feared the king: for they saw that the wisdome of God was in him to doe iustice.

#### CHAP. IV.

<sup>a</sup> The princes and rulers vnder Salomon. <sup>22</sup> The purveyance for his victuals. <sup>16</sup> The number of his horses. <sup>32</sup> His bookes and writings.

And king Salomon was king ouer all Israel.

2 And these were his princes, <sup>b</sup> Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahik the sonnes of Shisha, Scribes, Iehothaphat the sonne of Ahilud, the Recorder,

4 And Benaiah the sonne of Iehoiada was ouer the hoste, and Zadok and Abiathar Priests,

5 And Azariah the sonne of Nathan was ouer the officers, & Zabud the sonne of Nathan, Priest, was the kings friend,

6 And Abihar was ouer the household, and Adoniram the sonne of Abda was ouer the tribute.

7 And Salomon had twelue officers ouer all Israel, which prouided victuals for the king

and his household: each man had a moneth in the yeere to prouide victuals.

8 All these are their names: the sonne of Hur in mount Ephraim.

9 The sonne of Dekar in Makaz, and in Shalbin and Beth-shean, and <sup>c</sup> Elon and Beth-hanan:

10 The sonne of Hefed in Aruboth, to whom pertained Shochoh, and all the land of Hephher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is by Zartanah beneath Izreel, from Beth-shean to Abelmeholah, euen till beyond ouer against Iokmeam.

13 The sonne of Geber in Ramoth Gilead, and his were the townes of 4 Iair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threescore great cities with walles and barres of bras.

14 Ahinadab the sonne of Iddo had to Manahaim:

15 Ahimaaz in Nephtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanath the sonne of Huihai in Asher and in Aloth:

17 Iehothaphat the sonne of Paruah in Issachar:

18 Shimei the sonne of Elah in Benjamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Iudah and Israel were many, as the sand of the sea in number, eating, drinking, and making mercie.

21 And Salomon reigned ouer all kingdoms, from the River vnto the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons victuals for one day were thirtie measures of fine floure, and threescore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundred sheepe, beside harts, and buckes, and bugles, and farroule.

24 For he ruled in all the region on the other side of the River, from Tiphah euen vnto Azzah, ouer all the kings on the other side the River: and he had peace round about him on euery side.

25 And Iudah and Israel dwelt without feare euery man vnder his vine, and vnder his fig-tree, from Dan, euen to Beer-sheba, all the dayes of Salomon.

26 And Salomon had fourtie thousand stalles of horses for his charets, and twelue thousand horsemen.

27 And these officers prouided victuall for king Salomon, and for all that came to king Salomons table, euery man his moneth, and they suffered to lacke nothing.

28 Berlay also and itraw for the horses and mules, brought they vnto the place where the officers were, euery man according to his charge.

29 And God gaue Salomon wisdome and vnderstanding exceeding much, & a large heart, euen as the sand that is on the sea shore.

<sup>c</sup> Or, Elon in Beth-hanan.

<sup>d</sup> Or, to the plaines.

<sup>e</sup> Which townes bare Iairs name, because hee tooke them of the Canaanites, Numb 32, 41.

<sup>f</sup> Salomon offered not the diuision that Ioshus made, but diuided it as might best seme for his purpose.

<sup>g</sup> They liued in all peace and securitie. <sup>h</sup> Bedus. 47, 15. <sup>i</sup> Which is Euphrates.

<sup>j</sup> Elr. Corin.

<sup>k</sup> Or, Gaza. <sup>l</sup> For they were all tributaries vnto him.

<sup>m</sup> Throughout all Israel. <sup>n</sup> 2. Chron. 9, 25.

<sup>o</sup> Eccles. 47, 14, 15, 16.

<sup>p</sup> Meaning, great vnderstanding and able to comprehend all things.

<sup>i</sup> He knew that God had appeared vnto him in a dreame.

<sup>k</sup> Or, vnto all. <sup>l</sup> By this example it appeareth that God kept promise with Salomon in granting him wisdome.

<sup>m</sup> She kille the quicke childe away, because she might both auoide the shame and punishment.

<sup>n</sup> Except God giue Iudges vnderstanding, the impudencie of the trespasser shall ouerthrow the iust cause of the innocent.

<sup>o</sup> Her motherly affection here in appeareth that she had rather indure the rigour of the Law, then see her childe cruelly slain.

<sup>p</sup> That is, his chiefe officers. <sup>q</sup> Hee was the sonne of Achimais and Zadoks nephew.

<sup>r</sup> Not Abiathar whom Salomon had put from his office, Chap. 2, 27. but another of that Name. <sup>s</sup> Chap 5, 14.



1 To wit, the Philosophers and Astronomers, which were iudged most wise.

m Which for the most part are thought to have perished in the captiuitie of Babylon.  
n From the hieft to the lowest.

30 And Salomons wisedome excelled the wisedome of all the children of the East, and all the wisedome of Egypt.

31 For hee was wiser then any man: yea, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous therowout all nations round about.

32 And Salomon spake three thousand<sup>m</sup> proverbes: and his songs were a thousand and five.

33 And hee spake of trees, from the cedar tree that is in Lebanon, euen vnto the hyssope that springeth out of the wall: he spake also of beastes, and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisedome of Salomon, from all kings of the earth, which had heard of his wisedome.

#### CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 He prepareth the stuffe for the building. 13 The number of the workemen.

Or, 207.

\* 2. Chron. 2, 3.

And Hiram king of Tyrus sent his seruants vnto Salomon, (for hee had heard that they had anoynted him king in the roome of his father) because Hiram had euer loued Dauid.

2 \* And Salomon sent him to Hiram, saying,

3 Thou knowest that Dauid my father could not build an house vnto the name of the Lord his God, for the warres which were about him on euery side, vntill the Lord had put them vnder the soles of his feete.

4 But now the Lord my God hath giuen me a rest on euery side, so that there is neither aduersarie nor euill to resist.

5 And beholde, I purpose to build an house vnto the Name of the Lord my God, as the Lord spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shall build an house vnto my Name.

6 Now therefore commaund, that they hew me cedar trees out of Lebanon, and my seruants shall be with thy seruants, and vnto thee will I giue the hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hew timber like vnto the Sidonians.

7 And when Hiram heard the wordes of Salomon, he reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto me, and will accomplish all thy desire, concerning the cedar trees and fire trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea in rafts vnto the place that thou shalt shew mee, and will cause them to be discharged there, and thou shalt receiue them: now thou shalt doe mee a pleasure to minister food for my familie.

10 So Hiram gaue Salomon cedar trees and fire trees, euen his full desire.

11 And Salomon gaue Hiram twenty thousand measures of wheate for foode to his household, and twentie measures of beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 And the Lord gaue Salomon wisedome as hee promised him. And there was peace betwene Hiram and Salomon, and they two

made a conenant.

13 And king Salomon raised a summe out of all Israel, and the summe was thirty thousand men:

14 Whom hee sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And Adoniram was ouer the summe.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand masons in the Mountaine.

16 Besides the princes, whom Salomon appointed ouer the worke, euen three thousand and three hundred, which ruled the people that wrought in the worke.

17 And the King commanded them, and they brought great stones and costly stones to make the foundations of the house, euen hewed stones.

18 And Salomons workemen, and the workmen of Hiram, and the masons hewed and prepared timber and stones for the building of the house.

#### CHAP. VI.

1 The building of the Temple and the forme thereof. 13 The promise of the Lord to Salomon.

And in the foure hundredth and fourescore yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the raigne of Salomon ouer Israel, in the moneth Zif, (which is the second moneth) he built the house of the Lord.

2 And the house which king Salomon built for the Lord, was threescore cubites long, and twenty broad, and thirty cubites high.

3 And the porch before the Temple of the house was twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

4 And in the house he made windowes, broad without, and narrow within.

5 And by the wall of the house he made galleries round about, euen by the wals of the house round about the Temple and the oracle, and made chambers round about.

6 And the nethermost gallery was five cubites broad, and the middlemost fixe cubites broad, and the third seuen cubites broad: for hee made rests round about without the house, that the beames should not be fastened in the walles of the house.

7 And when the house was built, it was built of stone perfite, before it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.

8 The doore of the middle chamber was in the right side of the house, and men went vp with winding staires into the middlemost, and out of the middlemost into the third.

9 So he built the house and finished it, and fied the house, being vawted with fieding of cedar trees.

10 And he built the galleries vpon all the wall of the house of five cubites height, and they were ioynted to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, & execute my iudgements, & keepe almy commandments,

\* Chap. 4, 4

Or, masters of the worke.

The Hebrew word is Giblim, which some say, were excellent masons.

\* 2. Chron. 3, 1

a Which moneth containeth part of Aprill and part of May.

b Whereby is meant the Temple and the Oracle.

c Or the court where the people prayed, which was before the place where the altar of burnt offerings stood.

d Or, to open and to shut.

e Or, lists.

f Whence God spake betweene the Cherubims, called also the most holy place.

g Which were certaine stones coming out of the wall, as steps for the beames to rest vpon.

h Or, Galleries.

i In Exodus it is called the Tabernacle: and the Temple is here called the Sanctuary, and the Oracle the most holy place.

j Or, pure.

k Chap. 3, 13.

l As touching the furniture of wood and vitallies.

Or, his enemies. He declareth that he was bound to set forth Gods glory, for as much as the Lord had sent him rest and peace.

\* 2 Sam. 7, 13.

2. Chron. 22, 10.

b This was his equitie, that hee would not receiue a benefite without some recompence. c In Hiram is prefigure the vocation of the Gentiles, who should helpe to build the Spirituall Temple.

Or, stoves.

d While my seruants are occupied about thy businesse.

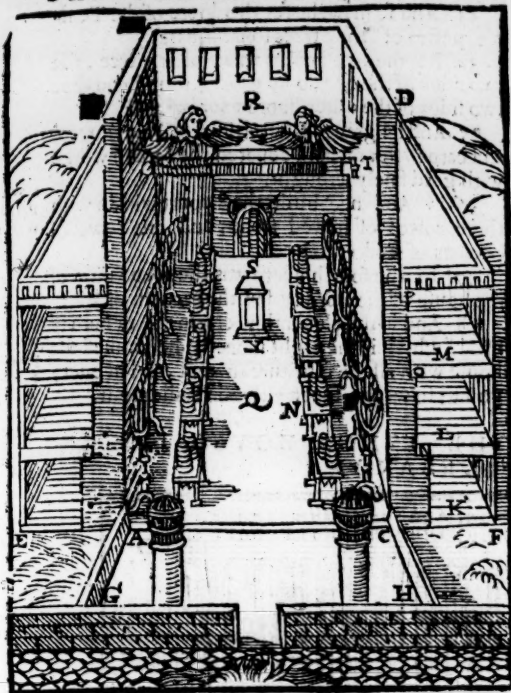
\* 2 Cor. 10, 1.

Or, pure.

\* Chap. 3, 13.

l As touching the furniture of wood and vitallies.

## THE TEMPLE VNCOVERED.



The cause why we vncovered and set open the Temple, without setting forth the wall that is before it, is, that the order of those things that are within, might be seen more lively. A B The length of the Temple of threescore cubites. A C The breadth of twentie cubites within, & not measuring the thicknesse of the walles. This also was the length of the porch without the Temple. C D The height of thirtie cubites. E F The chambers of the Priests, which compassed about the Temple on three sides, South, West, and North, and were of three heights. G H The breadth of the porch ten cubites. I The windowes of the Temple. K The first chamber was five cubites broad. L The second sixe. M The third seven. N O P The restes or staves of the wall, which bare up the posts that did separate chamber from chamber. Q The holy place. R The holiest of all, where the Arke of the covenant was. S The gate to enter into the most holy place. T The five candlesticks on every side of the Temple. V The ten tables on both sides for the shewbread. X The incense altar.

to walke in them, then will I performe vnto thee my promise, \* which I promised to Dauid thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house, and finished it,

15 And built the walles of the house within, with boards of Cedar tree from the pauement of the house vnto the walles of the sieling, and within he couered them with wood, and couered the floore of the house with planks of firre.

16 And he built twentie cubites in the sides of the house with boards of Cedar, from the floore to the walles, and hee prepared a place within it for the oracle, euen the most holy place.

17 But the house, that is, the Temple before it, was fourtie cubits long.

18 And the Cedar of the house within was carued with knops, and grauen with floures: all was Cedar, so that no stone was seene.

19 Also he prepared the place of the oracle in the mids of the house within, to set the Arke of the covenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites high: and he couered it with pure gold, and couered the altar with Cedar.

21 So Salomon couered the house within with pure golde: and hee shut the place of the oracle with chaines of golde, and couered it with golde.

22 And he ouerlaid all the house with golde, vntill all the house was made perfite. Also he couered the whole altar, that was before the oracle, with golde.

23 And within the oracle he made two Cherubims of Oliue tree, ten cubites high.

24 The wing also of the one Cherub was five cubites: and the wing of the other Cherub was five cubits: from the vttermost part of one of his wings vnto the vttermost part of the other of his wings, were ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one size.

THE TEMPLE COVERED.  
WEST.

This figure representeth the great court separated into three parts whose separation was made of three orders of hewn stone, and one of Cedar-boards.

A The court of the Priests next to the porch, called the inner court, for it was neerer the Temple then was the peoples. B The Altar of burnt sacrifices, which was much greater then Moses was. For the length hereof was twentie cubites, and the breadth as much, and ten in height. C Ten lawers, 2 Chron. 4. 6. D The sea, 2 Chron. 4. 2 E The court of the people, 2 Chron. 4. 9. and 6. 32. which is called the great porch, and in Actes 3. 11. the porch of Salomon. This court is often taken in the Scripture of the New Testament for the Temple, Matthe. 27. 136. Actes 3. 1. 3. for the people did not passe vp further, but did worship in this court. This is the place wherein Christ and his Apostles used to preach, and whence Christ did cast the buyers and sellers. F A stage of brasse, whereon Salomon prayed, that he might be better seene and heard of the people. It was five cubits long, five broad, and in height three, 2 Chron. 6. 13. G A gate on the East, called the gate of Super Seir, 2 Kings 22. 6. and the gate of the foundation, 2 Chron. 23. 5. It is also called beautiful. Actes 13. 2. for the Prince did onely enter in thereat, and not the people, Ezek. 44. 3. for the people entered in by the North gate and the South, Ezek. 46. 9.

26 For the height of the one Cherub, was ten cubites, and so was the other Cherub.

27 And he put the Cherubims within the inner house, \* and the Cherubims stretched out their wings, so that the wing of the one touched

Q 3 the

\* 1 Sam. 7. 13.

g According as he promised vnto Moses, Exo. 25. 20.

h Meaning, vnto the roofe, which was also sieled.

i For when he spake of the house in the first verse, he meant both the Oracle, and the Temple.

j Or, wilder countrey. k That is, in the most inward place of the house.

l Meaning, the altar of incense, Exod. 30. 1.

m Or, first floor.

\* Exod. 25. 20.



an for the other which Moses made of beaten gold, were taken away with the other jewels by their enemies, whom God permitted diuers times to overcome them for their great sinnes.

n So that the fashion of the carved worke might still appeare.

the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the mids of the house.

28 And hee m ouerlaide the Cherubims with golde.

29 And hee carued all the walles of the house round about with grauen figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the floore of the house hee covered with gold within and without.

31 And in the entring of the oracle hee made two doores of Oliue trees; and the vpper post and side postes were fiue square.

32 The two doores also were of Oliue tree, and he graued them with graving of Cherubims, and Palme trees, and grauen figures, and couered them with golde, and laid a thin golde vpon the

Cherubims and vpon the Palme trees.

33 And so made he for the doore of the Temple, postes of Oliue trees foure square.

34 But the two doores were of firme tree, the two sides of the one doore were round, and the two sides of the other doore were round.

35 And hee graued Cherubims, & Palme trees, and carued floures, and couered the carued worke with gold finely wrought.

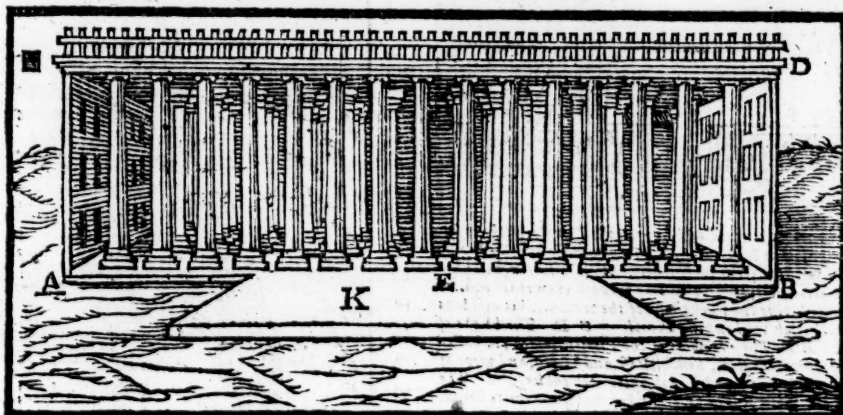
36 And hee built the court within with three rowes of hewed stone, and one rowe of beames of Cedar.

37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

38 And in the eleventh yeere in the moneth of Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in euery point: so was he seuen yeere in building it.

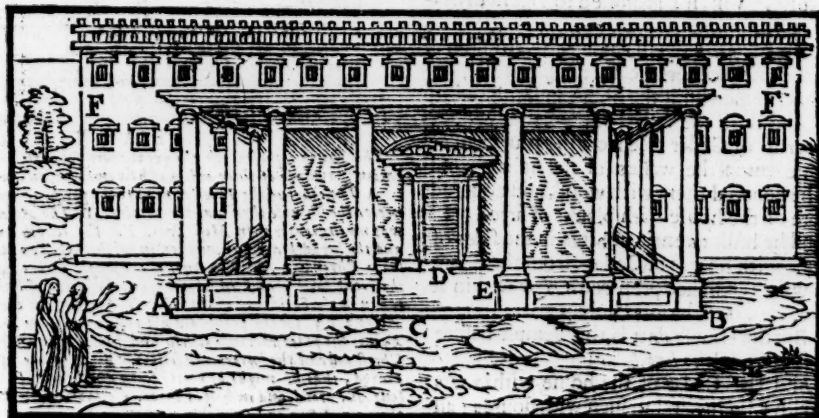
o Where the Priests were, and was thus called in respect of the great court, which is called, A. S. the porch of Salomon, where the people used to pray. p Which containeth part of Obed and part of Nouembru.

### THE FIRST FIGURE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be seene. A B The length of an hundred cubites. B C The breadth of fiftie. B D The height of thirtie. E F G H The foure rowes of pillars: I The three rowes of windowes. K The porch or gallerie before the house.

### THE SECOND FIGURE OF THE SAME HOVSE.



This second figure sheweth the maner of the house without, and the porch thereof, which was fiftie cubites long, A B and thirtie broad. C D The pavement. E The windowes F.

### CHAP. VII.

1 The building of the house of Salomon. 25 The excellent workmanship of Hiram in the pieces which he made for the Temple.

\* Chap. 9, 10.  
n After he had built the Temple.

B Vt Salomon was building his owne house thirtene yeeres, and finished all his house.

2 He built also an house called the forest of Lebanon, an hundred cubites long, and fiftie cubites broad, and thirtie cubites high, vpon foure rowes of Cedar pillars, and Cedar beames were laid vpon the pillars.

3 And it was couered aboue with Cedar vpon in Syria: this house he used in Summer for pleasure and recreation, the

b For the better of the place, and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon.

the beames, that lay on the forty and five pillars, fifteen in a rowe.

4 And the windowes *were* in three rowes, and window *was* against window in three rankes.

5 And all the doores, and the side posts *with* the windowes were foursquare, and window was ouer against window in three rankes.

6 And he made a porch of pillars fiftie cubits long, and thirty cubits broad, and the porch was before a them, *even* before them *were* thirty pillars.

7 ¶ Then he made a porch *e* for the throne, where he iudged, *even* a porch of iudgement, and it was fieleed with cedar from pauement to pauement.

8 And in his house where he dwelt *was* another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (\* whom he had taken to wife) like vnto this porch.

9 All these were *of* costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto *the* *stones* of an hand breadth, and on the outside to the great court.

10 And the foundation *was* of costly stones, and great stones, *even* of stones of ten cubits, and stones of eight cubits.

11 *Aboue* also *were* costly stones squared by rule, and boards of cedar.

12 ¶ And the great court round about *was* with three rowes of hewed stones, and a row of cedar beames: *Also* *was* it to the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then king Salomon sent, and set one Hiram out of *the* Tyrus.

14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasie: he was full of wildome, and vnderstanding, and knowledge to worke all manner of worke in brasie: who came to King Salomon, and wrought all his worke.

15 For hee cast two pillars of brasie: the height of a pillar was eightene cubites, and a threed of twelue cubites did compasse *the* either of the pillars.

### THE FORME OF THE PILLAR.



*A B* The height of a pillar eightene cubits, the compasse of a pillar was twelue cubits. *D E* The height of the chapter or round ball vpon the pillar of five cubits height. *F* In the middes were two rowes of pomegranates: the rest is the networke and flowered lices, for robes.

16 And hee made two *chapiters* of molten brasie to set on the tops of the pillars: the height *of* one of the chapiters *was* five cubites, and the height of the other chapter *was* five cubits.

17 He made grates like networke and *wre* then worke like chaines for the chapiters that were on the top of the pillars, *even* seuen for the one chapter, and seuen for the other chapter.

18 So hee made the pillars and two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the top. And thus did he for the other chapter.

19 And the chapiters that were on the top of the pillars *were* after *the* lillie worke in the porch, foure cubites.

20 And the chapiters vpon the two pillars had also aboue, *ouer* against the belly *within* the networke pomegranates: for two hundreth pomegranates were in the *two* ranks about vpon *the* either of the chapiters.

21 And he set vp the pillars in the *porch* of the Temple. And when hee had set vp the right pillar, he called the name thereof *Iachin*: and when he had set vp the left pillar, hee called the name thereof *Boaz*.

22 And vpon the top of the pillars *was* worke of lilies: so was the workmanship of the pillars finished.

23 ¶ And he made a molten *sea* of ten cubits wide from brim to brim, round in compasse, and five cubites high, and a line of thirty cubits did compasse it about.

### THE SEA OR GREAT CALDRON.



*A B* Ten cubites from one side to the other. *C D* The height of five cubits. *E F* This vessel was in compasse thirtie cubits. *G* The two rowes which compassed the vessel about, and were garnished with bulles heads, wherein were pipes to avoid the water.

24 And vnder the brim of it *were* knops like wilde cucumers compassing it round about, ten in one cubite, compassing the sea *round* about: *the* two rowes of knops were cast, when it was molten.

25 It stood on twelue huls, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stood about vpon them, and all their hinder parts were inward.

26 It was *an* handbreadth thicke, and the brim thereof was like the worke of the brim of a



p Bath and ephah  
seeme to be both  
one measure, Eze.  
45, 11. every bath  
contained about  
ten pottels,

cup with floures of lilies: it contained two thousand p baths.

27 ¶ And he made ten bases of brasie, one base was foure cubites long, and foure cubites broad, and three cubits high.

28 ¶ And the worke of the bases was on this manner, They had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, where lions, bulles and Cherubims: and vpon the ledges there was a base aboue: and beneath the lions and bulles, were additions made of thinne worke.

30 And euery base had foure brasen wheelles, and plates of brasie: and the foure corners had vnderfettlers: vnder the caldron were vnderfettlers molten at the side of euery addition.

¶ Eke, /bouldeers.

¶ The mouth of  
the great base on  
frame entred into  
the chapter, or  
pillar that bare vp  
the caldron,

31 And the mouth of it was within the chapter and aboue to measure by the cubite: for the mouth thereof was round, made like a base, and it was a cubit and halfe a cubit: and also vpon the mouth thereof were grauen works, whose borders were foure square, and not round.

32 And vnder the borders were foure wheelles, and the axeltrees of the wheele ioynd to the base: and the height of a wheele was a cubit, and halfe a cubit.

¶ Or, rings,

33 And the fashion of the wheelles was like the fashion of a charer wheele, their axeltrees, and their naues and their felloes, and their spokes were all molten.

34 And foure vnderfettlers were vpon the foure corners of one base: and the vnderfettlers thereof were of the base it selfe.

¶ Which was called  
the pillar, chapter,  
or small base,  
wherein the cal-  
dron stood,

35 And in the toppe of the base was a round compasse of halfe a cubite high round about: and vpon the top of the base the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lions and palmetrees, on the side of euery one, and additions round about.

37 Thus made hee the ten bases. They had all one casting, one measure, and one file.

¶ To keepe wa-  
ters for the vse of  
the sacrifices.

38 ¶ Then made hee ten caldrons of brasie, one caldron contained fourtie baths, and euery caldron was foure cubits, one caldron was vpon one base throughout the ten bases.

¶ To wit, of the  
Temple, or San-  
ctuary.

39 And he set the bases, five on the right side of the house, and five on the left side of the house. And he set the sea on the right side of the house Eastward toward the South.

40 ¶ And Hiram made caldrons, and besomes, and basens, and Hiram finished all the worke that hee made to King Salomon for the house of the Lord:

41 To wit, two pillars, and two bowles of the chapters that were on the top of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars,

42 And foure hundred pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillars,

43 And the ten bases, and ten caldrons vpon the bases,

44 And the sea, and twelue buls vnder that sea,

¶ By this name  
also Hiram the  
King of Tyre  
was called,

45 And pots, and besomes, and basens: and all these vessels, which Hiram made to King Salomon for the house of the Lord, were of spinning brasie.

## THE FORME OF THE CALDRONS.



A B The base whereupon stood the caldrons, which was foure cubites long. B C Foure cubites broad. A D Three cubites high. E The embossement and figures of Lions, Bulles, Cherubims. F The border of workmanship folding so and fro. G The foure wheelles which had a cubite and an halfe of height. H The foure flayes or vpholders, which were vpon the base whereupon the Caldron stood. I The Caldron.

46 In the plaine of Iorden did the King cast them in clay betweene Succoth and Zarthan.

¶ Or, thickly,

47 And Salomon left to weigh all the vessels, because of the exceeding abundance, neither could the weight of the brasie be counted.

48 So Salomon made all the vessels that pertained vnto the house of the Lord, the golden altar, and the golden table, whereon the shewbread was.

¶ This was done  
according to the  
forme that the  
Lord prescribed  
vnto Moyses in  
Exodus,

49 And the candlesticks, five at the right side, and five at the left, before the oracle of pure gold, and the flowers, and the lamps, and the snuffers of gold:

50 And the bowles, y and the hookes, and the basens, and the spoones, and the ashpannes of pure golde, and the hingdes of golde for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

¶ Some take this  
for some instru-  
ment of musicke,

51 So was finished all the worke that king Salomon made for the house of the Lord, and Salomon brought in the things which David his father had dedicated: the siluer and the golde and the vessels, and layed them among the treasures of the house of the Lord.

## CHAP. VIII.

4 The Ark is borne into the Temple. 10 A cloud fillth the Temple. 14 The king blest the people.

¶ 1 Chron. 5, 3.  
¶ Eze. Salomon,

Then King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto him placed it in the in Ierusalem, for to bring vp the Arke of the covenant of the Lord from the city of David, which is Zion.

¶ For David  
brought it from  
Obad. edom, and  
placed it in the  
Tabernacle, which  
he had made for it,  
2. Sam. 6, 17.

2 And all the men of Israel assembled vnto King Salomon at the feast in the moneth of E. thanim, which is the seventh moneth.

¶ Containing part  
of September, & part  
of October, in the  
which moneth they  
held three solemn  
feasts, Num. 10, 1.

3 And all the Elders of Israel came, and the priests, toke the Arke.

4 They

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Levites bring vp.

5 And King Salomon and all the Congregation of Israel that were assembled vnto him, were with him before the Arke, offering sheepe and beees, which could not be told, nor numbred for multitude.

6 So the Priestes brought the Arke of the Couenant of the Lord vnto his place, into the oracle of the house into the most holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

8 And they drew out the barres, that the endes of the barres might appeare out of the Sanctuary before the oracle, but they were not seene without: and there they are vnto this day.

9 Nothing was in the Arke saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priestes were come out of the Sanctuary, the cloud filled the house of the Lord,

11 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord said, that he would dwell in the darke cloud.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for euer.

14 And the King turned his face and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And hee sayd, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house that my Name might be there: but I haue chosen Dauid to be ouer my people Israel.

17 And it was in the heart of Dauid my father, to build an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou didst well, that thou wast so minded:

19 Neuertheles thou shalt not build the house, but thy sonne that shall come out of thy loines, he shall build the house vnto my Name.

20 And the Lord hath made good his word that he spake: and I am risen vp in the route of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, wherein is the couenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

22 Then Salomon stood before the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

23 And said, O Lord God of Israel, there is

no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant and mercie with thy seruants that walke before thee, with all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore, now Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, Thou shalt not want a man in my fight to sit vpon the throne of Israel: so that thy children take heed to their way, that they walke before me, as thou hast walked in my fight.

26 And now, O God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.

27 Is it true indeed that God will dwell on the earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more unable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crie and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night & day, euen toward the place whereof thou hast sayd, My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel which pray in this place, and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, haue mercie.

31 When a man shall trespass against his neighbour, and he lay vpon him an oath to cause him to sweare, and the swearer shall come before thine altar into this house,

32 Then heare thou in heauen, and doe and indge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousness.

33 When thy people Israel shall be overthrown before theemie, because they haue sinned against thee, and turne againe to thee, and confesse thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest vnto their fathers.

35 When heauen shall be shut vp, and there shall be no raine because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou dost afflict them,

36 Then heare thou in heauen, and pardon the sin of thy seruants and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen thy people to inherite.

37 When there shall be famine in the land, when there shall be pestilence, when there shall be blasting, mildew, grasshopper or caterpillar, when their enemies shall besiege them in the cities of their land, or any plague, or any sicknesse,

38 Then what prayer, and supplication soeuer shall be

h vnfairedly and without all hypocrisis.

\* Chap. 12.

i He is ransomed with the admiration of Gods mercies, who being incomprehensible and Lord ouer all will become familiar with men.

\* Deut. 12, 17

[Or, from]

k To wit, the indge or neighbour. i Ebr. the oath. l That is, and it known.

m Acknowledge thy just indgement, and praye thee.

n So that there be a drought to destroy the fruit of the land.

† Ebr. in the land of their cities.

o That is, the Kohathites, Num. 4, 5.

d They drew them onely out so farre as they might be seene: for they might not pull them altogether out, Exod. 25, 15. e For it is like that the enemies when they had the Arke in their hands, took away the rodde of Aaron and the pot with Manna. f Euid. 40, 34.

\* 1, Chron. 6, 11.

f He spake according to the tenour of Gods promise which was conditionally that they should see him a sight.

\* 1, Sam. 7, 8.

† Ebr. confirmed.

g The two tables wherein the articles of the couenant were written. h 1, Chron. 6, 13.

\* 1, Man. 3, 3.



o For such are  
most meete to  
receiue Gods  
mercies.

shall be made of any man or of all thy people Israel, when euery one shall know the plague in his owne heart, and stretch forth his hands in this house.

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and do, and giue euery man according to all his waies, as thou knowest his heart, (for thou onely knowest the hearts of all the children of men.)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer as touching the stranger that is not of thy people Israel, who shall come out of a farr country for thy Names sake,

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as do thy people Israel: and that they may know that thy Name is called vpon in this house which I haue built.

44 When thy people shall go out to battell against their enemy by the way that thou shalt sende them, and shall pray vnto the Lord *re- uard* the way of the citie which thou hast chosen, and *re- uard* the house that I haue built for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and iudge their cause.

46 If they siane against thee, (\* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, either farr or neere,

47 Yet if they turne againe vnto their heart in the land (to the which they be caried away captiues) and returne and pray vnto thee in the land of them that caried them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee *re- uard* the way of their land, which thou gauest vnto their fathers, and *re- uard* the citie which thou hast chosen, and the house which I haue built for thy Name,

49 Then heare thou their prayer and their supplication in heauen thy dwelling place, and iudge their cause,

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they which led them away captiues, may haue pitie and compassion on them.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the midst of the yron furnace.

52 Let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

53 For thou didst separate them to thee from among all people of the earth for an inheritance, as thou saidst by the hand of Moses thy seruant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And when Salomon had made an end of

praying all this a prayer and supplication vnto the Lord, hee rose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel, with a loud voyce, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as hee was with our fathers, that he forsake vs not, neither leaue vs,

58 That hee may bow our hearts vnto him, that we may walke in all his wayes, and keep his commandments, and his statutes, and his lawes, which he commanded our fathers.

59 And these my words, which I haue prayed before the Lord, be neere vnto the Lord our God day and night, that hee defend the cause of his seruant, and the cause of his people Israel in all wayes as the matter requireth,

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfitt with the Lord our God, to walke in his statutes, and to keepe his commandments, as this day.

62 Then the king and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings which he offered vnto the Lord, *to wit*, two and twenty thousand beeues, and an hundred and twenty thousand sheepe: so the King & all the children of Israel dedicated the house of the Lord.

64 The same day did the King hallow the middle of the court, that was before the house of the Lord: for there hee made burnt offerings, and the meate offerings, and the fat of the peace offerings, because the brazen altar that was before the Lord, was too little to receiue the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast and all Israel with him, a very great Congregation, euen from the entring in of Hamath vnto the riuer of Egypt, before the Lord our God, *a* seven dayes and seven dayes, *euen* fourteene dayes.

66 And the eight day he sent the people away: and they thanked the King, and went vnto their tents ioyous, and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

#### CHAP. IX.

*1* The Lord appeareth the second time to Salomon. *21* Salomon giueth cities to Hiram. *20* The Canaanites become tributaries. *28* He sendeth forth a man for gold.

When Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to doe,

2 Then the Lord appeared vnto Salomon the second time, as he appeared vnto him at Gibeon.

3 And the Lord sayd vnto him, I haue heard thy prayer and thy supplication, that thou hast made before mee: I haue hallowed this house (which thou hast built) to put my Name there for euer, and mine eyes, and my heart shall be there perpetually.

Salomon is a figure of Christ, who continually is the Mediator betweene God and his Church,

He concludeth that man of himselfe is enemy vnto God, and that all obedience to his Law proceedeth of his meere mercie,

Ebr. the thing of a day in the day,

2. Chron. 7. 11

Before the oracle where the Ark was,

2. Chron. 7. 17

2 That is, from North to South: meaning all the countrey. a Seven dayes for the dedication, and seven for the feast.

Ebr. blessed

2. Chron. 7. 11

Chap. 3. 10

Chap. 8. 23 Deut. 12. 17

4 And

p Hee meaneth such as should be turned from their idolatry to serue the true God.

q That this is the true religion wherewith thou wilt be worshipped.

Dan. 5. 10.

r C. means, i. e. their right.

2. Chron. 6. 36.

Ezra. 7. 21.

2. Iohn. 1. 8. 10.

s Cr. if they repent.

t Though the Temple was the chiefe place of prayer, yet hee feeleth not them, that being let with necessity call vpon him in other places.

As Daniel did, Dan. 6. 10.

u Cr. arrange their wrong.

v Hee understood by faith, that God of enemies would make friends vnto them that did conuert vnto him.

Exod. 19. 6.

a. If thou walke  
in my feare, and  
withdraw thy selfe  
from the common  
manners of men,  
which follow their  
sensualitye.

\* 2. Sam. 7, 12.  
1. Chron. 22, 10.

b God declareth  
that disobedience  
against him, is the  
cause of his dis-  
pleasure, and so  
of all miserie.

\* Jer. 7, 14.  
c The world shall  
make of you a  
mocking stocke  
for the vile con-  
tempt and abusing  
of Gods most li-  
berall benefites.  
\* Deut. 32, 24.  
Jer. 22, 8.

\* 1. Chron. 3, 1.

¶ Or, Zor,

¶ Or, Galile,

¶ Or, Bith, or  
Lerna.

d For his tribute  
toward the build-  
ing.  
e The common  
talent was about  
three score pound  
weight.  
f Milho was as the  
towne house or  
place of assembly  
which was open  
about.

g Cities for his  
munitions of  
warre.

h These were as  
bondemen and  
paid what was  
required, either  
labour or money.

4 And a if thou wilt walke before me (as Dauid thy father walked in purenesse of heart and in righteousness) to doe according to all that I haue commanded thee, and keepe my statutes, and my iudgements,

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, \* Thou shalt not want a man vpon the throne of Israel.

6 But if yee and your children turne away from mee, and will not keepe my Commandements, and my statutes (which I haue set before you) but goe and serue other gods, and worship them,

7 Then will I cut off Israel from the lande, which I haue giuen them, and the house which I haue hallowed \* for my Name, will I cast out of my sight, and Israel shall be a proverbe, and a common talke among all people.

8 Euen this high house shall be so: euery one that passeth by it, shall be astonied, and shall hiss, and they shall say, \* Why hath the Lord done thus vnto this land, and to this house?

9 And they shall answer, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 \* And at the end of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

11 (For the which Hiram the king of Tyrus had brought to Salomon timber of Cedar, and firre trees, and golde, and whatsoever he desired) then king Salomon gaue to Hiram twentie cities in the land of Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee sayd, What cities are these which thou hast giuen me, my brother? And he called them the land of Cabul vnto this day.

14 And Hiram had sent the King a fixe score talents of golde.

15 \* And this is the cause of the tribute, why King Salomon raiseth tribute, to wit, to build the house of the Lord, and his owne house and Millo, and the wall of Ierusalem; and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and slewed the Canaanites that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Bethhoron the nether,

18 And Baalath, and Tabor in the wilderness of the land,

19 And all the cities of store, that Salomon had, euen cities for charets, and cities for horsemen, and all that Salomon desired and would build in Ierusalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Iebusites, which were not of the children of Israel;

21 To wit, their children that were left after them in the land whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon

\* make no bondmen: but they were men of warre and his seruants, and his princes, & his captaines, and rulers of his charets and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: enen a five hundredth and fiftie, and they ruled the people that wrought in the worke.

24 \* And Pharaohs daughter came vp from the citie of Dauid vnto the house which Salomon had built for her: then did he build Millo.

25 And thirte a yeere did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lord: and he burnt incense vpon the altar that was before the Lord, when hee had finished the house.

26 \* Also king Salomon made a nauie of ships in Ezeon-geber, which is beside Elloth, and the brinke of the red sea, in the land of Edom.

27 And Hiram sent with the nauie, his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir, & fet from thence a foure hundredth and twentie talents of gold, and brought it to king Salomon.

\* 2. Sam. 12, 39.

i The officers of Salomons worke, were di-  
uided into three  
parts: the first  
contained 3300.  
the second 300.  
and the third 250.  
which were Israe-  
lites: so here are  
contained the two  
last parts, which  
make 550. look  
more, 1. Chron.  
8, 10.

k In the 2. Chron.  
8, 18. is made  
mention of thirte  
more, which seeme  
to haue bene em-  
ployed for their  
charges.

## C H A P. X.

1 The Queene of Saba cometh to heare the wisdom of Salomon.  
18. His royal throne. 23 His power and magnificence.

ANd the \* Queene of a Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to prooue him with hard questions:

2 And shee came to Ierusalem with a very great traine, and camels that bare sweete odours, and golde exceeding much, and precious stones: and shee came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the king, which he expounded not vnto her.

4 Then the Queene of Sheba saw all Salomons wisdom, and the house that he had built.

5 And shee meat of his table, and shee sitting of his seruants, and the order of his ministers, and their apparell, and his drinke vessels, and his burnt offerings, that he offered in the house of the Lord, and shee was greatly astonied.

6 And shee sayd vnto the King, It was a true word that I heard in mine owne land of thy sayings, and of thy wisdom.

7 Howbeit I beleueed not this report, till I came, and had seene it with mine eyes, but loe, the one halfe was not tolde mee: for thou hast more wisdom and prosperitie, then I haue heard by report.

8 Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy wisdom.

9 Blessed be the Lord thy God, which did send thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made thee king to doe equitie and righteousness.

10 And shee gaue the king fixe score talents of golde, and of sweete odours exceeding much, and precious stones. There came no more such abundance of sweete odours, as the Queene of Sheba gaue to king Salomon.

11 The nauie also of Hiram (that carried gold from Ophir) brought likewise great plentie of \* Almuggim trees from Ophir, and precious stones.

12 And the king made of the Almuggim trees pillars for the house of the Lord, and for the kings palace,

\* 1. Chron. 2, 14.  
matth. 13, 42.

l Luke 11, 31.  
a Iosephus saith  
that shee was  
Queene of Ethio-  
pia, and that Sheba  
was the name of  
the chiefe citie of  
Meroe, which is an  
yland of Nilus.

b That is, the  
whole order, and  
trade of his house.

† Euen there was no  
more shew in her.

c But much more  
happy are they,  
which heare the  
wisdom of God  
reuealed in his  
word.

d It is a chiefe  
signe of Gods fa-  
uour, when godly  
and wise rulers sit  
in the throne of  
iustice.

e This is the  
cause, why Kings  
are appointed.

\* 1. Chron. 2, 30.



palace, and made harps and psalteries for singers. There came no more such Almuggim trees; nor were no more feene vnto this day.

*18. by the hand of the King.*

13 And King Salomon gaue vnto the Queene of Sheba, whatsoeuer she would aske, besides that, which Salomon gaue her of his <sup>†</sup>kingly liberallitie: so she returned and went to her owne countrey, both she and her seruants.

*\* Ezech. 45. 3.*

14 <sup>†</sup>Also the weight of gold, that came to Salomon in one yeere, was fixe hundreth threescore and fixe \* talents of gold,

*† To wit, of Arabia, which for the great abundance of all things was called Happy.*

15 Besides that he had of merchant men and of the merchandises of them that sold spices, and of all the kings of Arabia, and of the princes of the <sup>†</sup>country.

*\* Chap. 7. 4.*

16 And King Salomon made two hundreth targets of beaten golde, fixe hundreth *shekels* of gold went to a target:

17 And three hundred shields of beaten gold, three pound of gold went to one shield: and the King put them in the \* house of the wood of Lebanon.

18 <sup>†</sup>Then the King made a great throne of yuorie, and couered it with the best golde.

### † THE ROYAL THRONE OF SALOMON.



*g As the chaire bowes, or places to leane vpon.*

19 And the throne had fixe steps, and the top of the throne *was* round behinde, and there were 8 stayes on either side on the place of the throne, and two lyons standing by the stayes.

20 And there stood twelue lyons on the fixe steps on either side: there was not the like made in any kingdome.

21 And all King Salomons drinking vessels *were* of golde, and all the vessels of the house of the wood of Lebanon *were* of pure golde, none *were* of siluer: for it was nothing esteemed in the dayes of Salomon.

*† By Tharshish is meant Cilicia, which was abundant in varietie of precious things.*

22 For the King had on the sea the nauie of Tharshish with the nauie of Hiram: once in three yeere came the nauie of Tharshish and brought gold and siluer, yuorie, and apes and peacocks.

23 So King Salomon exceeded all the kings of the earth both in riches and in wisdome.

24 And all the world sought to see Salomon, to heare his wisdome, which God had put in his heart,

25 And they brought euery man his present.

vessels of siluer, and vessels of golde, and raiment, and armour, and sweet odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together \* chariots <sup>\* 2. Chron. 1. 17.</sup> and horsemen: and he had a thousand and foure hundred chariots, and twelue thousand horsemen, whom he placed in the chariot cities, and with the King at Ierusalem.

27 And the King <sup>†</sup>gaue siluer in Ierusalem as <sup>†</sup>plentiful as stones, and gaue cedars as the wilde figtrees that grow abundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linnen: <sup>†</sup>the kings merchants received the linnen for a price.

29 There came vp and went out of Egypt *some* chareth *worth* fixe hundreth *shekels* of siluer: that is, one horie, an hundreth and fifty. And thus they brought horses to all the Kings of the Hittites and to the Kings of Aram by their <sup>†</sup>meanes.

### CHAP. XI.

*1 Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 His God raised up aduersaries against him. 43 He dieth.*

**B**Vt King Salomon loued \* many \* outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon, and idolaters.

Heth, 2 Of the nations whereof the Lord had sayd vnto the children of Israel, \* Goe not yee in to them, nor let them come in to you: for surely they will turne your hearts after their gods, to them, *I say*, did Salomon ioyne in loue.

3 And he had seuen hundreth wiues, *that were* princeesses, and three hundreth concubines, and his wiues turned away his heart.

4 For when Salomon was old, his wiues turned his heart after other gods, so that his heart was not <sup>†</sup>perfect with the Lord his God as *was* the heart of Dauid his father.

5 For Salomon followed \* Ashtaroth the God of the Zidonians, and \* Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednesse in the fight of the Lord, but continued not to follow the Lord, as *did* Dauid his father.

7 Then did Salomon build an hie place for Chemosh, the \* abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did he for all his outlandish wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lord was angrie with Salomon, because hee had turned his heart from the Lord God of Israel, \* which had appeared vnto him twise.

10 And had giuen him a \* charge concerning this thing, that he should not follow other gods: but hee kept not that, which the Lord had commanded him.

11 Wherefore the Lord sayd vnto Salomon, Forasmuch as <sup>†</sup>this is done of thee, and thou hast not kept my Couenant, and my statutes (which I commanded thee) \* I will surely rent thy kingdome from thee, and will giue it to thy seruant.

12 Notwithstanding in thy dayes I will not do it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, but will giue one <sup>†</sup>tribe to thy sonne, because of Dauid

Dauid my feruant, and because of Ierusalem which I haue chofen.

14 ¶ Then the Lord stirred vp an aduerfarie vnto Salomon, *euen* Hadad the Edomite, of the kings<sup>h</sup> feede, which was in Edom.

15 ¶ For when Dauid was in Edom, and Ioab the captaine of the hoft had fmitten all the males in Edom, and was gone vp to bury the<sup>d</sup> flaine.

16 (For fixe moneths did Ioab remaine there and all Ifrael, till hee had destroyed all the males in Edom.)

17 Then this Hadad<sup>h</sup> fled, and certaine other Edomites of his fathers feruants with him, to goe into Egypt, Hadad being yet a little childe.

18 And they arofe out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an houfe, and appointed him vittales and gaue him land.

19 So Hadad I found great fauour in the fight of Pharaoh, and he gaue him to wife the fister of his owne wife, *euen* the fister of Tahpenes the Queene.

20 And the fister of Tahpenes bare him Genubath his fon, whom Tahpenes weaned in Pharaohs houfe: and Genubath was in Pharaohs houfe among the fonnes of Pharaoh.

21 And when Hadad heard in Egypt that Dauid fleep with his fathers, and that Ioab the captaine of the hoafte was dead, Hadad fayd to Pharaoh, Let me depart, that I may go to mine owne countrey.

22 But Pharaoh fayd vnto him, What haft thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wife let me goe.

23 ¶ And God stirred him vp another aduerfary, Rezon the fonne of Eliada, which<sup>m</sup> fled from his lord Hadadezar king of Zobah.

24 And hee gathered men vnto him, and had bin captaine ouer the company, when Dauid flew them. And they went to Damafcus, and dwelt there, and they made him king in Damafcus.

25 Therefore was he an aduerfary to Ifrael all the dayes of Salomon: befides the euill that Hadad<sup>did</sup>, he alfo ahhorred Ifrael, and reigned ouer Aram.

26 ¶ And Ieroboam the fonne of Nebat an Ephraite of Zereda Salomons feruant (whoſe mother was called Zeruah a widow) lift vp his hand againſt the king.

27 And this was the caufe that he lift vp his hand againſt the king, *V*hen Salomon built Millo, hee repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of ſtrength and courage, and Salomon ſeeing that the yong man was meete for the worke, he made him<sup>o</sup> ouerſeer of all the labour of the houſe of Iofeph.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahijah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahijah caught the new garment that was on him, and rent it in twelue pieces,

31 And fayd to Ieroboam, Take vnto thee ten pieces: for thus ſaith the Lord God of Ifrael, Behold, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But hee ſhall haue one tribe for my feruant

Dauids ſake, and for Ierusalem the citie, which I haue chofen out of all the tribes of Ifrael,

33 Because they haue forſaken mee, and haue worſhipped Aſhtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to do right in mine eyes, & my ſtatutes, and my lawes) as *did* Dauid his father.

34 But I will not take the whole kingdome out of his hand: for I will make him prince all his life long for Dauid my feruants ſake, whom I haue chofen, and who kept my commandements and my ſtatutes.

35 ¶ But I will take the kingdome out of his fonnes hand, and will giue it vnto thee, *euen* the ten tribes.

36 And vnto his fonne will I giue one tribe, that Dauid my feruant may haue a light alway before mee in Ierusalem the citie, which I haue chofen mee to put my Name there.

37 And I will take thee, and thou ſhalt reigne<sup>†</sup> *euen* as thine heart deſireth, and ſhalt be king ouer Ifrael.

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes, and doe right in my fight, to keepe my ſtatutes and my commandements as Dauid my feruant did, then will I be with thee, and build thee a fure houſe, as I built vnto Dauid, and will giue Ifrael vnto thee.

39 And I will<sup>‡</sup> for this afflict the ſeede of Dauid, but not for euer.

40 ¶ Salomon fought therefore to kill Ieroboam, and Ieroboam arofe, and fled into Egypt vnto Shiſhak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the reſt of the words of Salomon, and all that hee did, and his wiſedome, are they not written in the<sup>‡</sup> booke of the acts of Salomon?

42 The time that Salomon reigned in Ierusalem ouer all Ifrael, was<sup>\*</sup> fourtie yeere.

43 And Salomon fleep with his fathers: and was buried in the citie of Dauid his father: and Rehoboam his fonne reigned in his ſtead.

## CHAP. XII.

1 Rehoboam ſucceedeth Salomon. 2 Hee refuſeth the counſell of the Ancients. 30 Ieroboam reigneth ouer Ifrael. 31 God commandeth Rehoboam not to fight. 38 Ieroboam maketh golden calves.

And<sup>\*</sup> Rehoboam went to Shechem: for all Ifrael were come to Shechem, to make him king.

2 And when Ieroboam the fonne of Nebat heart of it (who was yet in Egypt, <sup>\*</sup> whither Ieroboam had fled from king Salomon, and dwelt in Egypt.)

3 Then they ſent and called him: and Ieroboam and all the Congregation of Ifrael came and ſpake vnto Rehoboam, ſaying,

4 Thy father made our<sup>\*</sup> yoke grieuous: now therefore make thou the grieuous ſeruitude of thy father, and his ſore yoke which hee put vpon vs, a lighter, and we will ſerue thee.

5 And he ſaid vnto them, Depart yet for three dayes, then come againe to mee. And the people departed.

6 And king Rehoboam tooke counſell with the old men that<sup>‡</sup> had ſtood before Salomon his father, while hee yet liued, and ſayd, What counſell giue yee, that I may make an awſwere to this people?

7 And they ſpake vnto him, ſaying, If thou be a ſeruant vnto this people this day, and ſerue them,

<sup>h</sup> Of the king of Edoms ſooke. <sup>\*</sup> 1 Sam. 8, 14. <sup>i</sup> Of the Edomites.

<sup>‡</sup> Thus God reſented this idolatry to be a ſcourage to puniſh his peoples finnes.

<sup>‡</sup> God brought him to honor, that his power might be more able to compaſſe his enterpriſes againſt Salomons houſe.

<sup>\*</sup> 1 Sam. 8, 3. <sup>m</sup> When Dauid had diſcomfited Hadadezar and his armie.

<sup>n</sup> To wit, the men whom hee had gathered vnto him.

<sup>\*</sup> 1 Chron. 13, 6.

<sup>o</sup> He was overſeer of Salomons workes, for the tribe of Ephraim and Manafſeh.

<sup>p</sup> By theſe viſible ſignes the Prophets would more deeply imprint their meſſage into their hearts to whom they were ſent.

<sup>‡</sup> Or, to doe that that pleaſeth me.

<sup>q</sup> He hath reſpect vnto the Meſſiah which ſhould be the bright ſtarre that ſhould ſhine thorow all the world. <sup>†</sup> Ebr. in all that my ſoule.

<sup>r</sup> For this idolatry that Salomon hath committed. <sup>f</sup> For the whole ſpiritual kingdome was reſtored in Meſſiah.

<sup>‡</sup> Which booke as is thought, was loſt in their captivity. <sup>\*</sup> 1 Chron. 9, 30.

<sup>\*</sup> 1 Chron. 10, 3.

<sup>\*</sup> Chap. 11, 40. <sup>‡</sup> Or, returned from Egypt.

<sup>\*</sup> Chap. 4, 7.

<sup>a</sup> Oppreſſe vs not with ſo great charges, which we are not able to ſuſtaine.

<sup>‡</sup> Or, had bene of his ancient counſellers. <sup>b</sup> They ſawed him that there was no way to win the peoples hearts, but to grant them their iud petition.



them, and answer them, and speake kinde words to them, they will be thy seruants for euer.

8 But hee forooke the counsell that the olde men had giuen him, and asked counsell of the young men that had bene brought vp with him, and waited on him.

e There is nothing harder for them that are in authoritie, then to bridle their affections, and to follow good counsell.

9 And hee sayd vnto them, What counsell giue yee, that we may answer this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

¶ Or, little finger. I am much more able to keepe you in subiection then my father was.

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: *euen* thus shalt thou say vnto them, My *¶* least part shall be *d* bigger then my fathers loynes.

¶ Or, scorpions.

11 Now whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with *¶* scourges.

a The people declare their obedience in this, that they would attempt nothing before the king had giuen them iust occasion.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me againe the third day.

¶ Or, the Lord was the cause.

13 And the king answered the people sharpe-ly, and left the olde mens counsell that they gaue him,

\* Chap. 11, 11.

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: My father hath chastised you with rods, but I will correct you with scourges.

f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile wordes declare.

15 And the king hearkened not vnto the people: for it was the *¶* ordinance of the Lord, that he might performe his saying, which the Lord had spoken by \* Ahijah the Shilonite vnto Ieroboam the sonne of Nebat.

† Ebr. strengthened himselfe.

16 So when all Israel saw that the king regarded them not, the people answered the king thus, saying, What portion haue wee in *¶* Dauid? wee haue none inheritance in the sonne of Ishai. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

§ By the iust iudgement of God for Salomons finnes.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

\* Chap. 11, 13.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then the king Rehoboam *†* made speede to get him vp to his charet, to flee to Ierusalem.

h For as yet hee perceived not that the Lord had so appointed it.

19 And Israel rebelled against the house of Dauid vnto this day.

\* 2 Cro. 11, 2.  
¶ That is, the Prophet.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him to the assembly, and made him king ouer all Israel: none followed the house of Dauid, but the tribe of Iudah \* onely.

21 And when Rehoboam was come to Ierusalem, he *h* gathered all the house of Iudah with the tribe of Benjamin, an hundreth and fourescore thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 \* But the word of God came vnto Shemaiah the *¶* man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah and Benjamin, and the remnant of the

people, saying,

24 Thus sayth the *¶* Lord, Ye shall not goe vp, *¶* who of his iust iudgement will punish the trespasser, and of his mercy spare the innocent people. nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by mee. They obeyed therefore the word of the Lord, and returned, and departed according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, & dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of Dauid.

1 He feared lest his people should haue by this means bene excited to rebell againe him.

27 If this people goe vp and doe sacrifice in the house of the Lord *¶* at Ierusalem, then shall the heart of this people turne againe vnto their lord, *euen* to Rehoboam king of Iudah: so shall they kill me, and goe againe to Rehoboam king of Iudah.

28 Wherevpon the king tooke counsell, and made two calves of golde, and sayd vnto them, *¶* It is too much for you to goe vp to Ierusalem: Behold, O Israel, thy gods which brought thee vp out of the land of Egypt.

m So crafty are the carnall persuasions of princes, when they will make a religion to serue to their appetite.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) *euen* to Dan.

n That is, a temple, where altars were built for idolatry.

31 Also he made an *¶* house of hie places, and made priests of the lowest of the people, which were not of the sonnes of Leui.

o Because hee would the more binder the peoples deuotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the Law.

32 And Ieroboam made a feast the *¶* fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offered vnto the calves that hee had made: and he placed in Beth-el the Priests of the hie places, which he had made.

33 And hee offered vpon the altar, which hee had made in Beth-el, the fifteenth day of the eight moneth, (*euen* in the moneth which hee had forged of his owne heart) and made a solemne feast vnto the children of Israel, and hee went vp to the altar, to burne incense.

## CHAP. XIII.

1 Ieroboam is reprehended of the Prophet, 4 His hand drieth up. 13 The Prophet is scised, 24 and is killed of a lion. 33 The obstinacie of Ieroboam.

And behold, there came *¶* a man of God out of Iudah (by the commandement of the Lord) vnto *¶* Beth-el, and Ieroboam stood by the altar to offer incense.

a That is, a Prophet.

b Not that that was called Luz in Benjamin, but an other of that name.

2 And he cried against the altar by the commandement of the Lord, and sayd, O altar, altar, thus sayth the Lord, Behold, a childe shalbe borne vnto the house of Dauid, \* Iosiah by name, and vpon thee shall he sacrifice the Priests of the high places that burne incense vpon thee, and they shall burne mens bones vpon thee.

\* 2. King. 23, 17.

3 And he gaue a signe the same time, saying, This is the *¶* signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall *¶* fall out.

c By this signey he shall know that the Lord hath sent me.

¶ Or, be perished out.

4 And when the king had heard the saying of the man of God, which hee had cried against the altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, *¶* Lay holde on him: but his hand which hee put forth against him, dried vp, and hee could not pull it in againe to him.

d The wicked rage against the Prophets of God, when they declare them Gods iudgements.

5 The altar also claued asunder, and the ashes fell

¶ *Ex. month.*

¶ *Though the wicked humble themselves for a time, when they see Gods iudgements, yet after they returne to their olde malice, and declare that they are but vile hypocrites.*  
 ¶ *Or, take sufferance,*

¶ *Or, he charged me: to wit, an Angel.*  
 ¶ *Seeing he had the expresse word of God, he ought not to haue declined therefrom neither for the persuasion of man nor Angel.*

¶ *Ex. looked,*

¶ *Ex. I am.*  
 ¶ *This he did of a simple mind, thinking it his due to declare friendship to a Prophet.*

¶ *His fault is here double: first, in that hee suffereth not the Prophet to obey Gods expresse commandment: and next, that hee saith to haue a reuelation to the contrary.*

¶ *God would reprove his folly by him, who was the occasion to bring him into error.*

fell out from the altar, according to the signe, which the man of God had giuen by the † commandement of the Lord.

6 Then the king answered and said vnto the man of God, ¶ I beseech thee, pray vnto the Lord thy God, and make intercession for mee, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the Kings hande was restored, and became as it was afore.

7 Then the King sayd vnto the man of God, Come home with me, that thou mayest † dine, and I will giue thee a reward.

8 But the man of God sayd vnto the King, If thou wouldest giue me halfe thine house, I would not goe with thee, neither would I eate bread nor drinke water in this place.

9 For so ¶ was it charged me by the word of the Lord, saying, ¶ Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came and told him all the works that the man of God had done that day in Beth-el, and the words which he had spoken vnto the king, told they their father.

12 And their father said vnto them, What way went hee? and his sonnes † shewed him what way the man of God went, which came from Iudah.

13 And hee sayd vnto his sonnes, Saddle mee the asse. Who saddled him the asse, and hee rode thereon.

14 And went after the man of God, and found him sitting vnder an oke: and he sayd vnto him, Art thou the man of God, that camest from Iudah? And he sayd, † Yea.

15 Then he sayd vnto him, ¶ Come home with me, and eat bread.

16 But hee answered, I may not returne with thee, nor goe in with thee, neither will I eat bread nor drinke water with thee in this place.

17 For it was charged me by the worde of the Lord, saying, Thou shalt eat no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And hee sayd vnto him, I am a Prophet also as thou art, and an ¶ Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: but he lied vnto him.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they sat at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, saying, Thus sayth the Lord, ¶ Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drinke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and drinke, he saddled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, ¶ a lion met him by the way, and slew him, and his body was cast in the way, and the asse stood thereby: the Lion stood by the corps also.

25 And behold, men that passed by, saw the carkeis cast in the way, and the Lion standing by the corps: and they came and told it in the towne where the old Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee sayd, It is the man of God, who hath been disobedient vnto the Commandement of the Lord: therefore the Lord hath deliuered him vnto the Lion which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse. And they saddled him.

28 And hee went and found his body cast in the way, and the asse and the Lion stood by the corps: and the lion had not eaten the body, nor tome the asse.

29 And the Prophet rooke vp the bodie of the man of God, and layd it vpon the asse, and brought it againe, and the olde Prophet came to the city, to lament and bury him.

30 And he layd his body in his ¶ owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, bury yee me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cried by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 ¶ *Hovubais* after this Ieroboam converted not from his wicked way, but turned againe, and made of the lowest of the people priests of the hie places. Who would, might † consecrate himselfe and be of the priests of the hie places.

34 And this thing turned to him vnto the houle of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

## CHAP. XIII.

¶ *Ieroboam sendeth his wife disguised to Ahijah the Prophet, who declareth vnto him the destruction of his house. 23 Iudah is punished by Shishak.*

AT that time Ahijah the sonne of Ieroboam fell sicke.

2 And Ieroboam sayd vnto his wife, Vp, I pray thee, ¶ and disguise thy selfe that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahijah the Prophet, which tolde mee \* that I should be king ouer this people.

3 And take † with thee, tenne loaves and ¶ cracknels, and a bottell of hony, and goe to him: he shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his † sight was decayed for his age.

5 Then the Lord sayd vnto Ahijah, Behold, the wife of Ieroboam cometh to aske a thing of thee for her sonne, for he is sicke: thus and thus shall thou say vnto her: for when shee cometh in,

¶ *By this fearefull example, God set forth how dangerous a thing it is for men to be haue themselves coldly, or deceitfully in their charge whereunto God hath called them.*

¶ *To declare that this was onely the iudgement of God: for if the Lion had done it for hunger, hee would also haue denoued the body, in which he had prepared for himselfe.*

¶ *So the wicked profit not by Gods threatenings, but go backward, and become worse and worse, 1. Tim. 3. 13.*  
 ¶ *Ex. fill his band.*

¶ *His owne conscience bare him witnesse, that the Prophet of God would not falsifie his affections, which was a wicked man.*

¶ *Chap. 11. 31.*

¶ *Ex. in thine hand.*  
 ¶ *According to the custome when they went to aske counsell of Prophets, 1. Sam. 9. 7.*

¶ *Or, wisdom.*

¶ *Ex. 19. 34.*



c Then the wife of Ieroboam.

d For God oft times discloseth vnto his the craft and subtiltie of the wicked.  
e Which wast but a leuitant.

f To wit, two salues.

\* Chap. 21, 21. and 2. King 9, 8.  
g Every male euen to the dogs,  
h As well him that is in the strong hold, as him that is abroad.  
i They shall lacke the honour of buriall in token of Gods malediction.

k In the middes of the wicked, God hath some on whom he doeth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m Meaning, Ephraim.

n The people shall not be excused when they doe enill at the commandement of their gouernours.

o The Lord smote him hat he died,  
a. Chron. 13, 20.

p And died before Ieroboam about foure yeeres.

in, she shall feine her selfe to be another.

6 Therefore when Ahijah heard the sound of her feet as she came in at the doore, he sayd, Come in thou wife of Ieroboam: why feimest thou thus thy selfe to be another? I am sent to thee with heavy tidings.

7 Go tell Ieroboam, Thus sayth the Lord God of Israel, Forasmuch as I haue exalted thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue given it thee, and thou hast not bene as my seruant Dauid, which kept my Commandements, and followed mee with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill aboue all that were before thee (for thou hast gone and made thee other gods, and molten images, to prouoke mee, and hast cast me behind thy backe.)

10 Therefore behold, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that \* spisseth against the wall, as well him that is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dung till it be all gone.

11 The dogges shall eate him of Ieroboams stocke that dieth in the citie, and the foules of the aire shall eat him that dieth in the field: for the Lord hath sayd it.

12 Vp therefore and get thee to thine house: for when thy feere enter into the citie, the child shall die.

13 And all Israel shall mourne for him, and bury him: for he onely of Ieroboam shall come to the graue, because in him there is found some goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreover, the Lord shall stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: what? yea, euen now.

15 For the Lord shall smite Israel, as when a reede is shaken in the water, and he shall weed Israel out of this good land, which he gaue to their fathers, and shall scatter them beyond the River, because they haue made them groues, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of the finnes of Ieroboam, who did sinne, and made Israel to sinne.

17 And Ieroboams wife arose, and departed, and came to Tirzah, and when she came to the threshold of the house, the yong man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord which he spake by the hand of his seruant Ahijah the Prophet.

19 And the rest of Ieroboams actes, how hee warred and how he reigned, beholde, they are writen in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twentie yeere: and hee slept with his fathers, and Nadab his sonne reigned in his steade.

21 Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fourtie yeere old, when he began to reigne, and reigned seuentene yeere in Ierusalem, the citie which the Lord did chuse out of all the tribes of Israel,

to put his name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their finnes, which they had committed, then all that which their fathers had done.

23 For they also made them hie places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were also Sodomites in the land, they did according to all the abominations of the nations, which the Lord hath cast out before the children of Israel.

25 And in the fift yeere of King Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: so he caried away all the shields of gold which Salomon had made.

27 And king Rehoboam made for them brazen shields, and committed them vnto the hands of the chiefe of the garde, which waited at the doore of the kings house.

28 And when the King went into the house of the Lord, the gard bare them, and brought them againe into the gard chamber.

29 And the rest of the actes of Rehoboam, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of Dauid: his mothers name was Naamah an Ammonite: and Abijam his sonne reigned in his stead.

## CHAP. XV.

1 Abijam reigneth ouer Iudah. 9 Asa succedeth in his room. 16 The battell betweene Asa and Baasha. 24 Iehoshaphat succedeth Asa. 25 Nadab succedeth Ieroboam. 28 Baasha killeth Nadab.

And in the eighteenth yeere of King Ieroboam the sonne of Nebat, reigned Abijam ouer Iudah.

2 Three yeere reigned hee in Ierusalem, and his mothers name was Maachah the daughter of Abihalom.

3 And he walked in all the finnes of his father, which hee had done before him: and his heart was not perfite with the Lord his God, as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him light in Ierusalem, and set vp his sonne after him, and established Ierusalem,

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the dayes of his life, saue onely in the matter of Uriah the Hittite.

6 And there was warre betweene Rehoboam and Ieroboam as long as he liued.

7 The rest also of the actes of Abijam, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah? there was also warre betweene Abijam and Ieroboam.

8 And Abijam slept with his fathers, and they buried him in the citie of Dauid: and Asa his sonne reigned in his stead.

9 And in the twenty yeere of Ieroboam King of Israel, reigned Asa ouer Iudah.

10 Hee reigned in Ierusalem one and fourtie yeere,

Or, before all his fathers had done by their finnes.

q Where idolatry reigneth, all horrible vices are committed, till at length Gods iudgement destroy them utterly.

\* Chap. 19, 16.

r Which bookes were called the bookes of Shemai and Iddo the Prophets, a. Chron. 12, 15.

f That is, all the dayes of Rehoboams life.

e Whose idolatry Rehoboam her sonne followed.

\* a. Chron. 11, 31.

a Some thinke that this was Asa salom Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah.

\* a. Sam. 11, 4. 11, 9.

\* a. Chron. 13, 31.

\* a. Chron. 14, 10.

yeere, and his \* mothers name was Maachah, the daughter of Abishalom.

11 And Afa did right in the eyes of the Lord, as did David his father.

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee <sup>a</sup> put downe \* Maachah his mother also from her estate, because she had made an idole in a groue: And Afa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the hie places. Neuerthelesse Afas heart was <sup>e</sup> vpright with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer and golde, and vessels.

16 <sup>c</sup> And there was warre betweene Afa and Baasha king of Israel all their dayes.

17 Then Baasha King of Israel went vp against Iudah, and built <sup>f</sup> Ramah, so that he would let none goe out or in to Afa king of Iudah.

18 Then Afa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the kings house, and deliuered them into the hands of his seruants, and king Afa sent them to \* Ben-hadad the sonne of Tabrimon, the sonne of Hezion king of <sup>g</sup> Aram that dwelt at Damascus, saying,

19 *There is a couenant betweene mee and thee, and betweene my father and thy father: Behold, I haue sent vnto thee a present of siluer and golde: come, breake thy couenant with Baasha King of Israel, that he may <sup>g</sup> depart from mee.*

20 So Ben-hadad hearkened vnto king Afa, and sent the captaines of the hostes, which he had, against the cities of Israel, and smote Iion, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Afa <sup>h</sup> assembled all Iudah, <sup>i</sup> none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Afa built with them Geba of Benjamin and Mizpah.

23 And the rest of all the <sup>k</sup> actes of Afa, and all his might, and all that he did, and the cities which hee built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his old age he was diseased in his <sup>k</sup> feere.

24 And Afa slept with his fathers, and was buried with his fathers in the citie of David his <sup>i</sup> father. And Iehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Afa king of Iudah, and reigned ouer Israel two yeere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith hee made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon.

28 Buen in the third yeere of Afa king of Iudah did Baasha slay him, and reigned in his stead.

29 And when hee was king, hee <sup>k</sup> smote all the house of Ieroboam, hee left none aliue to Ierobo-

am, vntill he had destroyed him, according to the \* word of the Lord which he spake by his seruant <sup>l</sup> Ahijah the Shilonite,

30 Because of the finnes of Ieroboam which he committed, and wherewith hee made Israel to sinne, by his <sup>l</sup> prouocation, wherewith hee prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betweene Afa and Baasha king of Israel, all their dayes.

33 In the third yeere of Afa king of Iudah, began Baasha the sonne of Ahijah to reigne ouer all Israel in <sup>m</sup> Tirzah, and reigned foure and twentie yeeres.

34 And hee did euill in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith hee made Israel to sinne.

# CHAP. XVI.

1 Of Baasha. 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marrieth Iezabel. 34 Iericho is built againe.

**T**Hen the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 <sup>a</sup> Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke mee with their finnes,

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make <sup>b</sup> thine house like the \* house of Ieroboam, the sonne of Nebat.

4 <sup>c</sup> He that dieth of Baashas <sup>d</sup> stocke in the citie, him shall the dogges eate: and that man of him which dieth in the fieldes, shall the foules of the ayre eate.

5 And the rest of the actes of Baasha, and what hee did, and his <sup>e</sup> power, are they not written in the booke of the \* Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also <sup>f</sup> by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, &c. to his house, that he should be like the house of Ieroboam, euen for all the wickednesse that hee did in the sight of the Lord, in prouoking him with the worke of his hands, and because hee killed <sup>g</sup> him.

8 <sup>h</sup> In the fixe and twentieth yeere of Afa king of Iudah, began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yeeres.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as he was in Tirzah <sup>i</sup> drinking, till he was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seuen and twenty yeere of Afa king of Iudah, and reigned in his stead.

11 <sup>j</sup> And when hee was king, and sate on his throne, hee slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord which he spake against Baasha by the hand of Iehu the <sup>k</sup> Prophet,

13 For all the finnes of Baasha, and finnes of Elah his sonne, which they sinned, and made Israel

R

<sup>1</sup> By causing the people to commit idolatry with his calves, and so prouoking God to anger.

<sup>m</sup> Which was the place where the kings of Israel remained.

<sup>a</sup> Thus spake Iehu to Baasha in the Name of the Lord.

<sup>b</sup> Meaning, the house of Baasha. \* Chap. 15, 29. \* Chap. 14, 11.

<sup>h</sup> Or, valiantnesse. \* 1 Chron. 16, 1.

<sup>c</sup> That is, the Prophet did his message.

<sup>d</sup> Meaning, Nadab Ieroboams sonne.

<sup>e</sup> The Chaldee hath thus, Drinking till he was drunken in the Temple of Arza the idole of his house in Tirzah.

<sup>f</sup> Both Hanani his father and he were Prophets.

<sup>a</sup> That is, his grandmother, as David is oft times called father of them, whole grand father he was.

<sup>d</sup> Neither hinted nor authority ought to be regarded, when they blasphem God, and become idolaters, but must be punished.

<sup>e</sup> 2 Chron. 15, 16. For in that that he suffered them to worship God in other places, then he had appoynted, it came of ignorance, and not of malice. <sup>f</sup> Of the same purpose that Ieroboam did, because the people should not goe up to Ierusalem, lest they should follow Afa.

<sup>g</sup> 1 Chron. 18, 12. Or, Syria.

<sup>g</sup> And vnto mee no longer.

<sup>h</sup> Or, make a proclamation. <sup>i</sup> Here none is supposed.

<sup>k</sup> Hee had the gout and put his trust rather in Physicians then in the Lord. 2 Chron. 16, 12. <sup>l</sup> His great grandfather.

<sup>l</sup> So God hired vpon tyrant to punish the wickednesse of another.





with thee, O thou man of God: art thou come vnto me to call my sinne to remembrance, and to slay my sonne?

19 And he said vnto her, Giue me thy sonne: and he tooke him out of her bosome, and caried him vp into a chamber, where he boade, and laid him vpon his owne bed.

20 Then hee called vnto the Lord, and said, O Lord my God, hast thou punished also this widow, with whom I sojourne, by killing her sonne?

21 And he stretched himselfe vpon the child three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the child came into him againe, and he reuiued.

23 And Elijah tooke the child, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Behold, thy sonne liueth.

24 And the woman said vnto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

## C H A P. XVIII.

1 *Elijah is sent to Ahab.* 13 *Obadiah hideth an hundred Prophets.* 40 *Elijah killeth all Baals prophets.* 45 *Hee obtaineth raine.*

**A**fter many dayes, the word of the Lord came to Elijah, in the a third yeere, saying, Go, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

2 And Elijah went to shew himselfe vnto Ahab, and there *was* a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah feared God greatly:

4 For when Iezabel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, & hid them by fiftie in a caue, and he fed them with bread and water.)

5 And Ahab said vnto Obadiah, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the horses and the mules aliue, least wee deprive the land of the beasts.

6 And so they diuided the lande betweene them to walke thorow it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and felt on his face, and said, Art not thou my Lord Elijah?

8 And he answered him, Yea, go tell thy lord, Behold, Elijah is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdom, whither my lord hath not sent to seeke thee: and when they said, He is not here, he tooke an oath of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

12 And when I am gone from thee, the Spirit of the Lord shall cary thee into some place that I do not know: so when I come and tell Ahab, if he cannot finde thee, then will he kill me: But

I thy seruant a feare the Lord from my youth.

13 Was it not tolde me thy lord, What I did when Iezebell slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou saiest, Go, tell thy lord, Behold, Elijah is here, that he may slay me.

15 And Elijah said, As the Lord of hosts liueth, before whom I stand, I will surely shew my selfe vnto him this day.

16 So Obadiah went to meete Ahab, and told him. And Ahab went to meet Elijah.

17 And when Ahab saw Elijah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And hee answered, I haue not troubled Israel, but thou and thy fathers house, in that yee haue forsaken the commandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to mee all Israel vnto mount Carmel, and the prophets of Baal foure hundred and fiftie, and the prophets of the groues foure hundred, which eate at Iezebels table.

20 So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Elijah came vnto all the people, and said, How long halt ye betweene two opinions? If the Lord be God, follow him, but if Baal be hee, then goe after him. And the people answered him not a word.

22 Then said Elijah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundred and fiftie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, & cut him in pieces, and lay him on the wood, but put no fire vnder, & I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I will call on the Name of the Lord; and then the God that answereth by fire, let him be God. And all the people answered, and sayd, It is well spoken.

25 And Elijah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke that was giuen them, and they prepared it, and called on the name of Baal from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answer: and they leapt vpon the altar that was made.

27 And at noone Elijah mocked them, and said, Crie alowde: for hee is a god: either hee talketh or pursueth his enemies, or is in his iourney, or it may be that hee sleepe, and must be awaked.

28 And they cryed lowd, and cut themselues as their maner was, with kniues and lancers, till the blood gushed out vpon them.

29 And when midday was passed, and they had prophecied vntill the offering of the evening sacrifice, there was neither voyce, nor one to answer, nor any that regarded.

30 And Elijah said vnto all the people, Come to mee. And all the people came to him. And hee repaired the altar of the Lord that was broken downe.

31 And Elijah tooke twelue stones, according

d I am none of the wicked persecutors that thou shouldst procure vnto me such displeasure, but serue God, and fauour his children.

e By my presence I will declare that thou hast told him the truth.

f The true ministers of God ought not onely not to suffer the truth to be vniuently slandered, but to reprove boldly the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent, whether yee follow God or Baal, or whether yee serue God wholly or in part. Zeph. 1. 5.

h By sending downe fire from heauen to burne the sacrifice.

i As men terrified with some strange spirit.

k You esteeme him as a God.

l Hee mocketh their beastly madness, which thinke that by any instance or suit, the dead and vile idoles can helpe their worshippers in their necessities.

x He was afraid lest Gods name should haue bene blasphemed and his ministers contemned, except he should haue continued his mercies as he had begunne them, especially while he there remained.

y So hard a thing it is to depend on God, except we be confirmed by miracles.

a After that he departed from the ruler Cherith.

b God had begun to worke his feare in his heart, but had not yet brought him to that knowledge, which is also requisite of the godly: that is, to profess his Name openly.

c God pitteeth oft times the wicked for the godlies sake, and causeth Elijah to meete with Obadiah, that the benefit might be knowne to be granted for Gods childrens sake.



\* Gen. 32, 21.  
2. Kings, 17, 34.

† *Eir. Sate, which  
fomet. ink, con-  
taine about three  
pottles and a third  
part a pice.*

m Hereby he decla-  
red the excellent  
power of God, who  
contrary to nature  
could make the fire  
burne even in the  
water, to the intent  
they should have  
none occasion to  
doubt that he is the  
only God.

n Though God suf-  
fer his to runne in  
blindnesse and er-  
rour for a time, yet  
at the length he cal-  
leth them home to  
him by some noto-  
rious signe and  
workes.

o He commanded  
them that as they  
were truly perswa-  
ded to confesse the  
only God: so they  
would serue him  
with all their  
power, and destroy  
the idolaters his  
enemies.

p As Gods spirit  
moued him to pray,  
so was hee streng-  
thened by the same,  
that he did not  
faint, but continued  
still till he had ob-  
tained.

q Or, here and there.

r Hee was so streng-  
thened, with Gods  
spirit, that he ran  
faster then the cha-  
zet was able to  
runne.

s To wit, of Baal.  
t Though the wic-  
ked rage againe  
Gods children, yet  
he holdeth them  
backe, that they can  
not execute their  
malice.

to the number of the tribes of the sonnes of Iaa-  
kob, (vnto whom the word of the Lord came,  
saying, \* Israel shalbe thy name)

32 And with the stones hee built an altar in  
the Name of the Lord: and he made a ditch round  
about the altar, as great as would containe two  
† measures of seed.

33 And he put the wood in order, and hewed  
the bullocke in pieces, and laid him in the wood:

34 And sayd, Fill foure barrells with water, and  
powre it vpon the burnt offering &c on the wood.  
Againe he sayd, Doe so againe. And they did so the  
second time. And he sayd, Doe it the third time.  
And they did it the third time.

35 And the water ranne round about the altar:  
and he m filled the ditch with water also.

36 And when they should offer the *evening*  
sacrifice, Elijah the Prophet came, and sayd, Lord  
God of Abraham, Izhak, and of Israel, let it be  
knownen this day, that thou art the God of Israel,  
and that I am thy seruant, and that I haue done  
all these things at thy commandement.

37 Heare mee, O Lord, heare mee, and let this  
people knowe that thou art the Lord God, and  
that thou hast turned their heart againe *at the*  
last.

38 Then the fire of the Lord fell, and consu-  
med the burnt offering, and the wood, and the  
stones, and the dust, and licked vp the water that  
was in the ditch.

39 And when all the people saw it, they fell on  
their faces, and sayd, The Lord is God, the Lord is  
God.

40 And Elijah sayd vnto them, Take the pro-  
phets of Baal, let not *a* man of them escape: and  
they tooke them, and Elijah brought them to the  
brooke Kishon, and slew them there.

41 † And Elijah sayd vnto Ahab, Get thee  
vp, cate and drinke, for *there is* a sound of much  
rairie.

42 So Ahab went vp to cate and to drinke, and  
Elijah went vp to the top of Carmel: and he crou-  
ched vnto the earth, and put his face betweene his  
knees,

43 And said to his seruant, Goe vp now, and  
looke toward the way of the Sea. And hee went  
vp, and looked, and said, There is nothing. Againe  
he said, Goe againe *seuen* times.

44 And at the *seuenth* time he sayd, Behold,  
there ariseth a litte cloude out of the Sea like a  
mans hand. Then he sayd, Vp, and say vnto Ahab,  
Make ready *the charret*, and get thee downe, that  
the raine stay thee not.

45 And *in* the meane while the heauen was  
blacke with cloudes and winde, and there was a  
great raine. Then Ahab went vp, and came to  
Izrael.

46 And the hand of the Lord was on Elijah,  
and he girded vp his loynes, and ran before Ahab  
till he came to Izrael.

# CHAP. XIX.

5. *Elijah fleeing from Iezabel, is nourished by the Angel  
of God. 15 He is commanded to anoynt Hazael,  
Iehu, and Elisha.*

N Ow Ahab told Iezabel all that Elijah had  
done, & how hee had slaine all the *a* prophets  
with the sword.

2 Then Iezabel sent a messenger vnto Elijah,  
saying, *b* The gods doe so to me, and more also, if  
I make not thy life like one of their liues by to-  
morrow this time.

3 † When he saw that, hee arose, and went *for* *Or, with his  
mind led him*  
his life, and came to Beertheba, which is in Iudah,  
and left his seruant there.

4 But hee went a dayes iourney into the wil-  
dernesse, and came and sate downe vnder a Iuniper  
tree, and desired that he might die, and sayd, It is  
now enough: O Lord, *c* take my soule, for I am  
no better then my fathers.

5 And as hee lay and slept vnder the Iuniper  
tree, behold now, an Angel touched him, and sayd  
vnto him, Vp, and eat.

6 And when hee looked about, behold, there  
was a cake baken on the coales, and a pot of water  
at his head: so he did eat and drinke, and returned  
and slept.

7 And the Angel of the Lord came againe the  
second time, and touched him, and sayd, Vp, and  
eat: for *d* thou hast a great iourney.

8 † Then hee arose, and did cate and drinke,  
and walked in the strength of that meate fourtie  
dayes and fourtie nights, vnto Horeb the mount of  
God.

9 And there hee entred into a caue, and lod-  
ged there: and behold, the Lord spake to him,  
and sayd vnto him, What doest thou here,  
Elijah?

10 And he answered, I haue *e* beene very iea-  
lous for the Lord God of hoastes: for *f* children  
of Israel haue forsaken thy couenant, broken  
downe thine altars, and slaine thy Prophets with  
the sword, *g* and I onely am left, and they seeke  
my life to take it away.

11 And hee sayd, Come out, and stand vpon the  
mount before the Lord. And behold, the Lord  
went by, and a mightie strong winde rent the  
mountaines, & brake the rockes before the Lord:  
*but* the Lord was *h* not in the winde: and after the  
winde *i* came an earthquake: *but* the Lord was not  
in the earthquake:

12 And after the earthquake *came* fire: *but* the  
Lord was not in the fire: and after the fire *came* a  
still and soft voyce.

13 And when Elijah heard it, hee couered his  
face with his mantle, and went out, and stood in  
the entering of the caue, and behold, *there came*  
a voyce vnto him, and sayd, What doest thou here,  
Elijah?

14 And he answered, I haue beene very ielous  
for the Lord God of hoasts, *g* because *f* children  
of Israel haue forsaken thy couenant, cast downe  
thine altars, and slaine thy Prophets with the  
sword, and I onely am left, and they seeke my life  
to take it away.

15 And the Lord sayd vnto him, Goe, returne by  
the wilderness vnto Damascus, and when thou  
comest *there*, anoynt Hazael king ouer *h* Aram.

16 And Iehu the sonne of Nimshi shalt thou  
anoynt King ouer Israel: and Elisha the sonne  
of Shaphat of Abel Meholah shalt thou anoynt to  
be Prophet in thy roome.

17 And *k* him that escapeth from the sword of  
Hazel, shall Iehu slay: and him that escapeth from  
the sword of Iehu, shall Elisha slay.

18 Yet will *l* I leaue seuen thousand in Is-  
rael, *m* *n* all the knees that haue not bowed  
vnto Baal, and euery mouth that hath not kissed  
him.

19 *o* So he departed thence, and found Elisha  
the son of Shaphat, who was plowing with twelue  
yoke of oxen before him, and was with the twelfth:  
and Elijah went towards him, and cast his  
mantle.

Or, with his  
mind led him

c So hard a thing it  
is to bridle our im-  
patience in afflic-  
tion, that the Sauior  
could not overcome  
the same.

d He declareth that  
except God had  
nourished him mi-  
raculously, it had  
not bene possible for  
him to haue gone  
this iourney.

e He complained  
that the more re-  
lous that he them-  
selfe to main-  
taine Gods glory,  
the more cruelly  
was hee persecuted.  
f Rom. 11, 13.

g For the name of  
man is not able to  
come neere vnto  
God, if he should  
appear in his  
strength and full  
maiestie, and there-  
fore of his meite  
he submitteth  
himselfe to our  
capacities.

h We ought not to  
depend on the mul-  
titude in main-  
taining Gods glory,  
but because our  
dutie so requirith,  
we ought to doe it.

i Or, Syria.

k 2. Kings, 9, 13  
ezech. 48, 8.

l Rom. 11, 4  
h He declareth that  
wicked, dissenting  
and idolaters are  
not his.

mantle vpon him.

20 And he left the oxen, and ranne after Elijah, and said, Let mee, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Goe, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and slewe them, and fod their flesh with the instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Elijah, and ministred vnto him.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promisseth the victorie to Ahab by a Prophet. 31 The King of Israel made peace with Ben-hadad, and is reprooued therefore by the Prophet.

Then Ben-hadad the king of the Aram assembled all his army, and two and thirtie kings with him, with horses, and charets, and went vp, and besieged Samaria, and fought against it.

2 And he sent messengers to Ahab king of Israel, into the citie,

3 And said vnto him, Thus saith Ben-hadad, Thy siluer and thy gold is mine: also thy women, and thy fayre children are mine.

4 And the king of Israel answered, and said, My lord king, according to thy saying, I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commandeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer me thy siluer and thy gold, and thy women, and thy children,

6 Or else I will send my seruants vnto thee by to morow this time, and they shall search thine house, and the houses of thy seruants: and whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the King of Israel sent for all the Elders of the land, and said, Take heed, I pray you, and see how he seeketh mischief: for he sent vnto me for my wines, and for my children, and for my siluer, and for my gold, and I denied him not.

8 And all the Elders, and all the people said to him, Hearken a not vnto him, nor consent.

9 Wherefore hee saide vnto the messengers of Ben-hadad, Tell my lord the king, All that thou diddest send for to thy seruant at the first time, that I will doe, but this thing I may not doe. And the messengers departed, and brought him an answer.

10 And Ben-hadad sent vnto him, and said, The gods doe so to me and more also, if the dust of Samaria be enough to all the people that follow me, for euery man an handfull.

11 And the king of Israel answered, and said, Tell him, Let not him that girdeth his harness, boast himselfe, as he that putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the pavilions, he said vnto the seruants, Bring forth your engines. And they set them against the citie.

13 And beholde, there came a Prophet vnto Ahab king of Israel, saying, Thus sayeth the Lord, Hast thou seene all this great multitude? behold, I will deliuer it into thine hand this day, that thou mayest know, that I am the Lord.

14 And Ahab said, By whom? and hee said, Thus sayeth the Lord, By the seruants of the prin-

ces of the prouinces. He said againe, Who shall order the battell? and he answered, Thou.

15 Then hee numbred the seruants of the princes of the prouinces, and they were two hundred, two and thirtie: and after them hee numbred the whole people of all the children of Israel, euen seuen thousand.

16 And they went out at noone: but Ben-hadad did drinke till hee was drunken in the tents, both he and the kings: for two and thirtie kings helped him.

17 So the seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them aliuie: or whether they be come out to fight, take them yet aliuie.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they slew euery one his enemy: and the Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with his horsemen.

21 And the king of Israel went out, and smote the horses and charets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the king of Israel, and had said vnto him, Goe, be of good courage, and confider, and take heed what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee.)

23 Then the seruants of the king of Aram said vnto him, Their gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charets, and wee will fight against them in the plaine, and doubtlesse wee shall ouercome them: and hee hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all assembled, and went against them, and the children of Israel pitched before them like two little flocks of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the King of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and ye shall know that I am the Lord.

29 And they pitched one ouer against the other seuen dayes, and in the seuenth day the battell was ioyned: and the children of Israel slew of the Aramites an hundred thousand footemen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall vpon seuen and twenty thousand men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

R 3

31 And

Though this natural affection is not to be contemned, yet it ought not to moue vs when God calleth vs to serue him. He would not stay till wood was brought, so great was his desire to follow his vocation.

Or, Syria. That is, gouernours and rulers of prouinces. Or, Sennacherib.

I am content to obey and pay tribute.

Hee would not accept his answer except hee did out of hand deliuer whatsoever he should aske, for he sought an occasion how to make warre against him.

They thought it their duty rather to venter their lines, then to grant to that thing which was not lawfull, onely to satisfie the lust of a tyrant.

Much lesse shall there be found any pay that is worth any thing, when they shall lo many fould not before the victory be gotten.

Or, put your felices in order.

Before God went about with signes and miracles to pull Ahab from his impietie, and now againe with wonderful victories,

That is, young men trained in the seruice of princes.

Or, Syria.

Which them that were appointed for the preservation of his person.

Thus the wicked blaspheme God in their liues, whom notwithstanding he suffreth not unpunished.

All they, which were in the battell of the former yeere verse 15.

Who am of like power in the valley, as I am on the hills, and can as well destroy a multitude with few as with many.

Or, from chamber, to chamber.



*m* In signe of submission, and that we haue desired death, if he will punish vs with rigour,

*l* Or, and sought it of him.  
*o* He is alive,

*p* Thou shalt appoint in my chiefe citie what thou wilt, and I will obey thee.

*l* Or, of his disciples.

*q* By this externall signe he would more lively touch the kings heart.

*r* Because thou hast transgressed the commandement of the Lord.

*f* By this parable he maketh Ahab condempne himselfe, who made a covenant with Gods enemy, and let him scape, whom God had appointed to be slaine.

*\* Chap. 22, 33.*

*l* Or, *Shameless.*

*l* Or, at this time.

*a* Though Ababs tyrannie be condemned by the holy king of Samaria, yet he was not so rigorous that he would take from another man his right without full recompense.

31 *l* And his seruants said vnto him, Behold now, wee haue heard say that the Kings of the house of Israel are mercifull Kings: we pray thee, let vs put sackcloth about our *m* loynes, & ropes about our heads, and goe out to the King of Israel: it may be that he will saue thy life.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the King of Israel, and said, Thy seruant Ben-hadad saith, I pray thee, let mee liue: and he said, Is he yet aliuie? he is my brother.

33 Now the men tooke diligent heed, *l* if they could catch any thing of him, and made haste, and said, Thy brother *o* Ben-hadad. And he said, Goe, bring him. So Ben-hadad came out vnto him, and he caused him to come vp into the chariot.

34 And Ben-hadad said vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streetes for thee in Damascus, as my father did in Samaria. Then said Ahab, I will let thee goe with this covenant. So hee made a covenant with him, and let him goe.

35 *l* Then a certaine man of the *l* children of the Prophets saide vnto his neighbour by the commandement of the Lord, *l* Smite mee, I pray thee. But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, behold, as soone as thou art departed from mee, a lyon shall *r* slay thee. So when he was departed from him, a lyon found him, and slew him.

37 Then hee found another man, and said, Smite mee, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised himselfe with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, *l* Thy seruant went into the middes of the battell, and behold, there went away a man, whom *another* man brought vnto me, and said, Keepe this man: if he be lost, and want, thy life shall goe for his life, or else thou shalt pay a talent of siluer.

40 And as thy seruant had here and there to doe, he was gone: And the King of Israel said vnto him, So shall thy iudgement be: thou hast giuen sentence.

41 And hee hastened, and tooke the ashes away from his face: and the King of Israel knewe him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, *\* Because* thou hast let goe out of *thine* handes a man whom I appoynted to die, thy life shall goe for his life, and thy people for his people.

43 And the King of Israel went to his house heauie and in displeasure, and came to *l* Samaria.

# CHAP. XXI.

*r* Iezabel commandeth to kill Naboth, for the vineyard that hee refused to sell to Ahab. 19 Elijah reprooueth Ahab, and hee repenteth.

*A*fter *l* these things, Naboth the Izreelite had a vineyard in Izreel, hard by *l* palace of Ahab

2 And Ahab spake vnto Naboth, saying, Give mee thy vineyard, that I may make mee a garden of herbes thereof, because it is neere by mine house: and I will giue thee for it a better vineyard then it is: or if it please thee, I will giue thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Izreelite had spoken vnto him. For hee had said, I will not giue thee the inheritance of my fathers, and he lay *b* vpon his bed, and turned his face and would eat no bread.

5 Then Iezabel his wife came vnto him, and said vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izreelite, and said vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee *another* vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Iezabel his wife saide vnto him, Doe thou now gouerne the kingdome of Israel? Vp, eate bread, and *l* be of good cheere, I will giue thee the vineyard of Naboth the Izreelite.

8 *l* So she wrote letters in Ahab's name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And he wrote in the letters, saying, Proclaime a *d* fast, and set Naboth among the chiefe of the people,

10 And set two wicked men before him, and let them witness against him, saying, Thou diddest blaspheme God and the king: then cary him out, and stone him that he may die.

11 And the *e* men of the citie, *euen* the Elders and gouernours, which dwelt in his citie, did as Iezabel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did *l* blaspheme God and the King. Then they caryed him away out of the citie, and stoned him with stones, that he died.

14 Then they sent to Iezabel, saying, Naboth is stoned and is dead.

15 *l* And when Iezabel heard that Naboth was stoned and was dead, Iezabel said to Ahab, *l* Vp, and take possession of the vineyard of Naboth the Izreelite, which hee refused to giue thee for money: for Naboth is not aliuie, but is dead.

16 And when Ahab heard that Naboth was dead, he rose to goe downe to the vineyard of Naboth the Izreelite, to take possession of it.

17 *l* And the word of the Lord came vnto Elijah the Tishbite, saying,

18 Arise, goe downe to meete Ahab King of Israel, which is in Samaria: loe, *he is* in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, *l* Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, *h* In the place where dogs licked the blood of Naboth, shall dogs lick *euen* thy blood also.

20 And Ahab said to Elijah, Hast thou found mee, O mine enemy? And hee answered, I haue found thee: for thou hast sold thy selfe to worke wickednes in the sight of the Lord.

*21* Behold.

*b* Thus the wicked consider not what is iust and lawfull, but fret inwardly, when they cannot haue their inordinate appetites satisfied.

*c* As though he said, Thou knowest not what it is to reigne. Command and intreat not, *l* Ebr. let mine heart be merry.

*d* For then they vied to enquire of mens faults: for none could fast truly that were notorious sinners.

*e* Thus the worldlings contrary to Gods commandement, who will not consent to the shedding of innocent blood, obey rather the wicked commandements of princes, then the iust lawes of God. *l* Ebr. blisse.

*f* This example of monstrous crueltye the holy Ghost leaueh to vs, to the intent that we should abhorre all tyrannie, and specially in them whom nature and kind should moue to be pitifull and enclined to mercy.

*g* Doe thou thinke to haue any advantage by murdering of an innocent? *h* This was fulfilled in toram his sonne, as *l* Kings 9, 25, 26.

\* Chap. 14. 10.  
\* King 9. 8  
\* 1 Sam 25. 12.  
\* Chap. 14. 10.

\* Chap. 15. 9.  
\* Chap. 16. 3.

\* King 9. 33. 34.  
\* Or, fortress, or  
\* wall, &c.

i By the wicked  
counsel of his wife  
he became a vile  
idolater, and cruel  
murderer, as one  
that gave himselfe  
wholly to sense  
faint.

† Ebr. his flesh.  
k In token of  
mourning, or as  
some made, bare-  
footed.

l Meaning, in lo-  
rans time, 2. King  
9. 16.

\* 1. Chron. 18. 1. 2.  
a Ben hadad the  
king of Syria, and  
Ahab made a peace  
which endued  
three yeeres.

b To see and visit  
him.

c The kings of  
Syria kept Ramoth  
before this league  
was made by Ben-  
hadad: therefore  
be thought not  
himselfe bound  
thereby to restore it.

d I am ready to  
joyne and goe with  
thee, and all mine  
is at thy comman-  
dement.

e Hee feared that  
he would not goe  
to the warre, except  
God approoved it,  
yet when Michaiah  
counsell'd the con-  
trary, he would  
not obey.

f Meaning, the false  
prophets, which  
were flatterers and  
sewed for lucre,  
whom Izebel had  
assembled, and kept  
after the death of  
those whom Elias  
slew.

g Iehoshaphat did  
not acknowledge  
the false prophets  
to be Gods mini-  
sters, but did contemne them.

h Whereby wee see that the wicked cannot abide  
to heare the truth, but hate the Prophets of God and molest them.

21 \* Behold, I will bring euill vpon thee, and will take away thy posteritie, and will cut off from Ahab him that \* pisseth against the wall, as well him that is \* shut vp, as him that is left in Israel,

22 And I will make thine house like the house of \* Ieroboam the sonne of Nebat, and like the house of \* Baasha the sonne of Abijah, for the prouocation wherewith thou hast prouoked and made Israel to sinne.

23 And also of Iezebel spake the Lord, say- ing, \* The dogs shall eate Iezebel by the wall of Izreel.

24 The dogs shall eate him of Ahabs flacke, that dieth in the citie: and him that dieth in the fields, shall the fowles of the aire eat.

25 (But there was none like Ahab, who did sell himselfe to worke wickednes in the sight of the Lord, whom Izebel his wife prouoked.

26 For hee did exceeding abominably in fol- lowing idols, according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

27 Now when Ahab heard those wordes, hee rent his clothes, and put sackcloth vpon him, and fasted, and lay in sackcloth, and went softly.

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me? because he submitteth himselfe before mee, I will not bring that euill in his dayes, but in his sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

1 Iehoshaphat and Ahab fight against the King of Syria. 15 Michaiah sheeweth the king what shalbe the successe of their enterprife. 24 Zid- kijah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahab's sonne succeedeth. 41 The reigne of Iehoshaphat, 50 and Ioram his sonne.

And \* they continued a three yeere without warre betwene Aram and Israel.

2 And in the third yeere did Iehoshaphat the king of Iudah come downe to the king of Israel.

3 (Then the king of Israel said vnto his ser- uants, Know yee not that Ramoth Gilead was ours, and we stay, and take it not out of the hand of the king of Aram?)

4 And hee said vnto Iehoshaphat, Wilt thou goe with mee to battell against Ramoth Gilead? And Iehoshaphat said vnto the king of Israel, I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat said vnto the King of Israel, Aske counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the prophets, vpon a foure hundred men, and said vnto them, Shall I goe against Ramoth Gilead to bat- tell, or shall I let it alone? And they said, Goe vp: for the Lord shall deliuer it into the hands of the King.

7 And Iehoshaphat said, Is there here neuer a Prophet of the Lord more, that we might en- quire of him?

8 And the king of Israel said vnto Iehosha- phat, There is yet one man (Michaiah the sonne of Imlah) by whom we may aske counsell of the Lord, but I hate him: for he doth not prophecie good vnto mee, but euill. And Iehoshaphat said, Let not the king say so.

9 Then the king of Israel said, I will call him, and hee shall tell me the truth, and I will heare him.

9 Then the king of Israel called an Eunuch, and sayd, Call quickly Michaiah the sonne of Imlah.

10 And the king of Israel and Iehoshaphat the king of Iudah sate either of them on his throne in their apparell in the void place at the entring in of the gate of Samaria, and all the prophets pro- phecied before them.

11 And Zidkijah the sonne of Chenaanah made him hornes of yron, and sayde, Thus sayeth the Lord, With these shalt thou push the Arami- tes, vntill thou hast consumed them.

12 And all the prophets prophecied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 And the messenger that was gone to call Michaiah, spake vnto him, saying, Behold I now, the words of the prophets declare good vnto the king with one accord: let thy word therefore, I pray thee, be like the word of one of them, and speake thou good.

14 And Michaiah sayd, As the Lord liueth, whatsoever the Lord sayeth vnto me, that will I speake.

15 So hee came to the King, and the king sayde vnto him, Michaiah, shall wee goe against Ramoth Gilead to battell, or shall wee leaue off? And hee answered him, Goe vp, and prosper: and the Lord shall deliuer it into the hand of the king.

16 And the king said vnto him, How oft shall I charge thee that thou tell me nothing but that which is true in the Name of the Lord?

17 Then he sayd, I saw all Israel scattered vp- on the mountaines, as sheepe that had no shep- heard. And the Lord sayd, These haue no master, let euery man returne vnto his house in peace.

18 (And the king of Israel sayd vnto Ieho- shaphat, Did I not tell thee that hee would pro- phecie no good vnto me, but euill?)

19 Again he sayd, Heare thou therefore the word of the Lord. I sawe the Lord sit on his throne, and all the Phaoft of heauen stood about him on his right hand and on his left hand.

20 And the Lord sayd, Who shall entise A- hab that hee may goe and fall at Ramoth Gilead? And one sayd on this maner, and another sayd on that maner.

21 Then there came forth a spirit, and stood before the Lord, and sayd, I will entise him. And the Lord sayd vnto him, Wherewith?

22 And he sayd, I will goe out, and be a false spirit in the mouth of all his prophets. Then hee sayd, Thou shalt entise him, and shalt also pre- uile: goe forth, and doe so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy pro- phets, and the Lord hath appointed euill against thee.

24 Then Zidkijah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and sayd, \* When went the spirit of the Lord from me, to speake vnto thee?

25 And Michaiah said, Behold, thou shalt see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israel said, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Ioth the kings sonne.

27 And say, Thus saith the King, Put this man

1 The true Prophets of God were ac- knowledged to be signs for the confirma- tion of their do- ctrine.

2 In their kingly apparall.

3 The true Prophets of God were ac- knowledged to be signs for the confirma- tion of their do- ctrine.

4 This is the com- mon argument of the wicked, who thinke that none should speake against a thing, if the greater part approve it, be they neuer so vngodly.

5 Hee speaketh this in derision, be- cause the king at- tributed so much to the false prophets, meaning, that by experience he should see that they were but flat- terers.

6 It is better they returne home then to be punished and scattered, because they take warre in hand without Gods counsell and appro- bation.

7 Meaning, his Angels.

8 Or, persuaded and deciaied.

9 Heere wee see that though the diuill be ever ready to bring vs to distraction, yet he hath no further power then God giueth him.

10 I will cause all his prophets to tell lies.

11 Thus the wicked would come that neuer were in the favour of God, but they and that God hath giuen his graces to none so much as to them.



<sup>a</sup> Let him be pined away with hunger, and be fed with a small portion of bread and water.

<sup>m</sup> That when ye shall see these things come to passe, ye may give God the glory, and know that I am his true Prophet.

<sup>x</sup> That is, to the Lord for helpe,

<sup>¶</sup> Or, in his simplicity, and ignorance.

<sup>†</sup> Ebr. and betweene the brigandine,

<sup>†</sup> Ebr. strike.

<sup>y</sup> To wit, Ahab, King of Israel.

<sup>¶</sup> Or, the bullets smelted in.

<sup>†</sup> Chap. 33. 19.

in the prison house, and feed him with bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And he sayd, Harken all yee people.

29 So the king of Israel and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel said to Iehoshaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaines ouer his charets, saying, Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaines of the charets saw Iehoshaphat, they said, Surely it is the king of Israel: and they turned to fight against him: and Iehoshaphat cryed.

33 And when the captaines of the charets saw that hee was not the king of Israel, they turned backe from him.

34 Then a certaine man drew a bow mightily, and smote the king of Israel betwene the ioynts of his brigandine. Wherefore hee sayd vnto his charer-man, Turne thine hand, and carry me out of the hoaste: for I am hurt.

35 And the battell increased that day, and the king stood still in his charer against the Aramites, and died at euen: and the blood ran out of the wound into the mids of the charer.

36 And there went a proclamation thorow out the hoaste about the going downe of the Sunne, saying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charer in the poole of Samaria, and the dogs licked vp his blood (and they washed his armour) according vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that he did, and the yuorie house which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 \* And Iehoshaphat the sonne of Aza began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel.

42 Iehoshaphat was fise and thirtie yeere old when he began to reigne, and reigned fise and twenty yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Aza his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuerthelesse, a the hie places were not taken away: for the people offered still, and burnt incense in the hie places.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthy deedes that he did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Aza, hee put cleane out of the land.

47 There was then no king in Edom: the depuie was king.

48 Iehoshaphat made ships of Tharshish, to faile to Ophir for golde, but they went not: for the ships were broken at Ezion Gaber.

49 Then sayde Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants goe with thy seruants in the ships. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 Ahaziah the sonne of Ahab beganne to reigne ouer Israel in Samaria, the seuenteenth yeere of Iehoshaphat king of Iudah, and reigned two yeeres ouer Israel.

52 But he did euill in the sight of Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal, and worshipped him, and prouoked the Lord God of Israel vnto wrath, according vnto all that his father had done.

<sup>a</sup> Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

<sup>b</sup> In the time of this king, Idumea was subiect to Iudah, and was gouerned by whom they of Iudah appointed. <sup>c</sup> By Tharshish the Scripture meaneth Cilicia and all the sea called Mediterranean. <sup>d</sup> Iosephus writeth that Ophir is in India, where the Egyptians and Arabians trafficke for gold.

<sup>e</sup> Or, in all points as his father did.

# THE SECOND BOOKE OF THE KINGS.

## THE ARGUMENT.

THIS second booke containeth the Actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatry and disobedience to God led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedeckia, who for contemning the Lords commandment by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremy: and also by the iust vengeance of God for contempt of his word, Ierusalem was destroyed, the Temple burnt, and he and all his people were ledde away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets, and imbrace his word: and contrariwise, of his plagues towards those common-weales which neglect his ministers, and doe not obey his commandments.

CHAP. I.

2 *Ahaziah by a fall falleth sicke, and consulteth vwith Baal-zebub.* 3 *He is reprooued by Elijah.* 10 *The captaine ouer fiftie were sent to Elijah, vwhere of two were burnt vwith fire from heauen by his prayer.* 17 *Ahaziah dieth, and Iehoram his brother succeedeth him.*



Hen Moab rebelled agaisnt Israel after the death of Ahab :

2 And <sup>a</sup> Ahaziah fell thorew the lattesse window in his vpper chamber which was in Samaria: so he was sicke: then he sent messengers, to whom hee said, Goe, and inquire of <sup>b</sup> Baal-zebub the god of Ekron, if I shall recouer of this my diseafe.

3 Then the Angel of the Lord said to Elijah the Tifhite, Arise, and goe vp to meete the messengers of the king of Samaria, and say vnto them, <sup>c</sup> Is it not because there is no God in Israel, that yee goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus sayeth the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Elijah departed.

5 And the messengers returned vnto him, to whom he said, Why are ye now returned?

6 And they answered him, There came a man and met vs, and said vnto vs, Goe, and returne vnto the king which sent you, & say vnto him, Thus saith the Lord, <sup>d</sup> Is it not because there is no God in Israel, that thou sendest, to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death.

7 And he said vnto them, What maner of man was hee which came and met you, and tolde you these wordes?

8 And they said vnto him, He was an <sup>e</sup> hairie man, and girded with a girdle of leather about his loynes. Then said hee, It is Elijah <sup>f</sup> Tifhite.

9 Therefore the King sent vnto him a captaine ouer fiftie with his fiftie men, who went vp vnto him: for behold, hee fate on the toppe of a mountaine, and he said vnto him, O man of God, the king hath commanded that thou come downe.

10 But Elijah answered, and said to the captaine ouer the fiftie, If that I be a man of God, let fire come down from the heauen, and deuoure thee and thy fiftie. <sup>g</sup> So fire came downe from the heauen and deuoured him and his fiftie.

11 Againe also he sent vnto him another captaine ouer fiftie, with his fiftie. Who spake, and sayd vnto him, <sup>h</sup> O man of God, thus the king commandeth, Come downe quickly.

12 But Elijah answered, and sayd vnto them, If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 Yet againe hee sent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came, and fell on his knees before Elijah, and belought him, and sayd vnto him, O man of God, I pray thee, let my <sup>i</sup> life and the life of these thy fiftie seruants be <sup>j</sup> precious in thy sight.

14 Behold, there came fire downe from the heauen, and deuoured the two former captaines

ouer fiftie with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord sayd vnto Elijah, Goe downe with him, be <sup>m</sup> not afraid of his presence. So he arose, and went downe with him vnto the king.

16 And he said vnto him, Thus saith the Lord, Because thou hast sent messengers to enquire of Baal-zebub the god of Ekron, (was it not because there was no God in Israel to enquire of his word?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.

17 So hee died according to the word of the Lord which Elijah had spoken. And <sup>n</sup> Iehoram began to reigne in his stead in the second yeere of Iehoram the sonne of Iehoshaphat king of Iudah, because he had no sonne.

18 Concerning the rest of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Israel?

CHAP. II.

1 *Elijah diuideth the waters vwith his cloake.* 11 *Hee is taken vp into heauen.* 13 *Elifha taketh his cloake and diuideth Iorden.* 20 *The bitter and venomous waters are healed.* 23 *The children that mocke Elifha, are rent in pieces vwith beares.*

And when the Lord would take vp Elijah into heauen by a whirlewinde, Elijah went with Elifha from <sup>a</sup> Gilgal.

2 Then Elijah said to Elifha, Tarie here, I pray thee: for the Lord hath sent me to Beth-el. But Elifha said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the <sup>b</sup> children of the Prophets that were at Beth-el, came out to Elifha, and said vnto him, Knowest thou that the Lord will take thy master from <sup>c</sup> thine head this day? And he said, Yea, I know it: holde ye your peace.

4 Againe Elijah sayd vnto him, Elifha, tarie here, I pray thee: for the Lord hath sent mee to Iericho. But he sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came to Iericho.

5 And the children of the Prophets that were at Iericho, came to Elifha, and said vnto him, Knowest thou, that the Lord will take thy master from thine head this day? And hee sayd, Yea, I know it: holde ye your peace.

6 Moreouer Elijah sayd vnto him, Tarie, I pray thee, here: for the Lord hath sent me to Iorden. But he sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fifty men of the sonnes of the Prophets went and stood on the other side a farr off, and they two stood by Iorden.

8 Then Elijah tooke his cloake, and wrapt it together, and smote the <sup>d</sup> waters, and they were diuided hithe and thither, and they twaine went ouer on the drie land.

9 Now when they were passed ouer, Elijah sayd vnto Elifha, Aske, what I shall doe for thee before I be taken from thee. And Elifha said, I pray thee, let thy Spirit <sup>e</sup> be double vpon me.

10 And he sayd, Thou hast asked an hard thing: yet if thou see mee when I am taken from thee, thou shalt haue it so: and if not, it shall not be.

11 And as they went walking and talking, behold, there appeareth a chariot of fire, and horses

<sup>m</sup> Thus the Lord giveth boldnes to his, that they feare not the threatenings of tyrants, which otherwife of themselves are afraid to doe Gods message. <sup>n</sup> Iehoshaphat going to battell against the Syrians, made his sonne Iehoram king in the 17 yeere of his reigne: and in the 18 yeere which was the second yeere of his sonne, Iehoram the sonne of Ahab reigned in Israel: and in the fift yeere of this Iehoram Iehoshaphat died, and the kingdome of Iuda was confirmed to his sonne.

<sup>a</sup> Which was that place where the children of Israel were circumcised after they came ouer Iorden, and had bene fortie yeeres in the wilderness, as Iou. 5. 9. <sup>b</sup> So called, because they are begotten as it were a new by the heavenly doctrine. <sup>c</sup> That is, from being any more thine head: for to be as the head, is to be the master, as to be at the fete, is to be a scholler. <sup>d</sup> For the Lord had reuealed it vnto him. <sup>e</sup> Not onely at Bethel, but at Iericho and other places were there Prophets which his schollers, whom they instructed and brought vp in the true feare of God.

<sup>f</sup> To wit, of Iorden.

<sup>g</sup> Lerthy Spirit haue double force in me, because of these dangerous times: or let me haue twife so much as the rest of the Prophets: or thy Spirit being diuided into three partes, let me haue two.

<sup>a</sup> So that he was punished for his idolatry after two sorte: for the Moabites which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his house to giue light beneath. <sup>b</sup> The Philistims which dwelt at Ekron, worshipped this idole, which signifieth the god of fies, thinking that he could preferue them from the biting of fies: or els he was so called, because fies were ingendred in great abundance of the blood of the sacrifice that were offered to that idole. <sup>c</sup> He sheweth that idolaters haue not the true God, for els they would feele to noxe but to him alone. <sup>d</sup> Ignorance is the mother of error and idolatry. <sup>e</sup> Some thinke that this is meant of his garments, which were rough and made of haire.

<sup>f</sup> To wit, Carmel.

<sup>g</sup> He declareth what power Gods word hath in the mouth of his seruants, when they threaten Gods ingements against the wicked. <sup>h</sup> He spake this in mockery, and therefore provoked Gods wrath so much the more. <sup>i</sup> Meaning, that God would the w by effect whether hee was a true Prophet or not. <sup>j</sup> Which humble my selfe before God and his servant. <sup>k</sup> That is, spare my life, and let mee not die as the other two.



## Water healed. Iehoram:

\* Eccles. 48. 9.  
1. Marc. 2. 28.  
h Thus God hath  
left a testimony in  
all ages (both before  
the Law, in the  
Law, and in the  
time of the Gospell)  
of our resurrection.

i The Spirit of pro-  
phetic is given to  
him, as it was to  
Elisha.

k Meaning, Elisha:  
for they thought  
his body had bene  
cast in some moun-  
taine.

l Because the fact  
was extraordinary,  
they doubted where  
he was become, but  
Elisha was assured  
that he was taken  
vp to God.

m Or, killeth the  
inhabitants.

n Thus God gave  
him power, even  
contrary to nature,  
to make that water  
profitable for mans  
use, which before  
was hurtfull.

o Perceiving their  
malicious heart  
against the Lord &  
his word, he desi-  
reth God to take  
vengeance of that  
inurie done vnto  
him.

p Reade the anno-  
tation in the first  
chapter and figure  
twentieth verse.

of fire, and did separate them twaine. \* So Elijah  
went vp by a whirlewinde into <sup>h</sup> heauen.

12 And Elisha saw it, and hee cryed, My fa-  
ther, my father, the charer of Israel, and the  
horsemen thereof: and he saw him no more: and  
hee tooke his *euune* clothes, and rent them in two  
pieces.

13 Hee tooke vp also the cloake of Elijah, that  
fell from him, and returned, and stood by the  
banke of Iorden.

14 After, hee tooke the cloake of Elijah, that fell  
from him and smote the waters, and sayd, Where  
is the Lord God of Elijah? And so hee also, after  
hee had stricken the waters, so that they were  
diuided this way and that way, went ouer, *euene*  
Elisha.

15 And when the children of the Prophets,  
which were at Iericho, saw him on the other side,  
they said, i The Spirit of Elijah doeth rest on  
Elisha: and they came to meete him, and fell to  
the ground before him.

16 And sayd vnto him, Behold now, there be  
with thy seruants fiftie strong men: let them goe,  
we pray thee, and seeke thy <sup>k</sup> master, if so be the  
Spirit of the Lord hath taken him vp, and cast  
him vpon some mountaine, or into some valley.  
But he said, I Yee shall not send.

17 Yet they were instant vpon him, till hee  
was ashamed: wherefore he said, Send. So they  
sent fiftie men, which fought three dayes, but  
found him not.

18 Therefore they returned to him, (for hee  
taried at Iericho) and he said vnto them, Did not  
I say vnto you, Goe not?

19 ¶ And the men of the citie said vnto Elisha,  
Behold, wee pray thee, the situation of the city is  
pleasant, as thou, my lord, seest, but the water is  
naught, and the ground <sup>l</sup> barren.

20 Then he said, Bring me a new cruse, and put  
salt therein. And they brought it to him.

21 And he went vnto the spring of the waters,  
and cast there <sup>m</sup> the salt, and sayd, Thus sayth  
the Lord, I haue healed this water: death shall  
no more come thereof, neither barrenesse <sup>n</sup> to the  
ground.

22 So the waters were healed vnto this day,  
according to the word of Elisha which hee had  
spoken.

23 ¶ And hee went vp from thence vnto Beth-  
ell. And as he was going vp the way, little children  
came out of the citie, and mocked him, and said  
vnto him, Come vp, thou bald head, come vp,  
thou bald head.

24 And he turned backe, and looked on them,  
and <sup>o</sup> cursed them in the name of the Lord. And  
two beares came out of the forest, and tare in pic-  
ces two and fourty children of them.

25 So he went from thence to mount Carmel,  
and from thence he returned to Samaria.

### CHAP. III.

1 The reigne of Iehoram. 6 He and Iehoshaphat goe  
to warre against Moab, vvhich rebelled. 13 Eli-  
sha reprooueth him. 17 and giueth their hostes vva-  
ter. 24 The Moabites are ouercome. 27 Their  
King sacrificeth his sonne.

NOW Iehoram the sonne of Ahab began to  
reigne ouer Israel in Samaria, the <sup>p</sup> eight-  
teenth yeere of Iehoshaphat king of Iudah, and  
reigned twelue yeeres.

2 And hee wrought euill in the sight of the

## II Kings.

## He and Iehoshaphat ouercome the

Lord, but not like his father nor like his mother: <sup>q</sup> for hee tooke away the image of Baal that his  
father had made,

3 Neuerthelesse, hee cleaued vnto the <sup>r</sup> finnes  
of Ieroboam the sonne of Nebat, which made Is-  
rael to sinne, and departed not therefrom.

4 ¶ Then <sup>s</sup> Mesha king of Moab had store of  
sheepe, and rendred vnto the king of Israel an  
hundreth thousand lambes, and an hundreth thou-  
sand rammes with the wooll.

5 But when Ahab was dead, the king of Mo-  
ab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Sa-  
maria the same season, and numbred all Israel,

7 And went, and sent to Iehoshaphat king of  
Iudah, saying, The king of Moab hath rebelled  
against me: wilt thou goe with me to battell  
against Moab? And he answered, I will goe vp: <sup>t</sup> for  
I am, as thou art, my people, as thy people, and  
mine horses, as thine horses.

8 Then sayd he, What way shall we goe vp? And  
he answered, The way of the wilderness of Edom.

9 ¶ So went the king of Israel and the king  
of Iudah, and the <sup>u</sup> king of Edom, and when they  
had compassed the way seuen dayes, they had no  
water for the hoste, nor for the cattell that <sup>v</sup> follo-  
wed them.

10 Therefore the king of Israel sayd, Alas,  
that <sup>w</sup> Lord hath called these three kings, to giue  
them into the hand of Moab.

11 But Iehoshaphat sayd, Is there not here a  
Prophet of the Lord, that we may inquire of the  
Lord by him? And one of the king of Israels ser-  
uants answered, and sayd, Here is Elisha the sonne  
of Shaphat, which <sup>x</sup> powred water on the hands of  
Elijah.

12 Then Iehoshaphat said, <sup>y</sup> The word of the  
Lord is with him. Therefore the king of Israel, and  
Iehoshaphat, and the king of Edom went downe  
to him.

13 And Elisha sayd vnto the king of Israel,  
<sup>z</sup> What haue I to doe with thee? get thee to the  
Prophets of thy father, and to the Prophets of thy  
mother. And the king of Israel said vnto him,  
<sup>a</sup> Nay: for the Lord hath called these three kings,  
to giue them into the hand of Moab.

14 Then Elisha sayd, As the Lord of hosts li-  
ueth, in whose sight I stand, if it were not, that I  
regard the presence of Iehoshaphat the king of  
Iudah, I would <sup>b</sup> not haue looked toward thee, nor  
seene thee.

15 But now bring mee a minstrell. And when  
the minstrell <sup>c</sup> played, the hand of the Lord came  
vpon him.

16 And hee sayd, Thus sayth the Lord, Make  
this valley full of ditches.

17 For thus saith the Lord, Ye shall neither see  
winde nor see raine, yet the valley shall be filled  
with water, that ye may drinke: <sup>d</sup> both ye and your  
cattell, and your beasts.

18 But this is a <sup>e</sup> small thing in the sight of  
the Lord: for hee will giue Moab into your hand.

19 And ye shall smite euery strong towne, and  
euery chiefe citie, and shall fell euery faire tree,  
and shall stoppe all the fountaines of water, and  
<sup>f</sup> marre euery good field with stones.

20 And in the morning when the meate offe-  
ring was offered, behold, there came water by the  
way of Edom: and the countrey was filled with  
water.

21 And when all the Moabites heard that the  
kings

b He sacrificed to  
the golden calves  
that Ieroboam had  
made.

c This was done  
after that David had  
made the Moabites  
tributaries to his  
successours.

d Reade 1. King,  
22. 41.

e Meaning, the  
victory, or bierre-  
mant of the king of  
Iudah, reade  
1 King 22. 47.  
f Ebr. that were at  
their feet.

g That is, who was  
his servant.  
h He is able to in-  
struct vs what the  
Gods will in this  
point.

i He knew that  
this wicked king  
would haue bene  
vnto his court full  
to serue his turne,  
and therefore he  
disdained to an-  
swere him.

j The wicked  
seeme not the  
seruants of God,  
but when they are  
driven by very ne-  
cessity and feare of  
the present danger.  
k God sufficeth his  
word to be decla-  
red to the wicked,  
because of the godly  
that are among  
them.

l He sang songs to  
Gods glory, and so  
stirred vp the Pro-  
phets heart to pro-  
phetic.

m Hee will not  
only miraculously  
giue you waters, but  
your enemies also  
into your hand.

n Though God be-  
flow his benedictes  
for a time vpon the  
enemies, yet hee hath  
his seasons, when  
hee will take them  
away, to the intent  
they might see his  
vengeance which is  
prepared against  
them.

† Ebr. to give him -  
give him a girdle.

o The sudden joy  
of the wicked is  
but a preparation  
to their destruction,  
which is at hand.  
p Meaning, they  
followed them into  
the towns,  
q Which was one  
of the principall  
cities of the Moa-  
bites, wherein they  
left nothing but the  
walles.  
r Some referre it to  
the King of Edoms  
sonne, whom they  
say he had taken in  
that skirmish: but  
rather it seemeth to  
be his owne sonne,  
whom he offered to  
his gods, to pacifie  
them: which bar-  
barous crueltie  
moued the Israelites  
hearts of pittie to  
depart.

kings were come vp to fight against them, they gathered all that was able to put on harness, and vpward, and stood in their border.

22 And they rose early in the morning, when the Sunne arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.

23 And they said, o This is blood: the Kings are surely slaine, and one hath smitten another: now therefore, Moab, to the spoile.

24 And when they came to the host of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they pursued them, and smote Moab.

25 And they destroyed the cities: and on all the good field every man cast his stone, and filled them, and they stooped all the fountaines of water, and felled all the good trees: onely in Kir-hareseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too fore for him, hee tooke with him seven hundred men that drewe the sword, to breake thorow vnto the King of Edom: but they could not.

27 Then he tooke his eldest sonne, that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that Israel was fore grieved, and they departed from him, and returned to their country.

## CHAP. IV.

4 God increaseth the oyle to the poore widow by Elisha. 12 Hee obtaineth for the Shunammite a sonne at Gods hand. 18 VWho dying, 32 hee raiseth him vp againe. 40 Hee maketh souere the pottage, 42 and multiplieth the loaves.

And one of the wiues of the sonnes of the Prophets cryed vnto Elisha, saying, Thy seruant mine husband is dead, and thou knowest, that thy seruant did feare the Lord: and the creditor is come to take my two sonnes to be his bondmen.

2 Then Elisha said vnto her, What shall I doe for thee? tell mee, what hast thou at home? And she said, Thine handmaid hath nothing at home, saue a pitcher of oyle.

3 And he said, Goe, and borrow three vessels abroad of all thy neighbours, emptie vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out into all those vessels, and set aside those that are full.

5 So shee departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, shee said vnto her sonne, Bring me yet a vessel. And hee sayd vnto her, There is no more vessels. And the oyle ceased.

7 Then shee came and tolde the man of God, And he said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the rest.

8 And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eat bread: and as he passed by, he turned in thither to eat bread.

9 And she said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make him a little chamber, I pray

thee, with walles, & let vs set him there a bed, and a table, and a stoole, and a candlestick, that hee may turne in thither when he cometh to vs.

11 And on a day, he came thither and turned into the chamber, and lay therein.

12 And said to Gehazi his seruant, Call this Shunammite: and when he called her, she stood before him.

13 Then he said vnto him, Say vnto her now, Behold, thou hast had all this great care for vs, what shall we do for thee? Is there any thing to be spoken for thee to the king or to the captaine of the host? And she answered, I dwell among mine owne people.

14 Again hee said, What is then to be done for her? Then Gehazi answered, Indeed she hath no sonne, and her husband is old.

15 Then sayd he, Call her. And hee called her, and she stood in the doore.

16 And he sayd, \* At this time appointed, according to the time of life, thou shalt embrace a sonne. And she sayd, Oh my lord, thou man of God, doe not lye vnto thine handmaid.

17 So the woman conceived, and bare a sonne at that same season, according to the time of life, that Elisha had said vnto her.

18 And when the child was growen, it fell on a day, that hee went out to his father, and to the reapers.

19 And he said vnto his father, Mine head, mine head. Who said to his seruant, Beare him to his mother.

20 And hee tooke him and brought him to his mother, and hee sat on her knees till noone, and died.

21 Then she went vp, and laid him on the bed of the man of God, and shut the doore vpon him, and went out.

22 Then she called to her husband, and said, Send with mee, I pray thee, one of the yong men and one of the asses: for I will haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou goe to him to day? it is neither a new moone nor Sabbath day. And she answered, All shall be well.

24 Then shee saddled an asse, and said to her seruant, Drive, and goe forward: stay not for me to get vp, except I bid thee.

25 So shee went, and came vnto the man of God to mount Carmel. And when the man of God saw her, he ouer against him, he said to Gehazi his seruant, Behold, the Shunammite.

26 Runne now, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? and is thy childe in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, she caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then shee said, Did I desire a sonne of my lord? did I not say, Deceiue me not?

29 Then he said to Gehazi, Gird thy loynes, and take my staffe in thine hand, and go thy way: if thou meete any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the childe.

30 And the mother of the childe sayd, As the Lord liueth, and as thy soule liueth, I will not leaue

i Thus the seruants  
of God are not  
vthankfull for  
the benefits they  
receiue.

k I am content  
with that that  
God hath sent me,  
and can want  
nothing that one  
can doe for ano-  
ther.

l Which then was  
a reproach, & there-  
fore he would that  
his master should  
pray to God for her  
that the might be  
fruitfull.

\* Gen. 18, 10.

m His head ailed  
sore, and therefore  
he cryed thus,

n For at such times  
the people were  
wont to resort to  
the Prophets for  
doctrine and  
consolation.

† Ebr. peace.

1 Or, serve off.

o In token of humi-  
lity, and to shew  
that she had met with  
him.

† Ebr. her soule is in  
tribulation.

p Make such speeds  
that nothing may  
let thee in the way.  
Luke 10, 34.

\* Reade Chap. 3.  
And therefore  
will not to be  
by vnto his  
or prodigality,  
but by the hand  
of the Lord.  
r Because I am  
poore and not able  
to pay.  
d Thus God in-  
creaseth his many  
times to be brought  
to extreme need-  
ful, before hee  
count them, that af-  
terward they may  
the more praise  
his mercie.  
e The Prophet  
declareth her, by  
vnto her, that God  
neuer faileth to  
provide for his  
seruants, their  
wiues, & children,  
if they trust in him.  
f To augment and  
increase in the  
vessels.  
g God here did  
not onely provide  
for his seruant, that  
his debts should  
be payed, and so kept  
his doctrine and  
profession without  
scandal, but also for  
his wife and chil-  
dren.  
h Which should be  
separate from the  
rest of the house,  
that he might more  
commodiously give  
himselfe to studie  
and prayers.



leauē thee. Therefore hee arose, and followed her.

31 But Gehazi was gone before them, and had layd the staffe vpon the face of the childe, but hee neither spake nor heard: Wherefore hee returned to meet him, and told him, saying, The child is not waken.

32 ¶ Then came Elisha into the house, and beheld, the childe was dead, and layd vpon his bed.

33 Hee went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and stretched himselfe vpon him, and the flesh of the child waxed warme.

35 And he went from him, and walked vp and downe in the house, and went vp and spread himselfe vpon him: then the childe needled seuen times, and opened his eyes.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her, which came in vnto him. And he said vnto her, Take thy sonne.

37 And she came, and fell at his feet, and bowed her selfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine was in the land, and the children of the Prophets dwelt with him. And he said vnto his seruant, Set on the great pot, and see the pottage for the children of the Prophets.

39 And one went out into the field to gather herbes, and found as it were a wilde vine, and gathered thereof wilde gourdes his garment full, and came and shred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out and said, O thou man of God, death is in the pot: and they could not eate thereof.

41 Then he said, Bring meale. And he cast it into the pot, and said, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruits, euen twentie loaves of barley, and full eares of corne in the huske. And he said, Giue vnto the people that they may eate.

43 And his seruant answered, How should I set this before an hundred men? He said againe, Giue it vnto the people, that they may eate: for thus saith the Lord, They shall eat, and there shall remaine.

44 So hee set it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his gifts. 27 Gehazi is stricken with leprosie, because hee tooke money and raiment of Naaman.

NOW was there one Naaman captaine of the hoaste of the King of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had deliuered the Aramites. He also was a mighty man and valiant, but a leper.

2 And the Aramites had gone out by bands, and had taken a little mayd of the land of Israel, and she serued Naamans wife.

3 And she said vnto her mistresse, Would God

my lord were with the Prophet that is in Samaria, he would soone deliuer him of his leprosie.

4 And he went in, and told his lord, saying, Thus and thus saith the maide that is of the land of Israel.

5 And the king of Aram sayd, Goe thy way thither, and I will send a letter vnto the King of Israel. And he departed, and tooke with him ten talents of siluer, and fixe thousand pieces of golde, and ten change of rayments,

6 And brought the letter to the king of Israel to this effect, Now when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

7 And when the king of Israel had read the letter, hee rent his clothes, and said, Am I God, to kill and to giue life, that he doth send to me, that I should heale a man from his leprosie? wherefore consider, I pray you, and see how he seeketh a quarell against me.

8 But when Elisha the man of God had heard that the king of Israel had rent his clothes, hee sent vnto the King, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a Prophet in Israel.

9 ¶ Then Naaman came with his horses, and with his charets, and stood at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe and wash thee in Iorden seuen times, and thy flesh shall come againe to thee, and thou shalt be cleanned.

11 But Naaman was wroth and went away, and said, Behold, I thought with my selfe, He will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleanned? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and said, g Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much rather then, when he saith to thee, Wash, and be cleane?

14 Then went he downe, and washed himselfe seuen times in Iorden, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a little child, and he was cleane.

15 ¶ And hee turned againe to the man of God, hee, and all his companie, and came and stood before him, and said, Behold now, I know that there is no God in all the world but in Israel: now therefore, I pray thee, take a reward of thy seruant.

16 But hee said, As the Lord lineth (before whom I stand) I will not receiue it. And he would haue constrained him to receiue it, but hee refused.

17 Moreouer Naaman said, Shall there not be giuen to thy seruant two mules load of this earth? for thy seruant will henceforth offer neither burnt sacrifice nor offering vnto any other god, saue vnto the Lord.

18 Herein the Lord be mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bow my selfe in the house of Rimmon: when I doe bow downe, I say, in the

g The like did Elisha to the widowes sonne at Sarepta, 1 King. 17. 21. and S. Paul, Acts 20. 10. signifying the care that ought to be in them, that beate the word of God, and are distributors of the spiritall life. r Meaning, often times.

f That is, in the land of Israel,

r Which the Apothecaries call co-lequintida, and is most vehement and dangerous in purging. u They feared that they were poisoned, because of the bitterness.

g It is not the quantitie of bread that satisfieth, but the blessing that God giueth,

a Here appeareth that among the infidels God hath his, and also that the infidels haue them in estimation, which doe good to their country. † Ebr. he was better.

e That is, Naaman tolde it to the king of Syria,

d To giue this as present to the Prophet.

† Ebr. in his hand,

e The Prophet rebuketh the king because he did not consider that God was true in his promise, and therefore would not leaue his Church destitute of a Prophet, whose prayer he would heare, & to whom other should haue recourse for comfort. f Mans reason murmureth, when it considering onely the signes and outward things, and hath not regard to the word of God, which is there contained.

g This declareth that seruants ought to reuerence and love their masters as children their fathers, and likewise masters toward their seruants, must be affectioned as toward their children.

\* Luke 4. 27.

† Ebr. blessing. h So the Lord commandeth that they that receiue freely, should giue also freely.

i Hee feelth his conscience wounded in being present at idoles seruice, and therefore desisteth God to forgive him, least others by his example might fall to idolatry: for as for his owne part he confesseth that he will neuer serue any but the true God.

the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whom hee said, <sup>1</sup> Goe in peace. So hee departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elifha the man of God said, Behold, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: As the Lord liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman, And when Naaman saw him running after him, hee light downe from the charet to meete him, and said, Is all well?

22 And hee answered, All is well: my master hath sent mee, saying, Behold, there be come to mee euen now from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of filuer, and two change of garments.

23 And Naaman said, Yea, take two talents: and he compelled him, and bound two talents of filuer in two bags, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when hee came to the tower, hee tooke them out of their hands, and layd them in the house, and sent away the men: and they departed.

25 ¶ Then hee went in, and stood before his master. And Elifha said vnto him, Whence comest thou, Gehazi? And he said, Thy seruant went no whither.

26 But hee sayd vnto him, <sup>a</sup> Went not mine heart <sup>v</sup>with thee, when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, <sup>o</sup> and oliues, and vineyards, and theepe, and oxen, and men seruants, and maide seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and to thy <sup>p</sup> seede for euer. And hee went out from his presence a leper <sup>v</sup>white as snow.

#### CHAP. VI.

6 Elifha maketh yron to swimme about the water.

8 He discloseth the king of Syrias counsel to the king of Israel. 13 VVho sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged, and endureth extreme famine.

And the children of the Prophets said vnto Elifha, Behold, we pray thee, the place where we dwell with thee, is too little for vs.

2 Let vs now goe to Iorden, that we may take thence euery man a <sup>a</sup> beame, and make vs a place to dwell in. And he answered, Goe.

3 And one said, Vouchsafe, I pray thee, to goe with thy seruants. And he answered, I will goe.

4 So he went with them, and when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the yron fell into the water: then he cryed, and said, Alas master, it was but borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. Then he cut downe a <sup>a</sup> piece of wood, and cast it thither, and he caused the yron to <sup>b</sup> swimme.

7 Then he sayd, Take it vp to thee. And hee stretched out his hand, and tooke it.

8 ¶ Then the king of Aram warred against Israel, and tooke counsell with his seruants, and said, In <sup>c</sup> such and such a place <sup>d</sup> shall be my campe.

9 Therefore the man of God sent vnto the king of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God told him, and warned him of, and <sup>e</sup> saued himselfe from thence, not once, nor twice.

11 And the heart of the king of Aram was troubled for this thing: therefore hee called his seruants, and said vnto them, Will yee not shew me, which of vs <sup>f</sup> betrayeth our counsell to the king of Israel?

12 Then one of his seruants said, None, my lord, O king, but Elifha the Prophet that is in Israel, telleth the king of Israel, <sup>g</sup> euen the wordes that thou speakest in thy <sup>h</sup> priuie chamber.

13 And he said, Goe and espie where he is, that I may send and fetch him. And one told him, saying, Behold, <sup>i</sup> he is in Dothan.

14 ¶ So he sent thither horses, and charrets, and a <sup>j</sup> mighty hoaste: and they came by night, and compassed the citie.

15 And when the seruant of the man of God arose early to goe out, beholde, an hoaste compassed the city with horses and charrets. Then his seruant said vnto him, Alas master, how shall wee doe?

16 And hee answered, <sup>k</sup> Feare not: <sup>l</sup> for they that be with vs, are more then they that be with them.

17 Then Elifha prayed, and said, Lord, I beseech thee, open his eyes, <sup>m</sup> that hee may see. And the Lord opened the eyes of the seruant, and hee looked, and behold, the mountaine was full of horses and charrets of fire round about Elifha.

18 So they came downe to him, but Elifha prayed vnto the Lord, and said, Smite this people, I pray thee, with blindness. And hee smote them with blindness, according to the word of Elifha.

19 And Elifha said vnto them, This is not the way, neither is this the city: follow mee, and I will leade you to the man whom yee seeke. But he led them to Samaria.

20 And when they were come to Samaria, Elifha said, Lord, open their eyes <sup>n</sup> they may see. And the Lord opened their eyes, and they saw, and behold, <sup>o</sup> they were in the middes of Samaria.

21 And the king of Israel said vnto Elifha when he saw them, <sup>p</sup> My father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, and with thy bow? <sup>q</sup> but set bread and water before them, that they may eate and drinke and goe to their master.

23 And he made great preparation for them: and when they had eaten and drunken, hee sent them away: and they went to their master. So the bands of doles came <sup>r</sup> no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his hoaste, and went vp and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it vntill an asses head was at fourescore <sup>s</sup> pieces of filuer, and the fourth part of a kab of doles <sup>t</sup> doing at five <sup>u</sup> pieces of filuer.

26 And as the king of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, O King.

27 And he said, Seeing the Lord doeth not suc-

<sup>d</sup> The wicked conspire nothing so craftily, but God can reueale it to his seruants, and cause their counsell to be disclosed.

<sup>e</sup> There is nothing so secret that thou canst see about, but he knoweth it, and discouereth it vnto his King.

<sup>f</sup> Though it had beene nothing in mans iudgement to haue take Elifha, yet the wicked neuer doubt, and thinke they are neuer able to prepare power enough, though it be but against one or a few.

<sup>g</sup> For he was assured of Gods helpe, and that millions of Angels camped about the godly to deliuer them.

<sup>h</sup> That he may behold how thou hast prepared an armie to rescue vs.

<sup>i</sup> Meaning, the Syrians his enemies, which came downe thinking them- selues sure of him.

<sup>k</sup> Thus he did being led by the Spirit of God, and no because he sought his owne reuengence, but onely to let forth the glory of God.

<sup>l</sup> The wicked vse reuerent and grate wordes towards the seruants of God, when they thinke to haue any commodity by them, though in their heart they cannot abide them.

<sup>m</sup> For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnes, then if they had bin overcome in battell: for they returned no more at that time to fight against Israel, or in that Kingdome.

<sup>n</sup> The Hebrews write, that they burned it in the hege for lacke of wood.

<sup>1</sup> The Prophet did not approve his acte, but after the common manner of speech hee biddeth him fare well.

<sup>1</sup> Declaring thereby, what honour and affection he bare to the Prophet his master.

<sup>1</sup> Or, first, or, first place.  
<sup>m</sup> Naamans seruants.

<sup>a</sup> Was I not present with thee in spirit?  
<sup>o</sup> That is, money to buy possessions with: meaning, that it is detestable in the seruants of God to haue covetous mindes.  
<sup>p</sup> To be an example to all such, as by whose countenance Gods word might be stande.

<sup>a</sup> Or a piece of wood is to build with.

<sup>1</sup> Or, the ass head;

<sup>b</sup> God wrought this miraculously to confirme the authority of Elifha, to whom he had giuen such abundance of his Spirit.

<sup>c</sup> Meaning, that he would lie in ambush, and take the Israelites at vnawares.



o Meaning, any kinde of vitaille, as corne and wine, &c.

\* Deut. 28. 55. 57.

¶ Or, under his

p Thus hypocrites who they feele Gods iudgements, thinke to please him with outward ceremonies, whom in propriety they will not know.

q Meaning, Jehoram Ahab's sonne, who killed the Prophets, and caused Naboth to be stoned.

r So the wicked fall into a rage and desperation. if they finde not sudden remedie against their afflictions.

cour thee, how should I helpe thee with the barn, or with the winepresse?

28 Also the king said vnto her, What ayleth thee? And she answered, This woman said vnto me, Giue thy sonne that wee may eate him to day, and we will eate my sonne to morrow.

29 \* So we sod my sonne, and did eate him: and I said to her the day after, Giue thy sonne, that we may eate him, but she hath hid her sonne.

30 And when the king had heard the words of the woman, he rent his cloathes, (and as he went vpon the wall, the people looked, and behold, he had sackcloth within vpon his flesh)

31 And he said, God doe so to mee and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha sate in his house, and the Elders sate with him.) And the King sent a man before him: but before the messenger came to him, he said to the Elders, See ye not how this murderers sonne hath sent to take away mine head? take heede when the messenger commeth, and shut the doore, and handle him roughly at the doore: is not the sound of his masters feete behinde him?

33 While hee yet talketh with them, behold, the messenger came downe vnto him, and said, Behold, this euill commeth of the Lord: \* should I attend on the Lord any longer?

#### CHAP. VII.

1 Elisha propheciethe plenty of vitailles, and other things to Samaria. 6 The Syrians run away, and haue no man following them. 17 The prince that would not beleue the word of Elisha, is troden to death.

Then Elisha said, Heare yee the word of the Lord: thus saith the Lord, \* To morrow this time a measure of fine floure shall be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king leaned, answered the man of God, and said, Though the Lord would make windows in the heauen, could this thing come to passe? And hee said, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

3 Now there were foure leprous men at the entering in of the gate: and they said one to another, Why sit we here vntill we die?

4 If we say, We will enter into the citie, the famine is in the citie, and we shall die there: and if wee sit heere, we die also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a noise of charets, and a noise of horses, and a noise of a great armie, so that they said one to another, Beholde, the King of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their asses, euen the campe as it was, and fled for their liues.

8 And when these lepers came to the vtmost

part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and gold, and raiment, and went and hid it: after they returned, and entred into another tent, and caried thence also, and went and hid it.

9 Then sayd one to another, Wee doe not well: this day is a day of good tidings, and wee hold our peace. If wee tarie till day light, some mischief will come vpon vs. Now therefore, come, let vs goe, and tell the kings household.

10 So they came and called vnto the porters of the citie, & told them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horses tyed and asses tyed: and the tents are as they were.

11 And the porters cryed and declared to the kings house within.

12 Then the king arose in the night, and said vnto his seruants, \* I will shew you now, what the Aramites haue done vnto vs. They know that we are affamished, therefore they are gone out of the campe to hide themselves in the field, saying, When they come out of the citie, wee shall catch them aliue, and get into the citie.

13 And one of his seruants answered, and said, Let men take now five of the horses that remaine, and are left in the citie, (behold, they are euen as all the multitude of Israel that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed) & we will send to seee.

14 So they tooke ¶ two charets of horses, and the king sent after the hoaste of the Aramites, saying, Goe and seee.

15 And they went after them vnto Iorden, and lo, all the way was full of cloathes and vessels which the Aramites had cast from them in their haste: and the messengers returned, and told the king.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel according to the word of the Lord.

17 And the king gaue the prince (on whose hand he leaned) the charge of the gate, and the people trade vpon him in the gate, and he died, as the man of God had said, which spake it, when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine flour shall be at a shekel, to morrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Though the Lord would make windows in the heauen, could it come so to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

#### CHAP. VIII.

1 Elisha propheciethe vnto the Shunammite the dearth of seuen yeeres. 12 He propheciethe to Hazael, that hee shall be king of Siria. 15 Hee reigneth after Benhadad. 16 Jehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Abaziah succeedeth Jehoram.

Then spake Elisha vnto the woman, \* whose sonne hee had restored to life, saying, Vp, and goe, thou and thine house, and sojourn where thou canst sojourn: for the Lord hath called for a famine, and it commeth also vpon the land seuen yeeres.

¶ Or, we shall be missed for our family.

h He mistrusted the Prophets words, and therefore could beleue nothing, as they which are more politicke then godly ener cast more perils then needeth.

i There are no more left, but they, or the rest are consumed with the famine, in the citie of the people.

¶ Or, two horses of the charet, which were accustomed to draw in the charet.

k Which he spake by the mouth of Elisha, verse 1.

l As the people praised out of the gate to run to the Syrians tents, wherethey had heard was meat, and great spoils left.

a The godly are euer assured of Gods help in their necessities, but the times and houres are onely reuealed by Gods Spirit.

b To whom the king gaue the charge and oversight of things, as vers. 17.

c He mocked at the Prophets words, saying, that if God rained downe corne from heauen, yet this could not come to passe.

d Thy infidelity shall be punished herein, when thou shalt see this miracle, and yet not be partaker thereof.

e For it was commanded in the law that they should dwell apart, and not among their brethren, Leuit. 13. 46.

f Thus God needeth no great preparation to destroy the wicked, though they be neuer so many: for hee can scatter them with a small noyse, or shaking of a leaf.

g The wicked neede no greater enemy then their owne conscience to punish them.

\* Chap. 4. 33 a where thou canst finde a commodious place to dwell, where as is plentiful

2 And the woman arose, and did after the saying of the man of God, and went both she and her household, and sojourned in the land of the Philistims seven yeeres.

3 And at the seven yeeres end, the woman returned out of the land of the Philistims, and went out to call vpon the king for her house and for her land.

4 And the King talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great acts that Elisha hath done.

5 And as he told the king, how he had restored one dead to life, behold, the woman, whose son hee had raised to life, called vpon the king for her house and for her land. Then Gehazi said, My lord, O King, this is the woman, and this is her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him: so the King appoynted her an Ennuch, saying, Restore thou all that are hers, and all the fruits of her lands since the day that she left the land, even vntill this time.

7 Then Elisha came to Damascus, and Ben-hadad the king of Aram was sicke: and one told him, saying, The man of God is come hither.

8 And the king said vnto Hazael, Take a present in thine hand, and goe meet the man of God, that thou maiest enquire of the Lord by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and tooke the present in his hand, and of every good thing of Damascus, even the burden offourtie camels, and came and stood before him, and saide, Thy sonne Ben-hadad king of Aram hath sent mee to thee, saying, Shall I recover of this disease?

10 And Elisha said to him, Goe, and say vnto him, Thou shalt recover: howbeit the Lord hath shewed me, that he shall surely die.

11 And hee looked vpon him stedfastly, till Hazael was ashamed, and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the euill that thou shalt do vnto the children of Israel: for their strong cities shalt thou set on fire, and their yong men shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pieces their women with child.

13 Then Hazael said, What is thy servant a dogge, that I should doe this great thing? And Elisha answered, The Lord hath shewed mee, that thou shalt be king of Aram.

14 So hee departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, Hee tolde mee that thou shouldst recover.

15 And on the morowe hee tooke a thicke cloath and dipt it in water, and spread it on his face, and hee died: and Hazael reigned in his steade.

16 Now in the fift yeere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat King of Iudah, Iehoram the sonne of Iehoshaphat king of Iudah began to reigne.

17 Hee was two and thirtie yeere old, when hee began to reigne: and he reigned eight yeere in Ierusalem.

18 And he walked in the wayes of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and hee used euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for

Dauid his seruants sake, as he had promised him to giue him a light, and to his children for euer.

20 In those dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer themselves.

21 Therefore Ioram went to Zair, and all his charots with him, and he rose by night, and smote the Edomites which were about him, with the captaines of the charots, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day: then Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the citie of Dauid. And Ahaziah his sonne reigned in his steade.

25 In the twelfth yeere of Ioram the sonne of Ahab King of Israel, did Ahaziah the sonne of Iehoram king of Iudah begin to reigne.

26 Two and twentie yeere old was Ahaziah when he began to reigne, & he reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazael king of Aram in Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in Izreel of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazael king of Aram. And Ahaziah the sonne of Iehoram king of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

#### CHAP. IX.

Iehu is made king of Israel, 24 And killeth Iehoram the king thereof, 27 And Ahaziah, otherwise called Ochozias, the king of Iudah, 33 And causeth Iezabel to be cast downe out of a window, and the dogges did cate her.

Then Elisha the Prophet called one of the children of the Prophets, and said vnto him,

\* A Gird thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where is Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him to a secret chamber.

3 Then take the boxe of oyle and poure it on his head, and say, Thus saith the Lord, I haue anoynted thee for king ouer Israel: then open the doore, and flee without any taryng.

4 So the seruant of the Prophet gate him vp to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And hee said, I haue a message to thee, O captaines. And Iehu said vnto which of all vs? And hee answered, To thee, O captaines.

6 And he arose, and went into the house, and he poured the oyle on his head, & said vnto him, Thus saith the Lord God of Israel, I haue anoynted thee for king ouer the people of the Lord, ouer Israel.

7 And thou shalt smite the house of Ahab

\* 1. Sam 7. 13.

m Which had beene subiect from Dauids time, vntill this time of Iehoram.

n This was a citie in Iudah giuen to the Leuites, 1 Ch. 21. 13 and after turned from King Iehoram, because of his idolatrie.

\* 1. Chron. 21. 12.

o Which is to be understood, that he was made king when his father reigned, but after his fathers death he was confirmed king when he was some two yeere old, as 1. Chro. 22. 2.

p Which was a citie in the tribe of Gad beyond Iordan.

q This is a citie belonging to the tribe of Issachar.

\* 1. Kings 16. 12. a Prepare thy selfe to goe diligently about thy businesse.

for in those countreys they used long garments which they woked.

ye, when they went about earnest businesse.

E. v. from chanaan.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.

1. Kings 16. 12.



thy master, that I may avenge the blood of my servants the Prophets, and the blood of all the servants of the Lord \* of the hand of Iezebel.

8 For the whole house of Ahab shall be destroyed; and \* I will cut off from Ahab, him that maketh water against the wall, as well him that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab, like the house \* of Ieroboam the sonne of Nebat, and like the house \* of Baasha the sonne of Ahijah.

10 And the dogges shall eate Iezebel in the field of Izreel, and there shall be none to bury her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the e servants of his lord. And one said vnto him, Is all well? wherefore came this a mad fellow to thee? And he said vnto them, Yee know the man, and what his talke was.

12 And they said, It is false, tell vs it now. Then he said, Thus and thus spake he to mee, saying, Thus saith the Lord, I haue anoynted thee for King ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram: (Now Ioram kept Ramoth Gilead, hee and all Israel, because of Hazael king of Aram.

15 And \* king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when he fought with Hazael king of Aram) and Iehu said, If it be your mindes, let no man depart and escape out of the city, to goe and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and \* Ahaziah king of Iudah was come downe to see Ioram.

17 And the watchman that stood in the tower in Izreel spied the company of Iehu as hee came, and said, I see a company. And Iehoram said, Take an horseman and send to meete them, that hee may say, Is it peace?

18 So there went one on horsebacke to meete him, & said, Thus saith the King, Is it peace? And Iehu sayd, What hast thou to doe with peace?

¶ Turne behind me. And the watchman told, saying, The messenger came to them, but he cometh not againe.

19 Then hee sent out another on horsebacke, which came to them, & said, Thus saith the king, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behind me.

20 And the watchman told, saying, He came to them also, but cometh not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for he marcheth furiously.

21 ¶ Then Iehoram said, Make ready: and his charet was made ready. And Iehoram king of Israel, and Ahaziah king of Iudah went out either of them in his charet against Iehu, and met him in the field of Naboth the Izreelite.

22 And when Iehoram saw Iehu, he said, Is it peace, Iehu? And he answered, What peace, whiles the whoredomes of thy mother Iezebel, and her witchcrafts are yet in great number?

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bowe in his hand, and

smote Iehoram betweene the shoulders, that the arrow went through his heart: and he fell downe in his charet.

25 Then said Iehu to Bidkar a captaine, Take, and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord layed this burden vpon him.

26 \* Surely I haue seene yesterday the blood of Naboth, and the blood of his sonnes, said the Lord, and I will render it thee in this field; saith the Lord: Now therefore take and cast him in the field according to the word of the Lord.

27 But when Ahaziah the king of Iudah saw this, he fled by the way of the garden house: And Iehu pursued after him, and said, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to Me-giddo, and there died.

28 And his servants caried him in a charet to Ierusalem, and buried him in his sepulchre with his fathers in the cite of David.

29 ¶ And in the eleuenth yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head, and looked out at a window.

31 And as Iehu entred at the gate, shee sayd, Had \* Zimry peace, which slew his master?

32 And he lift vs his eyes to the window, and said, Who is on my side, who? Then two or three of her Eunuches looked vnto him.

33 And he said, Cast her downe: and they cast her downe, and he sprinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder foote.

34 And when he was come in, he did eate and drinke, and said, Visite now yonder cursed woman, and bury her: for she is a Kings daughter.

35 And they went to bury her, but they found no more of her, then the f skull and the feete, and the palmes of her hands.

36 Wherefore they came againe and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tithbite, saying, \* In the field of Izreel shall the dogs eate the flesh of Iezebel.

37 And the carkeis of Iezebel shalbe as dounge vpon the ground in the field of Izreel, so that none shall say, ¶ This is Iezebel.

## CHAP. X.

6 Iehu causeth the seuentie sonnes of Ahab to be slaine.

14 And after that fourtie and two of Ahaziah's brethren.

25 He killeth also all the Priests of Baal.

35 After his death his sonne reigneth in his stead.

A Hab had now seuentie sonnes in Samaria, and Iehu wrote letters, and sent to Samaria vnto the rulers of Izreel, and to the Elders, and to the bringers vp of Ahabs children, to this effect.

2 Now when this letter cometh to you, (for yee haue with you your masters sonnes, yee haue with you both charets and horses, and a defended cite, and armour)

3 Consider therefore which of your masters sonnes is best and most meete, and set him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, and said, Behold, two kings could not stand before him, how shall we then stand?

Or, spake the prophet against him.

1 King, 11. 29. h By this place it is evident, that Iezebel causeth both Naboth and his sonnes to be put to death, that Ahab might enjoy his vineyard more quietly: for els his children might haue claimed possession.

i After that he was wounded in Samaria, he fled to Me-giddo, which was a cite of Iudah.

k That is, eleven whole yeeres: for chap. 8. 25. before, when he said that he began to reigne the twelfth yeere of Ioram, hee took part of the yeere for the whole.

l Being of an hony and sweet name, the world still retaineth her princely state and dignity.

m As though she would say, Can any traitour, or any that riseth against his superiour, haue good success? reade 1. King, 16. 10.

n Or, arise servants, ¶ This hee did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants.

o To wit, of the king of Zidon, 1. King 16. 31.

p Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Her by the hand of. 1. King 21. 23.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

¶ Thus Gods iudgements appeare euen in his world against them that suppress his word and persecute his seruants.

e That is, the rest of the same, whom he called before, his brethren, verse 2. d In this estimation the world hath the ministers of God: notwithstanding so much as the world hath euer slandered the children of God (yea they called the Sonne of God a deceiver, and said he had the deuill) therefore they ought not to be discouraged.

\* Chap. 8. 19.

e God had thus ordained, as is read 2. Chron. 12. 7. that this wicked and idolatrous King, who was more ready to gratifie wicked Ioram, shent to obey the will of God, should perish with him, by whose meane he thought to haue bene stronger. ¶ Or, follow mee.

f As one that went earnestly about his enterprise.

g Meaning, that so much as God is their enemy, because of their sinnes, that he will eue destroy some to avenge his owne.

¶ And

5 And he that was gouernour of Ahabs house, and he that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, We are thy seruants, and will do all that thou shalt bid vs: we will make no king: do what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If yee be mine, and will obey my voyce, take the heads of the men that are your matters finnes, and come to me to Izreel by to morowe this time. (Now the kings finnes, *euen* seuentie persons *were* with the great men of the citie, which brought them vp.)

7 And when the letter came to them, they tooke the Kings finnes, and slewe the seuentie persons, and layd their heads in baskets, and sent them vnto him to Izreel.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the Kings finnes. And he said, Let them lay them on two heapes at the entering in of the gate vntill the morning.

9 And when it was day he went out, and stood and said to all the people, Ye be <sup>d</sup> righteous: behold, I conspired against my master, and slewe him: but who slew all these?

10 Knowe nowe that there shall fall vnto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that he spake <sup>†</sup> by his seruant \* Elijah.

11 So Iehu slew all that remained of the house of Ahab in Izreel, and all that were great with him, and his familiars, and his <sup>e</sup> priests, so that he let none of his remaine.

12 ¶ And he arose, and departed, and came to Samaria. And as Iehu was in the way by an house where the shepheards did sheare,

13 He met with the brethren of Ahaziah king of Iudah, and said, Who are ye? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King and the children of the Queene.

14 And he said, Take them alieue. And they tooke them alieue, and slew them at the well beside the house where the sheepe are shorne, *euen* two and fourtie men, and he left not one of them.

15 ¶ And when he was departed thence, hee met with Iehonadab the sonne of Rechab comming to meete him, and hee <sup>g</sup> blessed him, and said to him, Is thine heart vp right, as mine heart is toward thine? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when he had giuen him his hand, hee tooke him vp to him into the charer.

16 And he said, Come with mee, and see the zeale that I haue for the Lord: so they made him ride in his charer.

17 And when he came to Samaria, he slewe all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spake to Elijah.

18 Then Iehu assembled all the people, and sayd vnto them, Ahab serued <sup>h</sup> Baal a litle, but Iehu shall serue him much more.

19 Now therefore call vnto mee all the prophets of Baal, all his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Baal: whosoever is lacking, he shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu said, ¶ Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came nor. And they came into the house of Baal, and the house of Baal was full from ende to ende.

22 Then hee sayde vnto him that had the charge of the vestry, Bring forth vestments for all the seruants of Baal. And hee brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, he saide vnto the seruants of Baal, Search diligently, and looke, leaſt there be here with you any of the <sup>i</sup> seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appoynted fourescore men without, and sayd, If any of the men whom I haue brought into your handes, escape, <sup>ii</sup> his soule shall be for his soule.

25 And when hee had made an ende of the burnt offering, Iehu sayd to the guard, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the gard, and the captaines cast them out, and went into the <sup>k</sup> city, where *was* the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, *neither* from the golden calves that were in Beth-el and that were in Dan.

30 ¶ And the Lord sayd vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, *therefore* shall thy <sup>l</sup> finnes vnto the fourth generation sit on the throne of Israel.

31 But Iehu regarded not to walke in the law of the Lord God of Israel with all his heart: for hee departed not from the finnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began to <sup>m</sup> loathe Israel, and Hazael smote them in all the coasts of Israel.

33 From Iorden Eastward, *euen* all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the actes of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeeres.

CHAP. XI.

<sup>1</sup> Athaliah putteth to death all the Kings finnes, except Iosab the sonne of Ahaziah. <sup>4</sup> Iosab is appointed King, <sup>15</sup> Iehoiada causeth Athaliah to be flaine. <sup>17</sup> He maketh a covenant betweene God and the people. <sup>18</sup> Baal and his priests are destroyed.

¶ Then \* Athaliah the mother of Ahaziah when she saw that her sonne was dead, she arose, and destroyed

<sup>e</sup> God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

<sup>d</sup> Yet cannot iustly condemne me for the kings death, seeing ye haue done the like to his posteritie: for the Lord commanded me, and moued you to execute this his iudgement. <sup>f</sup> Ebr. by the hand, of. <sup>g</sup> 1. King. 21, 29. <sup>e</sup> Meaning, which were the idolatrous priests.

<sup>f</sup> Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked. <sup>g</sup> For he feared God, and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab reade Ierem. 35, 8. <sup>h</sup> Or, praised God for him.

<sup>h</sup> Here Baal is taken for Ahtaroth: the idole of the Zidonians, which Ierabel caused to be worshipped, as it is also soyled, 1. King. 16, 33, and as 53.

<sup>†</sup> Ebr. sanctified.

<sup>i</sup> Thus God would haue his seruants preferred, and idolaters destroyed, as in his law he giueth expresse commandement, Deut. 13. <sup>ii</sup> Or, he shall die for him.

<sup>k</sup> Which citie was neere to Samaria.

<sup>l</sup> Thus God sp. <sup>m</sup> prooueth & rewardeth his zeale, in executing Gods iudgement, albeit his wickednesse was afterward punished. <sup>ii</sup> Or, to entice them.

<sup>\*</sup> 2. Chron. 22, 10.



## Athaliah. Ioash made King.

## II Kings.

## Provision for repairing the Temple.

<sup>a</sup> Meaning, all the posterity of Iehoshaphat, to whom the Kingdoms appertained: Thus God vled the curielie of this woman to destroy the whole family of Ahab.

<sup>b</sup> The Lord promised to maintaine the family of Dauid, and not to quench the light thereof, therfore he incoued the heart of Iehoshaphat to preserve him.

<sup>c</sup> Where the Priests did lie.

<sup>d</sup> 2. Chron. 23. 13. The chiefe Priest Iehoiadab husband.

<sup>e</sup> Of the Lenites, which had charge of the keeping of the Temple, and kept watch by course.

<sup>f</sup> That none should come vpon them, while they were crowning the king.

<sup>g</sup> Called the East gate of the Temple.

<sup>h</sup> 2. Chron. 23. 5. Or that none break his order.

<sup>i</sup> whose charge it ended.

<sup>i</sup> Read verse 5. and 7.

<sup>ii</sup> To wit, Iehoiada.

<sup>iii</sup> That is, Ioash, which had bene kept secret five yeeres. <sup>iiii</sup> Meaning, the Law of God, which is his chiefe charge, and whereby onely his throne is established.

<sup>v</sup> Where the Kings place was in the Temple.

<sup>vi</sup> Out of the Temple.

<sup>vii</sup> To take her part.

destroyed all the Kings seede.

2 But Iehoshaphat the daughter of king Ioram, and sister to Ahaziah<sup>b</sup> tooke Ioash the sonne of Ahaziah, and stole him from among the Kings sonnes that should be slaine, both him and his nourse, keeping them in the bed chamber, and they hid him from Athaliah, so that hee was not slaine.

3 And hee was with her hid in the house of the Lord sixe yeere, and Athaliah did reigne ouer the land.

4 <sup>f</sup> And the seventh yeere<sup>d</sup> Iehoiada sent and tooke the captaines ouer hundreths, with other captaines and them of the gard, and caused them to come vnto him into the house of the Lord, and made a covenant with them, and tooke an oathe of them in the house of the Lord, and shewed them the Kings sonne.

5 And he commanded them, saying, This is it that yee must doe, The third part of you that commeth on the Sabbath, shall ward toward the Kings house:

6 And another third part in the gate of the Sun: and another third part in the gate behind them of the guard: and ye shall keepe watch in the house of Maiah.

7 And two parts of you, that is, all that goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the king.

8 And yee shall compass the King round about, every man with his weapon in his hand, and who soeuer commeth within the ranges, let him be slaine: be you with the King, as hee goeth out and in.

9 And the captaines of the hundreths did according to all that Iehoiada the Priest commanded, and they tooke every man his men that entred in to their charge on the Sabbath with them that went out of it on the Sabbath, and came to Iehoiada the Priest.

10 And the Priest gaue to the captaines of hundreths the speares and the shields that were king Dauids, and were in the house of the Lord.

11 And the guard stood, every man with his weapon in his hande, from the right side of the house to the left side, about the altar and about the house, round about the king.

12 Then he brought out the kings sonne, and put the crowne vpon him, and gaue him the Testimony, and they made him king: also they anointed him, and clapt their hands, and said, God saue the King.

13 And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when shee looked, behold, the King stood by a pillar, as the maner was, and the princes and the trumpeters by the King, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundreths that had the rule of the hoste, and said vnto them, Hane her forth of the ranges, and he that followeth her, let him die by the sword: for the Priest had said, Let her not be slaine in the house of the Lord.

16 Then they layd hands on her, and she went by the way, by the which the horses goe to the house of the King, and there was she slaine.

17 And Iehoiada made a covenant betweene

the Lord, and the King and the people, that they should be the Lords people: likewise betweene the King and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they downe courageously, and slew Mattan the Priest of Baal before the altars: and the Priest set a gard ouer the house of the Lord.

19 Then he tooke the captaines of hundreths, and the other captaines, and the gard, and all the people of the land: and they brought the King from the house of the Lord, and came by the way of the gate of the garde to the Kings house: and hee sate him downe on the throne of the kings.

20 And all the people of the land reioyced, and the city was in quiet: for they had slaine Athaliah with the sword beside the kings house.

21 Seuen yeere old was Iehoash when he began to reigne.

### CHAP. XII.

6 Iehoash maketh provision for the repaying of the Temple. 16 He payeth the king of Syria by a present from coming against Ierusalem. 20 He is killed by two of his servants.

IN the seventh yeere of Iehu Iehoash began to reigne, and reigned fourty yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that Iehoiada the Priest taught him.

3 But the hie places were not taken away: for the people offered yet and burnt incense in the hie places.

4 And Iehoash said to the Priests, All the siluer of dedicate things that be brought to the house of the Lord, that is, the money of them that are vnder the count, the money that every man is set at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, every man of his acquaintance: and they shall repaire the broken places of the house, wherefoeuer any decay is found.

6 Yet in the three and twentieth yeere of king Iehoash the Priestes had not mended that which was decayed in the Temple.

7 Then king Iehoash called for Iehoiada the Priest, and the other Priests, and sayd vnto them, Why repaire yee not the ruines of the Temple? now therefore receiue no more money of your acquaintance, except yee deliuer it to repaire the ruines of the Temple:

8 So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest and bored a hole in the lid of it, and set it beside the altar, on the right side, as euery man commeth into the Temple of the Lord. And the Priests that kept the doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the chest, the kings secretary came vp and the hie Priest, and put it vp after that they had tolde the money that was found in the house of the Lord.

11 And they gaue the money made ready into the handes of them, that undertooke the worke,

That both the King and the people should maintaine the true worship of God, and destroy all idolatry. That he should gouerne and they obey in the feare of God.

Mean in the place where he had bin, Iphemed God, and thought to haue these holpen by his idle, these God-powers his vengeance vpon him. Which by her cruelte and perfecution had vexed the whole land before.

2. Chron. 24. 1

So long as minis give care to the true minister of God, they prosper. So hard a thing it is for them, that are in authority, to be brought to the perfect obedience of God.

That is, the money of redemption, Exo. 30. 11. also the money which the Priest valued the vowes at, Lev. 27. 24 and their free liberality.

For the Temple which was built an hundred fifty and five yeeres before, had many things decayed in it, both by the negligence of the Kings his predecessors, and also by the wickedness of the idolaters.

He taketh from them the ordering of the money, because of their negligence.

That is, on the Southside.

Or, vnto the

For the King had appoynted other which were meete for that purpose, Chap. 21. 1.

worke, and that had the oversight of the house of the Lord: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord.

12 And to the masons, and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was laid out for the reparation of the Temple.

13 Howbeit there was<sup>h</sup> not made for the house of the Lord bowles of siluer: instruments of musicke, basons, trumpets, nor any vessels of gold, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it to the workemen, which repaired therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose haqdes they deliuered that money to be bestowed on workemen: for they dealt faithfully.

16 The money of the trespass offering, and the money of the sinne offerings was not brought into the house of the Lord: for it was the Priests.

17 Then came vp Hazael king of Aram, and fought against Gath, and tooke it, and Hazael set his face to goe vp to Ierusalem.

18 And Iehoash king of Iudah tooke all the hallowed things that Iehoshaphat, and Iehoram, and Ahaziah, his father, kings of Iudah, had dedicated, and that hee himselfe had dedicated, and all the Gould that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Ioash and all that hee did, are they not written in the booke of the Chronicles of the king of Iudah?

20 And his seruants arose and wrought treason, and slew Ioash in the house of Millo, when he came downe to Silla.

21 Euen Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him and he died: and they buried him with his fathers in the citie of David. And Amaziah his sonne reigned in his stead.

### CHAP. XIII.

3 Iehoahaz the sonne of Iehu is deliuered into the handes of the Syrians. 4 Hee prayeth vnto God, and is deliuered. 9 Ioash his sonne reigneth in his stead. 20 Elisha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuentene yeere.

2 And hee did euill in the sight of the Lord, and followed the finnes of Ieroboam the sonne of Nebat, which made Israel to a sinne, and departed not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all his days.

4 And Iehoahaz befought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gaue Israel a deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel dwelt in their tents as beforetime.

6 Neuertheless, they departed not from the

finnes of the house of Ieroboam which made Israel sinne, but walked in them, euen the groue also remained still in Samaria)

7 For hee had left of the people to Iehoahaz but fiftie horsemen, and ten charrets, and ten thousand footmen, because the king of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Iehoahaz and all that he did, and his valiant deeds, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his stead.

10 In the seuen and thirtieth yeere of Ioash king of Iudah began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, and reigned fixteene yeere.

11 And did euill in the sight of the Lord: for he departed not from all the finnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Ioash, and all that hee did, and his valiant deedes, and how hee fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam sate vpon his seate: and Ioash was buried in Samaria among the kings of Israel.

14 When Elisha fell sicke of his sicknesse whereof hee died, Ioash the king of Israel came downe vnto him, and wept vpon his face, and said, Oh my father, my father, the charret of Israel, and the horsemen of the same.

15 Then Elisha said vnto him, Take a bowe and arrowes. And hee tooke vnto him bow and arrowes.

16 And hee said to the king of Israel, Put thine hand vpon the bow. And he put his hand vpon it. And Elisha put his hands vpon the kings hands,

17 And said, Open the window Eastward. And when he had opened it, Elisha said, Shoot. And hee shot. And he said, Beholde, the arrow of the Lords deliuerance, and the arrow of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Againe he said, Take the arrowes. And hee tooke them. And hee said vnto the king of Israel, Smite the ground. And hee smote thrise, and ceased.

19 Then the man of God was angrie with him, and said, Thou shouldest haue smitten fise or fixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrise.

20 So Elisha died, and they buried him. And certaine bandes of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they saw the fouldiers: therefore they cast y man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, he reuiued, and stood vpon his feete.

22 But Hazael king of Aram vexed Israel all the dayes of Iehoahaz.

23 Therefore the Lord had mercie on them & pitied them, and had respect vnto them, because of his couenant with Abraham, Izhak, and Iacob, and would not destroy them, neither cast he

e where in they did commit their idolatry, and which the Lord had commanded to be destroyed, D ur. 16. 21. t That is, Hazael & Benhadad his sonne, as ve. 3. read of Hazael, Chap. 8, 18.

g His chiefe purpose is to describe the kingdome of Iudah, and how God performed his promise made to the house of David: but by the way he sheweth how Israel was afflicted and punished for their great idolatry, who though they had now degenerate, yet God both by sending them sundry Prophets and denouncing punishments did call them vnto him againe.

h Thus they vsed to call the Prophets & seruants of God, by whom God blessed his people, as Chap. 2. 18. meaning that by their prayers they did more prosper their countrey, then by force of armes. i That is, toward Syria: so that he did not onely prophesie with words, but also confirmed him by these signes that hee should haue the victorie.

k Because hee seemed content to haue victorie against the enemies of God for twise or thrise, and had not a zeale to overcome them continually, and to destroy them vnto the vttermost.

\* Eccles. 48. 14.

l By this miracle God confirmed the authority of Elisha, whose doctrine in his life they contemned, that at this sight they might returne and embrace the same doctrine.

h For hee that men had only the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused these afterward to be made, 1. Chron. 24. 14.

i After the death of Iehoiada, Ioash fell to idolatry: therefore God reiecteth him, and striketh vp his enemies against him, whom he pacified with the treasures of the Temple: for God would not be serueth with those gifts, seeing the kings heart was wicked. k Because he had put Zacharie the sonne of Iehoiada to death. 2 Chron. 24. 25. l Reide 2 Sam. 3. 9. m O, Iehoiada,

n By worshipping the calves which Ieroboam did erect in Israel.

o While Iehoahaz liued.

p To wit, Ioash the sonne of Iehoahaz. q Specially and without danger. r Ebr. as yesterday and before yesterday.



<sup>a</sup> That is, untill their finnes were come to a full measure, and there was no more hope of amendment.

them from him as yet.

24 So Hazael the king of Aram died; and Ben-hadad his sonne reigned in his stead.

25 Therefore Jehoash the sonne of Jehoahaz returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Jehoahaz his father: for three times did Ioash beate him, and restored the cities vnto Israel.

#### CHAP. XIII.

1 Amaziah the king of Iudah putteth to death them that seru his father, 7 and after smiteth Edom.

15 Ioash dieth, and Ieroboam his sonne succeedeth him. 29 And after him reigneth Zachariah.

The second yeere of Ioash sonne of Jehoahaz king of Israel, reigned \* Amaziah the sonne of Ioash king of Iudah.

2 He was five and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name was Ieroboam of Ierusalem.

3 And hee did <sup>a</sup> vprightly in the sight of the Lord, yet not like Dauid his father, but did according to all that Ioash his father had done.

4 Notwithstanding the high places were not taken away: for as yet the people did sacrifice, and burnt incense in the high places.

5 And when the kingdome was confirmed in his hand, he slew his seruants which had \* killed the king his father.

6 But the children of those that did slay him, he slew not, according vnto that that is written in the booke of the Law of Moses, wherein the Lord commanded, saying, \* The fathers shall not be put to death for the children, nor the children put to death for the fathers: but euery man shall be put to death for his owne sinne.

7 He slew also of <sup>c</sup> Edom in the valley of salt, ten thousand, and tooke <sup>d</sup> the cite of Sela by warre, and called <sup>e</sup> name thereof Ioktheel vnto this day.

8 Then Amaziah sent messengers to Jehoash the sonne of Jehoahaz, sonne of Iehu king of Israel, saying, Come, <sup>d</sup> let vs see one another in the face.

9 Then Jehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the <sup>e</sup> Cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proude: bragge of glory, and tary at home. Why dost thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Jehoash king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Beth-shehem, which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Jehoash king of Israel tooke Amaziah king of Iudah, the sonne of Jehoash the sonne of Ahaziah at Beth-shehem, and <sup>d</sup> came to Ierusalem, and brake downe the wall of Ierusalem from the gate of Ephraim to the corner gate, foure hundred cubites.

14 And hee tooke all the gold and siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and

the children that were in <sup>e</sup> hostage, and returned to Samaria.

15 Concerning the rest of the acts of Jehoash which he did, and his valiant deeds, and how hee fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 And Amaziah the sonne of Ioash king of Iudah, liued after the death of Jehoash sonne of Jehoahaz king of Israel, fifteen yeere.

18 Concerning the rest of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they <sup>a</sup> wrought treason against him in Ierusalem, and he fled to <sup>b</sup> Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and hee was buried at Ierusalem with his fathers in the citie of Dauid.

21 Then all the people of Iudah tooke <sup>i</sup> Azariah which was sixteen yeere old, and made him king for his father Amaziah.

22 Hee built <sup>k</sup> Elath, and restored it to Iudah, after that the king slept with his fathers.

23 In the fifteenth yeere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the sonne of Ioash made king ouer Israel in Samaria, and reigned one and fortie yeere.

24 And hee did euill in the sight of the Lord: for he departed not from all the <sup>l</sup> finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 Hee restored the coast of Israel, from the entering of Hamath, vnto the sea of the wilderness, according to the word of the Lord God of Israel, which he spake <sup>†</sup> by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hopher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none <sup>m</sup> shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord <sup>n</sup> had not decreed to put out the name of Israel from vnder the heauen: therefore he preferred them by the hand of Ieroboam the sonne of Ioash.

28 Concerning the rest of the acts of Ieroboam, and all that he did, and his valiant deeds, and how he fought, and how hee restored Damascus, and <sup>a</sup> Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers, <sup>o</sup> euen with the kings of Israel, and Zachariah his sonne reigned in his stead.

#### CHAP. XV.

1 Azariah the king of Iudah becommeth a leper. 3 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 and Ahaz.

In the <sup>p</sup> seven and twentieth yeere of Ieroboam king of Israel, began Azariah sonne of Amaziah king of Iudah to reigne.

2 Sixteene yeere olde was hee, when hee was made king, and he reigned two and fiftie yeere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And hee did <sup>a</sup> vprightly in the sight of the Lord,

<sup>g</sup> That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

<sup>a</sup> Chron. 25, 17, 18 Which city Ieroboam built in Iudah for a fortress, Chron. 11, 9.

<sup>i</sup> who is also called Vzziah, Chron. 26, 1. <sup>k</sup> Which is also called Elanah or Elath.

<sup>l</sup> Because this idolatry was so vile and almost incredible, that men should forsake the living God, to worship calves, the worke of mans hands, therefore the Scripture doth oftentimes repeat it in the reproach of all idolaters. <sup>†</sup> E. by the hand of, M. Read, 1 King, 14, 10.

<sup>n</sup> Ebr. had not spoken.

<sup>o</sup> in which was called Antiochia of Syria, or Riblah.

<sup>p</sup> Ebr. in the twentieth yeere and seventh yeere.

<sup>a</sup> So long as hee gave care to Zachariah the Prophet.

<sup>a</sup> In the beginning of his reigne hee seemed to hate an outward shew of godlinesse, but afterward he became an idolater and worshipped the idoles of the Idumeans.

<sup>b</sup> Chap. 12, 10.

<sup>c</sup> Because they neither confessed nor were partakers with their fathers in that act. <sup>d</sup> Deut. 17, 16. <sup>e</sup> Ezech. 18, 20.

<sup>f</sup> For the Idumeans, whom Dauid had brought to subjection, did rebel in the time of Iehoram sonne of Jehoahaz.

<sup>g</sup> Or, the tower, or, rocke. 2 Chron. 25, 12.

<sup>h</sup> Let vs fight hand to hand, and not by battell, and not destroy one anothers cities.

<sup>i</sup> By this parable Jehoash comparth himselfe to a cedar tree, because of his great kingdome, euen as the cedars of Lebanon, and Amaziah to a thistle, because hee ruled but ouer a few tribes, and the wilde beasts are Iehonans souldiers, that spoiled the cities of Iudah. <sup>k</sup> Bragg of the victory, so that they were at home, and sauy me not.

<sup>l</sup> Or, brought downe.

Lord, according to all that his father Amaziah did.

4 But the hie places were not put away : for the people yet offered, and burned incense in the hie places.

5 And the Lord smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart, & Iotham the kings sonne gouerned the house, and iudged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah, did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria fixe & moneths.

9 And did euill in the fight of the Lord, as did his fathers: for hee departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, & smote him in the fight of the people, and killed him, and reigned in his stead.

11 Concerning the rest of the actes of Zachariah, behold, they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the \* word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vziah King of Iudah: and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the actes of Shallum, and the treason which he wrought, behold, they are written in the booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed Tiphshah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and hee smote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah king of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten yeeres in Samaria.

18 And hee did euill in the fight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the land: and Menahem gaue Pul a thousand talents of siluer, that his hand might be with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Asshur fiftie shekels, of siluer a piece: so the king of Asshur returned, and taried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, & reigned two yeere.

24 And he did euill in the fight of the Lord: for he departed not from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captain conspired against him, and smote him in Samaria in the place of the kings palace with Argob and Arieah, and with him fifty men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah King of Iudah, began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yeere.

28 And he did euill in the fight of the Lord, for he departed not from the finnes of Ieroboam the sonne of Nebat that made Israel to sinne.

29 In the dayes of Pekah king of Israel came Tiglath Pileser king of Asshur, and took Iion, and Abel, Beth-maachah, and Ianoah, and Kedesh, and Hazor, and Gilead, and Galilah, and all the land of Naphthali, and caried them away to Asshur.

30 And Hothea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vziah.

31 Concerning the rest of the actes of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ In the second yeere of Pekah the sonne of Remaliah King of Israel, began Iotham sonne of Vziah King of Iudah to reigne.

33 Fine and twentie yeere old was hee, when he began to reigne, and he reigned fixeene yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the fight of the Lord: he did according to all that his father Vziah had done.

35 But the hie places were not put away: for the people yet offered and burnt incense in the hie places: he built the highest gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

37 In those dayes the Lord began to fend against Iudah, Rezin the king of Aram, and Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

#### CHAP. XVI.

3 Ahaz King of Iudah consecrateth his sonne in fire.

5 Ierusalem is besieged. 9 Damascus is taken, and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz.

20 Hezekiah succeedeth him.

¶ He seuenteenth yeere of Pekah the sonne of Remaliah, Ahaz the sonne of Iotham King of Iudah, began to reigne.

2 Twentie yeere old was Ahaz, when hee began to reigne, & he reigned fixeene yeere in Ierusalem, and did not vprightly in the fight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Israel, how vntertaine it is to depend on the dignity of our fathers.

b His father and grandfather were slaine by their subjects and seruantes, and he, because he would vsurpe the Priests office contrary to Gods ordinance, was smitten immediately by the hand of God with the leprosie, 2. Chron. 26, 21. c As victorie, or despite to his father, d Hee was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu. e Zachariah was the last in Israel, that had the kingdome by succession, first onely Pekahiah the sonne of Menahem, who reigned but two yeeres. \* Chap. 10, 30.

f Which was a city of Israel that would not receiue him to be king.

g That is, of Israel. h In stead of seeking helpe of God, he went about by money to purchase the fauour of this king being an infidel, and therefore God forsooke him, and Pul soon after-ward brake promise, destroyed his countrey, and led his people away captiue.

i Which were of the same conspiracie.

k For God stirred vp Pul and Tiglath Pileser against Israel for their finnes, 2. Chron. 32, 33.

\* 2. Chron. 27, 28. l Or, Azariah.

m He sheweth that his vprightnes was not such, but that he had many and great faults.

n After the death of Iotham in which slew of Iudah in one day fixeene thousand fighting men, 2. Chron. 28, 6 because they had forsaken the true God.

o This was a wicked sonne of a godly father, as of him againe came godly Hezekiah, and of him wicked Manasseh, saue that God in the end shewed him mercie. Thus wee see,



<sup>b</sup> That is, offered him to Molech, or made him to passe betweene two fires, as the manner of the Gentiles was Levit. 18. 27. Dent. 18. 10. Iia. 7. 2.

<sup>c</sup> For the Lord preferred the city and his people for his promise like made to David. <sup>d</sup> Which cite A-  
ariah had taken from the Aramites and fortified it, Chap. 14. 22.

<sup>e</sup> Contrary to the admonition of the Prophet Iſa, Iſa 7. <sup>f</sup> Thus he spied not to spoile the Temple of God, to have succour of men, and would not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsell.

<sup>g</sup> Wee see that there is no prince so wicked, but he shall find flatterers and false ministers to serve his turne. <sup>h</sup> Either offerings for peace or prosperity, or of thanksgiving, as Leu 3. 1. or else meaning the morning and evening offering, Exo. 29. 38 num. 28. 3. and thus he commended the meanes and the altar which God had commanded by Salomon, to serve God after his own fantasie.

<sup>i</sup> That is, at the right hand, as men went into to Temple. <sup>k</sup> Here he established by commendement his owne wicked proceeding, and doth abolish the commandment and ordinance of God. <sup>l</sup> Or, unt, wherein they lay on the Sabbath, which had fensed their weeke, in the Temple, and so departed home. <sup>m</sup> Either to flatter the King of Assyria, when he should see him change the ordinance of God, or else that the Temple might be a refuge for him if the King should suddenly assault his house.

yea, and made his sonne to go through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offered and burnt incense in the hie places, and on the hills, and vnder every greene tree.

5 \* Then Rezin King of Aram and Pekah sonne of Remaliah king of Israel came vp to Ierusalem, to fight : and they besieged Ahaz, but could not overcome him.

6 At the same time Rezin king of Aram restored <sup>d</sup> Elath to Aram, and droue the Iewes from Elath : so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent <sup>e</sup> messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant and thy sonne : come vp, and deliuer mee out of the hand of the king of Aram, and out of the hand of the king of Israel which rise vp against me.

8 And Ahaz tooke the silver and the golde that was found in the house of the Lord, and in the treasures of the kings house, and sent a present vnto the king of Asshur.

9 And the king of Asshur consented vnto him : and the king of Asshur went vp against Damascus. And when he had taken it, he caried the people away to Kir, and slew Rezin.

10 And king Ahaz went vnto Damascus to meete Tiglath Pileser king of Asshur : and when king Ahaz saw the altar that was at Damascus, he sent to Vrijah the Priest the paterne of the altar, and the fashion of it, and all the workmanship thereof.

11 And Vrijah the Priest made an altar <sup>f</sup> in all points like to that which King Ahaz had sent from Damascus, so did Vrijah the Priest against King Ahaz came from Damascus.

12 So when the king was come from Damascus, the king saw the altar : and the king drew neere to the altar, and offered <sup>g</sup> thereon.

13 And hee burnt his burnt offering, and his meate offering, and powred his drinke offering, and sprinkled the blood of his peace offerings besides the altar,

14 And set it by the brasen altar which was before the Lord, and brought it in farther before the house betweene the altar and the house of the Lord, and set it on the <sup>h</sup> Northside of the altar.

15 And king Ahaz commanded Vrijah the Priest, and said, Vpon the great altar set on fire in the morning the burnt offering, and in the euen the meate offering, and the kings burnt offering and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings : and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the <sup>i</sup> brasen altar shall be for me to enquire of God.

16 And Vrijah the Priest did according to all that King Ahaz had commanded.

17 And King Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen oxen that were vnder it, and put it vpon a pavement of stones.

18 And the <sup>j</sup> vaile for the Sabbath (that they had made in the house) and the kings entry without turned he to the house of the Lord, <sup>k</sup> because of the king of Asshur.

19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah

20 And Ahaz slept with his fathers, and was buried with his fathers in the cite of Dauid, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea King of Israel is taken, 4 And hee and all his realme brought to the Assyrians, 18 For their idolatrie. 25 Lions destroy the Assyrians that dwell in Samaria. 29 Every one worshipeth the god of his nation, 35 Contrary to the commandment of God.

I N the twelfth yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeeres.

2 And hee did euill in the sight of the Lord, but not as the kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the king of Asshur found treason in Hoshea : for he had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, <sup>b</sup> as he had done yeerely : therefore the king of Asshur shut him vp, and put him in prison.

5 Then the king of Asshur came vp throughout all the land, and went against Samaria, and besieged it three yeere.

6 1 \* In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuier of Gozan, and in the cities of the <sup>c</sup> Medes.

7 For when the children of Israel <sup>d</sup> sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the Heathen, whom the Lord had cast out before the children of Israel, and after the manners of the kings of Israel, which they vsed,

9 And the children of Israel had done secretly things that were not vpriight before <sup>e</sup> Lord their God, and throughout all their cities had built hie places, both from the tower <sup>f</sup> of the watch, to the defenced cite,

10 And had made them images and grones vpon every hie hill, and vnder every greene tree,

11 And there burnt incense in all the hie places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And serued idoles : whereof the Lord had said vnto them, \* Ye shall doe no such thing.

13 Notwithstanding the Lord testified to Israel, and to Iudah <sup>g</sup> by all the Prophets, and by all the Seers, saying, \* Turne from your euill wayes, and keepe my commandments, and my statutes, according to all the Law, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

14 Neuerthelesse they would not obey, <sup>h</sup> but <sup>i</sup> hardened their neckes, like to the neckes of their fathers, <sup>j</sup> y did not beleuee in <sup>k</sup> Lord their God.

15 And they refused his statutes and his coneniant, that he made with their fathers, and his testimonies (wherewith he witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them : concerning whom the Lord had charged them, that they should not doe like them,

<sup>a</sup> Though he intended no new idolatry, or impiety as others did, yet he sought for helpe at the Egyptians, which God had forbidden.

<sup>b</sup> For hee had payd tribute for the space of eight yeeres.

<sup>c</sup> Chap. 18. 10.

<sup>d</sup> For at this time the Medes and Persians were subject to the Assyrians. <sup>e</sup> Hee sinned from as length the curse of this great plague and perpetuall captiuitie, to admonish all people and nations to cleane to the Lord God, and onely worship him for feare of his iudgement. <sup>f</sup> Meaning, throughout all their borders.

<sup>g</sup> Dent 4. 19.

<sup>h</sup> Eze. 13. 11. and 25. 5. and 35. 15.

<sup>i</sup> Dent. 31. 27.

<sup>j</sup> So that to alledge the authoritie of our fathers, or great antiquity, except we can proue that they were goodly, is but to declare that we are the children of the wicked.

16 Finally they left all the commandments of the Lord their God, and made them molten images, \* *even* two calves, and made a grout, and worshipped all the host of heaven, and served Baal.

17 And they made their sonnes and their daughters to passe thorowe the fire, and used witchcraft and incantments, yea, i sold themselves to doe euill in the sight of the Lord, to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah onely.

19 Yet Iudah kept not the commandments of the Lord their God, but walked according to the fashion of Israel, which they used.

20 Therefore the Lord cast off all the seede of Israel, and afflicted them, and deliuered them into the hands of spoylers, vntill hee had cast them out of his sight.

21 For hee cut off Israel from the house of David, and they made Ieroboam the sonne of Nebat king: and Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, and departed not therefrom.

23 Vntill the Lord put Israel away out of his sight, as he had said by all his seruants the prophets, and carried Israel away out of their land to Asshur vnto this day.

24 And the king of Asshur brought folke from Babel, and from Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 And at the beginning of their dwelling there, they feared not the Lord: therefore the Lord sent Lions among them, which slewed them.

26 Wherefore they spake to the king of Asshur, saying, The nations which thou hast remooued, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent Lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Asshur commanded, saying, Carre thither one of the Priests whom yee brought thence, and let him goe and dwell there, and teach them the manner of the God of the country.

28 So one of the Priests which they had carried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, euery nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, euery nation in their cities wherein they dwelt.

30 For the men of Babel made Succoth Benoth: and the men of Cuth made Nergal, and the men of Hamath made Alhima,

31 And the Anims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lord, and appointed out Priests out of themselves for the hie places,

who prepared for them sacrifices in the houses of the hie places:

33 They feared the Lord, but serued their gods after the manner of the nations whom they carried thence.

34 Vnto this day they do after the old maner: they neither feare God, neither doe after their ordinances, nor after their customes, nor after the Law, nor after the commandment, which the Lord commanded the children of Iacob, whom he named Israel,

35 And with whom the Lord had made a covenant, and charged them, saying, Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances, and the lawe, and the commandment, which he wrote for you, that yee doe them continually, and feare not other gods,

38 And forget not the covenant that I haue made with you, neither feare ye other gods,

39 But feare the Lord your God, and hee will deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their old custome.

41 So these nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so doe they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brazen serpent, and destroyeth the idols, 7 and prospereth.

11 Israel is caried away captiue. 30 The blasphemy of Saneherib.

Now in the third yeere of Hoshea, sonne of Elah king of Israel, \* Hezekiah the sonne of Ahaz king of Iudah began to reigne.

2 He was five and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem. His mothers name also was Abi the daughter of Zachariah,

3 And hee did vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 He tooke away the hie places, and brake the images, and cut downe the groues, and brake in pieces the brazen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it Nehushtan.

5 Hee trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For he claue to the Lord and departed not from him, but kept his commandments, which the Lord had commanded Moses.

7 So the Lord was with him, and he prospered in all things which he tooke in hand, also hee rebelled against the king of Asshur, and serued him not.

8 He smote the Philistims vnto Azzah, and the coasts thereof, from the watch tower vnto the defenced citie.

9 And in the fourth yeere of King Hezekiah, (which was the seuenth yeere of Hoshea

\* Ezech. 20. 39. Zeph. 1. 5.

\* That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters as doe the Papists, which worship both God and idoles: but this is not to feare God, as appeareth ver. 34.

f He meaneth this by the Israelites to whom God had giue his commandments.

\* Gen 31. 28. 1. King. 18. 31. \* Iudge 6. 10. Iere. 10. 8.

t That is, these strangers which were sent into Samaria by the Assyrians.

\* 1. Chron. 28. 27. and 29. 1.

a Although they of Iudah were giuen to idolatrie and impietie, as they of Israel were, yet God for his promise sake was mercifull: vnto the threat of Dauid, and yerby his indignement toward the other, promoued them on repentance.

\* Numb 21. 9. b That is, a piece of brasse: thus he calleth the serpent by contempt, which notwithstanding was set up by the word of God, and miracles were wrought by it: yet when it was sent to idolatrie this good king destroyed it, not thinking it worthy to be called a serpent, but a piece of brasse.

c Read Chap. 17. 34.

\* Chap. 17. 31.



sonne of Elah king of Israel) Shalmaneser king of Ashtur came vp against Samaria, and besieged it.

\* Chap. 17. 6.

10 And after three yeeres they tooke it, *even* in the sixt yeere of Hezekiah: that is, \* the ninth yeere of Hoshea king of Israel was Samaria taken.

11 Then the king of Ashtur did carie away Israel vnto Ashtur, and put them in Halah and in Habor, by the riuer of Gozan, and in the cities of the Medes,

\* 2. Chron. 32. 7.  
Isa. 36. 1. Eccles. 43. 18. 19.

12 Because they would not obey the voyce of the Lord their God, but transgressed his covenant: *that is*, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

d At his exile was before praised, so his weakenesse is here set forth, that none should glory in himselfe.

13 \* Moreouer, in the foureteenth yeere of king Hezekiah, Saneherib king of Ashtur came vp against all the strong cities of Iudah, and tooke them.

14 Then Hezekiah king of Iudah sent vnto the king of Ashtur to Lachish, saying, I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the king of Ashtur appoynted vnto Hezekiah king of Iudah three hundred talents of siluer, and thirtie talents of golde.

15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lord, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the sayd Hezekiah king of Iudah had couered ouer) and gaue them to the king of Ashtur.

a After certaine yeeres, when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captaines and armie against him. Or, writer of Chronicles, or secretary.

17 And the king of Ashtur sent Tartan, and Rab-saris, and Rabshakeh from Lachish to king Hezekiah with a great hoaste against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stood by the conduit of the vpper poole, which is by the path of the fullers field.

\* Ebr. talk of the lips.

18 And called to the king. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebna the chancellor, and Ioah the sonne of Afaph the recorder.

f Thou thinkest that words will serue to perswade the people, or to moue my master. g Egypt shall not easily not be able to succour thee, but shall be an hurt vnto thee. h Thus the idolaters thinke that Gods religion is destroyed, when superstition and idolatrie are reformed. i Meaning, that it was best for him so yeeld to the king of Assyria, because his power was so small that he had not men to turnish two thousand horses. k The wicked alwaies in their prosperitie flatter themselves, that God doth fauour them. Thus he speaketh to Hezekiah, that by relying on his might he should be God.

19 And Rabshakeh sayd vnto them, Tell yee Hezekiah, I pray you, Thus saith the great king, *even* the great king of Ashtur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue \* eloquence, *but* counsell and strength are for the warre. On whom then dost thou trust, that thou rebellest against me?

21 Loe, thou trustest now in this broken staffe of reede, *to wit*, on Egypt, on which if a man leane, it will goe into his hand, and pierce it: so is Pharaoh king of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in the Lord our God, is not that hee whose hie places, and whose alters Hezekiah hath taken away, and hath sayd to Iudah and Ierusalem, Yee shall worship before this altar in Ierusalem?

23 Now therefore giue hostages to my lord the king of Ashtur, and I will giue thee two thousand horses, if thou be able to set riders vpon them.

24 For how canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for chariots and horsemen?

25 Am I now come vp without the Lord to

this place, to destroy it? the Lord said to me, Goe vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebna, and Ioah said vnto Rabshakeh, Speake I pray thee, to thy seruants in the \* Aramites language, for we vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

\* Or, Syriack.

27 But Rabshakeh sayd vnto them, Hath my master sent me to thy master and to thee to speake these words, and not to the men which sit on the wall, that they may eate their owne dounge, and drinke their owne pisse with you?

† Ebr. the mouth of their face.

28 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and spake, saying, Heare the words of the great king, of the king of Ashtur.

29 Thus saith the king, Let not Hezekiah deceiue you: for he shall not be able to deliuer you \* out of mine hand.

\* Or, by his hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this citie shall not be giuen ouer into the hand of the king of Ashtur.

31 Hearken not vnto Hezekiah: for thus saith the king of Ashtur, Make appointment with me, and come out to me, that euery man may eat of his owne vine, and euery man of his owne fig-tree, and drinke euery man of the water of his owne well.

† Ebr. blessing: meaning the consolation of peace.

32 Till I come and bring you to a land like your owne land, *even* a land of wheat and wine, a land of bread and vineyards, a land of oliues, oyle, and hony, that ye may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

1 He maketh himselfe so sure, that he will not grant them truce, except they renouer themselves to him to be led away captiue.

33 Hath any of the gods of the nations deliuered his land out of the hand of the King of Ashtur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? howe haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

m This is an execrable blasphemie against the true God, to make them equall with the idols of other nations: therefore God did most sharply punish it.

36 But the people held their peace and answered him not a word: for the kings commandement was, saying, Answer ye him not.

37 Then Eliakim the sonne of Hilkiah which was steward of the house, and Shebna the chancellor, and Ioah the sonne of Afaph the recorder came to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

CHAP. XIX.

6. God promisseth by Isaiah victorie to Hezekiah.

35 The Angel of the Lord killeth an hundred and

four score and five thousand men of the Assyrians.

37 Saneherib is killed of his owne sonnes.

And \* when King Hezekiah heard it, hee rent his clothes, and put on sackcloath, and came into the house of the Lord.

\* Isa. 37. 34

2 And sent Eliakim which was the steward of the house, and Shebna the chancellor, and the Elders of the Priests clothed in sackcloath aso Isaiah the Prophet the sonne of Amoz.

a To heere some new prophesie, and to haue comfort of him.

3 And they sayd vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke, & blasphemie: for the children are come to

the

b The dangers are so great, that we can neither anenge this blasphemie, nor helpe our selves no more then a woman in her trouble.  
c Meaning, for Ierusalem which onely remained of all the cities of Iudah.

d The Lord can with one blast blow away all the strength of man, and turne it into dust.

e That is, Saneherib  
f Or, blacke Moys.  
g For the Kings of Ethiopia and Egypt loved together against the King of Assyria because of his oppression of other countreys.  
h The more nere that the wicked are to their destruction, the more they blaspheme.

i Before the Arke of the covenant.  
j Hee the weeth what is the true refuge, and succour in all dangers, to wit, to see to the Lord by earnest prayer.  
k Shew by effect that thou wilt not suffer thy name to be blasphemed.  
l By this title he discerneth God from all idoles and false gods.

m He the weeth for what end the faithfull desire of God robe delineated, to wit, that he may be glorified by their deliuerance.  
n Because as yet Ierusalem had not bene taken by the enemy, therefore he calleth her virgin.

the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard all the wordes of Rabshakeh, whom the king of Ashtur his master hath sent to raile on the liuing God, and to reproach him with wordes which the Lord thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

5 So the seruants of king Hezekiah came to Iſaiah.

6 And Iſaiah said vnto them, So shall ye say to your master, Thus saith the Lord, Be not afraid of the wordes which thou hast heard, wherewith the seruants of the king of Ashtur haue blasphemed me.

7 Behold, I will send a blast vpon him, and hee shall heare a noyse, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 So Rabshakeh returned, and found the king of Ashtur fighting against Libnah: for hee had heard that he was departed from Lachish.

9 He heard also men say of Tirhakah king of Ethiopia, Behold, hee is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

10 Thus shall yee speake to Hezekiah king of Iudah, and say, Let not thy God deceiue thee in whom thou trustest, saying, Ierusalem shall not be deliuered into the hand of the king of Ashtur.

11 Beholde, thou hast heard what the kings of Ashtur haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 So Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the wordes of Saneherib, who hath sent to blaspheme the liuing God.

17 Truth it is, Lord, that the kings of Ashtur haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans handes, euen wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the kingdomes of the earth may know, that thou O Lord, art onely God.

20 Then Iſaiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed me, concerning Saneherib king of Ashtur.

21 This is the word that the Lord hath spoken against him, O Virgin daughter of Zion, he hath despised thee, and laughed thee to scorne;

O daughter of Ierusalem, he hath shaken his head at thee.

22 Whom hast thou railled on? and whom hast thou blasphemed? and against whom hast thou exalted thy voice, & lifted vp thine eyes on him? euen against the holy One of Israel.

23 By thy messengers thou hast railled on the Lord, and said, By the multitude of my charrets I am come vp to the top of the mountaines, by the sides of Lebanon, and will cut downe the hie cedars thereof, and the faire fire trees thereof, and I will goe into the lodging of his borders, and into the forest of his Carmel.

24 I haue digged and drunke the waters of others, and with the plant of my feete haue I dried all the floods closed in.

25 Hast thou not heard, how I haue of olde time made it, and haue formed it long ago? and should I now bring it, that it should be destroyed, and laid on ruinous heapes, as cities defenced?

26 Whole inhabitants haue small power, and are afraid, and confounded: they are like the grasse of the field, and greene herbe, or grasse on the house tops, or as corne blasted before it be growen.

27 I know thy dwelling, yea, thy going out and thy comming in, and thy fury against me.

28 And because thou ragest against mee, and thy tumult is come vp to mine eares, I will put mine hooke in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.

29 And his shall be a signe vnto thee, O Hezekiah, Thou shalt eat this yeere such things as grow of themselves, and the next yeere such as grow without sowing, and the third yeere fow ye and reape, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take roote downward, and beare fruit vpwad.

31 For out of Ierusalem shall goe a remnant, and some that shall escape out of mount Zion: the zeale of the Lord of hostes shall doe this.

32 Wherefore thus saith the Lord, concerning the king of Ashtur, Hee shall not enter into this citie, nor shoote an arrow there, nor come before it with shield, nor cast a mount against it:

33 But hee shall returne the way he came, and shall not come into this citie, saith the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 And the same night the Angel of the Lord went out and smote in the campe of Ashtur an hundred fourescore and fwe thousand: so when they rose early in the morning, behold, they were all dead corpses.

36 So Saneherib king of Ashtur departed, and went his way, and returned and dwelt in Nineueh.

37 And as he was in the Temple worshipping Nisroch his god, Adramelech and Sharezer his sonnes slew him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

1 Hezekiah is sicke, and receiveth the signe of his health.  
2 He receiveth reuerends of Berodah, 13 Sheweth his treasures, & is reprehended of Iſaiah. 22 He dieth, & Manasseh his sonne reigneth in his stead.

A Bout that time was Hezekiah sicke vnto death: and the Prophet Iſaiah the sonne of Amoz

o God counteth that iniurie done to him, and will reuenge it, which is done to any of his Saints.

p Meaning, Ierusalem, which Iſaiah calleth the height of his borders, to wit, of Iudah, Iſa. 37. 34  
q Or, pleasant country.

r Or, for matters of cities besieged.  
s He declareth that Ierusalem as he is the author and beginning of his Church, he will neuer suffer it utterly to be destroyed, as other cities and kingdomes.

t Thus hee describeth the wicked, which for a time flourish, and afterward fade and decay like flowers: I will bridle thy rage, and turne thee to and fro as pleaseth me.

u God did not onely promise him the victory, but giue him a signe to confirme his faith.  
v The Lord will multiply in great number that small remnant of Iudah that is escaped.  
x The Ioue that God beareth toward his Church shall overcome the counsels and enterprises of men.

\* Eſa. 37. 36.  
tob. 1. 21.  
Eccles. 48. 24.  
1 Mac. 5. 41.  
2. Mac. 8. 19.  
y This was the iudgment of God for his blasphemy, that he should be slaine before that idole, whom he preferred to the liuing God, and by them, by whom he ought by nature to haue bene defended.

\* 2 Chron. 32. 34.  
Iſa. 38. 1.

AMOZ



a That his minde might not be troubled.

b Meaning, without all hypocrisie. c Not so much for his owne death, as for feare that idolatrie should be restored, which he had destroyed, and so Gods Name be dishonoured. d Because of his vnfeigned repentance and prayer, God turned away his wrath. e To giue thanks for thy deliuerance. f He declarerh that albeit God can heale without other medicines, yet hee sheweth that he will not haue these inferiour meanes contemned.

\* Esai. 48. 14.

g Let the sunne goe so many degrees backe, y the houres may be so many the fewer in the Kings diall. h Which diall was set in the top of the staires that Ahaz had made. i Asa. 3. 1. i Mooned with the the fauour that God shewed to Hezekiah, and also because he had declared himselfe enemy to Sennacherib his enemy which was now destroyed. k Being mooned with ambition and vaine glory, and also because hee seemed to reioyce in the friendship of him that was Gods enemy and an infidel.

\* Chap. 24. 13. and 25. 13. Reioyce. 17.

Amoz came to him, and said vnto him, Thus saith the Lord, Put thine house in an order : for thou shalt die, and not liue.

2 Then he turned his face to the wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I haue walked before thee in truth and with a perfect heart, and haue done that which is good in thy sight : and Hezekiah wept sore.

4 And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, and seene thy teares : behold, I haue healed thee, and the third day thou shalt goe vp to the house of the Lord.

6 And I will adde vnto thy dayes fifteene yeere, and will deliuer thee and this city out of the hand of the king of Asshur, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah sayd, Take a lumpes of drie figs, And they tooke it, and laid it on the boile, and he recovered.

8 For Hezekiah had said vnto Isaiah, What shall be the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lord will doe that hee hath spoken, VVilt thou that the shadow goe forward ten degrees, or goe backe ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees : not so then, but let the shadow go back ten degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the diall of Ahaz.

12 The same season Berodach Baladan the sonne of Baladan king of Babel sent letters and a present to Hezekiah : for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, to wit, the silver, and the gold, and the spices, and the precious oylment, and all the house of his armour, and all that was found in his treasures : there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto King Hezekiah, and said vnto him, What sayd these men ? and from whence came they to thee ? And Hezekiah said, They be come from a farre country, euen from Babel.

15 Then sayd hee, What haue they seene in thine house ? And Hezekiah answered, All that is in mine house haue they seene : there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoever thy fathers haue layed vp in store vnto this day, shall be caried into Babel : Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lord, which thou hast spoken, is good : for said he, Shall it not be good if my peace and truth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deedes, and how he made a people and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the kings of Iudah ?

21 And Hezekiah slept with his fathers : and Manasseh his sonne reigned in his stead.

reioyce, if the Church had decayed in his time, because he had restored religion.

# C H A P. XXI.

3 King Manasseh restoreth idolatry, 16. And vsesh great crueltie. 18 He dieth and Amon his sonne succeedeth, 23 VVho is killed of his owne seruants. 26 After him reigneth Iosiah.

Manasseh was twelue yeeres olde when hee began to reigne, and reigned fiftie and five yeeres in Ierusalem : his mothers name also was Hephzi-bah.

2 And hee did euill in the sight of the Lord after the abomination of the heathen, whom the Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, which Hezekiah his father had destroyed : and he erected vp altars for Baal, and made a groue, as did Ahab king of Israel, and worshipped all the hoaste of heauen and serued them.

4 Also hee built altars in the house of the Lord, of the which the Lord said, In Ierusalem will I put my Name.

5 And he built altars for all the hoast of the heauen in the two courts of the house of the Lord.

6 And he caused his sonnes to passe through the fire, and gaue himselfe to witchcraft and sorcerie, and hee vsed them that had familiar spirits and were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And hee set the image of the groue, that hee had made in the house, whereof the Lord had said to Dauid & to Salomon his sonne, In this house and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither will I make the feete of Israel mooue any more out of the land, which I gaue their fathers : so that they will obserue and doe all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh ledde them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Ierusalem and Iudah, that who so heareth of it, both his eares shall tingle.

13 And I will stretch ouer Ierusalem the line of Samaria, and the plummet of the house of Ahab : and I will wipe Ierusalem, as a man wipeth a dish, which he wipeth, and turneth it upside downe.

14 And

1 He acknowledged Isaiah to be the true Prophet of God, and therefore humbled himselfe to his word. m Seeing that God hath shewed me this fauour to grant me quietnesse during my life : for he was afraid lest the enemies should haue had occasion to

\* 2. Chron. 33. 1.

\* Deut. 18. 9.

\* Chap. 18. 4.

\* Ierem 33. 34.

\* 2. Sam. 7. 13.

\* Reade Chap.

16. 3.

\* 1. King. 8. 19.

and 9. 3.

Chap. 23. 17.

b Therefore seeing they obeyed not the commandment of God, they were iustly cast forth of that land, which they had but on condition.

\* Ierem. 18. 4.

\* 1. Sam. 3. 11.

c Meaning, that

whofoener shall

heare of this great

plague, shall be

astonished.

d As I haue destroyed Samaria

and the house of

Ahab, so will I

destroy Iudah.

<sup>a</sup> Meaning, Iudah and Benjamin, which were onely left of the rest of the tribes.

<sup>f</sup> The Hebrews write that he slew Iosiah the Prophet, who was his father in law.

<sup>g</sup> 1. Chron. 33. 20. 17

<sup>g</sup> That is, according to his commandments.

<sup>g</sup> Or, he buried him, to wit, Iosiah his sonne.

<sup>h</sup> 1. Chron. 34. 9. 2 His zeale was prophesied of, and his name mentioned by Iadde the Prophet, more then three hundred yeeres before, 1. King. 13. 2. and being but eight yeere old, he fought the God of his father David, 2. Chron. 34. 3. <sup>i</sup> Or, coine, as vers. 9. <sup>j</sup> Or, vessel. <sup>k</sup> Certaine of the Priests were appointed to this office, 23 chap. 12. 9. <sup>l</sup> From the time of Iosiah or the space of 244. yeeres, the Temple remained without reparation through the negligence of the priests, this declarerth, that they that haue a charge, and execute it not, ought to haue it taken from them.

14 And I will forsake the remnant of mine inheritance, and deliuer them into the hand of their enemies, and they shall be robbed and spoiled of all their aduersaries,

15 Because they haue done euill in my sight, and haue prouoked mee to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreover, Manasseh shed innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherewith hee made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that hee did, and his sinne that he sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, *euem* in the garden of Vzza: and Amon his sonne reigned in his stead.

19 <sup>1</sup>\* Amon was two and twentie yeere old, when hee began to reigne, and he reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For hee walked in all the way that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And he forsooke the Lord God of his fathers, and walked not in the way of the Lord.

23 And the seruants of Amon conspired against him, and slew the king in his owne house.

24 And the people of the land slew all them that had conspired against king Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And <sup>2</sup>\* they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

# CHAP. XXII.

<sup>4</sup> Iosiah repairerth the Temple. <sup>8</sup> Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah. <sup>12</sup> VVho sendeth to Huldah the prophetesse to enquire the Lords will.

Iosiah was <sup>3</sup>\* eight yeere olde when he began to reigne, and he reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozath.

2 And hee did vprightly in the sight of the Lord, and <sup>4</sup>\* walked in all the wayes of David his father, and bowed neither to the right hand, nor to the left.

3 <sup>5</sup>\* And in the eighteenth yeere of King Iosiah, the king sent Shaphan the sonne of Azaliah the sonne of Meshullam the chaunceller, to the house of the Lord, saying,

4 Goe vp to Hilkiah the hie Priest, that hee may <sup>6</sup>\* summe the siluer which is brought into the house of the Lord, which the keepers of the <sup>7</sup>\* doore haue gathered of the people.

5 And let <sup>8</sup>\* them deliuer it into the hand of them that doe the worke, and haue the ouersight of the house of the Lord, let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To wit, vnto the artificers and carpenters, and masons, and to buy timber, and bowed stone to repaire the house.

7 Howbeit, let no reckoning be made with them of the money, that is deliuered into their hand: for they deale <sup>9</sup>\* faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chaunceller, I haue found the <sup>10</sup>\* booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and hee read it.

9 So Shaphan the chaunceller came to the king, and brought him word againe, and sayd, Thy seruants haue <sup>11</sup>\* gathered the money, that was found in the house, and haue deliuered it vnto the hands of them that doe the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chaunceller shewed the king, saying, Hilkiah the Priest hath deliuered me a booke. And Shaphan read it before the King.

11 And when the king had heard the wordes of the booke of the Law, he rent his clothes.

12 Therefore the king commandeth Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chaunceller, and Asahiah the kings seruant, saying,

13 Goe ye and inquire of the Lord for me and for the people, and for all Iudah concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which it written therein for vs.

14 <sup>14</sup>\* So Hilkiah the Priest, and Ahikam, and Achbor, and Shaphan, and Asahiah went vnto Huldah the Prophetesse the wife of Shullam, the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Ierusalem in the college) and they communed with her.

15 And shee answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring euill vpon this place, and on the inhabitants thereof, *euem* all the wordes of the booke which the king of Iudah hath read,

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger me with all the <sup>18</sup>\* workes of their handes: my wrath also shall be kindled against this place, and shall not be quenched.

18 But to the king of Iudah, who sent you to inquire of the Lord, so shall ye say vnto him, Thus sayth the Lord God of Israel, The words that thou hast heard, shall come to passe.

19 But because thine heart did <sup>20</sup>\* melt, and thou hast humbled thy selfe before <sup>21</sup>\* the Lord when thou heardest what I spake against this place, and against the inhabitants of the same, to wit, that it should be destroyed and accursed, and hast rent thy clothes, and wept before mee, I haue also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place. Thus they brought the king word againe.

# CHAP. XXIII.

2 Iosiah readeth the Law before the people. 3 Hee maketh a covenant vwith the Lord. 4 Hee putteth downe the idols, after he had killed their Priests. 23 Hee keepeth Passouer. 24 He destroyeth the coniuers. 25 Hee was killed in Megiddo. 30 And his sonne Iehoiakim reigned in his stead. 33 After hee was taken, his sonne Iehoiakim was made King. The

<sup>d</sup> So God provided him of faithful seruants, seeing he went about so zealously to see forth the worke of God. <sup>e</sup> This was the copy that Moses left them, as sp. preueth, 1. Chron. 34. 14. which either by the negligence of the Priests had bene lost, or els by the wickedness of idolatrous kings had bene abolished. <sup>f</sup> Elv. melid.

<sup>f</sup> Meaning, to some Prophet whom God revealeth the knowledge of things vnto, as Iete. 21. 14. though at other times they inquired the Lord by Vrim and Thumim.

<sup>g</sup> Or the house of doctrine, which was neere to the Temple, and where the learned assembled to increase the Scriptures, and the doctrine of the Prophets.

<sup>h</sup> The worke of man, hand here signifie all that man inuenterh beside the word of God, which are abominable in Gods service. <sup>i</sup> Meaning, that hee did repent, as they that doe not repent, are sayd to harden their hearts. Psal. 95. 3.

<sup>k</sup> Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.



\* 2. Chron. 34. 30.  
 a Because he law  
 the great plagues  
 of God that were  
 threatened, he knew  
 no more speedie  
 way to avoid them,  
 then to turne to  
 God by repentance  
 which cannot  
 come but of faith,  
 and faith by  
 hearing of the  
 word of God.  
 b Where the  
 king had his place,  
 Chap. 11. 4.  
 c As Iofiahs did,  
 Ioh. 24. 22. 25.  
 d Meaning, them  
 which were next  
 in dignity to the  
 high Priest.  
 e In contempt of  
 that altar, which Ie-  
 roboam had there  
 built to sacrifice  
 to his calves.  
 f Meaning, the  
 priests of Baal,  
 which were called  
 Chemarims, either  
 because they were  
 blacke garments,  
 or else were smoked  
 with burning  
 incense to idoles.  
 g Hee remoued  
 the groue which  
 idolaters for deu-  
 otion had planted  
 nere vnto the  
 Temple, contrary  
 to the commande-  
 ment of the Lord,  
 Deut. 16. 21. or at  
 some teade, the si-  
 militude of a groue  
 which was hanged  
 in the Temple.  
 h Both in con-  
 tempt of the idoles  
 and reproach of  
 them which had  
 worshipped them  
 in their lines.  
 i Because that those  
 that had forsaken  
 the Lord to serue  
 idoles, were not  
 meete to minister  
 in the seruice of the  
 Lord for the in-  
 frinction of others.  
 k Which was a  
 valley nere to Ie-  
 rusalem, and signi-  
 fied a tabret, be-  
 cause they smote  
 on the tabret while  
 their children were  
 burning, that their  
 crye should not be  
 heard, Leuit. 18. 21.  
 where after Iofiahs  
 commanded carions  
 to be cast in  
 contempt thereof.  
 l The idolatrous  
 kings had dedicate  
 horses and charets  
 to the sunne, either  
 to carie the image  
 thereof about as  
 the heathen did, or  
 else to sacrifice  
 them as a sacrifice  
 most agreeable.  
 \* Or, valley.

Then \* the King \* sent, and there gathered vn-  
 to him all the Elders of Iudah and of Ieru-  
 salem.  
 2 And the king went vp into the house of the  
 Lord, with all the men of Iudah, and all the in-  
 habitants of Ierusalem with him, and the Priests  
 and Prophets, and all the people both small and  
 great: and he read in their eares all the words of  
 the booke of the couenant, which was found in  
 the house of the Lord.  
 3 And the king stood by <sup>b</sup> the pillar, and made  
 a <sup>c</sup> couenant before the Lord, that they should  
 walke after the Lord, and keepe his commande-  
 ments, and his testimonies, and his statutes, with  
 all <sup>d</sup> their heart, and with all <sup>e</sup> their soule, that they  
 might accomplish the wordes of this couenant  
 writen in this booke. And all the people stood  
 to the couenant.  
 4 Then the king commanded Hilkiah the hie  
 Priest, and the <sup>f</sup> Priests of the second order, and  
 the keepers of the doore, to bring out of the tem-  
 ple of the Lord all the vessels that were made for  
 Baal, and for the groue, and for all the hoste of  
 heauen, and hee burnt them without Ierusalem  
 in the fields of Kedron, and caried <sup>g</sup> the powder of  
 them into Beth-el.  
 5 And he put downe the <sup>h</sup> Chemarims, whom  
 the kings of Iudah had founded to burne incense  
 in the hie places, and in the cities of Iudah and  
 about Ierusalem, and also them that burnt incense  
 vnto Baal, to the sunne and to the moone, and to  
 the planets, and to all the hoste of heauen.  
 6 And he brought out the <sup>i</sup> groue from the  
 Temple of the Lord, without Ierusalem vnto the  
 valley Kedron, and burnt it in the valley Ke-  
 dron, and stampit it to powder, and cast the dust  
 thereof vpon the <sup>j</sup> graues of the children of the  
 people.  
 7 And hee brake downe the houses of the  
 Sodomites, that were in the house of the  
 Lord, where the women woue hangings for the  
 groue.  
 8 Also hee brought all the priests out of the  
 cities of Iudah, and defiled the hie places where  
 the Priests had burnt incense, <sup>k</sup> as from Geba to  
 Beer-sheba, and destroyed the hie places of the  
 gates, that were in the entring in of the gate of  
 Ioshua the gouernour of the citie, which was at  
 the left hand of the gate of the citie.  
 9 Neuerthelesse the Priestes of the hie places  
 came not vp to the altar of the Lord in Ieru-  
 salem, saue onely they did eate of the vneleuened  
 bread among their brethren.  
 10 Hee defiled also <sup>l</sup> Topheth, which was in  
 the valley of the children of Hinnom, that no  
 man should make his sonne or his daughter to  
 passe thorow the fire to Molech.  
 11 Hee put downe also the <sup>m</sup> horses that the  
 Kings of Iudah had giuen to the sunne at the en-  
 tring in of the house of the Lord, by the chamber  
 of Nethan-melech the eunuch, which was <sup>n</sup> ruler  
 of the suburbs, and burnt the charets of the sunne  
 with fire.  
 12 And the altars that were on the top of the  
 chamber of Ahaz, which the kings of Iudah had  
 made, and the altars which Manasseh had made  
 in the two courts of the house of the Lord did the  
 King breake downe, and hasted thence, and cast  
 the dust of them in the <sup>o</sup> brooke Kedron.  
 13 Moreouer the King defiled the hie places  
 that were before Ierusalem and on the right hand

of the <sup>p</sup> mount of corruption (which <sup>q</sup> Salomon  
 the king of Israel had built for Ashtoreth the  
 idole of the Zidonians, and for Chemoth the idole  
 of the Moabites, and for Milchom the abomina-  
 tion of the children of Ammon.)  
 14 And he brake the images in pieces, and cut  
 downe the groues, and filled their places with the  
 bones of men.  
 15 Furthermore <sup>r</sup> the altar that was at Bethel,  
 and the hie place made by Ieroboam the sonne  
 of Nebat, which made Israel to sinne, both this  
 altar, and also the hie place, brake he downe, and  
 burnt the hie place, and stampit it to powder, and  
 burnt the groue.  
 16 And as Iofiahs turned himselfe, hee spied  
 the graues that were in the mount, and sent and  
 tooke the bones out of the graues, and burnt  
 them vpon the altar, and polluted it, according  
 to the word of the Lord, that the <sup>s</sup> man of God  
 proclaimed, which cried the same words.  
 17 Then he said, What title is that which I  
 see? And the men of the city sayd vnto him, <sup>t</sup> It is  
 the sepulchre of the man of God, which came  
 from Iudah, and told these things that thou hast  
 done to the altar of Beth-el.  
 18 Then said he, Let him alone: let none re-  
 moue his bones. So his bones were faued with the  
 bones of the <sup>u</sup> Prophet that came from Samaria.  
 19 Iofiahs also tooke away all the houses of the  
 hie places, which were in the cities of Samaria,  
 which the kings of Israel had made to anger the  
 Lord, and did to them according to all the facts  
 that he had done in Beth-el.  
 20 And hee sacrificed all the Priests of the hie  
 places that were there, vpon the altars, and burnt  
 mens bones vpon them, and returned to Ieru-  
 salem.  
 21 ¶ Then the king commanded all the peo-  
 ple, saying, \* Keepe the Paffeouer vnto the Lord  
 your God, \* as it is written in the booke of this  
 couenant.  
 22 And there was no Paffeouer holden <sup>v</sup> like  
 that from the dayes of the Iudges that iudged Is-  
 rael, nor in all the dayes of the kings of Israel,  
 and of the kings of Iudah.  
 23 And in the eighteenth yeere of King Iofiahs  
 was this Paffeouer celebrated vnto the Lord in  
 Ierusalem.  
 24 Iofiahs also tooke away them that had fa-  
 miliar spirits, and the soothsayers, and the ima-  
 ges, and the idoles, and all the abominations that  
 were espied in the land of Iudah and in Ieru-  
 salem, to performe the words of the <sup>w</sup> Law, which  
 were written in the booke that Hilkiah the Priest  
 found in the house of the Lord.  
 25 Like vnto him was there no king before  
 him, that turned to the Lord with all his heart,  
 and with all his soule, and with all his might ac-  
 cording to all the Law of Moses, neither after  
 him arose there any like him.  
 26 Notwithstanding the Lord turned not from  
 the <sup>x</sup> fiercenesse of his great wrath wherewith he  
 was angry against Iudah, because of all the prouo-  
 cations wherewith Manasseh had prouoked him.  
 27 Therefore the Lord said, I will put Iudah  
 also out of my sight, as I haue put away Israel, and  
 will cast off this city Ierusalem, which I haue  
 chosen, and the house whereof I sayd, \* My Name  
 shall be there.  
 28 Concerning the rest of the actes of Iofiahs,  
 and all that hee did, are they not written in the  
 booke

\* That was the  
 mount of olives,  
 so called because  
 it was full of idoles.  
 \* 1. King. 11. 7.  
 \* Which Ieroboam  
 had built in Israel,  
 1. King. 10. 28. 29.  
 \* According to the  
 prophesie of Iaddo,  
 1. King. 13. 2.  
 \* Meaning, the  
 Prophet which  
 came after him, and  
 caused him to eate  
 contrary to the  
 commandment of  
 the Lord, which  
 were both two  
 buried in one  
 groue,  
 1. King. 13. 34.  
 \* 2. Chron. 35. 12.  
 1. Esdr. 1. 1.  
 \* Exod. 18. 3.  
 Deut. 16. 2.  
 \* For the multitude  
 and scale of the  
 people with the  
 great preparation.  
 \* Leuit. 10. 17.  
 Deut. 18. 21.  
 \* Because of the  
 wicked heart of  
 the people, which  
 would not turne  
 vnto him by repen-  
 tance.  
 \* 1. King. 8. 20.  
 and 9. 3.  
 Chap. 1. 7.

\* 1 Chron. 35. 20.

f Because he passed thorough his country, he feared lest he would have done him harme, and therefore would have stayed him, yet he consulted not with the Lord, and therefore was slaine.

\* 1 Chron. 36. 1. & 2.

g Disturbing the wicked kings be-foote.  
h Which was Antiochia in Syria, called also Hamath.  
i Or, that he should not reign.

booke of the Chronicles of the kings of Iudah;

29 \* In his dayes Pharaoh Nechoh king of Egypt went vp against the king of Asshur to the river Perath. And king Iosiah went against him, whom when Pharaoh saw, hee slew him at Megiddo.

30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land tooke Iehoahaz the sonne of Iosiah, and anoynted him, and made him king in his fathers stead.

31 \* Iehoahaz was three and twenty yeere olde when he began to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And hee did euill in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bondes at Riblah in the land of Hamath, while he reigned in Ierusalem, and put the land to a tribute of an hundred talents of siluer, and a talent of gold.

34 \* And Pharaoh Nechoh made Eliakim the sonne of Iosiah king in stead of Iosiah his father, and turned his name to Iehoiakim, and tooke Iehoahaz away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: hee leuied of euery man of the people of the land according to his value, siluer and gold, to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fise and twenty yeeres old, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad-nezzar, rebel- leth. 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 Hee, and his people are caried vnto Babylon. 17 Zedekiah is made king.

IN his dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruant three yeere: afterward he turned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he sent them against Iudah to destroy it, according to the word of the Lord, which he spake by his seruants the Prophets.

3 Surely by the commandement of the Lord came this vpon Iudah, that hee might put them out of his sight for the finnes of Manasseh, according to all that hee did.

4 And for the innocent blood that hee shed, (for hee filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 \* And the king of Egypt came no more out of his land: for the king of Babel had taken from the river of Egypt, vnto the river Perath, all that pertained to the king of Egypt.

8 \* Iehoiachin was eightene yeere old, when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehushta, the daughter of Elnathan of Ierusalem.

9 And hee did euill in the sight of the Lord, according to all that his father had done.

10 \* In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the city was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah came out against the king of Babel, he, and his mother and his seruants, and his princes, and his eunuchs: and the king of Babel tooke him in the eight yeere of his reigne.

13 \* And hee caried out thence all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of gold, which Salomon king of Israel had made in the Temple of the Lord, as the Lord had said.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 \* And hee caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuchs, and the mighty of the lande, caried hee away into captiuitie from Ierusalem to Babel.

16 And all the men of warre, euen seven thousand, and carpenters, and locksmiths a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captiues.

17 \* And the king of Babel made Mattaniah his vnckle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twenty yeere olde, when hee began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem and Iudah, vntill hee cast them out of his sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The finnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

ANd \* in the ninth yeere of his reigne, the tenth moneth, and tenth day of the moneth, Nebuchad-nezzar king of Babel came, he, and all his host against Ierusalem, and pitched against it, and they built forts against it round about.

2 So the citie was besieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth day of the moneth the famine was fore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the gate which is betweene two walles that was by the kings garden: now the Chaldees were by the city round about: and the king went by the way of the wilderness.

\* Dan. 1. 6.

d That is, yeelded himselfe vnto him by the counsell of Ieremie.

e In the reigne of the king of Babylon. \* Chap. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

\* 2 Chron. 36. 10. after 2. 6.

\* Ierem. 37. 2. and 38. 1.

f Out of Ierusalem and Iudah into Babylon.

\* Ierem. 39. 1. and 40. 1. a That is, of Zedekiah. b Which the Ebrewes call Teber, and it contained part of December, and part of Ianuary.

g Or, a mount. h In so much that the mothers did care for their children. i Lamant. 4. 10. d Which was a posterne doore, or some secret gate to the citie.

g In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan. 1. 1.

\* Chap. 20. 17. and 23. 17.

b Though God willed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that hee was buried with his fathers, but hee died in the way, as they led him prisoner toward Babylon, read Ierem. 22. 10. d Or, Sophares.



5 But the armie of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

*Or, condemned him for his peritury and reason, 2. Chron. 36, 13.*

6 Then they tooke the king, and caried him vp to the king of Babel to Riblah, where they gaue iudgement vpon him.

*Jeremie writeth Chap 52, 12, the tenth day, because the fire continued from the seventh day to the tenth. Or, captain of the guard.*

7 And they slew the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, & bound him in chaines, & caried him to Babel.

8 And in the fifth moneth, and the seventh day of the moneth, which was the nineteenth yeere of king Nebuchad-nezzar king of Babel, came Nebuzar-adan chiefe steward and seruant of the king of Babel, to Ierusalem,

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem; and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

*While the siege endured,*

11 And the rest of the people that were left in the citie, and those that were fled & fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward cary away captiue.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

*\* Chap. 10, 17. Jerem. 27, 19, 20.*

13 \* Also the pillars of brasie that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasie of them to Babel.

*Of these reade 2. Chron. 27, 3.*

14 The pots also and the besoms, and the instruments of musicke, and the incense diethes, and all the vessels of brasie that they ministred in, tooke they away.

15 And the ashpannes, and the basens, and all that was of gold, and that was of siluer, tooke the chiefe steward away.

16 With the two pillars, one Sea and the bases, which Salomon had made for the house of the Lord: the brasie of all these vessels was without weight.

*\* 1. King, 7, 14. Jerem 52, 11. 2. Chron. 3, 16.*

17 \* The height of the one pillar was eigh- teene cubites, & the chapter thereon was brasie, and the height of the chapter was with network three cubites, and pomegranates vpon the chapter round about, all of brasie: & likewise was the second pillar with the networke.

*That is, one appointed to succede in the hie Priests roome, if he were sick, or els otherwise Iudged.*

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

19 And out of the citie hee tooke an Eunuch

that had the oversight of the men of warre, and fise men of them that were in the kings pre- fence, which were found in the citie, and Sopher captaine of the hoaste, who mustred the people of the land, and threescore men of the people of the land, that were found in the citie.

*Jeremie maketh mention of fise men, but here he speaketh of them that were the chiefe.*

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, and slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 \* Howbeit, there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

*\* Jerem. 40, 7, 9.*

23 Then when all the captaines of the hoaste and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah sware to them, and to their men, and said vnto them, Feare not to be the ser- uants of the Caldees: dwell in the land, and serue the king of Babel, and ye shall be well.

*That is, he did exhort them in the Name of the Lord, according to Ieremies counsell, to submit themselves to Nebuchad-nezzar, seeing it was the revealed will of the Lord. \* Jerem 41, 1.*

25 \* But in the seventh moneth Ishmael the sonne of Nethaniah the sonne of Elihama, of the kings seede, came, & ten men with him, & smote Gedaliah, and hee died, and so did hee the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seuen and thirtieth yeere after Jehoiachin king of Iudah was caried away, in the twelfth moneth, and the seuen and twentieth day of the moneth, Euil-merodach king of Babel in the yeere that he began to reigne, did lift vp the head of Jehoiachin king of Iudah out of the prison.

*Contrary to Ieremies counsell, Jerem. 40, 1, 4, 6, and 43, chapter. Thus long was he, his wife and his children in Babylon, whom Nebuchad-nezzar sonne, after his fathers death pre- ferred to honour: thus by Gods pro- vidence the seede of David was reserved euen vnto Christ.*

28 And spake kindly to him, and set his throne about the throne of the kings that were with him in Babel.

29 And changed his prison garments: and he did continually eate bread before him, all the dayes of his life.

30 And his portion was a continuall portion given him by the king, euery day a certaine, all the dayes of his life.

*Meaning, that he had an ordinat in the court.*

## THE FIRST BOOKE OF the \* Chronicles, or ¶ Paralipomenon.

### THE ARGUMENT.

**T**He Iewes comprehend both these bookes in one, which the Grecians because of the length, diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of the kings of Iudah and Israel, which did at large set forth the storie of both the kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke containeth a brieue rehearfall of the children of Adam vnto Abraham, Izhak, Iaakob, and the vruelue Patriarches, chiefly of Iudah, and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes both concerning ciuill gouernment, and also the administration and care of things concerning religion, for the good successe wherof he reioyceth and giueth thanks to the Lord.

*\* His wordes of dayes. Or, of things omitted, to wit, in the bookes of the kings.*

CHAP. I.

1 The genealogie of Adam and Noah untill Abraham.  
27 And from Abraham to Esau. 33 His children.

43 Kings and Dukes came of him.  
Dam, Sheth, Enosh,  
2 Kenan, Mahalaleel, Iered,  
3 Henoch, Methushelah, Lamech,

4 Noah, Shem, Ham, and Iapheth.  
5 The sonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.

6 And the sonnes of Gomer, Ashchenaz, and Iaphathi and Togarmah.

7 Also the sonnes of Iauan, Eliphah and Tarshishah, Kittim, and Dodanim.

8 The sonnes of Ham were Cush, and Mizraim, Put and Canaan.

9 And the sonnes of Cush, Siba, and Haulah, and Sabtah, and Raamah, and Sabtechah. Also the sonnes of Raamah were Sheba and Dedan.

10 And Cush begate Nimrod, who began to be mightie in the earth.

11 And Mizraim begate Ludim and Ananim, Lehabim, and Naphtuhim:

12 Pathrusim also, and Casluhim, of whom came the Philistims, and Caphtorim.

13 Also Canaan begate Zidon his first borne, and Heth,

14 And the Jebusite, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Simite,

16 And the Aruakite, and the Zemarite, and the Hamathite.

17 The sonnes of Shem were Elam and Asshur, and Arpachshad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

18 Also Arpachshad begate Shelah, and Shelah begate Eber.

19 Unto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth diuided, and his brothers name was Joktan.

20 Then Joktan begat Almodad and Sheleph, and Hazemaueth and Ierah,

21 And Hadoram, and Vzai and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Haulah, and Iobab: all these were the sonnes of Joktan.

24 Shem, Arpachshad, Shelah,

25 Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 Abram, which is Abraham.

28 The sonnes of Abraham were Izhak, and Ishmael.

29 These are their generations. The eldest sonne of Ishmael was Nebaioth, and Kedar, and Adbeel, and Mibsam,

30 Mishna, and Dumah, Massa, Hadad, and Tema,

31 Ietur, Naphish and Kedemah: these are the sonnes of Ishmael.

32 And Keturah Abrahams concubine bare sonnes, Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah: and sonnes of Iokshan, Sheba, and Dedan.

33 And the sonnes of Midian were Ephah, and Ephir, and Henoch, and Abdia, and Eldaah: All these are the sonnes of Keturah.

34 And Abraham begate Izhak: the sonnes

of Izhak, Esau and Israel.

35 The sonnes of Esau were Eliphaz, Reuel, and Ieush, and Iaalam, and Korah.

36 The sonnes of Eliphaz, Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.

38 And the sonnes of Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.

40 The sonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aiah and Anah.

41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amran, and Eshban, and Ithran, and Cheran.

42 The sonnes of Ezer were Bilhan, and Zaanan, and Laakan. The sonnes of Dishon were Vzai and Aran.

43 And these were the Kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, Bela the sonne of Beor, and the name of his citie was Dinhabah.

44 Then Bela died, and Iobab the sonne of Zerah of Bozrah reigned in his stead.

45 And when Iobab was dead, Hussham of the land of the Temanites reigned in his stead.

46 And when Hussham was dead, Hadad the sonne of Bedad, which smote Midian in the field of Moab, reigned in his stead, and the name of his citie was Avith.

47 So Hadad died, and Samlah of Mashrecah reigned in his stead.

48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his stead.

49 And when Shaul was dead, Baal-hanan the sonne of Achbor reigned in his stead.

50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his citie was Pai, and his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.

51 Hadad died also, and there were dukes in Edom, duke Timna, duke Aliah, duke Ietheth,

52 Duke Aholibamah, duke Elah, duke Pionon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram: these were the dukes of Edom.

CHAP. II.

The genealogie of Iudah unto Ishai the father of Dauid.

These are the sonnes of Israel, Reuben, Simeon, Levi, and Iudah, Issachar, and Zebulun, Dan, Ioseph, and Benjamin, Naphtali, Gad, and Asher.

3 The sonnes of Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was euill in the sight of the Lord, and he slew him.

4 And Thamar his daughter in law bare him Pharez, and Zerah: so all the sonnes of Iudah were fue.

5 The sonnes of Pharez, Hezron and Hamul.

6 The sonnes also of Zerah were Zimri, and Ethan, and Heman, and Calcol, and Dara, which were fue in all.

7 And the sonne of Carmi, Achaz, that troubled

These were borne of three diners mothers, reade Gen. 36. 4.

\* Gen. 21. 22. Or, Zeph.

Which was Eliphaz concubine, reade Gen. 36. 12.

Hee is also called Seir the Horite, which inhabited mount Seir, Gen. 36. 20.

m Hee maketh mention of the Kings that came of Esau according to Gods promise made to Abraham concerning him, that Kings should come of him.

These eight Kings reigned one after another in Idumea vnto the time of Dauid, who conquered their country.

n Which was the principall city of the Edomites.

Or, Sam.

Or, Almod.

\* Gen. 29. 32 and 33. 30. 5. and 35. 18.

\* Gen. 38. 3. and 46. 12. chap. 4. v.

a Though Iudah was not Iakobs eldest sonne, yet he first beginneth at him, because he would come to the genealogie of Dauid, of whom came Christ.

\* Gen. 38. 29. matth. 1. 3.

\* Ruth 4. 18.

Or, Zerah.

Of these reade 1 King. 4. 31.

Or, Almod.

1 Job. 17. 3.

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.

b It had bene sufficient to haue named Shem of whom came Abraham and Dauid, but because the world was reformed by these three, mention is also made of Ham and Iapheth.

\* Gen. 10. 9. Or, Riphath.

Or, Kedarim.

c who did first lift vp himselfe above others, Gen. 10. 8.

\* Gen. 10. 12. and 11. 10.

d Of whom came the Syrians, and therefore they are called Aramites throughout all the Scriptures.

e Of him came the Ebrewes, which were afterward called Israelites of Israel, which was Iacob: and Iewes of Iudah, because of the excellencie of that tribe.

f Hee repeateth Shem againe, because he would come to the stocke of Abraham.

g Who came of Shem, and of him Shelah.

\* Gen. 11. 10. and 17. 6. and 17. 2.

\* Gen. 25. 13.

Or, Hadad.

\* Read. Gen. 25. 1.

\* Gen. 25. 4.

\* Gen. 21. 3.



troubled Israel, transgressing in the thing excommunicate.

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and Ram and Chelubai.

10 And Ram begate Aminadab, and Aminadab begate Nahshon a prince of the children of Iudah,

11 And Nahshon begate Salma, and Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate

Isihai,

13 \* And Isihai begate his eldest sonne Eliab, and Abinadab the second, and Shimma the third,

14 Nathaneel the fourth, and Raddai the fifth,

15 Ozem the sixth, and Dauid the seventh.

16 Whose sisters were Zeruah and Abigail. And the sonnes of Zeruah, Abihai, and Ioab, and Afabel.

17 And Abigaill bare Amasa: and the father of Amasa was Iether an Ithmeelite.

18 \* And Caleb the sonne of Hezron begate Ieriath of Azubah his wife, and her sonnes are these, Iether, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.

20 \* And Hur begate Uri, and Uri begate Bezaleel.

21 And afterward came Hezron to the daughter of Machir the father of Gilead, and tooke her when he was threescore yeere olde, and she bare him Segub.

22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.

23 And Geshur with Aram tooke the townes of Iair from them, and Kenath and the townes thereof, *even* threescore cities. All these were the sonnes of Machir the father of Gilead.

24 And after that Hezron was dead at Caleb Ephratah, then Abiah Hezrons wife bare him also Ashhur the father of Tekoa.

25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunanah, and Oren and Ozen and Ahijah.

26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.

28 And the sonnes of Onam were Shammai and Iada. And the sonnes of Shammai, Nadab and Abihur.

29 And the name of the wife of Abihur was called Abiahil, and she bare him Ahban and Molid.

30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.

31 And the sonne of Appaim was Ishi, and the sonne of Ishi, Shephan, and the sonne of Shephan, Ahlai.

32 And the sonnes of Iada the brother of Shammai were Iether and Jonathan: but Iether dyed without children.

33 And the sonnes of Jonathan were Peleth and Zara. These were the sonnes of Ierahmeel.

34 And Shephan had no sonnes, but daughters. And Shephan had a seruant that was an Egyptian named Iarha.

35 And Shephan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.

36 And Attai begate Nathan, and Nathan

begate Zabad.

37 And Zabad begate Ephlal, and Ephlal begate Obed.

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleasah,

40 And Eleasah begate Sifamai, and Sifamai begate Shallum,

41 And Shallum begate Iekamiah, and Iekamiah begate Elisama,

42 Also the sonnes of Caleb the brother of Ierahmeel, were Mesha his eldest sonne, which was the father of Ziph: and the sonnes of Mesha the father of Hebron.

43 And the sonnes of Hebron were Korah and Tappua, and Rekem and Shema.

44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.

45 The sonne also of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah a concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.

47 The sonnes of Iahdai were Regem, and Iotham, and Geshan, and Pelat, and Ephah, and Shaaph.

48 Caleb's concubine Maachah bare Sheber and Tirhanah.

49 Shee bare also Shaaph the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibeon. \* And Achish was Caleb's daughter.

50 These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephratah, Shobal the father of Kiriath-iarim.

51 Salma the father of Bethlehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iarim had sonnes, and hee was the ouerseer of halfe Hammonoth.

53 And the families of Kiriath-iarim were the Ithrites, and the Puthites, and the Shumathites, and the Mishraites: of them came the Zarathites, and the Eshtaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the crownes of the house of Ioab, and halfe the Manahthites and the Zorites.

55 And the families of the Scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Shachathites, which are the Kenites, that came of Hammath the father of the house of Rechab.

### CHAP. III.

*The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.*

These also were the sonnes of Dauid, which were borne vnto him in Hebron: the eldest Ammon of Ahinoam the Izreelitess: the second Daniel of Abigaill the Carmelitess:

3 The third Absalom the sonne of Maachah daughter of Talmi king of Geshur: the fourth Adonijah the sonne of Haggith:

5 The fifth Shephatiah of Abitail, the sixth Ithreab by Eglah his wife.

7 These fixe were borne vnto him in Hebron: and there hee reigned seuen yeere and fixe moneths: and in Ierusalem hee reigned three and thirty yeere.

8 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon

e Whom Saint Matthew calleth Aram, Mat. 1. 3. d That is, chiefe of the family.

Or, Ipsi.

\* 1. Sam. 16. 19.

and 17. 12.

Or, Spemah.

e Who was called Chelubai the sonne of Hezron, verse 9.

\* Exod. 31. 2.

f That is, the Geshurites and Syrians tooke the townes from Iairs children. h Which was a towne named of the husband and wife, called also Beth-lehem Ephratah. i Meaning, the chiefe and prince.

k Who died while his father was alive, and therefore it is said, verse 34. that Shephan had no sonnes.

l That is, the chiefe gouernour or prince of the Zephthims, because the prince ought to haue a fatherly care and affection toward his people. m This difference was betweene the wife and the concubine, that the wife was taken with certaine solemnities of marriage, and her children did inherit: the concubine had no solemnities in marriage, neither did her children inherit, but had a portion of goods or money giuen them. \* 1oth. 15. 17.

Or, he that saw the halfe, because the prince ought to surse his subiects.

n Meaning, the chiefe and principall.

Or, the Zorites, the halfe of the Manahthites.

o Which were men learned, and expert in the law. p Reade Numb. 10. 29. and Iudg. 1. 16.

a Hee returneth to the genealogie of Dauid, to shew that Christ came of his stocke.

b Which 2. Sam. 33. is called Chileab, borne of her that was Nabals wife the Carmelitess.

<sup>c</sup> Called also Bath-sheba the daughter of Eliam : for they gave them divers names.  
<sup>d</sup> Elisahama, or Elisama, 2. Sam. 11. 15. and Eliphelet died, and David named those sonnes, which were next borne, by the same names: in the booke of Kings his children are mentioned which were alive, and here both they that were alive and dead.

<sup>e</sup> So called because he was preferred to the dignitie royall before his brother Iehoiakim which was the elder.  
<sup>f</sup> Or, Iehoiakim. 2. King. 23. 30.

<sup>f</sup> S. Marth. faith that Zorobabel was sonne of Zathiel, meaning, that he was his nephew according to the Hebrew speech: for hee was Pedaiabs sonne.

<sup>g</sup> So that Shemaiah was Shebaniahs naturall sonne, and the other fixe his nephews, and in all were fixe.

<sup>a</sup> Meaning, they came of Iudah, as nephews and kinsmen: for only Pharez was his naturall sonne.  
<sup>\* Gen 38. 39. and 46. 12 Chap. 3. 4.</sup>

<sup>b</sup> The first borne of his mother, and not the eldest sonne of his father.

Salomon of <sup>c</sup> Bathsheba the daughter of Ammiel:  
6 Ibhar also, and <sup>d</sup> Elisahama, and Eliphelet,  
7 And Nogah, and Nepheg, and Iaphia,  
8 And Elisahama, and Eliada, and Eliphelet,  
nine in number.  
9 These are all the sonnes of David, besides the sonnes of the concubines, and Tamar their sister.  
10 <sup>f</sup> And Salomons sonne *was* Rehoboam, whose sonne *was* Abia, and Asa his sonne, and Iehoshaphat his sonne,  
11 And Ioram his sonne, and Ahaziah his sonne, and Ioash his sonne,  
12 And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne,  
13 And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne,  
14 And Amon his sonne, and Iosiah his sonne.  
15 <sup>f</sup> And of the sonnes of Iosiah, the eldest *was* <sup>g</sup> Iohanan, the second Iehoiakim, the thirde Zedekiah, and the fourth Shallum.  
16 And the sonnes of Iehoiakim *were* Ieconiah his sonne, and Zedekiah his sonne.  
17 And the sonnes of Ieconiah, Assir and Shealtiel his sonne:  
18 Mulchiram also and Pedaiab, and Shenzar, Iecamiah, Hoshama, and Nedabiah.  
19 And the sonnes of Pedaiab *were* <sup>f</sup> Zerubabel, and Shimei: and the sonnes of Zerubabel *were* Meshullam, and Hananiah, and Shelomith their sister,  
20 And Hashubah, and Ohel, and Berechiah, and Hazadiah, and Iushabbesed, five in number.  
21 And the sonnes of Hananiah *were* Pelatiah, and Iesaiah, the sonnes of Rephaiah, the sonnes of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah:  
22 And the sonne of Sechaniah *was* Shemaiah: and the sonnes of Shemaiah *were* Hattush and Igeal, and Bariah, and Neariah, and Shaphat, <sup>g</sup> fixe.  
23 And the sonnes of Neariah *were* Elioenai, and Hezekijah, and Azrikam, three.  
24 And the sonnes of Elioenai *were* Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seven.  
C H A P. I V.  
1 The genealogie of the sonnes of Iudah. <sup>g</sup> Of Aspher, <sup>h</sup> Of Iabez and his prayer, 11 Of Chelub, 24 And Simeon: their habitations, 34 And conquests.  
The <sup>a</sup> sonnes of Iudah, *were* <sup>\*</sup> Pharez, Hezron and Carmi, and Hur, and Shobal.  
2 And Reaiah the sonne of Shobal begat Iahath, and Iahath begat Ahumai, and Lahad: these are the families of the Zorehathites:  
3 And these were of the father of Etam, Izreel, and Ithma and Idbash: and the name of their sister *was* Hezelelponi.  
4 And Penuel *was* the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the <sup>b</sup> eldest sonne of Ephratah, the father of Beth-lehem.  
5 But Aspher the father of Tekoah had two wives, Heleah, and Naarah.  
6 And Naarah bare him Ahuzam, and Hopher, and Temeni and Haathari: these were <sup>g</sup> sonnes of Naarah.  
7 And the sonnes of Heleah *were* Zereth, Iezohar and Ethnan.  
8 Also Coz begate Anub, and Zobeab, and

the families of Aharhel the sonne of Harum.

9 But Iabez was more honourable then his brethren: and his mother called his name <sup>c</sup> Iabez, saying, Because I bare him in sorow.

10 And Iabez called on the God of Israel, saying, If thou wilt blesse mee in deede, and enlarge my coastes, and <sup>d</sup> if thine hand be with me, and thou wilt cause me to be delivered from euill, that I be not hurt. And God granted the thing that he asked.

11 <sup>f</sup> And Chelub the brother of Shuah begate Mehir, which was the father of Eshton.

12 And Eshton begate Beth-rapha, and Paseah, and Tehinnah the father of the city of Nahash: these are the men of Rechab.

13 <sup>f</sup> And the sonnes of Kenaz *were* Othniel, and Zeraiah, and the sonne of Othniel, Hathath.

14 And Meonathai begate Ophrah. And Se-raiah begate Ioab the <sup>e</sup> father of the valley of craftsmen: for they were craftsmen.

15 <sup>f</sup> And the sonnes of Caleb the sonne of Iephunneh *were* Iru, Elah, and Naam. And the sonne of Elah *was* Kenaz.

16 And the sonnes of Iehaleel *were* Ziph, and Ziphah, Tiria, and Azareel.

17 And the sonnes of Ezrah *were* Iether and Mered, and Ephraim, and Ialon, and hee begate Miriam, and Shammai, and Ithbah the father of Eshtemoa.

18 Also his <sup>g</sup> wife Iehudijah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and these are the sons of Bithiah the daughter of Pharaoh <sup>h</sup> which Mered tooke.

19 And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah *were* the Garmites, and Eshtemoa the Maachathite.

20 And the sonnes of Shimon *were* Amnon and Rinnah, Benhanan and Tilon. And the sonnes of Ithi *were* Zoheth, and Ben-zoheth.

21 <sup>f</sup> The sonnes of Shelah, the sonne of Iudah *were* Er the father of Lecah, and Laadah the father of Marefah, and the families of the householdes of them that wrought fine linnen in the house of Ashbea.

22 And Iokim, and the men of Chozeba and Ioash, and Saraph, which had the dominion in Moab, and <sup>h</sup> Iathubi Lehem. These also are ancient things.

23 These were porters, and dwelt among plants and hedges: <sup>g</sup> there they dwelt with the king for his worke.

24 <sup>f</sup> \* The sonnes of Simeon *were* Nemuel, and Iamin, Iarib, Zerach, and <sup>h</sup> Shaul.

25 Whose sonne *was* Shallum, and his sonne Mibsam, and his sonne Mithma.

26 And the sonnes of Mithma, Hamuel *was* his sonne, Zaachur his sonne, and Shimei his sonne.

27 And Shimei had fixeene sonnes, and fixe daughters, but his brethren had not many children, neither was all their family like to the children of Iudah in multitude.

28 And they dwelt at <sup>i</sup> Beer-sheba, and at Mo-ladah, and at Hazar Shual.

29 And at Bithbah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar Sim, at Beth-birei, and at Shaaraim: these were their cities

<sup>e</sup> Otherwise called Othniel, Iudg. 1. 13.

<sup>d</sup> It is to be vnderstood, that then he would accomplish his vow which he made.

<sup>e</sup> The Lord of that valley where the artificers did worke  
<sup>f</sup> Called also Elrom.

<sup>h</sup> Or, she bare, meaning, the second wife of Ezra.

<sup>i</sup> Or, of whom he had Mered.

<sup>\*</sup> Gen. 38. 1, 3, 5

<sup>h</sup> Or, of the inhabitants of Lehem.

<sup>g</sup> They were king David's gardeners, and furnished him in his worke.

<sup>\*</sup> Gen. 46. 10. Exod. 6. 15.

<sup>h</sup> His sonne Othniel is here omitted.

<sup>i</sup> These cities belonged to the tribe of Iudah. Ioth. 19. 2. and were given to the tribe of Simeon.



# The genealogie of Reuben.

## I. Chron.

## Gad, and halfe Manasseh.

k Then David restored them to the tribe of Iudah,

cities vnto the reigne of kDauid.

32 And their townes *were* Etam, and Ain, Rimmon, and Tochen, and Athan, five cities.

33 And all their townes that were round about these cities vnto Baal, these are their habitations and the declaration of their genealogie.

34 And Meshobab, and Lemlech, and Iothah the sonne of Amashiah,

35 And Ioel, and Iehu the sonne of Iothibiah, the sonne of Seraiah, the sonne of Afel,

36 And Elionai, and Iakobah, and Ieshohaiah, and Afaiah, and Adiel, and Iesimiel, and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous Princes in their families, and increased greatly their fathers houses.

39 And they<sup>l</sup> went to the entering in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land, both quiet and fruitful: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And beside these, five hundred men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel the sonnes of Ithi *were* their captaines.

43 And they<sup>m</sup> smote the rest of Amalek that had escaped, and they dwelt there vnto this day.

### CHAP. V.

1 The birthright taken from Reuben and given to the sonnes of Ioseph. 3 The genealogie of Reuben, 11 and Gad, 23 and of the halfe tribe of Manasseh.

**T**He sonnes also of Reuben & eldest sonne of Israel (for he was the eldest, but had defiled his fathers bed, therefore his birthright was given vnto the sonnes of Ioseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

2 For Iudah preuailed about his brethren, and of him came<sup>b</sup> the prince, but the birthright *was* Iosephs.)

3 \* The sonnes of Reuben the eldest sonne of Israel, *were* Hanoch and Pallu, Hezron and Carmi,

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, and Baal his sonne,

6 Beerah his sonne: whom Tilgath Pilneeser king of Asshur<sup>c</sup> carried away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Isiel and Zachariah *were* the chiefe.,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in<sup>d</sup> Aroer euen vnto Nebo and Baalmeon.

9 Also Eastward hee inhabited vnto the entering in of the wilderness from the riuer<sup>e</sup> Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the Hagarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

11 <sup>f</sup> And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Ioel *was* the chiefe, and Shapham the second, but Iaanai and Shaphat *were* in Bashan.

13 And their brethren of the house of their fathers *were* Michael, and Meshullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Iaroh, the sonne of Gilead, the sonne of Michael, the sonne of Ieshihai, the sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni *was* chiefe of the household of their fathers.

16 And they dwelt in Gilead in<sup>f</sup> Bashan, and in the townes thereof, and in all the suburbs of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 <sup>g</sup> The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow exercised in warre, were foure and fortie thousand, seuen hundred and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with<sup>h</sup> Ietur, and Naphish, and Nodab.

20 And they *were*<sup>h</sup> holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battell, and hee heard them, because they trusted in him.

21 And they led away their cattell, euen their camels fiftie thousand, and two hundred and fiftie thousand sheepe, and two thousand asses, and of<sup>i</sup> persons an hundred thousand.

22 For many fell downe wounded, because the<sup>j</sup> warre *was* of God. And they dwelt in their steads vntill the<sup>k</sup> captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto<sup>l</sup> Baal Hermon, and<sup>m</sup> Senir, and vnto mount Hermon: for they increased.

24 And these were the heads of the households of their fathers, euen Ephraim and Ithi, and Eliel and Azriel, and Jeremiah, and Hodaiah, and Iahdiel, strong men, valiant and famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel<sup>n</sup> stirred vp the spirit of Pul king of Asshur, and the spirit of Tilgath Pilneeser king of Asshur, and hee carried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto<sup>o</sup> Halah and Habor, and Hara, and to the riuer Gozan, vnto this day.

### CHAP. VI.

1 The genealogie of the sonnes of Leui. 31 Their order in the ministerie of the Tabernacle. 49 Aaron and his sonnes Priests. 54, 57 Their habitations.

**T**He sonnes of Leui *were* Gerthion, Kohath, and Merari.

2 \* And the sonnes of Kohath, Amram, Izahar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron, and Moyses and Miriam. And the sonnes of Aaron, \* Nadab, and Abihu, and \* Eleazar, and Ithamar.

4 Eleazar

<sup>l</sup> For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwelling vnto Gedor, which is in the tribe of Dan.

<sup>m</sup> And were not slaine by Saul and David.

<sup>n</sup> Gen. 35, 22, and 49, 4. <sup>o</sup> Because they were made two tribes, they had a double portion.

<sup>p</sup> That is, hee was the chiefe of all the tribe according to Iakob: prophetic, Gen. 49, 8, and because Christ should come of him.

<sup>q</sup> Gen. 46, 9, and 1, 14, Num. 26, 5.

<sup>r</sup> To wit, in the time of Vaniah King of Israel, 2. King. 15, 23.

<sup>s</sup> These places were beyond Iordan toward the East in the land given to the Reubenites. <sup>t</sup> Or, Expiration. <sup>u</sup> The thimble of the came of Hagar: Abraham's concubine.

<sup>f</sup> Both the whole countrey and one peculiar city were called by this name Bashan.

<sup>g</sup> These twaine were the sonnes of Ithmael, Gen. 25, 15. <sup>h</sup> To wit, by the Lord that gaue them the victory.

<sup>i</sup> Elc. scales of men.

<sup>j</sup> Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneeser. <sup>k</sup> Otherwise called Baal-gad.

<sup>l</sup> Thus God stirred vp the wicked, and used them as instruments to execute his iust iudgement against sinners, although they were led with malice & ambition. <sup>m</sup> 2. King. 18, 11.

<sup>n</sup> Gen. 46, 11, 22, 6, 16, chap. 23, 13.

<sup>o</sup> Gen. 10, 1. <sup>p</sup> Num. 26, 29.

4 Eleazar begate Phinehas, Phinehas begate Abishua,

5 And Abishua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerachiah, and Zerachiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was he that was Priest in the house that Salomon built in Ierusalem)

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,

15 And Iehozadak departed when the Lord caried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.

16 The sonnes of Leui were Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.

19 The sonnes of Merari, Mahli and Musri: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Tabath his sonne, Zimmah his sonne,

21 Ioah his sonne, Iddo his sonne, Zerach his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, Aminadab his sonne, Korah his sonne, Affir his sonne,

23 Elkanah his sonne, and Ebiasaph his sonne, and Affir his sonne,

24 Tahath his sonne, Vriel his sonne, Vzziel his sonne, and Shaul his sonne.

25 And the sonnes of Elkanah, Amasai, and Ahimoth,

26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Tehoram his sonne, Elkanah his sonne,

28 And the sonnes of Shemuel, the eldeste Yashni, then Abiah.

29 The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Vzzah his sonne,

30 Shimea his sonne, Haggiah his sonne, Asaiah his sonne.

31 And these be they whom Dauid set for to sing in the house of the Lord, after that the Arke had rest.

32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with singing, until Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.

33 And these ministred with their children: of the sonnes of Kohath, Herman a singer, the sonne of Ioel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Ieroham, the sonne of Eliel, the sonne of Teah,

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the sonne of Affir, the sonne of Ebiasaph, the sonne of Korah,

38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.

39 And his brother Asaph stood on his right hand: and Asaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baasiah, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,

43 The sonne of Izhar, the sonne of Gershom, the sonne of Leui.

44 And their brethren the sonnes of Merari, were on the left hand, euen Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Habbabiah, the sonne of Amaziah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,

47 The sonne of Mahli, the sonne of Musri, the sonne of Merari, the sonne of Leui.

48 And their brethren the Levites were appointed vnto all the seruice of the Tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel according to all that Moses the seruant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abishua his sonne,

51 Bukki his sonne, Vzzi his sonne, Zerachiah his sonne,

52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,

53 Zadok his sonne, and Ahimaaz his sonne.

54 And these are the dwelling places of them throughout their townes and coastes, euen of the sonnes of Aaron for the familie of the Kohathites, for the lot was theirs.

55 So they gaue them Hebron in the lande of Iudah and the suburbs thereof rounde about it.

56 But the felde of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gaue the cities of Iudah for refuge, euen Hebron and Libna with their suburbs, and Iattir, and Eshtemoa with her suburbs,

58 And Hilan with her suburbs, and Debir with her suburbs,

59 And Alhan and her suburbs, and Bethshemesh and her suburbs:

60 And of the tribe of Benjamin, Geba and her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs: all the cities were thirteene cities by their families.

61 And vnto the sonnes of Kohath the remnant of the familie of the tribe, euen of the halfe tribe of the halfe of Manasseh, by lot ten cities.

T 2 62 And

a Which was his Priest after that Abiathar was deposed, according to the prophetic of Eli the Priest, 1 Sam. 2, 1, 35. b And did valiantly resist king Vzziah, who would haue usurped the Priests office, 1 Chr. 24, 17, 18.

c That is, he was led into captiuitie with his father Seraiah the his Priest, 2 King. 25, 18.

d Who seemeth to be called Izhar, Exod. 6, 21. e Num. 16, 1.

f Who is also called Ioel. 1 Sam. 8, 2. and the 33. verse of this chapter.

g After it was brought to that place where the Temple should be built, and was no more caried to and fro. h Reade Exod. 27, 11.

\* Or, nephew.

\* Or, cousin. h Meaning, the cousin of Hebron, verse 33.

i The Levites which called the fingers brethren because they came of the same stocke.

k Reade Num. 4, 4-7

l Or, cities which were given to the Levites.

m They were first appointed, and prepared for.

n Which was also called Kirjatharba, Gen 33 2. Iosh. 18, 25.

o That he that had killed a man might flee thereunto for succour till his cause were tried, Deut. 19, 1.

p Which Ioshua called Holon. Iosh. 15, 51. and 18, 15.

q Or, Almon, Iosh. 21, 18.

r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Levi, out of the halfe tribe of Manasseh and out of Ephraim, verse 66.



62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteene cities.

63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the Levites cities with their suburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which they called by their names.

66 And they of the families of the sonnes of Kohath, had cities and their coasts out of the tribe of Ephraim.

67 And they gaue vnto him cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs,

68 Tokmeam also and her suburbs, and Bethoron with her suburbs,

69 And Aialon and her suburbs, and Gath-Rimmon and her suburbs,

70 And out of the halfe tribe of Manasseh, Aner and her suburbs, and Bileam and her suburbs, for the families of the remnant of the sonnes of Kohath.

71 Vnto the sonnes of Gershom out of the familie of the halfe tribe of Manasseh, Golan in Bashan, and her suburbs, and Ashtaroth with her suburbs,

72 And out of the tribe of Issachar, Kedesh and her suburbs, Daberath and her suburbs,

73 Ramoth also and her suburbs, and Anem with her suburbs,

74 And out of the tribe of Asher, Mashal and her suburbs, and Abdon and her suburbs,

75 And Hukok and her suburbs, and Rehob and her suburbs,

76 And out of the tribe of Naphtali, Kedesh in Galilee and her suburbs, and Hammon and her suburbs, and Kiriathaim and her suburbs.

77 Vnto the rest of the children of Merari were given out of the tribe of Zebulun Rimmon and her suburbs, Tabor and her suburbs,

78 And on the other side Iordan by Iericho, even on the Eastside of Iordan, out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Iahzah with her suburbs.

79 And Kedemoth with her suburbs, and Mephaath with her suburbs,

80 And out of the tribe of Gad Ramoth in Gilead with her suburbs, & Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Iazer with her suburbs.

#### CHAP. VII.

The genealogie of Issachar, 6 Benjamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 and Asher.

And the sonnes of Issachar were Tola and Puah, Iathub, and Shimron, foure.

2 And the sonnes of Tola, Vzzi, and Rephaiah, and Ieriel, and Iahmai, and Iibsam, and Shemuel, heads in the householdes of their fathers. Of Tola were valiant men of warre in their generations, whose number was in the dayes of Dauid two and twentie thousand, and sixe hundred.

3 And the sonne of Vzzi was Izrahiah, and the sonnes of Izrahiah, Michael, and Obadiah, and Ioel, and Isshiah, five men all princes.

4 And with them in their generations after the household of their fathers were bandes of men of warre for battell sixe and thirtie thousand: for they had many wiues and children.

5 And their brethren among all the families of Issachar were valiant men of warre, reckoned in all by their genealogies foure score and seven thousand.

6 The sonnes of Benjamin were Bela, and Becher, and Iediel, three.

7 And the sonnes of Beda, Ezbon, and Vzzi, and Vzziel, and Ierimoth, and Iry, five heads of the households of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirtie and foure.

8 And the sonnes of Becher, Zemirah, and Ioath, and Eliezer, and Elioenai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameth: all these were the sonnes of Becher.

9 And they were numbred by their genealogies according to their generations, & the chiefe of the houses of their fathers, valiant men of warre, twenty thousand and two hundred.

10 And the sonnes of Iediel was Bilhan, and the sonnes of Bilhan, Ieush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Thathbith, and Ahilbahar.

11 All these were sonnes of Iediel, chiefe of the fathers, valiant men of warre, seuteene thousand and two hundred, marching in battell aray to the warre.

12 And Shupim, and Hupim were the sonnes of Ir, but Hushim was the sonne of another.

13 The sonnes of Naphtali, Iahziel, & Guni, and Iezer, and Shallum of the sonnes of Bilhah.

14 The sonne of Manasseh was Ashriel whom shee bare unto him, but his concubine of Aram bare Machir the father of Gilead.

15 And Machir tooke to wife the sister of Hupim & Shupim, and the name of their sister was Maachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a sonne, and called his name Peresh, and the name of his brother was Sheresh: and his sonnes were Vlam and Rakem.

17 And the sonne of Vlam was Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.

18 And his sister Molecheth bare Ishod, and Abiezer, and Mahalah.

19 And the sonnes of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

20 The sonnes also of Ephraim were Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne.

21 And Zabad his sonne, and Shuthelah his sonne, and Ezer, and Elead: and the men of Gath that were borne in the land, slew them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his brethren came to comfort him.

23 And when hee went in to his wife, shee conceived, and bare him a sonne, and he called his name Beriab, because affliction was in his house.

24 And his daughter was Sherah, which built Beth-

c Meaning, the four sonnes, and the father,

Or Kinsmen.

d Called also Abiel, Gen. 46. 21. Num. 26. 38. e Which were the chiefe: for else there were seuen in all as appeareth Gen. 46. 21.

\* Job. 21. 25.

Or, Tanakh, Job. 21. 25.

Or, Gath-rimmon.

f Who in the first verse is called also Gershom.

g Besecherab, Job. 21. 27.

Or, Kishon, Job. 21. 28.

Or, Larnath, Job. 21. 29.

Or, Engannim, Job. 21. 29.

Or, Hekah, Job. 21. 31.

Or, Ammatidav, Job. 21. 32.

Or, Kartan, Job. 21. 32.

Or, I. Karam.

Or, Kartab, Job. 21. 34.

\* Job. 20. 8 and 21. 36.

Or, Phuah. Who also is called Job. Gen. 46. 13. b That is, their number was found thus great when Dauid numbred the people, 2 Sam. 24. 1.

Or, Iri. f Meaning, that he was not the sonne of Benjamin, but of Dan. Gen. 46. 23.

Or, of Abir.

Or, Skillm, Gen. 46. 24.

g These came of Dan, and Naphtali, which were the sonnes of Bilhah, Gen. 46. 23, 24, 25.

\* Num. 26. 29, 31.

Job. 17. 1.

Or, Izrah, Num. 26. 30.

h Meaning, the sister of Gilead.

i Which was one of the five principall cities of the Philistines, slew the Ephraimites. Or, Kinsfolk.

Or, Nami.

Beth-horon the nether, and the vpper, and Vzzen Sheerah.

25 And Rephah *was* his <sup>1</sup> sonne, and Resheph, and Telah his sonne, and Tahan his sonne.

26 Laadan his sonne, Ammihud his sonne, Eli-shama his sonne,

27 Non his sonne, Iehoshua his sonne.

28 And their possessions and their habitations *were* Beth-el, and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also & the villages thereof, vnto <sup>\*</sup> Azzah, and the villages thereof.

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israel.

30 <sup>†</sup> The sonnes of Asher *were* Imnah, and Ithuah, and Ithuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber and Malchiel, which is the father of Birzauith.

32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Iaphlet *were* Pasach, and <sup>\*</sup> Bimhal, and Aihuah: these were the children of Iaphlet.

34 And the sonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah and Iimna, and Sheleph, and Amal.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sonnes of Iether, Iephunneh, and Pilpa and Ara.

39 And the sonnes of Villa, Harah, and Haniel, and Rizia.

40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell to the number of fixe and twentie thousand men.

CHAP. VIII.

1 The sonnes of Benjamin, 33 And race of Saul.

**B**enjamin also <sup>a</sup> begate Bela his eldest sonne, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fift.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abithua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 <sup>†</sup> And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and <sup>b</sup> they were caried away captiues to Monahath,

7 And Naaman, and Ahiah, and Gera, he caried them away captiues: and <sup>c</sup> he begate Vzza, and Ahihud.

8 And Shaharaim begate certaine in the countrey of Moab, after hee had sent <sup>d</sup> away Huihim and Baara his wiues.

9 He begate, I say, of Hodeh his wife, Iobab and Zibia, and Meshah, and Malcham,

10 And Ieuz and Shachia, and Mirma: these were his sonnes, and chiefe fathers.

11 And of Huihim he begat Ahitub and Elpaal.

12 And the sonnes of Elpaal *were* Eber, and Misham, and Shamed (which built Ono, and Lod,

and the villages thereof.)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath.)

14 And Ahio, Shashak, and Ierimoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michael, and Isphah, and Ioha, the sonnes of Beriah,

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

18 And Ishmerai, and Izliah, and Iobab, the sonnes of Elpaal,

19 Iakim also, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Eiel,

21 And <sup>\*</sup> Adajiah, and Beraiah, and Shimrah the sonnes of Shimei,

22 And Ishpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 Iphedeah and Penuel the sons of Shashak,

26 And Shamtherai, and Shehariah, and Athaliah,

27 And Iaareshiah, and Eliah, and Zichri, the sonnes of Ieroham,

28 These were the chiefe fathers according to their generations, *even* princes, which dwelt in Ierusalem.

29 And at <sup>\*</sup> Gibeon dwelt the father of Gibeon, and the name of his wife *was* Maachah.

30 And his eldest sonne *was* Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, *even* by their brethren.

33 And <sup>f</sup> Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Malchithua, and Abinadab, and <sup>g</sup> Eshbaal.

34 And the sonne of Jonathan *was* Meribbaal, and Meribbaal begate Micah.

35 And the sonnes of Micah *were* Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whose sonne *was* Raphah, and his sonne Eleasah, and his sonne Azel.

38 And Azel had fixe sonnes, whose names are these: Arikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother *were* Vlam his eldest sonne, Iehush the second, and Eliphelet the third.

40 And the sonnes of Vlam *were* valiant men of warre which shot with the bow, and had many sonnes and nephewes, an hundreth and fiftie: all these were of the sonnes of Benjamin.

CHAP. IX.

1 All Israel and Iudah numbred. 10 Of the Priests and Levites, 11, 18 And of their offices.

**T**Hus all Israel were numbred by their genealogies: and behold, they are written in the booke of the Kings of Israel and of Iudah, and they were <sup>a</sup> caried away to Babel for their transgression.

2 <sup>†</sup> And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, *even* Israel, the Priests, the Levites, and the <sup>b</sup> Nehshinims,

<sup>e</sup> The chiefe of the tribe of Benjamin, that dwell in Ierusalem. <sup>\*</sup> Chap. p. 31.

<sup>f</sup> Who in the 1 Sam. p. 2. is called Abiel. <sup>g</sup> Hee is also named Ithoboth, 1 Sam. 2. 8. <sup>h</sup> Hee is likewise called Mephibosheth, 1 Sam. 2. 6.

<sup>a</sup> Hitherto he hath described their genealogies before they went into captiuitie, and now he describeth their history after their returne. <sup>b</sup> Meaning, the Gibeonites, which served in the Temple, read 10th. p. 13.

<sup>h</sup> To wit, of Ephraim,

<sup>\*</sup> Or, Adajiah,

<sup>\*</sup> Genes. 4. 17.

<sup>\*</sup> Or, Kimbal.

<sup>a</sup> Hee continueth in the description of the tribe of Benjamin, because his purpose is to set forth the genealogie of Saul,

<sup>b</sup> Meaning, the inhabitants of the side of Geba.

<sup>c</sup> To wit, Ehud.

<sup>d</sup> After he had put away his two wives,



3 And in Ierusalem dwelt of the children of Iudah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the sonne of Iudah.

5 And of Shiloni, Afaiah the eldest, and his sonnes.

6 And the sonnes of Zerah, Ieuel, and their brethren fixe hundreth and ninetie.

7 And of the sonnes of Benjamin, Sallu, the sonne of Mesullam, the sonne of Hodanah, the sonne of Hafenuah,

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Uzzi, the sonne of Michri, and Mesullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibniyah.

9 And their brethren according to their generations nine hundreth, fifty and fixe: all these men were <sup>\* Or, chiefe of the families,</sup> chiefe fathers in the households of their fathers.

10 ¶ And of the Priests, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the sonne of Hilkiah, the sonne of Mesullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the <sup>g That is, he was chiefe Priest,</sup> chiefe of the house of God,

12 And Adaiah the sonne of Ieroham, the sonne of Paschur, the sonne of Malchijah, and Maasai, the sonne of Adiel, the sonne of Iahzerah, the sonne of Mesullam, the sonne of Mesbille-mith, the sonne of Immer.

13 And their brethren the chiefe of the households of their fathers, a thousand seven hundreth and threescore valiant men, for the <sup>d</sup> worke of the seruice of the house of God.

14 ¶ And of the Leuites, Shemaiah the sonne of Hasub, the sonne of Azrikam, the sonne of Halhabiah, of the sonnes of Merari.

15 And Bakhakar, Heresh and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Afaph.

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthun, and Berechiah the sonne of Afa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the <sup>\* Kings</sup> gate Eastward.

19 And Shallum the sonne of Core the sonne of Ebiaph the sonne of Korah, and his brethren the Korathites (of the house of their father) were ouer the worke, and office to keepe the gates of the <sup>f</sup> Tabernacle: so their families were ouer the hoaste of the Lord, keeping the entrie.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord was with him.

21 ¶ Zechariah the sonne of Mehelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundreth and twelue, which were numbered according to their genealogies by their townes. Dauid established these, and Samuel the Seer <sup>\* Or, for their side-</sup> in their perpetuall office.

23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wards,

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren, <sup>g They serued weekly, at each 4, 10,</sup> which were in their townes, came at 8 seuen dayes from time to time with them.

26 For these foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the <sup>\* Or, opening of the doore,</sup> chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge was theirs, & they caused it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appoynted ouer the instruments, and ouer all the vessels of the Sanctuary, and of the <sup>h Whereof the meate offering was made, Leuit. 1, 1,</sup> flour, and the wine, and the oyle, and the incense, and the sweete odours.

30 And certaine of the sonnes of the Priests made oymnts of sweete odours.

31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Kohite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the sonnes of Kohath had the ouersight of the <sup>\* Exod. 25, 30,</sup> shewbread to prepare it euery Sabbath.

33 And these are the fingers, the chiefe fathers of the Leuites, which dwelt in the chambers, <sup>i But were continually occupied in singing praises to God,</sup> had none other charge: for they had to doe in that businesse day and night.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Ieiel, and the name of his wife was Maachah. <sup>\* Chap. 8, 29, Or, Abigail</sup>

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, euen by their brethren.

39 And Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan, and Malchishua, and Abinadab and Eshbaal. <sup>\* 1 Sam. 14, 30, Chap. 8, 33,</sup>

40 And the sonne of Ionathan was Meribbaal: and Meribbaal begate Micah.

41 And the sonnes of Micah were Piton, and Melech and Tahrea.

42 And Ahaz begate Iarah, and Iarah begate Alemeth, and Azmaueh, and Zimri, and Zimri begate Moza. <sup>k Who was also called Iehoadah Chap. 8, 34,</sup>

43 And Moza begate Binea, whose sonne was Rephaiah, & his sonne was Eleashah, and his sonne Azel.

44 And Azel had fixe sonnes, whose names are these, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

#### CHAP. X.

1 The battell of Saul against the Philistims, 4 In which he dieth, 6 And his sonnes also. 13 The cause of Sauls death.

Then the Philistims fought against Israel: and the men of Israel fledde before the Philistims, and fell downe slaine in mount Gilboa. <sup>\* 1 Sam. 31,</sup>

2 And the Philistims pursued after Saul and after his sonnes, and the Philistims smote Ionathan, and

and Abiadaab; and Malchishua the sonnes of Saul.

3 And the battell was fore against Saul, and the archers † hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw out thy sword, and thrust me thorow therewith, least these vncircumcised come and mocke at me: but his armour-bearer would not, for he was fore afraid: therefore Saul tooke the sword, and fell vpon it.

5 And when his armour-bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died, and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forooke their cities and fled away, and the Philistims came and dwelt in them.

8 And on the morrow when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes † lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idols, and to the people.

10 And they layed vp his armour in the house of their god, and set vp his head in the house of † Dagon.

11 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the bodie of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oake in Iabesh, and fasted seued dayes.

13 So Saul died for his transgression that hee committed against the Lord, \* *even* against the word of the Lord which he kept not, and in that he fought and asked counsell of a † \* familiar spirit,

14 And asked not of the Lord: therefore hee flew him, and turned the kingdome vnto Dauid the sonne of Ithai.

#### CHAP XI.

3 After the death of Saul Dauid is anoynted in Hebron. 5 The Iebusite rebell against Dauid, from whom he taketh the towver of Zion. 6 Ioab is made capitaine. 10 His valiant men.

Then \* all Israel † gathered themselves to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

2 And in time past, euen when Saul was king, thou leddest Israel out and in: and the Lord thy God said vnto thee, Thou shalt feed my people Israel, and thou shalt be capitaine ouer my people Israel.

3 So came all the Elders of Israel to the King to Hebron, and Dauid made a couenant with them in Hebron before the Lord. And they anoynted Dauid king ouer Israel, \* according to the word of the Lord, by the hand of Samuel.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where *were* the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus said to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the towver of Zion, which is the city of Dauid,

6 And Dauid sayd, \* Whosoever smiteth the Iebusites first, shalbe the chiefe and capitaine. So Ioab the sonne of Zeruiah went first vp, and was capitaine.

7 And Dauid dwelt in the towver: therefore they called it the citie of Dauid.

8 \* And he built the citie on euery side, from Millo euen round about: and Ioab repaired the rest of the citie.

9 And Dauid prospered and grew: for the Lord of hostes *was* with him.

10 ¶ These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with all Israel, to make him king ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom Dauid had, Iathobeam the sonne of Hachmoni, the † chiefe among thirtie: hee lift vp his speare against three hundred, *whom* hee slew at one time.

12 And after him *was* Eleazar the sonne of † Dodo the Ahoite, which was one of the three valiant men.

13 He was with Dauid at Pas-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the middes of the field, and *saue* it, and slew the Philistims: so the Lord gaue a great victory.

15 ¶ And three of the † thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the ermie of the Philistims camped in the valley of Rephaim.

16 And when Dauid *was* in the hold, the Philistims garison *was* at Beth-lehem.

17 And Dauid longed, and said, \* Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then these three brake thorow the hoaste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord,

19 And said, Let not my God suffer me to doe this: should I drinke the † blood of these mens liues? for they haue brought it with the ieopardie of their liues: therefore he would not drinke it: these things did these three mightie men.

20 ¶ And Abihai the brother of Ioab, he was chiefe of the three, & hee lift vp his speare against three hundred, and slew them, and had the name among the three.

21 Among the three he was more honourable then the two, and he was their capitaine: \* but he attained not vnto the first three.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done many actes, and *was* of Kabzeel, hee slew two \* strong men of Moab, hee went downe also and slew a Lion in the middes of a pit in time of snow.

23 And hee slew an Egyptian, a man of great stature, *euen* five cubites long, and in the Egyptians hand *was* a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

24 These things did Benaiah † sonne of Iehoiada, and had the name among the three worthies.

T 4

25 Be-

Dr. f. 104

Dr. f. 104

\* Which was the  
idole of the Phil-  
istims, and from the  
belly downeward  
had the forme of a  
fish, and vprward of  
a man.

\* 1. Sam. 15. 23.

Or, with and for-  
emitt.  
\* 1 Sam. 28. 9.

\* 2. Sam. 5. 7.

\* This was after  
the death of Ithob-  
eam Sauls sonne,  
when Dauid had  
reigned ouer Iudah  
seuen yeeres and  
sixe moneths in  
Hebron, 2. Sam. 5. 5.

\* 2. Sam. 16. 23.

b Meaning, the  
most excellent and  
best esteemed for  
his valiantnesse:  
some read, the  
chiefe of the  
princes.  
\* Or, his vnde.

c This acte is refer-  
red to Shammah,  
2. Sam. 23. 11.  
which seemeth  
was the chiefe of  
these.  
d That is, Eleazar  
and his two com-  
panions.

\* 2. Sam. 23. 16.

e That is, this was  
the reason, for the which  
they ventured their  
blood.

\* 2. Sam. 23. 19.

\* Or, liue.



f Meaning, those three which brought the water to Dauid.  
\* 2. Sam. 3. 3.

g Called also Shemmoah, 2. Sam. 23. 25.

h He is also called Macbannai, 2. Sam. 23. 27.

25 Behold, he was honourable among thirty, but he attained not vnto the first three. \* And Dauid made him of his counsell.

26 These also were valiant men of warre, Asahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-lehem.

27 Shammoth the Harodite, Helez the Pelonite,

28 Ira the sonne of Ikkezh the Tekoite, Abiezer the Antothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeah of the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaath, Abiel the Arbathite,

33 Azmaueh the Baharumite, Elihah the Shaalbomite,

34 The sonnes of Hasehem the Gizonite, Iona- than the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Hararite, Eliphai the sonne of Vr,

36 Hephher the Mecherathite, Ahiah the Pelonite,

37 Hezio the Carmelite, Naarai the sonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the sonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour-bearer of Ioab, the sonne of Zeruiah,

40 Ira the Ithrite, Garib the Ithrite,

41 Uriah the Hittite, Zabab the sonne of Ahlai,

42 Adinah the sonne of Shiza the Reubenite, a captaine of the Reubenites, & thirtie with him,

43 Hanan the sonne of Maachah, and Ioshaphat the Mithnite,

44 Vziah the Asherathite, Shama and Ieiel the sonnes of Otham the Aroerite,

45 Iediael the sonne of Shimri, and Ioha his brother the Tizite,

46 Eliel the Mahauite, and Ierebai and Ioshauiah the sonnes of Elnaam, and Ithimah the Moabite,

47 Eliel and Obed, and Iasael the Mesobaite.

CHAP. XII.

1 Who they were that went with Dauid when he fled from Saul. 14 Their valiantnesse. 23 They that came vnto him vnto Hebron out of euery tribe to make him King.

These also are they that came to Dauid to Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, and could vse the right and the left hand with stones, and with arrowes and with bowes, and were of Sauls brethren, euen of Benjamin.

3 The chiefe were Ahiezer, and Ioash the sonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the sonnes of Asmaueh, Berachah & Iehu the Antothite,

4 And Ishmaiah the Gibeonite, a valiant man among thirty, and aboue the thirty, and Jeremiah, and Ichaziel, and Iohanan, and Ioshabad the Gedersathite,

5 Eluzai, and Ierimoth, and Bealiah, and She- mariah, and Shephatiah the Haruphite,

6 Elkanah, and Ishiah, and Azariel, and Ioe- zer, Iashobeam of Hakorehim,

7 And Ioelah, and Zebadiah the sonnes of Ieroham of \* Gedor.

8 And of the Gadites there separated them- selues some vnto Dauid into the hold of the wil- dernesse, valiant men of warre, and men of armes,

and apt for battell, which could handle \* speare and shield, and their faces were like the faces of lions, and were like the roes in the mountaines in swiftnesse,

9 Ezer the chiefe, Obadiah the second, Eliab the third,

10 \* Mishmanah the fourth, Jeremiah the fifth,

11 Attai the sixt, Eliel the seuenth,

12 Iohanan the eight, Elzabad the ninth,

13 Jeremiah the tenth, Macbannai the ele- uenth.

14 These were the sonnes of Gad, captaines of the hoaste: one of the least could resist an hundreth, and the greatest a thousand.

15 These are they that went ouer Iorden in the first moneth, when hee had filled ouer all his banks, and put to flight all them of the valley, to- ward the East and the West.

16 And there came of the children of Benia- min, and Iudah to the hold vnto Dauid,

17 And Dauid went out to meete them, and answered and sayd vnto them, If yee be come peaceably vnto me to helpe me, mine heart shall be knit vnto you: but if you come to betray me to mine aduersaries, seeing there is nowickednes in mine hands, the God of our fathers, behold it, and rebuke it.

18 And the spirit came vpon Amasai, which was the chiefe of thirtie, and he sayd, Thine are wee, Dauid, and with thee, O sonne of Ithai.

Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garison,

19 And of Manasseh, some fell to Dauid, when hee came with the Philistims against Saul to battell, but they helped them not: for the Princes of the Philistims by aduisement sent him away, saying, Hee will fall to his master Saul \* for our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, and Ziltai, heads of the thousands that were of Ma- nasseh.

21 And they helped Dauid against that band: for they were all valiant men, and were captaines in the hoaste.

22 For at that time day by day, there came to Dauid to helpe him, vntill it was a great host, like the hoast of God.

23 And these are the numbers of the captains that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, ac- cording to the word of the Lord.

24 The children of Iudah that bare shield and speare, were fixe thousand and eight hundreth armed to the warre.

25 Of the children of Simeon valiant men of warre, seuen thousand and an hundreth.

26 Of the children of Leui foure thousand

\* Or, Gedon

c Meaning, fierce and terrible.

\* Or, Macbannai

d Which the Ebre- wes called Nisan, or Abib, containing halfe March, and halfe Aprill, when Iorden was wont to overflow his banks, reade Ioh. 3. 13.

e The spirit of bold- nes and courage moued him to speake thus,

f They came onely to help Dauid, and not to succore the Philistims, which were enemies to their country. \* 1. Sam. 29. 4. \* Or, on their part- side of our heads.

g To wit, of the Amalekites, which had burned the city Ziklag. 1. Sam. 30. 1. 9.

h Meaning, mightie or strong: for the Ebrewes say a thing is of God, when it is excellent.

\* Or, buckles.

a To take his part against Saul, who persecuted him.

b That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with slings, Iudg. 20. 16.

and fixe hundreth.

27 And Iehoiada *was* the chiefe of them of <sup>1</sup> Aaron : and with him three thousand and seuen hundreth.

28 And Zadok a yong man very valiant, and of his fathers houshold *came* two and twenty captaines.

29 And of the children of Benjamin the brethren of Saul three thousand : for a great part of them vnto that time <sup>1</sup> kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundreth valiant men and famous men in the houshold of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar which were men that had vnderstanding of the <sup>1</sup> times, to know what Israel ought to doe : the heads of them *were* two hundreth, and all their brethren were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand \* which could set the battell in aray : they were not of a <sup>†</sup> double heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seuen and thirtie thousand.

35 And of Dan expert in battell, eight and twenty thousand and fixe hundreth.

36 And of Acher that went out to the battell and were trained in the warres, forty thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of warre to fight with, an hundreth and twenty thousand.

38 <sup>1</sup> All these men of warre \* that could lead an armie, came with \* vp right heart to Hebron to make Dauid king ouer all Israel : and all the rest of Israel *was* of one accord to make Dauid King.

39 And there they were with Dauid three dayes, eating and drinking : for their <sup>1</sup> brethren had prepared for them.

40 Moreover, they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules, and on oxen, *euen* meat, floure, figges, and raisins, and wine and oyle, and beeuies and sheepe abundantly : for there was ioy in Israel.

#### CHAP. XIII.

7 The Arke is brought againe from Kiriath-earim to Ierusalem. 6 Vzsa dieth because he toucheth it.

And Dauid counselled with the captaines of thousands and of hundreths, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, we will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Leuites in the cities and their suburbs) that they may assemble themselves vnto vs,

3 And we will bring againe the <sup>1</sup> Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so : for the thing seemed good in the eyes of all the people,

5 <sup>1</sup> So Dauid gathered all Israel together from \* Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from <sup>1</sup> Kiriath-earim.

6 And Dauid went vp and all Israel to \* Baalath in Kiriath-earim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a new cart out of the house of Abinadab : and Vzsa and Ahio <sup>1</sup> guided the cart.

8 And Dauid and all Israel played before <sup>1</sup> God with all *their* might, both with songs and with harps, and with viols, and with timbrels, and with cymbals, and with trumpets.

9 <sup>1</sup> And when they came vnto the threshing floore of \* Chidon, Vzsa put forth his hand to hold the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzsa, and he smote him, because he layed his hand vpon the Arke: so he died there <sup>1</sup> before God.

11 And Dauid was angry, because the Lord had made a breach in Vzsa, and he called the name of that place, Perez-Vzsa vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but caused it to turne into the house of <sup>1</sup> Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, *euen* in his house three moneths: and the Lord blessed the house of Obed Edom, and all that he had.

#### CHAP. XIII.

1 Hiram sendeth vwood and vworkemen to Dauid.

\* The names of his children, 8, 14 By the counsell of God he goeth against the Philistims, and ouercometh them. 15 God fighteth for him.

T Hen \* sent Hiram the king of <sup>†</sup> Tyrus messengers to Dauid, and Cedar trees, with materials and carpenters to build him an house.

2 Therefore Dauid knew that the Lord had confirmed him King ouer Israel, and that his kingdom was lift vp on hie, because of his <sup>1</sup> people Israel.

3 <sup>1</sup> Also Dauid tooke moe wiues at Ierusalem, and Dauid begate moe sonnes and daughters.

4 And these are the names of the children which he had at Ierusalem, Shammua, and Shobab, Nathan and Salomon,

5 And Ibhar, and Elihuah, and <sup>1</sup> Elpalet,

6 And Nogah, and Nopheg, and Iaphia,

7 And Elishama, and \* Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anoynted King ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spread themselves in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I go vp against the Philistims, and wilt thou deliuer them into mine hand? And the Lord said vnto him, Goe vp : for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there : and Dauid said, God hath diuided

<sup>1</sup> Of the Leuites which came by descent of Aaron,

<sup>1</sup> That is, the greatest number tooke Sauls part,

<sup>1</sup> Men of good experience, which knew at all times what was to be done,

\* Or, set themselves

<sup>†</sup> In aray  
<sup>†</sup> His heart and brist,

so that his whole hoste were three hundreth twenty and two thousand, two hundreth twenty and two.

\* Or, fight in their

armies.

\* Or, with a good

advantage.

1 The rest of the

Israelites,

1 His first care was to restore religion, which had in Sauls dayes bene corrupted and neglected,

\* 2. Sam. 6. 2,  
\* Or, Nilus.

<sup>1</sup> That is, from Gibes, where the inhabitants of Kiriath-earim had placed it in the house of Abinadab,  
a Sam. 6. 3.  
\* Or, Baal, trade  
a Sam. 6. 2.

c The sonnes of Abinadab.

d That is, before the Arke, where God shewed himselfe : so that the

signe is taken for the thing signified, which is common

to all sacraments both in the old and new Testament.

e Called also Nachon, 2 Sam. 6. 6.

f Before the Arke for vsurping that

which did not appertaine to his vocation : for this

change was giuen to the Priests, Num. 4. 15. so that here all

good intentions are condemned, except they be commanded

by y word of God, who was a Leuite,

and called Gittite, because he had dwelt at Gath,

g Who was a Leuite, and called Gittite, because he had dwelt at Gath,

h Because of Gods promise made to the people of Israel.

i Elpalet and Nogah are not mentioned, 2 Sam. 5. 14.

so there are but eleven, and here thirtene.

\* Or, Eliab,



<sup>c</sup> That is, the valley of dimitions, because the enemies were dispersed there like waters,

divided mine enemies with mine hand, as waters are divided: therefore they called the name of that place, <sup>c</sup> Bial-per-zim.

12 And there they had left their gods: and David said, Let them be even burnt with fire.

13 Againe the Philistims came and spread themselves in the valley.

14 And when David asked againe counsell at God, God said to him, Thou shalt not goe vp after them, but turne away from them, that thou mayest come vpon them ouer against the mulberry trees.

15 And when thou hearest the noyse of one going in the tops of the mulberry trees, then goe out to battell: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So David did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of David went out into all lands: and the Lord brought the feare of him vpon all nations.

#### CHAP. XV.

1 David prepareth an house for the Arke. 4 The number and order of the Levites. 16 The fingers are chosen out among them. 25 They bring againe the Arke with ioy. 29 David dancing before it, is despised of his wife Michal.

And David made him houses in the citie of God, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then David said, \* None ought to cary the Arke of God, but the Levites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 And David gathered all Israel together to Ierusalem to bring vp the Arke of the Lord vnto his place, which he had ordained for it.

4 And David assembled the sonnes of Aaron, and the Levites.

5 Of the sonnes of Kohath, Vriell the chiefe, and his \* brethren fixscore.

6 Of the sonnes of Merari, Afaiah the chiefe, and his brethren two hundred and twentie.

7 Of the sonnes of Gershon, Ioel the chiefe, and his brethren an hundred and thirtie.

8 Of the sonnes of Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

9 Of the sonnes of Hebron, Eliel the chiefe, and his brethren fourescore.

10 Of the sonnes of Vzziel, Amminadab the chiefe, and his brethren an hundred and twelue.

11 And David called Zadok and Abiathar the Priests, and of the Levites, Vriell, Afaiah and Ioel, Shemaiah and Eliel, and Amminadab.

12 And he said vnto them, Yee are the chiefe fathers of the Levites: \* sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

13 For \* because ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after due order.

14 So the Priest and the Levites sanctified themselves to bring vp the Arke of the Lord God of Israel.

15 And the sonnes of the Levites bare the Arke of God vpon their shoulders with the barres as Moses had commanded, \* according to the word of the Lord.

16 And David spake to the chiefe of the Levites, that they should appoint certaine of their brethren to sing with instruments of musick, with viols and harpes, and cymbals, that they might make a sound, and lift vp their voyce with ioy.

17 So the Levites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kufhaiah.

18 And with them their brethren in the second degree, Zechariah, Ben, and Iaziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel the porters.

19 So Heman, Asaph, and Ethan, were fingers to make a sound with cymbals of brasie,

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maaseiah, and Benaiah, with viols on Alamoth,

21 And Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel, and Azaziah, with harpes vpon Sheminith Ienazzeah.

22 But Chenaniah the chiefe of the Levites had the charge, bearing y burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blowe with trumpets before the Arke of God, and Obed Edom, and Ieiah were porters for the Arke.

25 So David and the Elders of Israel and the captains of thousands went to bring vp the Arke of the Couenant of the Lord from the house of Obed Edom with ioy.

26 And because that God helped the Levites that bare the Arke of the Couenant of the Lord, they offered \* seuen bullockes and seuen rammes.

27 And David had on him a linnen garment, as all the Levites that bare the Arke, and the fingers, and Chenaniah that had the chiefe charge of the fingers: and vpon David was a linnen Ephod.

28 Thus all Israel brought vp the Arke of the Lords couenant with shouting, and found of corner, and with trumpets, and with cymbals, making a sound with viols and with harps.

29 And when the Arke of the couenant of the Lord came into the citie of David, Michal the daughter of Saul looked out a window, and saw king David dancing and playing, and \* she despised him in her heart.

#### CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 David ordeineth Asaph and his brethren to minister before the Lord. 8 Hee appointeth a notable Psalme to be sung in praise of the Lord.

So \* they brought in the Arke of God, and set it in the midst of the Tabernacle that David had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when David had made an end of offering the burnt offering and the peace offerings, he blessed the people in the Name of the Lord.

3 And

<sup>c</sup> These instruments and other ceremonies, which they observed, were instructions of their conscience, which continued to the coming of Christ.

<sup>h</sup> which were inferior in dignity.

<sup>i</sup> This was an instrument of musick, or a certaine tune, wherunto they accustomed to sing Psalmes.

<sup>k</sup> Which was the eight tune, our the which he that was most excellent had charge.

<sup>l</sup> To wit, to appoint Psalmes, and songs to them that sung.

<sup>m</sup> With Berechiah and Elkanah, ver. 13.

<sup>n</sup> 2. Sam. 6. 18.

<sup>o</sup> That is, gave them strength to execute their office.

<sup>p</sup> Besides the bullocke and the lamb which David offered at every pace, 2. Sam. 6. 13, p. Roode 2. Sam. 6. 14.

<sup>q</sup> It was so called because it put the Israelites in remembrance of the Lords couenant made with them. 2. Sam. 6. 16.

<sup>r</sup> Hee called vpon the Name of God, desiring him to prosper the people, and give good success to their beginning.

<sup>a</sup> That was in the place of the citie, called Zion, 2. Sam. 5. 7. 9.

<sup>b</sup> Rupt. 4. 8. 20.

<sup>b</sup> From the house of Obed Edom, 2. Sam. 6. 10. 12.

<sup>c</sup> Or, his men.

<sup>d</sup> Who was the sonne of Vzziel, the fourth sonne of Kohath, Exod. 6. 28. 32. and Num. 3. 30.

<sup>e</sup> The third sonne of Kohath, Exod. 6. 18.

<sup>f</sup> Prepare your selues and be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle.

<sup>g</sup> Chap. 13. 10.

<sup>h</sup> According as he hath appointed in the Law.

<sup>i</sup> Exod. 25. 14. 15.

3 And hee dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And hee appoynted certaine of the Leuites to minister before the Arke of the Lord, and to rehearse and to thanke and praise the Lord God of Israel:

5 Asaph the chiefe, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-Edom, euen Ieiel with instruments, viols, and harpes, and Asaph to make a found with cymbals,

6 And Benaiah and Iehaziel Priestes, with trumpets continually before the Arke of the Couenant of God,

7 Then at that time Dauid did appoynt at the beginning to giue thanks to the Lord by the hand of Asaph and his brethren.

8 \* Praise the Lord, and call vpon his Name: declare his workes among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marueilous workes that he hath done, his wonders, and the iudgements of his mouth,

13 O seed of Israel his seruant, O the children of Iakob his chosen,

14 Hee is the Lord our God: his iudgements are throughout all the earth.

15 Remember his Couenant for euer, and the word, which he commanded to a thousand generations:

16 \* Which hee made with Abraham, and his oathe to Izhak:

17 And hath confirmed it to Iakob for a Law, and to Israel for an euerlasting Couenant,

18 Saying, To thee will I giue the land of Canaan, the lot of your inheritance.

19 When ye were few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people,

21 Hee suffered no man to doe them wrong, but rebuked Kings for their sakes, saying,

22 Touch not mine anoynted, and doe my Prophets no harme.

23 \* Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderfull workes among all people.

25 For the Lord is great and much to be praised, and he is to be feared aboue all gods.

26 For all the gods of the people are idoles, but the Lord made the heauens.

27 Praise and glory are before him: power and beaurie are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lord the glory of his Name: bring an offering and come before him, and worship the Lord in the glorious Sanctuarie.

30 \* Tremble ye before him all the earth, surely the world shall be stable, and not moue.

31 Let the heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is: let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for hee commeth to iudge the earth.

34 Praise the Lord for he is good, for his mercie endureth for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may praise thine holy Name, and a glory in thy praise.

36 Blessed be the Lord God of Israel for euer, and euer: and let all the people say, \* So be it, and praise the Lord.

37 \* Then he left there before the Arke of the Lords Couenant Asaph and his brethren to minister continually before the Arke, that which was to be done euery day:

38 And Obed Edom and his brethren, three score and eight: and Obed Edom the sonne of Ieduthun, and Hosah were porters.

39 And Zadok the Priest and his brethren the Priestes were before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt offerings vnto the Lord vpon the burnt offering altar continually, in the morning and in the euening, euen according vnto all that is written in the Law of the Lord, which he commanded Israel.

41 And with them were Heman and Ieduthun, and the rest that were chosen (which were appoynted by names) to praise the Lord, because his mercy endureth for euer.

42 Euen with them were Heman and Ieduthun, to make a found with the cornets and with the cymbals, with excellent instruments of musick: and the sonnes of Ieduthun were at the gate.

43 And all the people departed, euery man to his house: and Dauid returned to \* blesse his house.

#### CHAP XVII.

3. Dauid is forbidden to build an house vnto the Lord.

12. Christ is promised vnder the figure of Salomon.

18. Dauid giueth thanks, 23. & prayeth vnto God.

NOW \* afterward when Dauid dwelt in his house, hee said to Nathan the Prophet, Behold, I dwell in an house of cedar trees; but the Arke of the Lords Couenant remaineth vnder curtains.

2 Then Nathan said to Dauid, Doe all that is in thine heart: for God is with thee.

3 And the same night euen the word of God came to Nathan, saying,

4 Goe, and tell Dauid my seruant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I haue dwelt in no house since the day that I brought out the children of Israel vnto this day, but I haue bene from tent to tent, and from habitation to habitation.

6 Wherefoerer I haue walked with all Israel, spake I one word to any of the Iudges of Israel (whom I commanded to feede my people) saying, Why haue ye not built me an house of cedar trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepecoat, & and from following the sheepe, that thou shouldest be a prince ouer my people Israel,

p To restore all things to their estate.

q Hee esteemeth this to be the chiefe felicitie of man.

r Hee willeth all the people both in heart and mouth to consent to these sayes.

f With Zadok and the rest of the Priestes.

Declaring that after our duty to God we are chiefly bound to our owne house, for the which as for all other things we ought to pray vnto God, and instruct our families to praise his Name.

\* 1 Sam. 7. 1. a Well built and faire.

b That is, in tents covered with skins.

c As yet God had not revealed to the Prophet what he purposed concerning Dauid: therefore seeing God favoured Dauid, he spake what he thought.

d After that Nathan had spoken to Dauid.

e That is, in a tent which remoued to and fro.

f Meaning, wherefoerer his Arke went, which was a signe of his presence.

g Of a shepheard of sheepe I made thee a shepheard of men: so that thou couldest not to this dignitie through thine owne merits, but by my grace.

§ And

b To wit, Gods benefits toward his people.

c Dauid gaue them this Psalm to praise the Lord, signifying, that in all our enterprises the name of God ought to be prayed and called vpon.

\* Psal. 105. 1.

Isa. 12. 4.

d Whereof this is the chiefe, that he hath chosen himselfe a Church to call vpon his Name.

e Who of his wonderfull providence hath chosen a few of the stocke of Abraham to his children.

f In ouercomming Pharaoh, which iudgements were declared by Gods mouth to Moses.

g Meaning hereby that the promise of adoption onely appertained to the Church.

\* Gen. 28. 16. 17. 18. Luke 1. 73.

h For. cord, whereby parcels of land were measured.

i Meaning, from the time that Abraham entered vnto the time that Iakob went into Egypt for famine.

k As Pharaoh and Abimelech.

l Mine elect people and them whom I haue sanctified.

m To whom God declared his word, and they declared it to their posterity.

\* Psal. 95. 1.

n His strong faith appeareth herein, that though all the world would follow idoles, yet he would cleaue to the living God.

o Humbly your selves vnder the mightie hand of God.

p Hee exhorteth the dumbe creatures to reioyce with him in considering the greatnesse of the grace of God.



\* Or, gotten thee  
same.

h Make them fore  
that they shall not  
remoue.

† Ebr. sonnes of  
iniquitie  
‡ Or, consume.

i Will give thee  
great posteritie.

k That is, vnto the  
comming of Christ:  
for then these si-  
gures should cease.  
l Which was Saul.

m Hee went into  
the tent where the  
Arke was, shewing  
what we ought to  
doe when we re-  
ceiue any benefits  
of the Lord.  
\* Or, remained.  
n Meaning, to this  
kingly estate.  
o Thou hast pro-  
mised a kingdom  
that shall continue  
to me and my po-  
steritie, and that  
Christ shall proceed  
of me.  
p Freely and accord-  
ing to the purpose  
of my will, without  
any deserving.

q That is, he shew-  
eth himselfe indeed  
to be their God, by  
deliuering them  
from dangers, and  
preseruing them.  
r Thou hast declared  
vnto me by Nathan  
the Prophet.  
† Ebr. but found.  
‡ And canst not  
breake promise.

8 And I haue beene with thee whitherfoeuer thou hast walked, and haue destroyed all thine enemies out of thy fight, and \* haue made thee a name, like the name of the great men that are in the earth.

9 (Also I wil appoint a place for my people Israel, and will h plant it, that they may dwell in their place, and moue no more: neither shall the † wicked people \* vex thee any more, as at the beginning.

10 And since the time that I commaunded Iudges ouer my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will i build thee an house.

11 And when thy dayes shall be fulfilled to go with thy fathers, then will I raise vp thy seede after thee, which shall be of thy sonnes, and will stablish his kingdom.

12 He shall build me an house, and I will stablish his throne for k euer.

13 I will be his father; and hee shall by my sonne, and I will not take my mercy away from him, as I tooke it from him that was before l thee.

14 But I will establish him in mine house, and in mine kingdom for euer, and his throne shall be stablished for euer.

15 According to all these words, and according to all this vision. So Nathan spake to Dauid.

16 † And Dauid the king m went in and \* fate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me n hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while; and hast regarded me according to the estate of a man of o hie degree, O Lord God.

18 What can Dauid desire moore of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine p heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that wee haue heard with our eares.

21 Moreover what one nation in the earth is like thy people Israel, whose God went to redeeme them to be his people, and to make thy selfe a Name, and to doe great and terrible things by casting out Nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant, and concerning his house, be confirmed for euer, and doe as thou hast said.

24 And let thy Name be stable and magnified for euer, that it may be said, The Lord of hostes, God of Israel, is the God of q Israel, and let the house of Dauid thy seruant be established before thee.

25 For thou, O my God, hast r reuealed vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath † beene bold to pray before thee.

26 Therefore now Lord (for thou art s God, and hast spoken this goodnesse vnto thy seruant,)

27 Now therefore, it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 And against Moab. 3 Zobah, 4 Aram, 12 And Edom.

And after this, Dauid smote the Philistims, and subdued them, and tooke a Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Dauids seruants, and \* brought gifts.

3 † And Dauid smote \* Hadarezer King of Zobah vnto Hamath, as hee went to stablish his border by the riuier \* Perath.

4 And Dauid tooke from him a thousand charrets, and seuen thousand horsemen, and twentie thousand footemen, and \* destroyed all the charrets, but he reserued of them an hundred charrets.

5 † Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but Dauid slew of the Aramites two and twentie thousand.

6 And Dauid put a garison in Aram of \* Da-  
mascus, and the Aramites became Dauids seruants, and brought gifts: and the Lord b preferred Dauid wheresoeuer he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from c Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brasen \* Sea, and the pillars and the vessels of brasse.

9 † Then Tou king of Hamath heard how Dauid had smitten all the host of Hadarezer king of Zobah:

10 Therefore he sent d Hadoram his sonne to king Dauid, to salute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) vnto brought all vessels of golde and siluer and brasse.

11 And king Dauid did dedicate them vnto the Lord, with the siluer and gold that he brought from all the nations, from e Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 † And Abihai the sonne of Zerni h smote of Edom in the salt valley i eightene thousand.

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lord preferred Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hostes, and Iehoshaphat the sonne of Ahilud Recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar vvere the Priestes, and \* Shaulha the Scribe,

17 \* And Benaiah the sonne of Iehoiada was ouer the g Cherethites and the Pelethites: and the s. 18.  
sonnes of Dauid vvere chiefe about the King.

CHAP. XIX.

4 Hanun King of the children of Ammon doeth great injuries to the seruants of Dauid. 6 Hee prepareth an armie against Dauid. 15 and is ouercome.

After this also \* Nahash the king of the children of Ammon died, and his sonne reigned in his stead,

a Which 2. Sam. 8. v  
is called the bridle  
of bondage, because  
it was a strong  
towne, and kept the  
countrey round a-  
bout in subiection.  
† Or, payd tribute.  
\* Or, Hadadizer.  
\* Or, Esaphrah.

\* 2 Sam. 8. 4

\* Or, Darmisk.  
b That is, in all  
things that he enter-  
prised.

c Which 2 Sam. 1. 8  
are called Bethah,  
and Bethothai.  
\* 1. King. 7. 23.  
Jerem. 25. 20.

d Called also To-  
ram, 2. Sam. 8. 10.

e Because the Edo-  
mites and the Syri-  
ans ioyned their  
power together, it is  
said 2 Sam. 8. 12.  
that the Aramites  
were spoiled.  
f Which is under-  
stood that Ioab slew  
twelve thousand,  
as is in the title of  
the three score Psal-  
m and Abihai the rest.

\* Or, Seraiab.  
g Reade 2. Sam.  
8. 18.

\* 2 Sam. 10. 2.

a Because Nahath  
seceded Dauid and  
his company, when  
Saul persecuted him,  
hee would now  
shew pleasure to his  
sonne for the same.

b Thus the malici-  
ous euer interpret  
the purpose of the  
godly in the worst  
sense.

c They shamed off  
the haile of their  
beards, 2. Sam. 10. 4  
d To put them to  
shame and villeny,  
whereas the am-  
basadors ought  
to haue bene ho-  
noured: and because  
the Iewes vsed to  
weare side garments  
and beards, they  
thus disfigured  
them, to make them  
odious to others.

\* Or, had made  
themselves to be  
abhorred of Dauid.  
\* 2. Sam. 10. 6. 8.  
e Which were fine  
in all.  
f Which was a citie  
of the tribe of  
Reuben beyond  
Iordan,

g He declareth that  
where the cause is  
euill, the courage  
cannot be valiant,  
and that in good  
causes men ought to  
be courageous, and  
commit the successe  
to God,

h This is, Ephra-  
im.

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nahath, because his father shewed kindnesse vnto mee. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun, to comfort him.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that Dauid doeth honour thy father, that hee hath sent comforters vnto thee? Are not his seruants come to thee to search, to seeke and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and shamed them, and cut off their garments by the haile vnto the buttockes, and sent them away.

5 And there went certaine and tolde Dauid concerning the men: and hee sent to meet them (for the men were exceedingly ashamed) and the King said, Tarie at Iericho, vntill your beards be grown: then returne.

6 ¶ When the children of Ammon sawe that they stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer, to hire them charets and horsemen out of Aram Naharaim, and out of Aram Maachah, and out of Zobah.

7 And they hired them two and thirtie thousand charets, and the king of Maachah and his people, which came and pitched before Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battell.

8 ¶ And when Dauid heard it, hee sent Ioab and all the hoaste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the kings that were come, were by themselves in the field.

10 When Ioab sawe that the front of the battell was against him before and behind, then hee chose out of all the choise of Israel, and set himselfe in aray to meete the Aramites.

11 And the rest of the people hee deliuered vnto the hand of Abisai his brother, and they put themselves in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abisai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers, and caused the Aramites to come forth that were beyond the riuer: and Shophach the captaine of the hoste of Hadarezer went before them.

17 And when it was shewed Dauid, hee gathered all Israel, and went quer Iorden, and came vnto them, and put himselfe in aray against them: And when Dauid had put himselfe in battell aray to meet the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Da-

uid destroyed of the Aramites seuen thousand charets, and fourtie thousand footmen, and killed Shophach the captaine of the hoaste.

19 And when the seruants of Hadarezer sawe that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented.

4 The Philistims ate thrise ouercome with their giants.

And \* when the yeere was expired, in the time that kings go out a warfare, Ioab caried out the strength of the army, and destroyed the countrey of the children of Ammon, and came and besieged Rabbah (but Dauid taried at Ierusalem) and Ioab smote Rabbah, and destroyed it.

2 \* Then Dauid tooke the crowne of the king from off his head, and found it the weight of a talent of golde, with precions stones in it: and it was set on Dauids head, and hee brought away the spoyle of the citie exceeding much.

3 And he caried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid & al the people came againe to Ierusalem.

4 ¶ And after this also there arose warre at Gezer with the Philistims: then Sibbechai the Hushathite slew Sippai of the children of Haraphah, and they were subdued.

5 And there was yet another battell with the Philistims: and Elhanan the sonne of Iair slewe Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by a fixer, euen foure and twenty, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Iehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be numbred, 14 and there dieth seuentie thousand men of the Pestilence.

And Satan stood vp against Israel, and prouoked Dauid to number Israel.

2 Therefore Dauid said to Ioab, and to the rulers of the people, Goe, and number Israel from Beersheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioab answered, The Lord increase his people an hundred times so many as they be, O my lord the king: are they not all my lords seruants? wherefore doth my lord require this thing? why should he be a cause of trespassse to Israel?

4 Neuertheless, the kings word preuailed against Ioab. And Ioab departed and went thorow all Israel, and returned to Ierusalem.

5 And Ioab gaue the number and summe of the people vnto Dauid: and all Israel were eleuen hundred thousand men that drewe sword: and Iudah was foure hundred and seuentie

thousand. through negligence, gathered not the whole summe as it is here declared. In Samuel is mentioned of thirtie thousand more: which was either by ioyning to them some of the Beniamites which were mixed with Iudah, or as the Hebrewes vsing these the chiefe and princes are left out.

i For this place, read 7. Sam. 10. 18,

\* 2. Sam. 11. 11

a Which was the chiefe citie of the Ammonites,

\* 2. Sam. 11. 29. 30

b Which mounteth about the value of seuen thousand and seuentie crownes, which is about three score pound weight.

\* 2. Sam. 21. 18.

\* Or, Gob, 2 Sam.

21. 18.

\* Or, Sapp.

\* Or, Rappah,

or, the giants.

c Reade 2. Sam.

21. 19.

d Meaning, that he had fixe a piece on hands and feet,

a He rampred Dauid, in setting before his eyes his excellencie and glory, his power and victories, reade 2. Sam.

24. 1.

b That is, from South to North.

c It was a thing in different and vnuall to number the people, but because hee did it of ambitious minde, as though his strength stood in his people, God punished him, and Ioab partly for griefe, and partly

thousand



thousand men that drew sword.

6 But the Levites and Benjamin counted hee not among them: for the Kings word was abominable to Ioaab.

7 And God was displeased with this thing: therefore he smote Israel.

8 Then David said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remooue the iniquitie of thy seru-  
uant: for I haue done very foolishly.

\* Or, Prophet,

9 And the Lord spake vnto Gad Dauids \* Seer, saying,

10 Goe and tell David, saying, Thus sayth the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So Gad came to David and said vnto him, Thus saith the Lord, Take to thee

\* Or, suite thee,

12 Either three yeeres famine, or three moneths to be destroyed before thine aduersaries, and the sword of thine enemies \* to take thee, or else the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy throughout all the coasts of Israel: now therefore aduise thee, what word I shall bring againe to him that sent me.

13 And David said vnto Gad, I am in a wonderfull strait, let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

f Reade 2. Sam. 24.

26.

g When God draweth backe his plagues, he seemeth to repent, reade Gen. 6. 6.

h Or, Atagab,

15 And God sent the Angel into Ierusalem to destroy it. And as he was destroying, the Lord behelde, and he repented of the euill, and sayd to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of \* Ornan the Iebusite.

16 And David lift vp his eyes, and sawe the Angel of the Lord stand betweene the earth and the heauen, with his sword drawn in his hande and stretched out toward Ierusalem. Then David and the Elders of Israel, which were cloathed in sacke, fell vpon their faces.

17 And David said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe, what haue they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on thy people for their destruction.

i Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them, and to punish him and his.

18 Then the Angel of the Lord commanded Gad to say to David, that David should goe vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So David went vp according to the saying of Gad, which hee had spoken in the name of the Lord.

j If man hide himselfe at the sight of an Angel which is a creature, how much lesse is a sinner able to appeare before the face of God? k Thus he did by the commandement of God, as verse 13. for else it had bene abominable, except he had either Gods word, or speculation,

20 And Ornan turned about and saw the Angel, and his foure sonnes that were with him, hid themselues, and Ornan threshed wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing floore, and bowed himselfe to David with his face to the ground.

22 And David said to Ornan, Giue mee the place of thy threshing floore, that I may builde an altar therein vnto the Lord: giue it mee for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto David, Take it to

thee, and let my lord the king doe that which seemeth him good: loe, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I giue it all.

24 And King David sayd to Ornan, Not so: but I will buy it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So David gaue to Ornan for that place six hundred shekels of gold by weight.

26 And David built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and hee answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put vp his sworde againe into his sheath.

28 At that time when David saw that the Lord had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wildernesse, and the altar of burnt offering were at that season in the high place at Gibeon.

30 And David could not goe before it to aske counsell at God: for hee was afraid of the sword of the Angel of the Lord.)

## CHAP. XXII.

2 David prepareth things necessary for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lord, vvhich thing hee himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

And David sayd, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

a That is, the place wherein he will be worshipped,

2 And David commanded to gather together the strangers that were in the land of Israel, and hee set masons to hew and polish stones to build the house of God.

b Meaning, enuining men of other nations which dwell among the Iewes.

3 David also prepared much yron for the nailes of the doores and of the gates, and for the ioyning, and abundance of brasie passing weight,

c To wit, which weighed fiftie shekels of gold, 2. Chron. 3. 9.

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to David.

5 And David said, Salomon my sonne is yong and tender, and we must build an house for the Lord, magnificall, excellent and of great fame and dignitie throughout all countreys: I will therefore now prepare for him. So David prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And David said to Salomon, \* My sonne, I purposed with my selfe to build an house for the Name of the Lord my God,

\* 2. Sam. 7. 13.

8 But the word of the Lord came to mee, saying, \* Thou hast shed much blood, & hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my fight.

\* Chap. 18. 3. d This declareth how greatly God detested the shedding of blood, seeing David for this cause is stayed to build the Temple of the Lord, albeit hee enterprised no warre, but by Gods commandement and against his enemies,

9 Behold, a sonne is borne to thee, which shall be a man of rest, for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

10 \* Hee

\* 1. Sam. 7. 13.  
\* 1. King. 5. 5.

g He sheweth  
that there can be  
no prosperity, but  
when the Lord is  
with vs.  
f These are onely  
the means whereby  
King's gouerne their  
subjects aright,  
and whereby the  
Realmes doe prosper  
and flourish.  
g For Dauid was  
poore in respect of  
Salomon.

\* Or, masons and  
carpenters.

h That is, goe  
about it quickly.

i The nations  
round about.

k For els he knew  
that God would  
plague them, and  
not prosper their  
labour, except they  
sought with all  
their hearts to ser-  
ue his glory.

10 \* He shall build an house for my Name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdom vpon Israel forever.

11 Now therefore my sonne, the Lord shall be with thee, and thou shalt prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

12 Onely the Lord giue thee wisdom and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes & the iudgements, which the Lord commanded Moses for Israel: be strong and of good courage: feare not, neither be afraid.

14 For behold, according to my purpose haue I prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brasie and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

15 Moreouer thou hast workemen with thee enough, \* hewers of stone, and workemen for timber, and all men expert in euery worke.

16 Of gold, of silver, and of brasie, and of yron there is no number: <sup>h</sup> Vp therefore, and be doing, and the Lord will be with thee.

17 Dauid also commanded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now let <sup>a</sup> your hearts and your soules to seeke the Lord your God, and arise, and build the Sanctuary of the Lord God, to bring the Arke of the Couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

1 Dauid being olde, ordeineth Salomon King. 3 He causeth the Leuites to be numbred, 4 and assigneth them to their offices. 13 Aaron and his sonnes are for the high Priest. 14 The sonnes of Moses.

**S**O when Dauid was old and full of dayes, \* he made Salomon his sonne King ouer Israel.

2 And he gathered together all the princes of Israel with the Priests and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand <sup>uere</sup> set to <sup>a</sup> aduance the worke of the house of the Lord, and fixe thousand were ouer-seers and iudges.

5 And foure thousand <sup>uere</sup> porters, and foure thousand prayfed the Lord with instruments which <sup>†</sup> he made to prayse the Lord.

6 \* So Dauid diuided offices vnto them, to <sup>uere</sup> set to the sonnes of Leui, to \* Gershom, Kohath, and Merari.

7 Of the Gershomites <sup>uere</sup> \* Laadan & Shimei. 8 The sonnes of Laadan, the chiefe <sup>uere</sup> was Iehiel, and Ietham and Ioel, three.

9 The sonnes of Shimei, Shelomith, and Haziel, and Haram, three: these were the chiefe fathers of Laadan.

10 Also the sonnes Shimei <sup>uere</sup> Iahath, Zinai, Ieush, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chiefe, and \* Zizah the second, but Ieush and Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Kohath <sup>uere</sup> Amram, Izhar, Hebron and Vzziel, foure.

13 \* The sonnes of Amram, Aaron and Moses: and Aaron was separated to <sup>a</sup> sanctifie the most holy place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 \* Moses also the man of God and his children were named with the <sup>b</sup> tribe of Leui.

15 The sonnes of Moses <sup>uere</sup> Gershom, and Eliezer.

16 Of the sonnes of \* Gershom <sup>uere</sup> was Shebuel the chiefe.

17 And the sonne of Eliezer <sup>uere</sup> was Rehabiah the <sup>c</sup> chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar <sup>uere</sup> was Shelomith the chiefe.

19 The sonnes of Hebron <sup>uere</sup> Ieriah the first, Amariah the second, Iahaziel the third, and Iekaniam the fourth.

20 The sonnes of Vzziel <sup>uere</sup> Michah the first, and Ischiaiah the second.

21 \* The sonnes of Merari <sup>uere</sup> Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but <sup>d</sup> daughters, and their <sup>a</sup> brethren the sonnes of Kish tooke them.

23 The sonnes of Mushi <sup>uere</sup> Mahli, and Eder, and Ierimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, <sup>euen</sup> the chiefe fathers according to their offices, according to the number of names, and their summe that did the worke for the seruice of the house of the Lord from the age of <sup>e</sup> twentie yeeres and aboue.

25 For Dauid said, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, the Leuites were numbred from twentie yeere and aboue.

28 And their office <sup>uere</sup> was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, and in the <sup>f</sup> purifying of all holy things, and in the worke of the seruice of the house of God.

29 Both for the shewbread, and for the fine flour, for the meate offering, and for the vneleavened cakes, and for the fried things, and for that which was roasted, and for all meates and cise.

30 And for to stand euery morning, to giue thanks and to praise the Lord, & likewise at euen.

31 And to offer all burnt offerings vnto the Lord in the Sabbath, in the monetis, and at the appoynted times, according to the number and according to their custome, continually before the Lord.

32 And that they should keepe the charge of the Tabernacle of <sup>g</sup> Congregation, & the charge of the holy place, and the charge of the sonnes

\* Or, Zinai

\* Exod. 3. 2. and 6. 20. hebr. 5. 4. 5.

a That is, to serue in the most holy place, and to consecrate the holy things.

b They were but of the order of the Leuites, and not of the Priests as Aaron's sonnes.

\* Exod. 2. 22. and 18. 3.

c The Scripture vseth to call chiefe or the first borne, although he be alone, and there be more borne after. Math. 1. 25.

e Dauid did chuse the Leuites twise, first at the age of thirty, as verse 3. & againe afterward at 20 as the necessity of the office did require: at the beginning they had no charge in the Temple, before they were five and twenty yeere old, and had none after fifty. Num. 4. 3. f In walking and cleaning all the holy vessels.

\* 1. King. 1. 30.

\* Or, to haue care ouer.

† Ebr. I made, meaning Dauid. \* Chap. 6. 1. \* Exod. 6. 17.

\* Or, Libni. Chap. 6. 17.



of Aaron their brethren in the seruice of the house of the Lord.

## C H A P. XXIV.

*Dauid assigneth offices to the sonnes of Aaron.*

\* Leuit, 10. 4. 6.  
numb. 3. 4.  
and 16. 60.

a Whiles their  
father yet liued

\* Or, *causing*.

† *Ebr. stands*.

‡ This lot was  
ordained to take  
away all occasion  
of ennie or grudg-  
ing of one against  
another.  
e Zacharie the fa-  
ther of Iohn Baptis-  
t was of this courie  
or lor of Abia.  
Luke 1. 5.

d By the dignity  
that God gaue to  
Aaron,

These are also the \* diuisions of the sonnes of Aaron: The sonnes of Aaron *were* Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died <sup>a</sup> before their father, and had no children: therefore Eleazar and Ithamar executed the Priestes office.

3 And Dauid distributed them, *euen* Zadok of the \* sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministrat[i]on.

4 And there were found moe of the sonnes of Eleazar by the † number of men, then of the sonnes of Ithamar, and they diuided them, *to wit*, among the sonnes of Eleazar, fixteene heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary and the rulers of the house of God *were* of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the Scribe of the Leuites, wrote them before the king and the princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, and *before* the chiefe fathers of the Priestes and of the Leuites, one family being referred for Eleazar, & another referred for Ithamar.

7 And the first <sup>b</sup> lot fell to Iehoiarib, and the second to Iedaiah.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seuenth to Hakkoz, the eight to <sup>c</sup> A-

bijah,

11 The ninth to Ieshua, the tenth to Sheca-

niah,

12 The eleuenth to Eliahib, the twelfth to Iakim,

13 The thirteenth to Huppa, the fourteenth to Ieshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezir, the eighteenth to Happizzer,

16 The nineteenth to Pethahiah, the twentieth to Iehzekel,

17 The one and twentieth to Iachin, the two and twentieth to Gamul,

18 The three and twentieth to Deliah, the four and twentieth to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder <sup>d</sup> the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 <sup>e</sup> And of the sonnes of Leui that remained of the sonnes of Amram, *was* Shubael, of the sonnes of Shubael, Iedeiah.

21 Of Rehabiah, *euen* of the sonnes of Rehabiah, the first Isihijah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And <sup>f</sup> his sonnes, Ieria the first, Amariah the second, Iahaziel the third, and Iekameam the fourth,

24 The sonne of Yzziel *was* Michah, the sonne

of Michah *was* Shamir,

25 The brother of Michah *was* Isihijah, the sonne of Isihijah, Zechariah,

26 The sonnes of Merari, *were* Mahli, and Musi, the sonne of Iazizah, *was* Beno,

27 The sonnes of Merari, of Iahaziah *were* Beno, and Shoham, and Zaccur and Ibri.

28 Of Mahli *came* Eleazar, which had no sonnes.

29 Of Kish: the sonne of Kish *was* Ierahmeel,

30 And the sonnes of <sup>g</sup> Musi *were* Mahli, and Eder, and Ierimoth: these were sonnes of the Leuites after he household of their fathers.

31 And these also cast <sup>h</sup> lots with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priestes, and of the Leuites, *euen* the chiefe of the families against their yonger brethren.

## C H A P. XXV.

*The fingers are appointed, with their places and lots.*

SO Dauid and the captaines of the army <sup>a</sup> separated for the ministerie the sonnes of Asaph, and Heman, and Ieduthun, who should sing prophecies with harpes, with viols, and with cymbales, and their number was *euen* of the men for the office of their ministerie, *to wit*,

2 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, and Ashareliah the sonnes of Asaph *were* vnder the hand of Asaph, *which* sang prophecies by the † commiss[i]on of the King.

3 Of Ieduthun, the sonnes of Ieduthun, Gedaliah, and Zeri, and Ieshaiah, Athabiah and Matithiah, <sup>b</sup> fixe, vnder the hands of their father: Ieduthun sang <sup>c</sup> prophecies with an harpe, for to giue thanks and to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddaltay, and Romamiezzer, Ioshebekashah, Mallothi, Hothir, and Mahazioth.

5 All these were the sonnes of Heman, the Kings <sup>d</sup> Seer in the wordes of God to lift vp the <sup>e</sup> home: and God gaue to Heman fourteene sons and three daughters.

6 All these were vnder the <sup>f</sup> hand of their father, singing in the house of the Lord with cymbals, viols and harps, for the seruice of the house of God, and Asaph, and Ieduthun, and Heman *were* at the Kings † commandement.

7 So was their number with their brethren that were instructed in the songs of the Lord, *euen* of all that were cunning, two hundredth fourescore and eight.

8 And they cast lots, a charge against charge, as well <sup>g</sup> small as great, the cunning man as the scholer.

9 And the first lot fell to <sup>h</sup> Ioseph, *which* *was* of Asaph, the second, to Gedaliah, who with his brethren and his sonnes were twelue.

10 The third, to Zaccur, *he*, his sonnes and his brethren *were* twelue.

11 The fourth, to <sup>i</sup> Izri, *he*, his sonnes and his brethren twelue.

12 The fift, to Nethaniah, *he*, his sonnes and his brethren twelue.

13 The sixt, to Bukkiah, *he*, his sonnes and his brethren twelue.

14 The seuenth, to Ieshareliah, *he*, his sonnes and his brethren twelue.

15 The eight, to Ieshaiah, *he*, his sonnes and his brethren twelue.

<sup>g</sup> Which was the  
second sonne of  
Merari.

<sup>h</sup> That is, *euen*  
one had that dig-  
nity, which fall  
vnto him by lot.

<sup>a</sup> The fingers were  
diuided into 24  
courses, so that  
euery course or  
order conteyned  
twelue, and in all  
there were 288.  
as verse 7.

† *Ebr. bands*.

<sup>b</sup> Whereof one is  
not here numbered.  
<sup>c</sup> Meaning, Psalms  
and songs to praise  
God.

<sup>d</sup> Or, Prophet.  
<sup>e</sup> Or, power, meaning  
of the king.  
<sup>f</sup> Or, government.

† *Ebr. bands*.

<sup>g</sup> who should be  
in euery company  
and courie.

<sup>h</sup> Without respect  
to age or cunning.  
<sup>i</sup> So that he ser-  
ued in the first  
turne, and the rest  
euery one as his  
turne followed  
orderly.  
<sup>j</sup> Or, the Zeriteth.

- 16 The ninth to Mattaniah, *he*, his sonnes and his brethren twelue.
- 17 The tenth to Shimei, *he*, his sonnes and his brethren twelue.
- 18 The eleuenth to Azareel, *he*, his sonnes and his brethren twelue.
- 19 The twelfth to Ashabiah, *he*, his sonnes and his brethren twelue.
- 20 The thirteenth to Shubael, *he*, his sonnes and his brethren twelue.
- 21 The fourteenth to Mattithiah, *he*, his sonnes and his brethren twelue.
- 22 The fifteenth to Ierimoth, *he*, his sonnes and his brethren twelue.
- 23 The sixteenth to Hananiah, *he*, his sonnes and his brethren twelue.
- 24 The seuenteenth to Ioshebekashah, *he*, his sonnes and his brethren twelue.
- 25 The eighteenth to Hanani, *he*, his sonnes and his brethren twelue.
- 26 The nineteenth to Mallothi, *he*, his sonnes and his brethren twelue.
- 27 The twentieth to Eliathah, *he*, his sonnes and his brethren twelue.
- 28 The one and twentieth to Hothir, *he*, his sonnes and his brethren twelue.
- 29 The two and twentieth to Giddalti, *he*, his sonnes and his brethren twelue.
- 30 The three and twentieth to Mahazioth, *he*, his sonnes and his brethren twelue.
- 31 The foure and twentieth, to Romanti-ezer, *he*, his sonnes and his brethren twelue.

CHAP. XXVI.

*a* The porters of the Temple are ordained, *every man to the gate, which he should keepe.* *20* and *ouer the treasure.*

**C** Oncerning the diuisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of Asaph.

2 And the sonnes of Meshelemiah, Zechariah the eldest, Iediel the second, Zebadiah the third, Iathniel the fourth,

3 Elam the fift, Iehohanan the sixt, and Eliehoenai the seuenth.

4 And the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sagar the fourth, and Nerhaneel the fift,

5 Ammiel the sixt, Issachar the seuenth, Peulthai the eight: for God had blessed him.

6 And to Shemaiah his sonne were sonnes borne that ruled in the house of their father, for they were men of might.

7 The sonnes of Shemaiah were Orni, and Rephael, and Obed, Elzabad, and his brethren, strong men: Elihu also, and Shemachiah.

8 All these were of the sonnes of Obed Edom, they, and their sonnes and their brethren mighty and strong to serue, *euen* threescore and two of Obed Edom.

9 And of Meshelemiah sonnes and brethren, eightene mighty men.

10 And of Hofah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe.)

11 Helkiah the second, Tebaliah the third, and Zechariah the fourth: all the sonnes and the brethren of Hofah were thirteene.

12 Of these were the diuisions of the porters, of the chiefe men, *hauing* the charge against their brethren, to serue in the house of the Lord.

13 And they cast lottes both small and great,

for the house of their fathers, for euery gate.

14 And the lot on the Eastside fell to Meshelemiah: then they cast lots for Zechariah his sonne a wise counseller, and his lot came out Northward:

15 To Obed Edom Southward, and to his sonnes the house of Asuppim:

16 To Shuppim and to Hofah Westward with the gate of Shallecheth by the paled streete that goeth vpward, ward ouer against ward.

17 Eastward were fixe Leuites, and Northward foure a day, and Southward foure a day, and toward Asuppim two and two.

18 In Parbat toward the West were foure by the paled streete, and two in Parbat.

19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.

20 And of the Leuites, Ahijah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gerhunnites descending of Laadan, the chiefe fathers of Laadan were Gerhunnim and Iehieli.

22 The sonnes of Iehieli were Zethan and Joel his brother, appointed ouer the treasures of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Hebronites, and of the Ozielites.

24 And Shebuel the sonne of Gerhonnim, the sonne of Moyses, a ruler ouer the treasures.

25 And of his brethren which came of Eliezer, was Rehabiah his sonne, and Ieshajah his sonne, and Ioram his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the king, and the chiefe fathers, the captaiues ouer thousands, and hundreths, and the captaiues of the armie had dedicated.

27 (For of the battels and of the spoyles they did dedicate to maintaine the house of the Lord.)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruijah, and who soeuer had dedicate anything, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse without ouer Israel, for officers and for Iudges.

30 Of the Hebronites, Athabiah and his brethren, men of actiuite, a thousand and seuen hundred were officers for Israel beyond Iorden Westward in all the businesse of the Lord, and for the seruice of the King.

31 Among the Hebronites was Iediah the chiefe, euen the Hebronites by his generations according to the families. And in the fourth yeere of the reigne of Dauid they were fought for: and there were found among them men of actiuite at Iazer in Gilead.

32 And his brethren men of actiuite, two thousand and seuen hundred chiefe fathers, whom king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter pertaining to God, and for the kings businesse.

CHAP. XXVII.

*Of the princes and rulers that ministered vnto the King.*

**T** He children of Israel also after their number, such the chiefe fathers and captaiues of thousands and of hundreths, and their officers that serued

*Or, sonnes, by*

*a* This Asaph was not the notable musician, but another of that name called also Ebiaph, Chap. 6. 23-27. and 9. 19. and also Isaph.

*b* In giuing him many children.  
*c* Or, like their fathers house, meaning, worthy men, and valiant.

*Or, nephews.*

*d* And meere to seme in the office of the portership.

*Or, wives.*

*e* According to their turnes aswell the one as the other.

*Or, Meshelemiah.*

*f* One expert and meere to keepe that gate.

*g* This was an house, where they vied to resort to consult of things concerning the Temple, as a conuocation house.

*h* Whereat they vied, to call out the fifth of the city.

*i* Meaning, two one day, and two another.

*k* Which was an house wherein they kept the instruments of the Temple.

*l* These also had charge ouer the treasures.

*Or, wives.*

*m* According as the Lord commanded, Num. 31. 28.

*Or, wives.*

*n* Meaning, of things that were out of the city.

*o* That is, for the kings house.

*p* To wit, the consorts of Iediah.

*q* Both in spirituall and temporall things.



1. *For divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*

3. *That is, Dodai is Meuzenit.*

4. *Sam. 23. 20. He 23.*

5. *Heb. 23. 20.*

6. *Meaning besides these twelve captains.*

7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

1. *Heb. divisions, or bands.*  
2. *Which executed their charge and office, which is meant by coming in, and going out.*  
3. *That is, Dodai is Meuzenit.*  
4. *Sam. 23. 20. He 23.*  
5. *Heb. 23. 20.*  
6. *Meaning besides these twelve captains.*  
7. *Which is beyond Jordan, in respect of Judah; also one captain was over the Reubenites and the Gadites.*

Lord had said: that hee would increase Israel like unto the starres of the heauens.

24. And \* Ioab the sonne of Zeruiah began to number: but hee finished it not, because there came wrath for it against Israel: neither was the number put into the Chronicles of king Dauid.

25. And ouer the kings treasures was Azmaveth the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages, and in the towers was Iehonathan the sonne of Vzziah:

26. And ouer the workemen in the field that tilled the ground, was Ezri the sonne of Chelub:

27. And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdi the Shiphmite:

28. And ouer the olive trees and mulberry trees that were in the valleys, was Baal-Hanan the Gederite: and ouer the store of the oyle was Ioash:

29. And ouer the oxen that fed in Sharon, was Sherrai the Sharonite: and ouer the oxen in the valleys was Shaphat the sonne of Adtai:

30. And ouer the camels was Obil the Ishmaelite: and ouer the asses was Iehdeiah the Metonothite:

31. And ouer the sheepe was Iaziz the Hagarene: all these were the rulers of the substance that was king Dauids.

32. And Iehonathan Dauids vnckle a man of counsell & of vnderstanding (for he was a scribe) and Iehiel the sonne of Hachmoni were with the Kings sonnes.

33. And Ahithophel was the kings counsellor, and Hulhai the Archite the kings friend.

34. And after Ahithophel was Iehoiada the sonne of Benaiah and Abiathar: and captain of the Kings armie was Ioab.

CHAP. XXVII.

3. *Because David was forbidden to build the Temple, hee willet Solomon and the people to performe it.* 8. *Emborsing him to feare the Lords.*

Now Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the King, and the captaines of thousands, and the captains of hundreds, and the rulers of all the substance and possession of the king, and of his sonnes, with the eunuchs, and the mightie, and all the men of power, vnto Ierusalem,

2. And King Dauid stood vpon his feete, and said: Heare ye me, my brethren and my people: I purposed to haue built an house of rest for the Arke of the couenant of the Lord, and for a footstool of our God: and haue made ready for the building.

3. But God said vnto mee, \* Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4. Yet as the Lord God of Israel chose me before all the house of my father, to be King ouer Israel for ever (for in Iudah would hee chuse a prince, and of the house of Iudah is the house of my father, and among the sonnes of my father he delighted in me to make me king ouer all Israel.)

5. \* So of all my sonnes (for the Lord hath giuen me many sonnes) he hath euen chosen Salomon my sonne to sit vpon the throne of the kingdom of the Lord ouer Israel.

6. And he said vnto mee, Salomon thy sonne,

1. *Chap. 21. 7.*  
2. *And the commandment of the King was accom- plished to Ioab.*  
3. *Chap. 21. 6.*  
4. *The Elwes make both these bookes of Chron- icles but one, and at this verse make the middes of the booke as reaching the number of verses.*  
5. *That is, a man learned in the word of God.*  
6. *To be their schoolemaisters and teachers.*  
7. *After that Ahitho- phel had hanged himselfe, 2. Sam. 17. 23, Iehoiada was made counsellor.*  
8. *Where the Arke should remaine, and remoued no more to and fro.*  
9. *1. Id. 96. 5.*  
10. *2. Sam. 7. 5. 13.*  
11. *Chap. 22. 8.*  
12. *According to the prophesie of Iacob, Gen. 49. 8.*  
13. *Wisd. 9. 7.*

1. *Chap. 21. 7.*  
2. *And the commandment of the King was accom- plished to Ioab.*  
3. *Chap. 21. 6.*  
4. *The Elwes make both these bookes of Chron- icles but one, and at this verse make the middes of the booke as reaching the number of verses.*  
5. *That is, a man learned in the word of God.*  
6. *To be their schoolemaisters and teachers.*  
7. *After that Ahitho- phel had hanged himselfe, 2. Sam. 17. 23, Iehoiada was made counsellor.*  
8. *Where the Arke should remaine, and remoued no more to and fro.*  
9. *1. Id. 96. 5.*  
10. *2. Sam. 7. 5. 13.*  
11. *Chap. 22. 8.*  
12. *According to the prophesie of Iacob, Gen. 49. 8.*  
13. *Wisd. 9. 7.*

1. *Chap. 21. 7.*  
2. *And the commandment of the King was accom- plished to Ioab.*  
3. *Chap. 21. 6.*  
4. *The Elwes make both these bookes of Chron- icles but one, and at this verse make the middes of the booke as reaching the number of verses.*  
5. *That is, a man learned in the word of God.*  
6. *To be their schoolemaisters and teachers.*  
7. *After that Ahitho- phel had hanged himselfe, 2. Sam. 17. 23, Iehoiada was made counsellor.*  
8. *Where the Arke should remaine, and remoued no more to and fro.*  
9. *1. Id. 96. 5.*  
10. *2. Sam. 7. 5. 13.*  
11. *Chap. 22. 8.*  
12. *According to the prophesie of Iacob, Gen. 49. 8.*  
13. *Wisd. 9. 7.*

1. *Chap. 21. 7.*  
2. *And the commandment of the King was accom- plished to Ioab.*  
3. *Chap. 21. 6.*  
4. *The Elwes make both these bookes of Chron- icles but one, and at this verse make the middes of the booke as reaching the number of verses.*  
5. *That is, a man learned in the word of God.*  
6. *To be their schoolemaisters and teachers.*  
7. *After that Ahitho- phel had hanged himselfe, 2. Sam. 17. 23, Iehoiada was made counsellor.*  
8. *Where the Arke should remaine, and remoued no more to and fro.*  
9. *1. Id. 96. 5.*  
10. *2. Sam. 7. 5. 13.*  
11. *Chap. 22. 8.*  
12. *According to the prophesie of Iacob, Gen. 49. 8.*  
13. *Wisd. 9. 7.*

1. *Chap. 21. 7.*  
2. *And the commandment of the King was accom- plished to Ioab.*  
3. *Chap. 21. 6.*  
4. *The Elwes make both these bookes of Chron- icles but one, and at this verse make the middes of the booke as reaching the number of verses.*  
5. *That is, a man learned in the word of God.*  
6. *To be their schoolemaisters and teachers.*  
7. *After that Ahitho- phel had hanged himselfe, 2. Sam. 17. 23, Iehoiada was made counsellor.*  
8. *Where the Arke should remaine, and remoued no more to and fro.*  
9. *1. Id. 96. 5.*  
10. *2. Sam. 7. 5. 13.*  
11. *Chap. 22. 8.*  
12. *According to the prophesie of Iacob, Gen. 49. 8.*  
13. *Wisd. 9. 7.*

1. *Chap. 21. 7.*  
2. *And the commandment of the King was accom- plished to Ioab.*  
3. *Chap. 21. 6.*  
4. *The Elwes make both these bookes of Chron- icles but one, and at this verse make the middes of the booke as reaching the number of verses.*  
5. *That is, a man learned in the word of God.*  
6. *To be their schoolemaisters and teachers.*  
7. *After that Ahitho- phel had hanged himselfe, 2. Sam. 17. 23, Iehoiada was made counsellor.*  
8. *Where the Arke should remaine, and remoued no more to and fro.*  
9. *1. Id. 96. 5.*  
10. *2. Sam. 7. 5. 13.*  
11. *Chap. 22. 8.*  
12. *According to the prophesie of Iacob, Gen. 49. 8.*  
13. *Wisd. 9. 7.*

he shall build mine house & my courts: for I haue chosen him to be my sonne, & I will be his father, & I will stablish therefore his kingdome for euer, if he endeouour himselfe to doe my commandements, and my iudgements, as this day.

8 Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possesse this good land, and leaue it for an inheritance for your children after you for euer.

9 And thou Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, and with a willing mind: \* For the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts: if thou seeke him, hee will be found of thee, but if thou forsake him, hee will cast thee off for euer.

10 Take heed now, for the Lord hath chosen thee to build the house of the Sanctuary: be strong therefore and doe it.

11 Then Dauid gaue to Salomon his sonne the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercy seate,

12 And the paterne of all that he had in his minde for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priestes, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministry of the house of the Lord.

14 Hee gaue of gold by weight, for the vessels of gold, for all the vessels of all manner of seruice, and all the vessels of siluer by weight, for all manner vessels of all manner of seruice.

15 The weight also of golde for the candlesticks, and gold for their lamps, with the weight for euery candlesticke, and for the lamps thereof, and for the candlestickes of siluer by the weight of the candlesticke, and the lamps thereof according to the vse of euery candlesticke,

16 And the weight of the gold for the tables of shewbread, for euery table, and siluer for the tables of siluer,

17 And pure gold for the fleshhooks, and the bowles, and plates, and for basens, gold in weight for euery basen, and for siluer basens, by weight for euery basen,

18 And for the altar of incense, pure gold by weight, and gold for the paterne of the charer of the Cherubs, that spred themselves, and covered the Arke of the covenant of the Lord:

19 All, said he, by writting sent to me by the hand of the Lord, which made mee vnderstand all the workmanship of the paterne.

20 And Dauid sayd to Salomon his sonne, Be strong and of a valiant courage, & doe it: feare not, nor be afraide: for the Lord God, euen my God is with thee: hee will not leaue thee, nor forsake thee, till thou hast finished all the worke for the seruice of the house of the Lord.

21 Behold also, the companies of the Priestes and the Leuites for all the seruice of the house of God, euen they shall be with thee for the whole worke; with euery free heart that is skilfull in any manner of seruice. The princes

also and all the people will be wholly at thy commandement.

CHAP. XXIX.

The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thanks to the Lord. 20 Hee exhorteth the people to doe the same. 22 Salomon is created king. 23 Dauid dieth, and Salomon his sonne reigneth in his stead.

Moreouer, Dauid the King sayd vnto all the Congregation, God hath chosen Salomon mine onely sonne, yong and tender, and the worke is great: for this house is not for man, but for the Lord God;

Now I haue prepared with all my power for the house of my God, gold for vessels of gold, and siluer for them of siluer, and braile for things of braile, yron for things of yron, and wood for things of wood, and onyx stones, and stones to be set, and carbuncle stones, and of diuers colours, and all precious stones, and marble stones in abundance.

Moreouer, because I haue delight in the house of my God, I haue of mine owne gold and siluer, which I haue giuen to the house of my God beside all that I haue prepared for the house of the Sanctuary,

Euen three thousand talents of gold of the gold of Ophir, and seuen thousand talents of fined siluer to overlay the walles of the houses,

The golde for the things of golde, and the siluer for things of siluer, and for all the worke by the hands of artificers: and who is willing to fill his hand to day vnto the Lord?

So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands and of hundreds, with the rulers of the kings worke, offered willingly,

And they gaue for the seruice of the house of God, five thousand talents of gold, and ten thousand pieces, and ten thousand talents of siluer, and eighteen thousand talents of braile, and one hundred thousand talents of yron.

And they with whom precious stones were found, gaue them to the treasure of the house of the Lord by the hand of Jehiel the Geershunnite.

And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a perfect heart. And Dauid the king also reioyced with great ioy.

Therefore Dauid blessed the Lord before all the Congregation, and Dauid said, Blessed be thou, O Lord God of Israel our father, for euer and euer.

Thine, O Lord, is greatnesse and power, and glory and victorie, and prayse: for all that is in heauen & in earth is thine: thine is the kingdome, O Lord, and thou excellest as head ouer all.

Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all.

Now therefore, our God, we thanke thee, and prayse thy glorious name.

But who am I, and what is my people, that wee should be able to offer willingly after this sort: for all things come of thee: and of thine owne hand we haue giuen thee.

For wee are strangers before thee, and sojourners like all our fathers: our dayes are like the shadowe vpon the earth, and there is none abiding.

Ex. 4. 48. 49. words.

And therefore is ought to be excellent in all points.

His great zeal toward the furtherance of the Temple made him to spare no expences, but to bestow his owne pecuniar treasure.

He sheweth what he had of his owne store for the Lords house.

He was not onely liberall himselfe, but prouoked others to set forth the worke of God.

Or, to offer.

Meaning, them that had any,

That is, with good courage and without hypocrisie.

Psalm 122. 1.

Which diddest reueale thy selfe to our father Iacob,

Howe gaue thee nothing of our owne, but that which we haue received of thee.

For whether the gifts be corporall or spirittuall, we receive them all of God, and therefore must giue him the glory.

And therefore haue this land lent to vs for a time.

Ex. waiting for them to returne.

a If he continue to keepe my law and depart not therefrom, as he doeth hitherto.

d To wit, of Canaan.

e He declareth that nothing can separate them from the commodity of this land, both for themselves and their posteritie, but their finnes and iniquitie.

\* 1. Sam. 16. 7.

Psalm 7. 9.

Ierem. 11. 20. and

17. 10. and 20. 13.

f Meaning, for his sake.

g Put it in execution.

h That is, the ten candlestickes,

1. King. 7. 49.

i Meaning, of the mercy-seat which covered the Arke,

which was called the charer, because the Lord declared himselfe there.

k For all this was left in writting in the booke of the Law, Exodus 25. 40,

which booke the king was bound to put in execution,

Deut. 17. 19.

l Or, writings.

m Meaning, of the mercy-seat which covered the Arke,

which was called the charer, because the Lord declared himselfe there.

n For all this was left in writting in the booke of the Law, Exodus 25. 40,

which booke the king was bound to put in execution,

Deut. 17. 19.

o That is, every one will be ready to helpe thee with whole gifts that God hath giuen him.

p Meaning, of the mercy-seat which covered the Arke,

which was called the charer, because the Lord declared himselfe there.

q For all this was left in writting in the booke of the Law, Exodus 25. 40,

which booke the king was bound to put in execution,

Deut. 17. 19.

r Or, writings.

s Meaning, of the mercy-seat which covered the Arke,

which was called the charer, because the Lord declared himselfe there.

t For all this was left in writting in the booke of the Law, Exodus 25. 40,

which booke the king was bound to put in execution,

Deut. 17. 19.

u That is, every one will be ready to helpe thee with whole gifts that God hath giuen him.

v Meaning, of the mercy-seat which covered the Arke,

which was called the charer, because the Lord declared himselfe there.

w For all this was left in writting in the booke of the Law, Exodus 25. 40,

which booke the king was bound to put in execution,

Deut. 17. 19.

x Or, writings.

y Meaning, of the mercy-seat which covered the Arke,

which was called the charer, because the Lord declared himselfe there.

z For all this was left in writting in the booke of the Law, Exodus 25. 40,

which booke the king was bound to put in execution,

Deut. 17. 19.

aa That is, every one will be ready to helpe thee with whole gifts that God hath giuen him.

ab Meaning, of the mercy-seat which covered the Arke,

which was called the charer, because the Lord declared himselfe there.

ac For all this was left in writting in the booke of the Law, Exodus 25. 40,

which booke the king was bound to put in execution,

Deut. 17. 19.

ad That is, every one will be ready to helpe thee with whole gifts that God hath giuen him.

ae Meaning, of the mercy-seat which covered the Arke,

which was called the charer, because the Lord declared himselfe there.

af For all this was left in writting in the booke of the Law, Exodus 25. 40,

which booke the king was bound to put in execution,

Deut. 17. 19.

ag That is, every one will be ready to helpe thee with whole gifts that God hath giuen him.

ah Meaning, of the mercy-seat which covered the Arke,

which was called the charer, because the Lord declared himselfe there.

ai For all this was left in writting in the booke of the Law, Exodus 25. 40,

which booke the king was bound to put in execution,

Deut. 17. 19.

aj That is, every one will be ready to helpe thee with whole gifts that God hath giuen him.

ak Meaning, of the mercy-seat which covered the Arke,

which was called the charer, because the Lord declared himselfe there.

al For all this was left in writting in the booke of the Law, Exodus 25. 40,

which booke the king was bound to put in execution,

Deut. 17. 19.



16 O Lord our God, all this abundance that wee haue prepared to build thee an house for thine holy Name, is of thine hand, and all is thine.

\* 1 Sam. 16, 7.  
Chap. 18, 9.

17 I know also my God, that thou criest the heart, and hast pleasure in righteousnesse: I haue offered willingly in the vprightnes of mine heart all these things: now also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

† Continue them in this good mind, that they may seme thee willingly.

18 O Lord God of Abraham, Izhak, and Israel our fathers, keepe this for euer in the purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfect heart to keepe thy commandements, thy testimonies, and thy statutes, and to do all things, and to build the house which I haue prepared.

‡ That is, did reuerence the king.

20 ¶ And Dauid said to all the congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the 1 king.

m Meaning, all kind of licour which they mingled with their sacrifices, as wine, oyle, &c.

21 And they offered sacrifices vnto the Lord, and on the morrow after that day, they offered burnt offerings vnto the Lord, euen a thousand yong bullocks, a thousand rams, and a thousand sheepe, with their drinke offerings, and sacrifices, in abundance for all Israel.

22 And they did eate and drinke before the

Lord the same day with great ioy, and they made Salomon the sonne of Dauid king the second time, and anoynted him prince before the Lord, and Zadok for the high Priest.

23 So Salomon sate on the throne of the Lord, as King in steade of Dauid his father, and prospered: and all Israel obeyed him.

n This declareth, that the Kings of Iudah were figures of Christ, who was the true anoynted, and to whom God gaue the chiefe gouernment of all things.  
† Ebr. gaue the hand.

24 And all the princes and men of power, and all the sonnes of king Dauid submitted themselves vnder king Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gaue him to glorious a kingdome, as no king had before him in Israel.

26 ¶ Thus Dauid the sonne of Ishai reigned ouer all Israel. \* 1 King, 2, 11.

27 And the space that hee reigned ouer Israel was fortie yeere: seuen yeere reigned hee in Hebron, and three and thirtie yeere reigned hee in Ierusalem.

28 And hee died in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the king, first & last, behold, they are written in the booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer.

o The booke of Nathan and Gad are thought to haue bene lost in the captiuitie.  
p Meaning, the troubles and griefes.

30 With all his reigne and his power, and Primes that went ouer him, and ouer Israel, and ouer all the kingdomes of the earth.

## THE SECOND BOOKE OF THE CHRONICLES.

### THE ARGVMENT.

This second booke containeth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this storie are certaine things declared and set forth more capiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly kings, when they saw the plagues of God prepared against their country for some, had recourse to the Lord, and by earnest prayer were heard, and the plagues removed. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers euen loued the Prophets of God, and were very zealous to set forth his religion throughout all their dominions, and contrariwise, the wicked hated his ministers, deposed them, and for the true religion and word of God, set up idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe acts from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and containe in the whole, three thousand, five hundred, threescore and eightene yeeres, and sixe moneths.

### CHAP. I.

¶ The offering of Salomon at Gibeon. 8. Hee prayeth vnto God to giue him wisdom. 11. Which he giueth him, and more. 14. The number of his chariots and horsemen, 15. and of his riders.

¶ Or, Dauid's, and strong, as 1 King, 9, 44.

¶ That is, hee proclaimed a solemn sacrifice, and commanded that all should be at the same.

¶ Reade 1 King, 3, 4.

¶ Then Salomon the sonne of Dauid was confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

2 And Salomon spake vnto all Israel, to the captaines of thousands, and of hundreds, and to the iudges, and to all the gouernours in all Israel, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the high place that was at Gibeon:

for there was the Tabernacle of the Congregation of God which Moses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kirjath-iearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

e So called, because that God thereby shewed certaine signes to the congregation of his presence.

5 Moreouer, the brazen altar that Bezaleel the sonne of Uri, the sonne of Har had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

¶ Which was for the burnt offerings. Exod. 27, 1.  
¶ Euid. 38, 1, 2.

6 And Salomon offered there before the Lord vpon the brazen altar that was in the Tabernacle of the Congregation: euen a thousand burnt offerings offered he vpon it.

7 ¶ The same night did God appeare vnto Salomon, and said vnto him, Aske what I shall

shall giue thee.

8 And Salomon said vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made me to reigne in his stead.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father be true: for thou hast made mee King ouer a great people, like to the dust of the earth.

10 Giue me now wisdome and knowledge, that I may f go out and goe in before this people: for who can iudge this thy great people?

11 And God saide to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the giues of thine enemies, neither yet hast asked long life, but hast asked for thee wisdome and knowledge, that thou mightest iudge my people, ouer whom I haue made thee King.

12 Wisdome and knowledge is granted vnto thee, and I will giue thee riches and treasures and honour, so that there hath not benee the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the high place that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 \* And Salomon gathered the charets and horsemen: and he had a thousand and foure hundred charets, and twelue thousand horsemen, whom he placed in the charet cities, and with the King at Ierusalem.

15 And the king gaue gold and siluer at Ierusalem as i stones, and gaue cedar trees as the wild figtrees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt, and \* fine linnen: k the Kings marchants receiued the fine linnen for a price.

17 They came vp also and brought out of Egypt some charet, worth fixe hundred shekels of siluer, that is an horse for an hundred and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their means.

## CHAP. II.

1 The number of Salomons workmen to build the Temple. 3 Salomon sendeth to Huram the King of Tyrus for wood and workmen.

Then Salomon determined to build an house for the Name of the Lord, and an house for his kingdome.

2 And Salomon tolde out seuentie thousand that bare burdens, and fourescore thousand men to hewe stones in the mountaine, and three thousand, and \* fixe hundred to ouersee them.

3 And Salomon sent to Hiram the king of Tyrus, saying, As thou hast done to Dauid my father, and didst \* send him cedar trees to build him an house to dwell in so doe to me.

4 Beholde, I build an house vnto the Name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning and evening, on the Sabbath dayes, and in the new moneths, and in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God above all gods.

6 Who is hee then that can be able to build

him an house, when the heauen and the heauen of heauens cannot containe him? who am I then that I should build him an house? but I doe it to burne incense before him.

7 Send me now therefore a cunning man that can worke in gold, in siluer, and in brasse, and in yron, and in purple, and in crimson and blue silke, and that can graue in grauen worke with the cunning men that are with me in Iudah and in Ierusalem, whom Dauid my father hath prepared.

8 Send mee also cedar trees, firre trees and \* Alummim trees from Lebanon: for I know that thy seruants can skill to hew timber in Lebanon: and beholde, my seruants shall be with thine.

9 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderfull.

10 And behold, I will giue to thy seruants the cutters and the hewers of timber twentie thousand measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twentie thousand baths of oyle.

11 Then Hiram king of Tyrus answered in writing which he sent to Salomon, Because the Lord had loued his people, he hath made thee King ouer them.

12 Hiram said moreover, Blessed be the Lord God of Israel, which made the heauen and the earth, and that hath giuen vnto Dauid the King a wise sonne, that hath discretion, prudence and vnderstanding to build an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wise man, and of vnderstanding of my father Hurams,

14 The sonne of a woman, of the daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in gold, in siluer in brasse, in yron, in stone, and in timber, in purple, in blue silke, and in fine linnen, and in crimson, and can graue in all grauen workes, and broyder in all broydered worke that shalbe giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in rafis by the sea to Iapho, so thou mayest cary them to Ierusalem.

17 And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundred and three and fiftie thousand, and fixe hundred.

18 And hee set seuentie thousand of them to the burden, and fourescore thousand to hew stones in the mountaine, and three thousand & fixe hundred ouerseers to cause the people to worke.

## CHAP. III.

1 The Temple of the Lord, and the porch are builded, with other things thereto belonging.

So \* Salomon began to build the house of the Lord in Ierusalem, in mount Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of \* Ornan the Iebusite.

2 And hee beganne to build in the second moneth

b That is, to doe the seruice which he hath commanded, signifying that none is able to honour and serue God in that perfection as his maiesty deserueth. Or, salet. Some take it for brail, or the wood called Ebenum, others for corall. Or, Alummim.

† Elv. Coim.

d Of Bath reade 1. King. 7, 26. it is called also Ephra, but Ephra is to measure drie things as Bath is a measure for liquors.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a King that was wife & of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God. f It is also written that she was of the tribe of Naphtali, 1. King. 7, 14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they married in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtali. Or, ship. Or, lepp.

\* 1. King. 6, 12

a Which is the mountaine where Abram thought to hane sacrificed his sonne, Gen. 22.

\* 2. Sam. 24, 16; 25.

e Performe thy promise made to my father concerning me.

f That I may gouerne this people reade 1. Chron. 27, 1. and 1. King. 3, 7.

g That is, to be reuenged on thine enemies.

\* 1. King. 10, 26.

h Which were appointed to keepe & maintaine the charets. i Hee caused so great plenty, that it was no more esteemed then stones.

\* Isa. 19, 9.

k Reade 1. King. 10, 25.

† Elv. lands.

|| Or, Palace.

a Which is to be vnderstood of all sorts of officers and ouerseers: for els the chiefe officers were but 3300, as 1. King. 5, 16. || Or, Hiram. \* 2 Sam. 5, 13.



moneth and the second day, in the fourth yeere of his reigne.

3 And these are the *measures* whereon Salomon grounded to build the house of God: the length of cubits after *y* first *b* measure *was* threescore cubites, and the breadth twenty cubites:

4 And the porch that was before the length in the front of the breadth, *was* twentie cubites, and the height *was* an hundred and twentie, and he overlaid it within with pure gold.

5 And the greater house he fied with firre tree which he overlaid with good gold, and graued thereon palme trees and chaines.

6 And hee overlaid the house with precious stone for beautie: and the gold *was* gold of Paruaïm.

7 The house, I say, the beames, postes, and walles thereof and the doores thereof overlaid hee with gold, and graued Cherubims vpon the walles.

8 *f* He made also the house of the most holy place: the length thereof *was* in the front of the breadth of the house, twenty cubits, & the breadth thereof twenty cubites: and hee overlaid it with the best gold, of fixe hundred talents.

9 And the weight of the nailes *was* fiftie shekels of gold, and he overlaid the chambers with gold.

10 *f* And in the house of the most holy place he made two Cherubims wrought like children, and overlaid them with gold.

11 \* And the wings of the Cherubims *were* twenty cubites long: the one wing *was* five cubites, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubits, reaching to the wall of the house, and the other wing five cubites, ioyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twenty cubites, they stood on their feete, and their faces *were* toward the house.

14 *f* He made also the *f* vaile of blue filke and purple, and crimosin, and fine linnen, and wrought Cherubims thereon.

15 *f* And he made before the house two pillars *g* of five and thirty cubits high: and the chapter that was vpon the top *each* of them *was* five cubites.

16 Hee made also chaines for the Oracle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them among the chaines.

17 And hee set vp the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

CHAP. IV.

1 The altar of brasse. 2 The molten sea. 3 The caldrons. 7 The candlesticks, &c.

**A** Nd hee made an altar of brasse twentie cubites long, and twentie cubites broad, and ten cubites high.

2 And he made a molten *a* Sea of ten cubites from brim to brim, round in compasse, and five cubites high: and a line of thirty cubits did compass it about.

3 And vnder *b* it was the fashion of oxen, which did compass it round about, *c* tenne in a cubite compassing the Sea about: two rowes of oxen

were cast when it was molten.

4 It stood vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stood about vpon them, and all their hinder parts were inward.

5 And the thickenesse thereof *was* an hand breadth, and the brim thereof *was* like the worke of the brim of a cup, with floures of *l* lilies: it contained *d* three thousand baths.

6 *f* He made also ten caldrons, and put five on the right hand, and five on the left, to wash in them, and to cleanse in them that which appertained to the burnt offerings: but the Sea *was* for the Priests to wash in.

7 *f* And hee made ten candlestickes of gold (according to *e* their forme) and put them in the Temple, five on the right hand, and five on the left.

8 *f* And he made ten tables, and put them in the Temple, five on the right hand, and five on the left: and he made an hundred basins of gold.

9 And hee made the court of the Priests, and the great *f* court and doores for the court, and overlaid the doores thereof with brasse.

10 And hee set the sea on the right side Eastward toward the South.

11 And Hiram made *l* pots and befoms and basins, and Hiram finished the worke that hee should make for King Salomon for the house of God,

12 To *u* vit, two pillars, and the bowles and the chapters on the top of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars:

13 And foure hundred pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillars.

14 Hee made also bases, and made caldrons vpon the bases:

15 And a Sea, and twelue buls vnder it:

16 Pots also and befoms, and Heshhookes, and all these vessels made Hiram *g* his father to King Salomon for the house of the Lord of shining brasse.

17 In the plaine of Iorden did the King cast them in clay betweene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golde altar also and the tables, whereon the *h* shewbread stood.

20 Moreouer, the candlestickes with their lampes, to burne them after the maner before the Oracle, of pure gold.

21 And the floures and the lampes, and the snuffers of gold, which was fine gold.

22 And the *l* hookes, and the basins, and the spoones, and the ashpens of pure gold: the entry also of the house and doores thereof within, *euen* of the most holy place: and the doores of the house, to *u* vit, of the Temple *were* *i* of gold.

CHAP. V.

1 The things dedicated by David are put in the Temple. 2 The Ark is brought into the Temple. 10 What was within it. 12 They sing praise to the Lord.

**S** O \* was all the worke finished that Salomon made for the house of the Lord, and Salomon brought

*b* According to the whole length of the Temple, comprehending the most holy place with the rest.

*c* It contained as much as did the breadth of the Temple, 1. King. 6.3.

*d* From the foundation to the top: for in the booke of the Kings mention is made from the foundation to the first stage.

*e* Some thinke it is that place which is called Peru.

\* 1. King. 6.14.

*f* Which separated the Temple from the most holy place.

*g* Every one was eightene cubits long, but the halfe cubite could not be seene, for it was hid in the roundnesse of the chapter, and therefore hee giueh to euery one but 17. and an halfe.

*h* For euery pillar an hundred, reade 1. King. 7.10.

*a* A great vessell of brasse, so called, because of the great quantity of water, which it contained, 1. King. 7.24.

*b* Meaning vnder the brim of the vessell, as 1. King. 7.24.

*c* In the length of euery cubite were ten heads or knops, which in all are 300.

*l* Or, floure delices. *d* In the first booke of Kings, Chap. 7.26. mention is onely made of two thousand, but the lesse number was taken there, and here according as the measures pronounced afterward, is declared. *e* Euen as they should be made.

*f* Called also the porch of Salomon, Act. 3.11. It is also taken for the Temple where Christ preached, Math. 21.23. *g* Or, caldrons.

*g* Whom Salomon reuerenced for the gifts that God had giuen him, as a father: he had the same name also that Hiram the king of Tyris had, his mother was a lewesse, and his father a Tyrian. Some reade, for his father, the author of this worke.

*h* In Ebreu, the bread of the faces, because they were set before the Ark, where the Lord shewed his presence. *i* Or, instruments of musick.

*i* That is, covered with plates of gold.

\* 1. King. 7.52. and 8.1.

brought in the things that Dauid his father had dedicated, with the silver and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem, to bring vp the Arke of the couenant of the Lord from the citie of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the king at the feast: it was in the seuenth moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke, and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullockes, which could not be told nor numbred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, euen vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the ends of the barres might be seene out of the Arke before the Oracle, but they were not seene without: and there they are vnto this day.

10 Nothing was in the Arke, save the two Tables, which Moses gaue at Horeb, where the Lord made a couenant with the children of Israel when they came out of Egypt.

11 And when the Priests were come out of the Sanctuarie (for all the Priests that were present, were sanctified and did not wait by course.

12 And the Leuites the fingers of all sorts, as of Asaph, of Heman, of Ieduthun, and of their sonnes and of their brethren, being clad in fine linnen, stood with cymbals, and with viols, and harps at the East end of the Altar, and with them an hundred and twentie Priestes blowing with trumpets.

13 And they were as one, blowing trumpets, and singing, and made one sound to be heard in praying and thanking the Lord, and when they lift vp their voyce with trumpets, and with cymbals, and with instruments of musicke, and when they prayed the Lord, singing. For he is good, because his mercy lasteth for euer) then the house, euen the house of the Lord was filled with a cloud,

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the House of God.

CHAP. VI.

3 Salomon blest the people. 4 He praiseth the Lord. 14 Hee prayeth vnto God for the feast that shall pray in the Temple.

Then \* Salomon said, The Lord hath said that he would dwell in the darke cloud:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood there,)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying, I Or, power,

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build an house, that my Name might be there, neither chose I any man to be a ruler ouer my people Israel. ¶ Or, Temple

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel. \* 2 Sam. 7. 3.

7 \* And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel.

8 But the Lord sayd to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast so minded. ¶ Ebr. that it might be in thine heart.

9 Notwithstanding, thou shalt not build the house, but thy sonne, which shall come out of thy loynes, he shall build an house vnto my Name.

10 And the Lord hath performed his word that hee spake: and I am risen vp in the ronne of Dauid my father, and am set on the throne of Israel as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the couenant of the Lord, that he made with the children of Israel.

12 And the King stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brazen scaffold, and set it in the middes of the court, of five cubits long, and five cubites broad, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and stretched out his handes toward heauen.)

14 And said, O Lord God of Israel, \* there is no God like thee in heauen nor in earth, which keepeth couenant and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

16 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou shalt not want a man in my sight, that shall sit vpon the throne of Israel, so that thy sonnes take heed to their wayes to walke in my Law, as thou hast walked before mee. ¶ Or, in effect, or by thy power.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deed, that God will dwell with man on earth? behold, the heavens, and the heavens of heauens are not able to containe thee: how much more unable is this house which I haue built?) \* 1 King. 8. 27.

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruant prayeth before thee,

20 That thine eyes may be open toward this house day and night, euen toward the place, whereof thou hast said, y thou wouldst put thy Name there, that thou mayest hearken vnto the prayer, which thy seruant prayeth in this place. ¶ Ebr. that thou mayest declare in effect that thou hast a continuall care ouer this place.

a Reade 1. Sam. 6.

b When the things were dedicate and brought into the Temple.

c Called in Ebrew Ethanim, continuing part of September and part of October, 1.

King. 8. 2. which moneth the Iewes called the first moneth, because they say, that the world was created in that moneth, and after they came from Egypt, they began at March: but because this opinion is vncertaine, we make March enter the first, as best writers doe.

d Or, without the Oracle.

e For Aarons rod and Manna were taken thence before it was brought to this place.

f Were prepared to seue the Lord.

g They agreed all in one tune.

h This was the effect of their songs, Psal. 118. 1. and 136. 1.

\* 1. King. 8. 12. 2 After that hee had seene the glory of the Lord in the cloude.



21. Hear thou therefore the supplication of thy servant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, *even* in heaven, and when thou hearest, be mercifull.

\* 1. Kings. 8. 30.  
f By retaining any thing from him, or els by denying that which he hath left him to keepe, or do him any wrong.  
† Elev. oubr.  
g Meaning, to give him that which he hath deferred.

22. \* When a man shall sinne against his neighbour, and he lay vpon him an oath to cause him to sweare, and the † (wearer shall come before thine altar in this house,

23. Then heare thou in heaven, and doe, and iudge thy seruants, in recompensing the wicked to bring his way vpon his head, and in iustifying the righteous, to giue him according to his righteousness.

24. \* And when thy people Israel shall be overthrowen before the enemy, because they haue sinned against thee, and turne againe, and † confesse thy Name, and pray, and make supplication before thee in this house,

25. Then heare thou in heaven, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26. When heaven shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place and confesse thy Name, and † turne from their sinne, when thou doest afflict them,

27. Then heare thou in heaven, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28. \* When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall be grathopper, or caterpillar, when their enemy shall besiege them † in the cities of their land, or any plague or any sicknesse.

29. Then what prayer and supplication so euer shall be made of any man, or of all thy people Israel, when euery one shall know his owne plague, and his owne discease, and shall stretch forth his hands toward this house,

30. Heare thou then in heaven, thy dwelling place, and be mercifull, and giue euery man according vnto all his wayes, as thou doest know his heart (for thou onely knowest the hearts of the children of men.)

31. That they may feare thee, and walke in thy wayes, as long as they line in the land which thou gauest vnto our fathers.

32. \* Moreouer, as touching the stranger which is not of thy people Israel, who shall come out of a farre country for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shall come and † pray in this house,

33. Heare thou in heaven, thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know that thy Name is called vpon in this house which I haue built.

34. \* When thy people shall goe out to battell against their enemies, by the way that † thou shalt send them, and they pray to thee, † in the way toward this citie, which thou hast chosen, euen toward the house which I haue built to thy Name.

35. Then heare thou in heaven their prayer, and their supplication, and iudge their cause.

36. If they sinne against thee (\* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre or neere,

37. If they † turne againe to their heart in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue transgressed and haue done wickedly.

38. If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the city which thou hast chosen, and toward the house which I haue built for thy Name,

39. Then heare thou in heaven, in the place of thine habitation, their prayer and their supplication, and † iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

40. Now my God, I beseech thee, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place.

41. \* Now therefore arise, O Lord God, to come into thy rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with † saluation, and let thy Saints reioyce in goodnesse.

42. O Lord God, refuse not the face of † thine annoynted: remember the mercies promised to Dauid thy seruant.

# CHAP. VII.

1 The fire consumeth the sacrifices. 2 The glory of the Lord filleth the Temple. 12 He heareth his prayer, 17 and promitteth to exalt him and his throne.

And \* when Salomon had made an ende of praying, a fire came downe from heaven, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house.

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the patiement, and worshipped and prayed the Lord, saying, For he is good, because his mercy lasteth for euer.

4 \* Then the King and all the people offered \* 1. Kings. 8. 42. sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twentie thousand bullocks, and an hundred and twentie thousand sheepe. So the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Levites with the instruments of musicke of the Lord, which king Dauid had made to prayse the Lord, because his mercy lasteth for euer: when Dauid prayesd God † by them, the Priests also blew trumpets ouer against them: and all they of Israel stood by.

7 Moreouer, Salomon hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fatte of the peace offerings, because the brazen altar which Salomon had made, was not able to receiue the burnt offering, and the

meate

Or, praye,

Or, toward this place.

Chap. 20. 9.

Elv. in the land of the gods.

Hee declareth what the prayers of hypocrites can not be heard, nor of any but of them which pray vnto God with an vnalmed faith and in true repentance. Hee sheweth that before God there is no acceptance of person, but all people that feareth him and worketh righteousness, is accepted. Acts 10. 35. Meaning, that none ought to enterprize any warre, but at the Lords commandment, that is, which is lawful by his word. Or, according to the manner of this

Psalm. 132. 8. That is, into thy Temple. Let them be prepared by thy power, and made virtuous and holy. Heare my prayer which am thine annoynted king.

2. Mat. 2. 10. Hereby God declared that he was pleased with Salomons prayer.

† Elev. by their hands.

<sup>b</sup> The feast of the Tabernacles which was kept in the seventh month.

meate offering, and the fat.

8 And Salomon made <sup>b</sup> a feast at that time of seven dayes, and all Israel with him, a very great Congregation, from the entring in of Hamath, vnto the river of Egypt.

<sup>c</sup> They assembled to heare the word of God, after that they had remayned seuen dayes in the boothes or Tabernacles.

9 And in the eight day they <sup>c</sup> made a solemne assembly: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

<sup>d</sup> They had leane to depart the two and twentieth day, 1. King. 8. 66. but they went not away till the next day.

10 And the <sup>d</sup> three and twentieth day of the seventh month, hee sent the people away into their tents, ioyous and with glad heart, because of the goodnes that the Lord had done for Dauid and for Salomon, and for Israel his people.

<sup>e</sup> 1. King. 8. 66. but they went not away till the next day.

11 So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

<sup>f</sup> 1. King. 9. 1.

12 <sup>f</sup> And the Lord <sup>\*</sup> appeared to Salomon by night, and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

<sup>g</sup> Nam. 12. 6.

13 If I shut the heauen that there be no raine, or if I commaund the grasshopper to deuoure the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselves, and pray and seeke my presence, and turne from their wicked wayes, then will I heare in heauen and be mercifull to their sinne, and will heale their land:

<sup>h</sup> I will cause the pestilence to cease and destroy the beasts that hurt the fruites of the earth, and send raine in due season.

15 Then mine eyes shalbe open and mine eares attent vnto the prayer <sup>made</sup> in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

<sup>i</sup> 1. King. 6. 16.

18 Then will I stablish the throne of thy kingdom, according as I made the covenant with Dauid thy father, saying, <sup>\*</sup> Thou shalt not want a man to be ruler in Israel.

19 But if yee turne away, and forsake my statutes and my commandements which I haue set before you, and shall goe and serue other gods, and worship them,

<sup>j</sup> which thing dealeth that God had more respect to their saluation, then to the aduancement of his owne glory: and whereas men abuse those things which God hath appointed to set forth his praise, he doth withdraw his graces thence.

20 Then will I plucke them vp out of my land, which I haue giuen them, and this house which I haue sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

21 And this house which is most high, shalbe an astonishment to euery one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken hold on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

<sup>k</sup> The cities that Salomon built. <sup>l</sup> People that were made <sup>m</sup> tributaries vnto him. <sup>n</sup> His sacrifice. <sup>o</sup> He sent to Ophir.

<sup>p</sup> 1. King. 9. 10.

<sup>q</sup> Signifying that he was twenty yeere in building them.

And <sup>\*</sup> after <sup>\*</sup> twenty yeere when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Hiram <sup>b</sup> gaue to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wilderness, and repaired all <sup>c</sup> the cities of store which he built in Hamath.

5 And he built <sup>d</sup> Beth-horon the vpper, and Beth-horon the nether, cities defenced with walles, gates and barres:

6 Also Baalath, and all the cities of store that Salomon had, and all the charret cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to build in Ierusalem, and in <sup>e</sup> Lebanon, and throughout all the land of his dominion.

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hiuites, and the Iebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make <sup>f</sup> tributaries vntill this day.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes, and the capitaines of his charrets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, <sup>g</sup> euen <sup>h</sup> two hundredth and fiftie that bare rule ouer the people.

11 <sup>i</sup> Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the house that hee had built for her: for he said, My wife shall not dwell in the house of Dauid king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 <sup>j</sup> Then Salomon offered burnt offerings vnto the Lord, on the <sup>\*</sup> altar of the Lord, which he had built before the porch.

13 To <sup>k</sup> offer according to the commandement of Moses <sup>l</sup> euery day, in the Sabbaths, and in the new moones, and in the solemne feasts, <sup>g</sup> three times in the yeere, <sup>that is</sup>, in the feast of the Vnleavened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

14 And hee set the courses of the Priestes to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praise and minister before the Priests euery day, and the porters by their <sup>\*</sup> courses, at euery gate: for so <sup>was</sup> the commandement of Dauid the man of God.

15 And they declined not from the commandement of the king, concerning the Priests and the Leuites, touching all things, and touching the treasures.

16 <sup>m</sup> Now Salomon had made prouision for all the <sup>n</sup> worke from the day of the foundation of the house of the Lord, vntill it was finished: <sup>o</sup> the house of the Lord was perfite.

17 Then went Salomon to Ezion-geber, and to Eloth by the <sup>i</sup> Sea side in the land of Edom.

18 And Hiram sent him by the hands of his seruants, ships and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence <sup>k</sup> foure hundredth and fiftie talents of gold, and brought them to king Salomon.

<sup>b</sup> That is, which Hiram gaue againe to Salomon because they pleased him not: and therefore called them <sup>c</sup> Ghabul, that is, dirt or filth, 1. King. 9. 13.

<sup>c</sup> Meaning, or munitions and treasures for the warre.

<sup>d</sup> That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1. Chro. 6. 68. and, 7. 24.

<sup>e</sup> Reade 1. Kin. 7. 24.

<sup>f</sup> Elv. to come up to tribute.

<sup>g</sup> For in all there were 3300 but hee meaneth of them that had the principall charge, reade 1. King. 9. 29

<sup>h</sup> Chap. 4. 1.

<sup>i</sup> Exod. 29. 39.

<sup>j</sup> Or, after the manner of euery day. Reade Leuit. 23.

<sup>k</sup> Both for the matter and also for the workmanship.

<sup>l</sup> Meaning, the red Sea.

<sup>m</sup> Which summe is thought to mount to three millions and sixe hundred thousand crownes, for here is mentiom made of thirtie moe then are spoken of, 1. King. 9. 28.



CHAP. IX.

1. 9 The Queene of Sheba commeth to see Salomon, and bringeth gifts. 13 His yearly revenues. 30 The time of his reign. 31 His death.

\* 1. King. 10. 1.  
Matth. 12. 42.  
Luke 11. 31.  
a To know whether his wisdom were so great as she report was.

And \* when the Queene of Sheba heard of the fame of Salomon, she came to a proude Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours and much gold, and precious stones: and when she came to Salomon, she communed with him of all that was in her heart.

b There was no question so hard that he did not resolve.

2 And Salomon declared her all her questions, and there was b nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba saw the wisdom of Salomon, and the house that hee had built,

¶ Or, galleries whereby he went vp.  
† Ebr. there was no more spirit in her.  
¶ Or, after.

4 And the meate of his table, and the sitting of his seruants, and the order of his waiters, & their apparell, and his butlers, and their apparell, and his ¶ burnt offerings which he offered in the house of the Lord, and she was greatly † astonied.

5 And she sayd to the King, *It was* a true word which I heard in mine owne land of thy ¶ sayings, and of thy wisdom:

6 Howbeit, I beleued not their report, vntill I came, and mine eyes had seene it: and behold, the one haife of thy great wisdom was not told me: for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy seruants, which stand before thee alway, and heare thy wisdom.

c Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieutenants of God, which ought to graunt vnto him the superiority, and minister iustice to all.

8 Blessed be the Lord thy God, which loved thee, to set thee on his throne as king, in the stead of the Lord thy God: because thy God loveth Israel, to establish it for euer, therefore hath hee made thee king ouer them, to execute iudgement and iustice.

9 Then she gaue the King sixscore talents of gold, and of sweete odours exceeding much, and precious stones: neither was there such sweete odours since, as the Queene of Sheba gaue vnto King Salomon.

d Reade Chap. 2. 3. and 1. King. 10. 11.

10 And the seruants also of Huram, and the seruants of Salomon which brought golde from Ophir, brought d Alghummim wood and precious stones.

e Or pillars: meaning, the garnishing, and trimming, of the staires or pillars.

11 And the King made of the Alghummim wood e staires in the house of the Lord, and in the kings house, and harpes and viols for singers: and there was no such seene before in the land of Iudah.

f That is, which the King gaue her for recompense of that treasure which she brought.

12 And King Salomon gaue to the Queene of Sheba euery pleasant thing that shee asked, f besides for that which shee had brought vnto the king: so shee returned and went to her owne countrey, both she, and her seruants.

13 ¶ Also the weight of gold that came to Salomon in one yeere, was fixe hundredth threescore and fixe talents of gold,

14 Besides that which chapmen and merchants brought: and all the Kings of Arabia, and the princes of the countrey brought gold and siluer to Salomon.

g Which summe mounteth to 2400. crownes of the summe Budeys de asse.

15 And King Salomon made two hundredth targets of beaten gold, and s fixe hundredth shekels of beaten gold went to one target.

h Or, pounds called mixa, whereof euery one seemed so make an hundredth shekels.

16 And three hundredth shields of beaten gold: three hundredth shekels of gold went to one shield, and the king put them in the house of the wood of Lebanon.

17 And the king made a great throne of yuorie, and overlaid it with pure gold.

18 And the throne had fixe steps, with a footstool of gold i fastened to the throne, and stayes on either side on the place of the feate, and two lions standing by the k stayes.

i That is, the steps and the footstool were fastened to the throne.  
k vpon the pomels or knops,

19 And twelue lions stood there on the fixe steps on either side: there was not the like made in any kingdome.

20 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde: for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of l Tarshish, and brought golde, and siluer, yuorie, and apes, and peacocks.

l Which countrey of the best writers is thought to be Cilicia, reade 1. King. 10. 11.

22 So king Salomon excelled all the kings of the earth in riches and wisdom.

23 And all the Kings of the earth sought the presence of Salomon, to heare his wisdom that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of golde, and raiment, armour, and sweet odours, horses, and mules, from yeere to yeere.

m That is, teaches in euery able, which in all amount to foure thousand, as 1. King. 4. 16.

25 And Salomon had m foure thousand stables of horses, and charets, and twelue thousand horsemen, whom he bestowed in the charet cities, and with the king at Ierusalem.

26 And hee reigned ouer all the kings from the ¶ Riuer euen vnto the land of the Philistines, and to the border of Egypt.

¶ Or, Euphrates.

27 And the king gaue siluer in Ierusalem, n as stones, and gaue cedar trees as the wilde figtrees, that are abundant in the plaine.

n The abundance of these temporal treasures in Salomons kingdome is a figure of the Spirituall treasures, which the elect shall enjoy in the heauens vnder the true Salomon Christ.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

¶ Or, Ido.  
o That is, which prophesied against him.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophesie of Ahijah the Shilonite, and in the visions of ¶ Ieedo the Seer o against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon \* slept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

\* 1. King. 11. 42. 43.

CHAP. X.

1. 14 The rigour of Rehoboam. 16 The people rebell. 17 Her follow with him.

T Hen \* Rehoboam a went to Shechem: for to Shechem came all Israel to make him king.

\* 1. King. 12. 1.  
a After the death of Salomon.

2 And when Ieroboam the sonne of Nebat heard it (which was in Egypt, whither he had fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father b made our yoke grievous: now therefore make thou the grievous seruitude of thy father, and his sore yoke that he put vpon vs, lighter, and we will serue thee.

b That is, handled vs rudely, it seemeth that God hardened their hearts, so that they thus murmured without cause: which declarerth also the inconstancie of the people.

5 And he said to them, Depart yet three dayes, then come againe vnto me. And the people departed.

6 And king Rehoboam tooke counsell with the

the olde men that had stood before Salomon his father, while he yet liued, saying, What counsell giue ye that I may answere this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing words to them, they will be thy seruants for euer.

8 But hee left the counsell of the ancient men that they had giuen him, and tooke counsell of the young men that were brought vp with him, and waited on him.

9 And he said vnto them, What counsell giue ye, that we may answere this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the young men that were brought vp with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My least part shall be bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increase your yoke: my father hath chastised you with rods, but I will correct you with scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come againe to me the third day.

13 And the king answered them sharply: and king Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with rods, but I will correct you with scourges.

15 So the king hearkened not vnto the people: for it was the ordinance of God, that the Lord might performe his saying, which he had spoken by Ahijah the Shilonite to Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king would not heare them, the people answered the king, saying, What portion haue we in Dauid? for we haue none inheritance in the sonne of Ishai. O Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoram that was over the tribute, and the children of Israel stoned him with stones, that hee died: then King Rehoboam made speed to get him vp to his charer, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 Hee hath eighteene wiues, and threescore concubines, and by them eight and twentie sonnes, and threescore daughters.

¶ And when Rehoboam was come to Ierusalem, hee gathered of the house of Iudah and Benjamin nine score thousand chosen men of warre to fight against Israel, and to bring the kingdome againe to Rehoboam.

1 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and to all Israel that are in

Iudah and Benjamin, saying,

4 Thus saith the Lord, Yee shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and built strong cities in Iudah.

6 Hee built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maresha, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aialon, and Hebron, which were in Iudah and Benjamin, strong cities.

11 And he repaired the strong holds and put captains in them, and store of vitaille, and oyle and wine.

12 And in all cities he put shields and speares, and made them exceeding strong: so Iudah and Benjamin were his.

13 ¶ And the Priestes and the Leuites that were in all Israel, returned vnto him out of all their coasts.

14 For the Leuites left their suburbs and their possession, and came to Iudah and to Ierusalem: for Ieroboam and his sonnes had cast them out from ministering in the Priestes office vnto the Lord.

15 ¶ And hee ordeined him Priestes for the high places, and for the deuils and for the calves which he had made.

16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.

17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mighty, three yeere long: for three yeere they walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, and Abihail the daughter of Eliab the sonne of Ishai,

19 Which bare him sonnes, Ieush, and Shemaiah, and Zaiham.

20 And after her hee tooke Maakah the daughter of Absolon which bare him Abijah, and Athai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Absolon aboue all his wiues and his concubines: for he tooke eighteene wiues and threescore concubines, and begate eight and twentie sonnes, and threescore daughters.

22 And Rehoboam made Abijah the sonne of Maakah the chiefe ruler among his brethren: for he thought to make him King.

23 And he taught him: and dispersed all his sonnes throughout all the countreys of Iudah and Benjamin vnto euery strong citie: and hee gaue them abundance of vitaille, and desired many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord, and is punished by Shishak. 5 Shemaiah reprooueth him. 6 He humileth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abijah his sonne succeedeth him.

¶ And when Rehoboam had established the kingdome and made it strong, hee forsooke the Law of the Lord, and all Israel with him.

2 There-

c Or, that stood by him, that is, which were of his counsell and secrets.

d Or, little finger, meaning, that he was of farre greater power, then was his father. || Or, scorpions.

e Gods will im- poseth such a ne- cessitie to the second causes, that nothing can be done but ac- cording to the same, and yet mans will worketh as of it selfe, so that it can not be excused in doing euill by alledging that it is Gods ordinance. † Ebr. by the hand of. \* 1. King. 12. 16.

¶ Or, receiue.

† Ebr. strengthened him selfe.

\* 1. King. 12. 10, 21.

a That is, the halfe tribe of Benjamin: for the other halfe was gone after Ie- roboam.

b Meaning, the ten tribes which rebelled.

c Or, repayed them and made them strong to be more able to resist Ieroboam.

|| Or, strengthened.

† Ebr. stood.

\* Chap. 13. 9.

\* 1. King. 12. 31. d Meaning, idols, made Ista. 44. 15.

e which were zealous of true religion, and feared God.

f So long as they feared God, and set forth his word, they prospered.

g Called also Abijah, who reigned three yeere, 1. King. 15. 2.

h Hee gaue him- selfe to haue many wiues.

|| Or, when the Lord had esta- blished Reho- boams kingdome, a For such is the inconstancie of the people, that for the most part they follow the vices of their gouernours.



2 Therefore in the fift yeere of king Rehoboam, Shihak the king of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

3 With twelue hundred charets, and three-score thousand horsemen, and the people were without number, that came with him from Egypt, *euen* the Lubims, *b* Sukkiims, and the *g* Ethiopians.

4 And he tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah that were gathered together in Ierusalem, because of Shihak, and said vnto them, Thus saith the Lord, Ye haue forsaken me, therefore haue I also left you in the hands of Shihak.

6 Then the princes of Israel, and the King humbled themselves, and said, The Lord is *d* iust.

7 And when the Lord sawe that they humbled themselves, the word of the Lord came to Shemaiah, saying, They haue humbled themselves, therefore I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not be powred out vpon Ierusalem by the hand of Shihak.

8 Neuertheless they shall be his seruants: so shall they know my seruice, and the seruice of the kingdome of the earth.

9 ¶ Then Shihak king of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the Kings house: he tooke *euen* all, and he caried away the shields of gold, \* which Salomon had made.

10 In stead whereof king Rehoboam made shields of brasse, & committed them to the hands of the chiefe of the guard, that waited at the doore of the kings house.

11 And when the king entred into the house of the Lord, the guard came and bare them and brought them againe vnto the guard-chamber.

12 And because hee *f* humbled himselfe, the wrath of the Lord turned from him, that he would not destroy all together. And also in Iudah the things prospered.

13 \* So king Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and fourtie yeere old, when hee began to reigne, and reigned *seuenteene* yeeres in Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitess.

14 And he did euill: for hee prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam first and last, are they not written in the *†* booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie? and there *was* warre alway betweene Rehoboam and Ieroboam.

16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and *¶* Abijah his sonne reigned in his stead.

## CHAP. XIII.

*1* Abijah maketh warre against Ieroboam. *4* Hee sheweth the occasion. *12* Hee trafficketh in the Lord and ouercometh Ieroboam. *21* Of his wives and children.

**I**N the eighteenth yeere of King Ieroboam, began Abijah to reigne ouer *¶* Iudah.

2 Hee reigned three yeere in Ierusalem: (his mothers name also was *b* Michaiah the daughter of *¶* Yriel of Gibeon) and there was warre betweene

Abijah and Ieroboam.

3 And Abijah set the battell in aray with the armie of valiant men of warre, *euen* foure hundred thousand chosen men. Ieroboam also set the battell in aray against him with eight hundred thousand chosen men which were strong and valiant.

4 And Abijah stood vp vpon mount *z* Zemaraim, which is in mount Ephraim, and said, O Ieroboam, and all Israel, heare you me.

5 Ought you not to know that the Lord God of Israel hath giuen the kingdome ouer Israel to *¶* Dauid for euer, *euen* to him and to his sonnes by a couenant *†* of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath *\** rebelled against his lord:

7 And there are gathered to him *g* vaine men and *†* wicked, and made themselves strong against Rehoboam the sonne of Salomon: for Rehoboam was *h* but a childe and *¶* tender hearted, and could not resist them.

8 Now therefore ye thinke that yee be able to resist against the kingdome of the Lord, *which* is in the hands of the sonnes of Dauid, and ye be a great multitude, and the golden calues are with you which Ieroboam made you for gods.

9 \* Haue yee not drinen away the Priestes of the Lord the sonnes of Aaron and the Leuites, and haue made you Priestes like the people of *other* countreyes? whosoever commeth to *†* consecrate with a *¶* yong bullocke and seuen rams, the same may be a Priest of them that are no gods.

10 But wee belong vnto the Lord our God, and haue not forsaken him, and the Priestes the sonnes of Aaron minister vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lord euery *¶* morning and euery euening burnt offrings and sweete incense, and the bread is set in order vpon the pure table, and the candlestick of gold with the lamps thereof, to burne euery euening: for wee keepe the watch of the Lord our God: but ye haue forsaken him.

12 And behold, this God is *¶* with vs a captaine, and his Priestes with the founding trumpets to cry an alarme against you. O ye children of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.

13 ¶ But Ieroboam caused an ambushment *¶* to compasse, and come behind them, when they were before Iudah, and the ambushment behinde them.

14 Then Iudah looked, and behold, the battell *was* before and behinde them, and they cryed vnto the Lord, and the Priestes blew with the trumpets,

15 And the men of Iudah gaue a shout: and *euen* as the men of Iudah shouted, God *¶* smote Ieroboam and also Israel before Abijah and Iudah.

16 And the children of Israel fled before Iudah, and God deliuered them into their hand.

17 And Abijah and his people slawe a great slaughter of them, so that there fell downe wounded of Israel five hundred thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah prevailed, *¶* because they stayed vpon the Lord God of their fathers.

19 And Abijah pursued after Ieroboam, and tooke

*b* Which were a people of Africa called the Trogodites, because they dwelled in holes.

*¶* Or, blacke Moors.

*c* Signifying, that no calamitie can come vnto vs except we forsake God, and that he neuer leaueth vs till we haue cast him off.

*d* And therefore doeth iustly punish you for your sinnes.

*¶* Ebr. drop downe.

*e* Hee sheweth that Gods punishments are not to destroy his viceroy, but to chastise them, to bring them to the knowledge of themselves, and to know how much better it is to serue God than tyrants.

\* Chap. 9. 15, 16.

*f* Which declareth that God seeketh not the death of a sinner, but his conuersion, Ezek. 18, 31 and 23, 11.

\* 1. King. 14, 21.

*g* That is, twelue yeeres after that he had bene ouercome by Shihak, vers 2.

*†* Ebr. sayings.

*¶* Or, Abijah.

*a* He meaneth Iudah and Benjamin.

*b* Or, Maacha.

*c* King. 15, 2.

*d* Called also Abshalom, for Abshalom was her grand father, 1. King. 15, 2.

*d* which was one of the tops of mount Ephraim.

*e* And therefore whosoever doeth sinne it or take it from that stocke, transgresseth the ordinance of the Lord. Thus like as hypocrite he alledgeth the word of God for his advantage.

*f* That is, perpetually because that thing which is failed, is precluded from corruption: he meaneth also that it was made solemnly, and confirmed by offering of sacrifices, which as they vied fast according as was ordeined, Num. 18, 19.

\* 1. King. 11, 26.

*g* This word in the Chalde tongue is Racha, which our Sauiour vlieth, Math. 5, 22.

*†* Ebr. children of Belial.

*h* Meaning, in heart and courage.

*¶* Or, faint hearted.

\* Lam. 2, 6, 36.

\* 1. King. 12, 31.

chap. 11, 14.

*†* Ebr. fill his hand.

*i* Hee sheweth the nature of idolaters which take no triall of the vocation, life and doctrine of their ministers, but thinke the most vilest and greatesse beastes sufficient to serue their turne.

*k* As it was appointed in the Law, Exod. 29, 39.

*l* because their cause was good and approved by the Lord, they doubted not of the successe and victory.

*m* Concerning the good countell which came of the Spirit of God, he thought to haue overcome by deceit.

*¶* Or, gave him the overbrow.

*n* Hee sheweth that the stay of all kingdomes, and assurance of victories depend vpon our trust and confidence in the Lord.

*4* *Her daughters.*

rooke cities from him, *even* Beth-el and the *†* villages thereof, and Ieshanah with her villages, and Ephron with her villages.

20 And Ieroboam recovered no strength againe in the dayes of Abijah, but the Lord plagued him, and he died.

21 So Abijah waxed mighty, & married fourteene wiues, and begate two and twenty sonnes, and fixteene daughters.

22 The rest of the actes of Abijah, and his manners and his sayings, are written in the storie of the Prophet Iddo.

## CHAP. XIII.

*3* *Afa destroyeth idolatry, and commandeth his people to serue the true God. 11 Hee prayed vnto God when he should goe to fight. 12 Hee obtaineth the victorie.*

*S*O \* Abijah slept with his fathers, and they buried him in *§* citie of Dauid, and Afa his sonne reigned, in his stead: in whose dayes the land was quiet ten yeere.

2 And Afa did that was good and right in the eyes of the Lord his God.

3 For he rooke away the altars of the strange gods, and the hie places, and brake downe the images, and cut downe the *†* groues,

4 And commanded Iudah to seeke the Lord God of their fathers, and to doe according to the Law and the Commandement.

5 And hee tooke away out of all the cities of Iudah the high places, and the images: therefore the Kingdome was *†* quiet before him.

6 Hee built also strong cities in Iudah, because the land was in rest, and hee had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore hee sayd to Iudah, Let vs build these cities, and make walles about, and towers, gates, and barres, while the land is *†* before vs: because wee haue fought the Lord our God, wee haue sought him, and hee hath giuen vs rest on euery side: so they built and prospered.

8 And Afa had an armie of Iudah, that bare shields and speares, three hundreth thousand, and of Benjamin that bare shields and drew bowes, two hundreth and fourescore thousand: all these were valiant men.

9 And there came out against him Zerah *†* of Ethiopia, with an host of ten hundreth thousand, and three hundreth charrets, and came vnto *†* Maresbah.

10 Then Afa went out before him, and they set the battell in aray in the valley of Zephath, beside Maresbah.

11 And Afa cried vnto the Lord his God, and sayd, Lord, \* it is nothing with thee to helpe *†* with many, or with no power: helpe vs, O Lord our God: for wee rest on thee, and in thy Name are wee come against this multitude: O Lord, thou art our God: *†* let not man preuaile against thee.

12 *†* So the Lord smote the Ethiopians before Afa and before Iudah, and the Ethiopians fled.

13 And Afa and the people that was with him, pursued them vnto Gerar. And the Ethiopians host was ouerthrowen, *so that* there was no life in them: for they were destroyed before the Lord and before his host: and they caried away a mightie great spoile.

14 And they smote all the cities round about Gerar: for the *†* feare of the Lord came vpon

them, & they spoiled all the cities, for there was exceeding much spoile in them.

15 Yea, and they smote the tents of cartell, and caried away plenty of sheepe and camels, and returned to Ierusalem.

## CHAP. XV.

*2* *The exhortation of Azariah. 3 Afa purgeth his country of idolatry. 11 Hee sacrificeth with the people. 14 They sweare together to serue the Lord. 16 Hee deposeth his mother for her idolatry.*

*T*hen the Spirit of God came vpon \* Azariah the sonne of Obed.

2 And he went out to meete Afa, and said vnto him, O Afa, and all Iudah and Benjamin, heare ye me, The Lord is with you, while ye be with him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bene without the *†* true God, and without Priest to teach, and without law.

4 But *†* who soeuer returned in his affliction to the Lord God of Israel, and sought him, he *†* was found of him.

5 And in that time there *†* was no peace to him that did goe out and goe in: but great troubles *†* were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be ye strong therefore, and let not your hands bee weak: for your *†* worke shall haue a reward.

8 *†* And when Afa heard these words, and the prophecie of Obed *†* Prophet, he was encouraged, and tooke away the abominations out of all the land of Iudah and Benjamin, and out of the cities which hee had taken of mount Ephraim, and hee renewed the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Iudah and Benjamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God *†* was with him.

10 So they assembled to Ierusalem in the *†* third moneth, in the fifteenth yeere of the reigne of Afa.

11 And they offered vnto the Lord the same time of the *†* spoile *†* which they had brought, *even* seven hundreth bullockes, and seven thousand sheepe.

12 And they made a covenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And *†* who soeuer will not seeke the Lord God of Israel, shall be staine, whether hee were small or great, man or woman.

14 And they sware vnto the Lord with a loud voyce, and with shouting, and with trumpets, & with cornets.

15 And all Iudah reioyced at the oathe: for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, and he was *†* found of them. And the Lord gaue them rest round about.

16 *†* And King Afa deposeth \* Maachah his *†* mother from her regencie, because she had made an idole in a grone: and Afa brake downe her idole, and stamped it, and burnt it at the brooke Kidron,

*a* who was called Obed, as his father was, *verf. 8.*

*b* For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder Abijah, religion was neglected, and idolatry planted.

*c* Hee sheweth, that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he delineated his from Zerah king of the Ethiopians, Chap. 14. 9. 12. and out of all other dangers, when they called vpon the Lord.

*d* Your confidence and trust in God shall not be frustrate.

*e* Called Shizur, containing part of May, and part of June.

*f* Which they had taken of the Ethiopians.

*g* These were the words of their covenant, which commanded all idolaters to be put to death, according to the Law of God, Deut. 13. 5. 9. 15.

*h* So long as they serued him aright, so long did he preserve and prosper them.

*i* King. 15. 13.

*j* Or grand-mother: and herein he sheweth that he lacked scale, for he ought to haue died both by the covenant, as

*k* 1. 13. and by the Law of God: but hee gaue place to foolish pitie, and would also seeme after a sort to satisfie the Law.



Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.

1 Because that God was called the God of Israel, by reason of his promise to Isaac: therefore Israel is sometime taken for Iudah, because Iudah was his chiefe people, in respect of his predecessors.

17 But the high places were not taken away out of Israel: yet the heart of Afa was imperfect in his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that hee had dedicate, siluer, and gold, and vessels.

19 And there was no warre vnto the fift and thirtieth yeere of the reigne of Afa.

CHAP. XVI.

1 Afa for feare of Baasha king of Israel, maketh a covenant with Ben-hadad king of Aram. 2 Hee is reprooued by the Prophet. 3 Whom he putteth in prison. 4 He putteth his trust in the Physicians. 5 His death.

Who reigned after Nadab the sonne of Ieroboam.

1 King. 15. 17. He fortified it with walles and ditches: it was a citie in Benjamin neere to Gibeon. Or, Darmsch.

He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turks amity, thinking thereby to make themselves more strong.

Or, Prophet.

Chap. 14. 9. 2. Mic. 9. 1. and 12. 12.

He putteth him in prison. And thus in regard of turning to God by repentance, he disclaimed the admonition of the Prophet, as the wicked doe when they be told of their fautes.

Or, gentle, or smitten.

1 King. 15. 23.

Or, to the top of his head.

God plagued his rebellion, & hereby declareth that it is nothing to begin well, except we continue to the ende, that is, zealous of Gods glory, and put our whole trust in him.

He sheweth that it is in vaine to seeke to the Physicians, except we first seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after use the helpe of the physicians, as a meanes by whom God worketh.

Or, in his hand.

Or, new to him.

Meaning, which was a Nazirite, Num. 6.

And of Benjamin, Eliada a valiant man, and

14 And they buried him in one of his sepulchres, which he had made for himselfe in the city of Dauid, and layed him in the bed, which they had filled with sweete odours and diuers kindes of spices made by the arte of the Apothecary: and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

1 Iehoshaphat trusting in the Lord, prospereth in warre and honour. 2 Hee doth destroy idolatry, 3 and causeth the people to be taught. 4 He receiveth tribute of strangers. 5 His munitions, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And he put garisons in all the strong cities of Iudah, and set bands in the land of Iudah and in the cities of Ephraim, which Afa his father had taken.

3 And the Lord was with Iehoshaphat, because hee walked in the first wayes of his father Dauid, and sought not Baalim.

4 But sought the Lord God of his father, and walked in his commandements, and not after the trade of Israel.

5 Therefore the Lord stablished the kingdom in his hand, and all Iudah brought presents to Iehoshaphat, so that he had of riches and honour in abundance.

6 And he lift vp his heart vnto the wayes of the Lord, and he tooke away moreouer the high places and the groues out of Iudah.

7 And in the third yeere of his reigne hee sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nathaneel, and Michaiah, that they should teach in the cities of Iudah.

8 And with them Leuites, Shemaiah, and Nathaniah, and Zebadiah, and Afahel, and Shemiramoth, and Iehonathan, and Adonijah, and Tobiah, and Tob-adonijah, Leuites, and with them Elihamah and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the Law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands that were round about Iudah, and they fought not against Iehoshaphat.

11 Also some of the Philistims brought Iehoshaphats gifts and tribute siluer, and the Arabians brought him flockes, seven thousand and seven hundred rammes, and seven thousand and seven hundred hee goats.

12 So Iehoshaphat prospered and grew vp on high, and he built in Iudah palaces and cities of store.

13 And hee had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers, in Iudah, were captains of thousands, Adnah the captaine, and with him of valiant men three hundred thousand.

15 And at his hand Iehohanan a captaine, and with him two hundred and fourescore thousand.

16 And at his hand Amasiah the sonne of Zichri, which willingly offered himselfe vnto the Lord, and with him two hundred thousand valiant men.

17 And of Benjamin, Eliada a valiant man, and

That it, his vertues: meaning, because hee had committed, with Baalim, and against Irah.

Sought not helpe in strange gods.

He gave himselfe wholly to serve the Lords.

He knew it was in vaine to profess religion, except first were appointed which could instruct the people in the same, and had authority to put away all idolatry.

Thus God prospereth all such that with a pure heart seeke his glory, and keepe their enemies in feare, that they cannot be able to execute their rage against them.

and with him armed men with bowe and shield, two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and fourescore thousand armed to the warre.

19 These waited on the king, besides those which the king put in the strong cities throughout all Iudah.

CHAP. XVIII.

*Iehoshaphat maketh affinitie with Ahab. 10 Four hundred Prophets counsell Ahab to goe to warre. 16 Michaiah is against them. 23 Zedekiah smiteth him. 25 The king putteth him in prison. 29 The effect of his prophecies.*

And \* Iehoshaphat had riches and honour in abundance, but he was ioyned in a affinitie with Ahab.

2 And after certaine yeeres hee went downe to Ahab to Samaria: and Ahab slewe sheepe and oxen for him in great number, and for the people that he had with him, and entised him to goe vp vnto Ramoth Gilead.

3 And Ahab king of Israel said vnto Iehoshaphat king of Iudah, Wilt thou go with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will ioyne with thee in warre.

4 And Iehoshaphat said vnto the king of Israel, Aske counsell, I pray thee, at the word of the Lord this day.

5 Therefore the King of Israel gathered of Prophets four hundred men, and said vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they said, Goe vp: for God shall deliuer it into the kings hand.

6 But Iehoshaphat said, Is there here neuer a Prophet more of the Lord, that we might enquire of him?

7 And the king of Israel said vnto Iehoshaphat, There is yet one man by whom we may aske counsell of the Lord: but I hate him: for hee doeth not prophecies good vnto mee, but alway euill: it is Michaiah the sonne of Imla. Then Iehoshaphat said, Let not the king say so.

8 And the king of Israel called an eunuch, and said, Call quickly Michaiah the sonne of Imla.

9 And the king of Israel and Iehoshaphat King of Iudah sate either of them on his throne clothed in their apparell: they sate euen in the threshing floore at the entering in of the gate of Samaria: and all the Prophets prophecied before them:

10 And Zedekiah the sonne of Chanaanah made him hornes of yron, and sayd, Thus saith the Lord, With these shalt thou push the Aramites vntill thou hast consumed them.

11 And all the Prophets prophecied so, saying, Goe vp in Ramoth Gilead, and prosper: for the Lord shall deliuer it vnto the hand of the king.

12 And the messenger that went to call Michaiah, spake to him, saying, Behold, the words of the Prophets declare good to the king with one accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah said, As the Lord liueth, whatsoever my God saith, that will I speake.

14 So hee came to the king, and the King said vnto him, Michaiah, shall we goe to Ramoth Gilead to battell, or shall I leave off? And he said, Goe ye vp, and prosper, and they shall be deliue-

red into your hand.

15 And the King said vnto him, How oft shall I charge thee, that thou tell me nothing but the truth in the Name of the Lord?

16 Then he said, I saw all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord said, These haue no maister: let them retorne euery man to his house in peace.

17 And the King of Israel said to Iehoshaphat, Did I not tell thee, that hee would not prophecies good vnto me, but euill?

18 Again hee said, Therefore heare yee the word of the Lord: I sawe the Lord sit vpon his throne, and all the hostes of heaven standing at his right hand, and at his left.

19 And the Lord said, Who shall I perswade Ahab King of Israel, that he may goe vp, and fall at Ramoth Gilead? And one spake and said thus, and another said that:

20 Then there came forth a spirit and stood before the Lord, and said, I will perswade him. And the Lord said vnto him, Wherein?

21 And he said, I will goe out, and be a false spirit in the mouth of all his Prophets. And hee said, Thou shalt perswade, and shalt also preuaile: goe forth and doe so.

22 Now therefore behold, the Lord hath put a false spirit in the mouth of these thy Prophets, and the Lord hath determined euill against thee:

23 Then Zedekiah the sonne of Chanaanah came neere & smote Michaiah vpon the cheekes, and sayd, By what way went the Spirit of the Lord from me, to speake with thee?

24 And Michaiah said, Behold, thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.

25 And the King of Israel said, Take yee Michaiah, and cary him to Amon the gouernour of the citie, and to Ioath the Kings sonne,

26 And say, Thus saith the king, Put this man in the prison house, and feede him with bread of affliction and with water of affliction, vntill I retorne in peace.

27 And Michaiah sayd, If thou retorne in peace, the Lord hath not spoken by me. And he said, Heare all ye people.

28 So the King of Israel and Iehoshaphat the King of Iudah went vp to Ramoth Gilead.

29 And the King of Israel said vnto Iehoshaphat, I will change my selfe, and enter into the battell, but put thou on thine apparell. So the King of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charrets that were with him, saying, Fight yon not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charrets saw Iehoshaphat, they said, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat cried, and the Lord helped him and mooued them to depart from him:

32 For when the captaines of the charrets saw that hee was not the King of Israel, they turned backe from him.

33 Then a certaine man drew a bow mightily, and smote the King of Israel betwene the joynts of his brigandine: therefore he said to his charretman, Turne thine hand, and cary me out of the house: for I am hurt.

*m These prophecies show the people should be dispersed, and Ahab slain.*

*n Morning Angels. Or, desired.*

*o This is, the Lord.*

*p To them that will not beleue the mess, God sendeth strong delusion, that they should beleue lies.*

*q The first.*

*r By this cruelty,*

*his ambition and*

*hypocritie was*

*discovered: thus*

*the hypocrites*

*boast of the Spirit*

*which they haue*

*not, and declare*

*their malice against*

*them in whom the*

*true Spirit is.*

*r Kept him*

*strictly in pri-*

*son, and let him*

*feele hunger and*

*distress.*

*Or, Michaiah.*

*r That the wicked*

*thinke by the*

*owne infortunes*

*escape Gods iudge-*

*ments which hee*

*threateneth by his*

*word.*

*r Hee cryed to the*

*Lord by acknow-*

*ledging his fault in*

*going with this*

*wicked king to*

*warre against the*

*word of the Lord*

*by his Prophet,*

*and also by desiring*

*mercy for the same*

*Elc. in his singli-*

*lity, or iudicement,*

*Or, betweene the*

*but origine.*

*\* King 22. 30 For Ioram Iehoshaphat's sonne married Ahab's daughter.*

*b. That is, the third year.*

*1. King 22. 28*

*c. To reconer it out of the hands of the Syrians.*

*d. Heare the aduise of some Prophet, to know whether it be Gods will. e Which were the prophets of Babel, signifying that the wicked esteeme none but flatterers, and such as will beate with their inordinate affections.*

*f. Yet the ministers of God ought not to cease to do their duty, though the wicked magnifices cannot abide them to speake the truth. g. Meaning, that he ought not to refuse to heare any that was of God. h. That is, in their malice and roiall appall.*

*i. Reads 1. King 22. 17*

*k. Thinking that whereas foure hundred prophets had giuen in one thing, that he being but one man and in least estimation, durst not say it. l. Hee spake this by decision of the false prophets, as the King well perceived.*



## Judges and ministers appointed.

*n* Hee dissembled his hart that his souldiers might fight more courageously.

34 And the battell increased that day: and the king of Israel stood still in his charer against the Aramites vntill euen, and died at the time of the sunne going downe.

### CHAP. XIX.

*4* After Iehoshaphat was rebuked by the Prophet, he called againe the people to the benouing of the Lord. *5* He appointeth Iudges and ministers, *6* and exhorteth them to feare God.

*y* Ebr. in peace.

**A**nd Iehoshaphat the king of Iudah returned safe to his house in Ierusalem.

*a* Hee declareth that the wrath and iudgement of God is ouer all such that support the wicked, and rather shew not in deed that they are enemies to all such as hate the Lord.

*y* Ebr. with from the Lord.

*b* Hee visited all his countrey, and brought his people from idolatry to the knowledge of the true God.

*c* Both to pferme you, if you do iustly or to punish you, if you do y contrary.

2 And Iehu the sonne of Hanani the Seer went out to meete them, and said to king Iehoshaphat, *a* Wouldst thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath of the Lord is vpon thee.

3 Neuerthelesse good things are found in thee, because thou hast take away the groues out of the land, and hast prepared thine heart to seeke God.

4 *f* So Iehoshaphat dwelt at Ierusalem, and returned and went through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And hee set iudges in the land throughout all the strong cities of Iudah, citie by citie.

6 And said to the iudges, Take heed what yee doe: for yee execute not the iudgements of man, but of the Lord, and *hee will be* with you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and doe it: for there is no iniquitie with the Lord our God, neither *a* respect of persons, nor receiuing of reward.

*d* Hee will declare by the sharpnesse of the punishment, that hee hateth all iniquity.

*a* Deut. 10. 17.

*Job* 34. 19.

*Mat.* 10. 34.

*Rom.* 2. 11.

*Galat.* 2. 6.

*ephe.* 6. 9.

*col.* 3. 25.

*1. Pet.* 1. 17.

*e* The Priests and Leuites, which should iudge matters according to the word of the Lord.

*f* That is, to try whether the murder was done at vnawares, or else on set purpose, *Numb.* 35. 11.

*Dent.* 4. 41.

*g* Meaning, that God would punish them most sharply, if they would not execute iustice aright. *h* Shall be chiefe onerfeer of the publike affaires of the Realme. *i* They shall haue the handling of inferiour cases. *k* God will assist them that doe iustice.

8 Moreover in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests and of the chiefe of the families of Israel, for the iudgement and cause of the Lord: and they returned to Ierusalem.

9 And he charged them, saying, Thus shall yee doe in the feare of the Lord faithfully and with a perfir heart.

10 And in euery cause that shall come to you of your brethren that dwell in your cities, betweene blood and blood, betweene law and precept, statutes and iudgements, *yee shall iudge them* and admonish them that they trespasse not against the Lord, that *g* wrath come not vpon you and vpon your brethren. This shall yee doe and trespasse not.

11 And behold, Amariah the Priest shall be the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shall be for all the Kings affaires, and the Leuites shall be officers before you. Be of courage, and doe it, and the Lord shall be with the *k* good.

12 And behold, Amariah the Priest shall be the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shall be for all the Kings affaires, and the Leuites shall be officers before you. Be of courage, and doe it, and the Lord shall be with the *k* good.

### CHAP. XX.

*3* Iehoshaphat and the people pray vnto the Lord. *4* The maruillous victory that the Lord gaue him against his enemies. *5* His reigne and after.

**A**fter this also came the children of Moab and the children of Ammon, and with them of the Ammonites against Iehoshaphat to battell.

*a* That is, which counterfeited the Ammonites in language and apparel. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir. *b* Called the dead Sea, where God destroyed the five cities for sinne.

2 Then there came that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyond the Sea, out of Aram: and beholde, they be in Hazzon Tamar, which is Engedi.

3 And Iehoshaphat feared, and set himselfe

## II. Chron.

## Iehoshaphats prayer.

to seeke the Lord, and proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselves together to aske counsell of the Lord: they came enen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court.

6 And sayd, O Lord God of our fathers, art not thou God in heauen? and reigne not thou on all the kingdomes of the heathen, and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and gauest it to the seed of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuary therein for thy Name, saying,

9 If euill come vpon vs, as the sword of iudgement, or pestilence, or famine, we will stand before this house & in thy presence (for thy name is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now, behold, the children of Ammon and Moab, and mount Seir, by whom thou wouldst not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherite:

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither doe we know what to doe: but our eyes are toward thee.

13 And all Iudah stood before the Lord with their yong ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah, the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, was there, vpon whom came the Spirit of the Lord, in the middes of the Congregation.

15 And he sayd, Hearken yee all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the battell is not yours, but Gods.

16 To morow goe ye downe against them: behold, they come vp by the cleft of Ziz, and yee shall finde them at the ende of the brooke before the wilderness of Ieruel.

17 Yee shall not neede to fight in this battell: stand still, mooue not, and behold the saluation of the Lord towards you: O Iudah, and Ierusalem, feare yee not, neither be afraid: to morow goe out against them, and the Lord will be with you.

18 Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites, and of the children of the Corhites stood vp to praise the Lord God of Israel with a loude voyce on high.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Iehoshaphat stood and said,

*c* This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lord, whereas it moueth the wicked either to feele meanes and policies, or els to fall into despair.

*d* Hee groweth his prayer vpon Gods power, whereby he is able to helpe, and also on his mercy, which he will continue toward his, forasmuch as he hath once chosen them and begun to shew his graces toward them.

*1. King.* 8. 37.

*chap.* 6. 23.

*e* Meaning, vnto which commeth by Gods indigments for our finnes.

*f* That is, it is here called vpon, and thou declare thy presence and fauour.

*Deut.* 2. 9.

*1. King.* 13. 1.

*g* We onely put our trust in thee, and write for our deliuerance from heauen.

*h* That is, before the Arke of the Coenent.

*i* Which was moued by the Spirit of God to prophesie.

*k* They fight against God and not against you, therefore he will fight for you.

*Exod.* 14. 13. 14.

*Or,* deliuerance.

*l* Declaring his faith and obedience to the word of the Lord, and giuing thanks for the deliuerance promised.

Heare

<sup>a</sup> Give credit to their words and doctrine.

<sup>a</sup> This was a psalm of thanksgiving which they used commonly to sing when they praised the Lord for his benefits, and was made by David, Psal. 136.  
<sup>b</sup> Meaning, the Idumeans which dwell in mount Seir.

<sup>c</sup> Thus the Lord according to Iehoshaphat's prayer declared his power, when he delivered his, by causing their enemies to kill one another.

<sup>d</sup> To give thanks to the Lord for the victory: and therefore the valley was called Berachah, that is, blessing or thanksgiving, which was also called the valley of Iehoshaphat, Joel 3, 22, because the Lord judged the enemies according to Iehoshaphat's prayer.

<sup>e</sup> Hee declareth hereby, that the works of God bring ever comfort or deliverance to his, and feare or destruction to his enemies.

<sup>f</sup> 1. King. 22, 42.  
<sup>g</sup> Meaning, in his times, and those wayes wherein he followed God.

<sup>h</sup> If the great care & diligence of this good king was not able utterly to abolish all impiety and idolatry out of this people, but that they would still remaine their filth and idolatry, how much lesse att they able to reforme euill, which either have little reule, or not such as hee had: though herein he was not to be excused?

<sup>i</sup> 1. King. 16, 7.  
<sup>j</sup> 1. King. 22, 48, 49.

Hear ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shall prosper, and ye shall be assured: beleeue his Prophets, and ye shall prosper.

21 And when he had consulted with the people, and appointed fingers vnto the Lord, and them that should praise him that is in the beautiful Sanctuary, in going forth before the men of armes, and saying, \* Praise ye the Lord for his mercy *lasteth for ever.*

22 And when they began to shoute, and to praise, the Lord laide ambushments against the children of Ammon, Moab, and mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, euery one helped to destroy one another.

24 And when Iudah came toward Mizpah in the wilderness, they looked vnto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselves, till they could cary no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols, and with harps, and with trumpets, *euery* vnto the house of the Lord.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And \* Iehoshaphat reigned ouer Iudah, and was five & thirty yeere old, when he began to reigne: and reigned five and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, & departed northerefrom, doing that which was right in the sight of the Lord.

33 Howbeit the high places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which \* is mentioned in the booke of the kings of Israel.

35 ¶ Yer after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Ierusalem, who was giuen to doe euill.

36 And hee ioyned with him, to \* make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodanah of Ma-

reshah peophecied against Iehoshaphat, saying, Because thou hast ioyned thy selfe with Ahaziah, the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish.

CHAP. XXI.

<sup>1</sup> Iehoshaphat dieth. <sup>3</sup> Iehoram succeedeth him. <sup>4</sup> which killeth his brethren. <sup>6</sup> Hee was brought to idolatry. <sup>11</sup> and seduceth the people. <sup>16</sup> Hee is oppressed of the Philistines. <sup>18</sup> His miserable end.

I Iehoshaphat then slept with his fathers, and was buried with his fathers in the city of David: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of Israel.

3 And their father gaue them great giftes of silver and of golde, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 \* And Iehoram rose vp vpon the kingdome of his father, and made himselfe strong, and slew all his brethren with the sword, and also of the princes of Israel.

5 Iehoram was two and thirty yeere olde, when he began to reigne, and hee reigned eight yeeres in Ierusalem.

6 And he walked in the way of the kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of David, because of the \* covenant that he had made with David, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his charrets with him: and hee rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charrets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. Then did Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreover he made high places in the mountaynes of Iudah, and caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah thereto.

12 And there came a writing to him from Eliiah the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the way of the kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou.

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance.

15 And thou shalt be in great diseases in the disease of thy bowels, vntill thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistines, and the Arabians that were beside the Ethiopians,

<sup>a</sup> Thus God would not haue his ioyne in societie with idolaters and wicked men.

<sup>a</sup> Reads Chap. 15, 27. how by Israel, is meant Iudah.

<sup>a</sup> 1. King. 8, 16.  
<sup>b</sup> Because the wicked line enue in feare and also the ambitions, they become cruell, and spare not to murder them, whom by nature they ought most to cherishe and defend.  
<sup>c</sup> Meaning, of Iudah and Benjamin.  
<sup>d</sup> So that we see how it cannot be that we should ioyne with the wicked, and serue God.

<sup>e</sup> 1. Sam. 7, 12, 16.  
<sup>f</sup> 1. King. 2, 4, and 9, 5.  
<sup>g</sup> 1. King. 8, 19.  
<sup>h</sup> Chap. 6, 16.

<sup>i</sup> Reads 1. King 8, 22.

<sup>f</sup> Meaning, idolatry, because that the idolaters breake their promise with God, as doeth the adulteresse to her husband.  
<sup>g</sup> Some thinke that this was Eliha, so called because he had the Spirit in abundance, as had Eliiah.

<sup>h</sup> We see this example daily practised vpon them that fall away from God, and become idolaters and murderers of their brethren.

<sup>i</sup> There were other Arabians in Africa Southward toward Egypt.



<sup>1</sup> Called also Ahaziah, as Chap. 22, 1. or Azariah, ver. 6. following.

<sup>2</sup> That is, as some write, he was not regarded, but deposed for his wickednes, & idolatry, so that his sonne reigned 22 yeeres (his father yet living) without honour and after his fathers death he was confirmed to reigne still, as Chap. 22, 2.

\* 2. King. 8. 24.

a Meaning, the Philistines.

b Reade Chap. 22. 20.

c That is, after the death of his father. d She was Ahabs daughter, who was also sonne of Omri.

e Hee sheweth that it must needs follow that the rulers are such as their counsellors be, and that there cannot be a good King, that suffereth wicked counsellors.

f Hereby we see how nothing can come to any but by Gods providence and as he hath appointed, and therefore he can send all means to serve to his will.

\* 2. King. 9. 7. Or, took vengeance.

g This was the just plague of God, because he toynd himselfe with Gods enemies: yet God to declare the worthines of Iehoshaphat his grandfather, moved them to give him the honour of buriall.

\* 2. King. 11. 1. h To the intent that there should be none to make title to the crowne, and so the might usurpe the Government.

17 And they came vp into Iudah, and brake in to it, & caried away all the substance that was found in the Kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue Iehohaz the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowles with an incurable disease.

19 And in proceffe of time, euen after the end of two yeeres, his guts fell out with his disease: so he died of sore diseases: & his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere old, and reigned in Ierusalem eight yeere, and liued without being desired: yet they buried him in the citie of David, but not among the sepulchres of the Kings.

# CHAP. XXII.

<sup>1</sup> Ahaziah reigned after Iehoram. <sup>2</sup> Iehu king of Israel killeth Ahaziah. <sup>3</sup> Athaliah putteth to death all the Kings li-  
nge. <sup>4</sup> Ioash escaped.

And <sup>a</sup> the inhabitants of Ierusalem made Ahaziah his yongest sonne King in his stead: for the armie that came with <sup>a</sup> the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram king of Iudah reigned.

2 Two and fourtie yeere old <sup>b</sup> was Ahaziah when hee began to reigne, and hee reigned <sup>c</sup> one yeere in Ierusalem. And his mothers name <sup>c</sup> was Athaliah the daughter of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 And hee walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 And hee returned to be healed in Izreel, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because hee was diseased.

7 And the destruction of Ahaziah came of God, in that he went to Ioram: for when he was come, hee went forth with Iehoram against Iehu the sonne of Nimshi, <sup>a</sup> whom the Lord had anoynted to destroy the house of Ahab.

8 Therefore when Iehu executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And hee sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slew him and buried him, because said they, Hee is the sonne of Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retaine the kingdom.

10 Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, shee arose and destroyed all the kings seede of the house of Iudah.

11 But Iehoshabeath the daughter of the king tooke Ioash the sonne of Ahaziah, and stale him from among the kings sonnes, that should be

slaine, and put him and his nurse in the bedde chamber: so Iehoshabeath the daughter of king Iehoram the wife of Iehoiada the Priest (for thee was the sister of Ahaziah) hid him from Athaliah: so the slew him not.

12 And hee was with them hid in the house of God fixe yeeres, whiles Athaliah reigned ouer the land.

# CHAP. XXIII.

<sup>1</sup> Ioash the sonne of Ahaziah is made king. <sup>2</sup> Athaliah is put to death. <sup>3</sup> The temple of Baal is destroyed. <sup>4</sup> Iehoiada appointeth ministers in the Temple.

And <sup>a</sup> in the seventh yeere Iehoiada waxed bold, and tooke the captaines of hundreths, to wit, Azariah the sonne of Iehoram, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adajah, and Elithaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers of Israel: and they came to Ierusalem.

3 And all the congregation made a couenant with the King in the house of God: and he said vnto them, Behold, the Kings sonne must reigne, as the Lord hath said of the sonnes of Dauid.

4 This is it that ye shall do, The third part of you that come on the Sabbath of the Priests, and the Leuites, shall be porters of the doores.

5 And another third part toward the Kings house, and another third part at the <sup>a</sup> gate of the foundation, and all the people shall be in the courts of the house of the Lord.

6 But let none come into the house of the Lord, saue the Priests, and the Leuites that minister, they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compasse the King round about, and euery man with his weapon in his hand, and he that entreth into the house, shall be slaine, and be you with the King, when hee commeth in, and when he goeth out.

8 So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke euery man his men that came on the Sabbath, with them that went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the captaines of hundreth speares, and shields, and bucklers which had bene king Dauids, and were in the house of God.

10 And he caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the house round about the king.

11 Then they brought out the kings sonne, and put vpon him the crowne, and gave him the <sup>a</sup> testimonie, and made him King. And Iehoiada and his sonnes anoynted him, and said, God saue the king.

12 But when Athaliah heard the noise of the people running and praising the King, she came to the people into the house of the Lord.

13 And when shee looked, behold, the king stood by his pillar at the entring in, and the princes and the trumpets by the King, & all the people of the land reioyced, and blew the trumpets, & the fingers were with instruments of musicke, and

f Meaning, in a chamber, where the Priests and Leuites slept, which kept their courses weekly in the Temple.  
k To wit, of Iudah.

b Meaning, of Iudah and Benjamin: reade why they are called Israel Chap. 15. 17  
\* 2. Sam. 7. 12, 13, 14  
1. King. 2. 4, chap. 21. 7.

\* 2. King. 11. 4. c Which was the chiefe gate of the Temple toward the East.

d Meaning, to make any tumult, or to hinder their enterprise.

e Which had finished their course on the Sabbath, and so the other part entered to keepe their turne.

f Meaning, the most holy place where the Ark stood.  
g That is, the booke of the Law, or as some reade, they put vpon him his royall apparell.

h Or, from the king standing.

h Declaring her vile impudencie, which having vn-justly and by mur-ther vsurped the crowne, would still haue defaced the true possession, and therefore called true obedience treason.

i To ioyne with her partie, and to maintaine her au- thoritie.

k That they would onely seeme him and renounce all idolatrie

l According to their covenant made to the Lord.

m As the Lord commanded in his Law, both for the person and also the citie, Deut. 13. 9. and 15.

n Or, change. \* Num. 28. 3.

and they that could sing praise : then Athaliah rent her clothes, and said, <sup>h</sup> Treason, treason.

14 Then Iehoiada the Priest brought out the captaines of hundreths that were gouernours of the host, and said vnto them, Haue her forth of the ranges, and he that <sup>i</sup> followeth her, let him die by the sword : for the Priest had said, Slay her not in the house of the Lord.

15 So they laied hands on her: and when shee was come to the entring of the horsigate by the kings house, they slew her there.

16 <sup>j</sup> And Iehoiada made a <sup>k</sup> covenant betweene him and all the people, and the king, that they would be the Lords people.

17 And all the people went to the house of Baal, and <sup>l</sup> destroyed, and brake his altars, and his images, and slew <sup>m</sup> Mattan the priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lord, vnder the <sup>n</sup> hands of the Priests and Leuites, whom David had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, <sup>o</sup> as it is written in the Law of Moses, with reioycing and singing by the appointment of David.

19 And he set porters by the gates of the house of the Lord, that none that was vncleane in any thing, should enter in.

20 And hee tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the king to come downe out of the house of the Lord, and they went thorow <sup>p</sup> the hie gate of the kings house, and set the king vpon the throne of the kingdom.

21 Then all the people of the land reioyced, and the citie was quiet <sup>q</sup> after that they had slaine Athaliah with the sword.

CHAP. XXIII.

4 <sup>r</sup> Ioash repaireth the house of the Lord. 17 <sup>s</sup> After the death of Iehoiada he falleth to idolatrie. 21 <sup>t</sup> He stoneth to death Zachariah the Prophet. 25 <sup>u</sup> Ioash is killed of his owne seruants.

22 <sup>v</sup> After him reigneth Amaziah. I <sup>w</sup> Oath <sup>x</sup> was leuen yeere olde when hee beganne to reigne, and hee reigned fortie yeere in Ierusalem : and his mothers name was Zibiah of Ber-sheba.

2 And Ioash did vprightly in the sight of the Lord all the dayes of Iehoiada the Priest.

3 And Iehoiada <sup>y</sup> tooke him two wiues, and he begate sonnes and daughters.

4 <sup>z</sup> And afterward it came into Ioash minde to renew the house of the Lord.

5 And hee assembled the Priests and the Leuites, and said to them, Goe out vnto the cities of Iudah, and gather of all <sup>a</sup> Israel money to repaire the house of your God, from yeere to yeere, and haste the thing, but the Leuites hasted not.

6 Therefore the king called Iehoiada the <sup>b</sup> chiefe, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem <sup>c</sup> the taxe of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimonie?

7 For <sup>d</sup> wicked Athaliah, and her children brake vp the house of God: and all the things that were dedicated for the house of the Lord, did they bestow vpon Baalim.

8 Therefore the king commanded, <sup>e</sup> and they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamation thorow Iudah and Ierusalem, to bring vnto the Lord <sup>f</sup> the taxe of Moses the seruant of God, <sup>g</sup> layd vpon Irael in the wildernesse.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, <sup>h</sup> they brought the chest vnto the Kings officer by the hand of the Leuites : and when they saw that there was much siluer, then the Kings Scribe, (and one appointed by the high Priest) came and emptied the chest, and tooke it, and caried it to his place againe : thus they did day by day, and gathered siluer in abundance.

12 And the King and <sup>i</sup> Iehoiada gaue it to such as did the labour and worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord : they gaue it also to work-ers of yron and brasie, to repaire the house of the Lord.

13 So the workemen wrought, and the worke <sup>j</sup> amended through their hands: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the king and Iehoiada, and hee made thereof <sup>k</sup> vessels for the house of the Lord, <sup>l</sup> euen vessels to minister, both morters and <sup>m</sup> incense cups, and vessels of gold, and of siluer : and they offered burnt offerings in the house of the Lord continually all the dayes of Iehoiada.

15 <sup>n</sup> But Iehoiada waxed old and was full of daies, and died. An hundreth and thirtie yeere old <sup>o</sup> was he when he died.

16 And they buried him in the citie of David with the <sup>p</sup> kings, because he had done good in Irael, and toward God and his house.

17 <sup>q</sup> And after the death of Iehoiada, came the princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles : and wrath came vpon Iudah and Ierusalem, because of this their trespass.

19 And God sent Prophets among them, to bring them againe vnto the Lord : and they <sup>r</sup> made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Iehoiada the Priest, which stood <sup>s</sup> aboue the people, and said vnto them, Thus saith God, Why transgresse yee the commandments of the Lord? surely yee shall not prosper : because yee haue forsaken the Lord, hee also hath forsaken you.

21 Then they conspired against him, & stoned him with stones at the <sup>t</sup> commandement of the king, in the court of the house of the Lord.

22 Thus Ioash the king remembered not the kindnesse which Iehoiada his father had done to him, but slew his sonne. And when hee died, hee said, The Lord <sup>u</sup> looke vpon it, and require it.

23 <sup>v</sup> And when the yeere was out, the host of Aram came vp against him, & they came against Iuda and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though the armie of Aram came with a small companie of men, yet the Lord deliuered

\* Euid. 30. 13.

e Such as were faithfull men, whom the king had appointed for that matter.

f Signifying that this thing was done by aduise and counsell, and not by any one mans affection.

g Ebr. a medicine was vpon the worke meaning it was repaired.

h For the wicked kings his predecessors, and Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idoles.

i Signifying that they could not honour him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the common wealth.

j Which were flat-terers, and knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatrie.

k They tooke heed and earth and all creatures to witnesse, that except they returned to the Lord, hee would most grievously punish their infidelitie and rebellion, Nehe. 9. 26.

l In a place aboue the people, to the intent that hee might be heard.

m There is no rage so csmall and beauly, as of them whose hearts God hath hardened, & which delite more in superstition and idolatrie then in the true seruice of God and pure simplicitie of his word.

n Renenge my death & require my blood at your hands : or heape- keth this by prophetic, because hee knew that God would doe it. This Zacharie is also called the sonne of Barachie, Marsh.

23. 35. because his progenitours were iddo, Barachiah, Iehoiada, &c.

n Which was the principall gate, that the King might be seene of all the people.

o For where a tyrant and an idolater reigneth, there can be no quietnesse: for the plagues of God are euer among such people.

\* 2. King. 12. 17.

a Who was a faith- full counsellor, and gouerned him by the word of God. b Or, gaue him two wiues.

b Hee meaneth not the ten tribes, but onely the two tribes of Iudah and Benjamin. c For hee was the high Priest. \* Euid. 30. 13.

d The Scripture doeth terme her thus, because she was a cruell murderess, and a blasphemous idolatresse. \* 2. King. 12. 9.



a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they gaue sentence against Ioash.

o That is, repro-  
ued and checked  
him, and handled  
him rigorously.

p Meaning, Za-  
charie, which was  
one of Iehoiadas  
sonnes, and a Pro-  
phet of the Lord,

q That is, concer-  
ning his sonnes,  
&c.

r That is, the appa-  
ration.

25 And when they were departed from him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the children of Iehoiada the Priest, and slew him on his bed, and he died, and they buried him in the citie of Dauid: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonite, and Iehozabad the sonne of Shimrith a Moabite.

27 But his sonnes, and the summe of the tax gathered by him, and the foundation of the house of God, behold, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

3 Amaziah putteth them to death which slew his father. 10 Hee sendeth backe them of Israel. 11 Hee ouercommeth the Edomites. 14 Hee falleth to idolatry. 17 And Ioash king of Israel ouercommeth Amaziah. 17 Hee is slaine by a conspirator.

\* 2. King. 14. 2.

a Meaning, in re-  
spect of his prede-  
cessors, albeit he  
had his imperfec-  
tions.

\* Deut. 24. 16.  
2. King. 14. 6.  
Ierem. 31. 30.  
Ezek. 18. 10.

b That is, for that  
fault wherefore the  
child is punished,  
except he be cul-  
pable of the same.

c So many as were  
able men to beare  
weapons, and goe  
to the warre.

d That is, one of  
the renne tribes,  
which had separa-  
ted themselves be-  
fore, both from  
God and their true  
king.

e And therefore to  
thinke to haue  
helpe of them,  
whom the Lord  
sauieth not, is to  
cast off the helpe  
of the Lord.

f If thou wilt not  
giue credite to my  
words.

g He sheweth that  
if we depend on-  
ly vpon God, we  
shall not neede to  
be troubled with  
these worldly re-  
spectes, for he will  
giue at all times  
that which shall be  
necessarie, if wee  
obey his word.

A Maziah was five and twentie yeere old when he began to reigne, and he reigned nine and twentie yeere in \* Ierusalem & his mothers name was Iehoaddan of Ierusalem.

2 And hee did \* vprightly in the eyes of the Lord, but not with a perfect heart.

3 And when the kingdome was established vnto him, he slew his seruants, that had slaine the king his father.

4 But he slew not their children, but *did* as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, \* The fathers shall not die for the children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

5 And Amaziah assembled Iudah, and made them captaines ouer thousands, & captaines ouer hundreds, according to the houses of their fathers, thorowout all Iudah and Benjamin: and hee numbred them from \* twentie yeere olde and aboue, and found among them three hundred thousand chosen men, to goe forth to the warre, and to handle speare and shield.

6 Hee hired also an hundred thousand valiant men out of Israel for an hundred talents of siluer.

7 But a man of God came vnto him, saying, O king, let not the armie of Israel go with thee: for the Lord is not \* with Israel, neither with all the house of Ephraim:

8 If not, goe thou on, doe it, make thy selfe strong to the battell, but God shall make thee fall before the enimie: for God hath power to helpe, and to cast downe.

9 And Amaziah said to the man of GOD, What shall wee doe then for the hundred talents, which I haue giuen to the hoste of Israel? Then the man of God answered, The Lord is able to giue thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and

smote of the children of Seir, ten thousand.

12 And other ten thousand did the children of Iudah take aliue, and caried them to the top of a rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the \* armie, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and set them vp to be his gods, and worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou fought the gods of the people, which were not able to deliuer their owne people out of thine hand?

16 And as he talked with him, he saide vnto him, Haue they made thee the Kings counsellor? cease thou: why should they \* smite thee? And the Prophet ceased, but sayd, I knowe that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 Then Amaziah King of Iudah tooke counsell, and sent to Ioash the sonne of Iehoahaz, the sonne of Iehu king of Israel, saying, Come, let vs see one another in the face.

18 But Ioash king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, \* Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why dost thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for it was of God, y he might deliuer them into his hand, because they had fought the gods of Edom.

21 So Ioash the king of Israel went vp: and he and Amaziah king of Iudah sawe one another in the face at Beth-shehem, which is in Iudah.

22 And Iudah was put to the worfe before Israel, and they fled euery man to his tents.

23 But Ioash the king of Israel tooke Amaziah king of Iudah, the sonne of Ioash, the sonne of Iehoahaz, in Bethshehem, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundred cubites.

24 And he tooke all the gold and the siluer, and all the vessels that were found in the house of God with \* Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 And Amaziah the sonne of Ioash king of Iudah liued after the death of Ioash sonne of Iehoahaz king of Israel, fiftene yeere.

26 Concerning the rest of the acts of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Now after the time that Amaziah did turne away from the Lord, \* they wrought treason against him in Ierusalem: and when hee was fled to Lachish, they sent to Lachish after him, and

h For the Idoma-  
ns whom Dauid  
had brought to  
subiection, rebeld  
vnto Iehoram  
Iehothaphats sonne  
i In the 2 Kings  
14. 7. this rocke is  
called the citie Seir.  
k That is, the hun-  
dred thousand of  
Israel.

l Thus where he  
should haue giuen  
the praise to God  
for his benedict  
great victorie, he  
fell from God, and  
did most vilely  
dishonour him.  
m Hee prouoketh  
that whatsoeuer  
cannot fane him-  
selfe nor his wor-  
shippers, is no God  
but an idol.  
n Meaning, the  
King.

o So hard is it for  
the carnall man to  
be admonished of  
his fault, that he  
concerneth, mo-  
leth, and threat-  
neth him, that war-  
neth him: yea, im-  
prisoneth him and  
putteth him to  
death, as Chap. 16.  
10. and 18. 16. and  
24. 21.

p That is, let vs  
trie the matter  
hand to hand: for  
he was offended,  
that the armie of  
the Israelites, whom  
hee had in wages,  
and dismissed by  
the counsell of the  
Prophet, had de-  
stroyed certaine of  
the cities of Iudah.

\* 2. King. 14. 9.  
q Thus God oft-  
times plagueh by  
those means  
wherein men most  
trust, to teach them  
to haue their re-  
course onely to  
him, and to shew  
his iudgements,  
mooueth their  
hearts to follow  
that which shall be  
their destruction.

r Meaning, the  
successours of Obed  
Edom: for the  
house bare the  
name of the  
chiefe father,

\* 2. King. 14. 10.

And

slew him there. And they brought him vpon houses, and buried him with his fathers in the city of Iudah.

## C H A P. XXVI.

Uzziah obeying the Lord, prospereth in his enterprise: hee groweth proud and vsurpeth the Priestes office. The Lord plagueth him. The Priests drive him out of the Temple, and exclude him out of the Lords house. His buriall, and his successour.

\* 1. King. 14. 21.  
a Called also Azariah.

Then all the people of Iudah tooke a Vzziah, which was fixteene yeere old, and made him king in the stead of his father Amaziah.

Hee built Bloth, and restored it to Iudah, after that the king slept with his fathers.

\* Sixteene yeere olde *was* Vzziah, when hee began to reigne, and he reigned two & fiftie yeere in Ierusalem, and his mothers name *was* Iecoliah of Ierusalem.

And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

And hee fought God in the dayes of Zechariah (which vnderstood the visions of God) and when as he sought the Lord, God made him to prosper.

For he went forth and fought against the Philistims, and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal, and Hammeunim.

And the Ammonites gaue gifts to Vzziah, and his name spread to the entering in of Egypt: for he did most valiantly.

Moreouer Vzziah built towers in Ierusalem at the corner gate, and at the valley gate, and at the turning, and made them strong.

And he built towers in the wilderness, and digged many cisternes: for he had much cattell both in the valleys and plaines, plowmen, and dressers of vines in the mountaines, and in Carmel: for he loued husbandry.

Vzziah also had an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Ieiel the Scribe, and Maaseiah the ruler, and vnder the hand of Hananiah, one of the Kings captaynes.

The whole number of the chiefe of the families of the valiant men *were* two thousand and fixe hundreth.

And vnder their hand *was* the armie for warre, three hundreth and seven thousand, and five hundreth that fought valiantly to helpe the King against the enemye.

And Vzziah prepared them throughout all the hoste, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

He made also very artificiall engines in Ierusalem, to be vpon the towers and vpon the corners, to shoote arrowes and great stones: and his name spread farre abroad, because God did helpe him marueilously till he was mighty.

But when he was strong, his heart was lift vp to his destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burnt incense vpon the altar of incense.

And Azariah the Priest went in after him: and with him fourescore Priests of the Lord, valiant men.

And they withstood Vzziah the King, and

said vnto him, It pertaineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron: that are consecrated for to offer incense: goe forth of the Sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priests, the leprosie rose vp in his forehead before the Priestes in the house of the Lord beside the incense altar.

And when Azariah the chiefe Priests with all the Priests looked vpon him, behold, hee was leprous in his forehead, & they caused him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.

And Vzziah the King was a leper vnto the day of his death, and dwelt as a leper in an house apart, because he was cut off from the house of the Lord: and Iotham his sonne ruled ouer the Kings house, and iudged the people of the land.

Concerning the rest of the acts of Vzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

So Vzziah slept with his fathers; and they buried him with his fathers in the field of the buriall, which pertained to the Kings; for they said, He is a leper. And Iotham his sonne reigned in his stead.

## C H A P. XXVII.

Iotham reigned, and ouercommeth the Ammonites. His reigne and death. Abaz his sonne reigneth in his stead.

Iotham *was* five and twenty yeere old when he began to reigne, and reigned fixteene yeere in Ierusalem, and his mothers name *was* Ierushah the daughter of Zadok.

And hee did vprightly in the sight of the Lord, according to all that his father Vzziah did, save that he entred not into the Temple of the Lord, and the people did yet corrupt their wayes.

Hee built the hie gate of the house of the Lord, and hee built very much on the wall of the castle.

Moreouer he built cities in the mountaines of Iudah, and in the forrests he built palaces and towers.

And he fought with the kings of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundred talents of siluer, and ten thousand measures of wheate, and ten thousand of barley: this did the children of Ammon giue him both in the second yeere and the third.

So Iotham became mightie, because hee directed his way before the Lord his God.

Concerning the rest of the actes of Iotham and all his warres and his wayes, loe, they are written in the booke of the Kings of Israel, and Iudah.

He was five and twentie yeere old, when hee began to reigne, and reigned fixteene yeere in Ierusalem.

And Iotham slept with his fathers, and they buried him in the city of Dauid: and Ahaz his sonne reigned in his stead.

## C H A P. XXVIII.

Abaz an idolater is giuen into the hands of the Syrians and the king of Israel. The Prophet reprooueth the Israelites enmity. Iudah is molested with enemies. Abaz increaseth his idolatrie. His death and successour.

\* Num. 18. 7.

k Though his name seemed to be good and also his intention, yet because they were not governed by the word of God, hee did wickedly, and was therefore both iustly reuiled, and also punished.

\* 1. King. 15. 33  
l According to the commandment of the Lord, Leuit. 13. 46.

m And therefore was buried apart in the same field, but not in the same sepulchres with his predecessors.

\* 1. King. 15. 33

n To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatry.

c Which was sixscore cubits high, and was for the height called Ophel: it was at the East gate, and mention is made of it Chap. 3. 4.

d Hee sheweth that all prosperity cometh of God, who neuer faileth when wee put our trust in him.

c This was not that Zechariah that was the sonne of Iehoiada, but some other Prophet of that name.  
d For God neuer forsaketh any that seeketh vnto him, and therefore man is the cause of his owne destruction.

e That is, they payed tribute in signe of subiection.

\* Nbr. 3. 19. & 24.  
f Whereas the wall or tower turneth.  
g Or, pit.  
h That is, in mount Carmel, or as the word signifieth, in the fruitful field: it is also taken for a greene care of come, when it is full, at Leu. 2. 14.

i Of the chiefe officers of the kings house, or of the captaynes and sergeants for warre.

j Ebr. engines by the invention of an ingenious man.

k Thus prosperity causeth men to trust in themselves, and by forgetting him which is the author thereof, procure their owne perdition.



\* 2 King. 16. 1.

¶ Or, *prophesie*.  
¶ He was an idolater like them.  
¶ As the idolaters have strange chiefes of idols, who are as persons (as were the Baalim) so have they others which are inferiour and doe represent the great idols.  
¶ Or, *made them pass through the fire, as chap. 33. 6. Levit. 18. 21.*  
¶ *Elev. a great expiatory.*

¶ Who was king of Israel.  
¶ *Elev. sonnes of strength.*

¶ Or, *Tyrant.*

¶ This by the iudgement of God, Israel de-  
stroyed Iudah.

¶ For they thought they had overcome them by their owne valiantnesse, and did not consider that God had delivred them into their hands, because Iudah had offended him.  
¶ May not God as well punish you for your finnes, as hee hath done these men for theirs. Feeling yours are greater.  
¶ Which tribe was now greatest, and had most authority.

¶ God will not suffer this sinne, which we commit against him, to be unpunished.

¶ Whose names were rehearsed before, verse 12.

¶ Either for their wounds or wearinesse.  
¶ To them of the tribe of Iudah.  
¶ An To Tilgath Pileeser and those kings that were under his dominion, 2. King. 16. 7.

Ahaz was twenty yeere old when he began to reigne, and reigned sixteen yeere in Ierusalem, and did not uprightly in the sight of the Lord, like David his father.

But he walked in the wayes of the kings of Israel, and made even molten images for Baalim.

Moreover hee burnt incense in the valley of Ben-hinnom, and burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

Hee sacrificed also and burnt incense in the high places, and on hills, and under every greene tree.

Wherefore the Lord his God delivred him into the hand of the king of the Aramites, and they smote him, and took of his many prisoners, and brought them to Damascus: and he was also delivred into the hand of the king of Israel, which smote him with a great slaughter.

For Pekah the sonne of Remaliah slew in Iudah sixscore thousand in one day, all valiant men, because they had forsaken the Lord God of their fathers.

And Zichri a mighty man of Ephraim slew Maseiah the kings sonne, and Azrikam the governor of the house, and Elkanah the second after the King.

And the children of Israel tooke prisoners of their brethren, two hundred thousand of women, sonnes and daughters, and caried away much spoile of them, and brought the spoile to Samaria.

But there was a Prophet of the Lords, (whose name was Oded) and he went out before the host that came to Samaria, and said vnto them, Behold, because the Lord God of your fathers is wroth with Iudah, hee hath delivred them into your hand, and ye have slaine them in a rage, that reacheth vp to heaven.

And now yee purpose to keepe vnder the children of Iudah and Ierusalem, as servants and handmaidens vnto you, but are not you such, that signes are with you before the Lord your God?

Now therefore heare mee, and delivver the captives againe, which yee have taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

Wherefore certaine of the chiefe of the children of Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasai the sonne of Hadlai, stood vp against them that came from the warre.

And said vnto them, Bring not in the captives hither: for this shalbe a sinne vpon vs against the Lord: yee intend to adde more to our finnes and to our trespasses, though our trespass be great, and the fierce wrath of God is against Israel.

So the army left the captives and the spoile before the princes and all the Congregation.

And the men that were named by name, rose vp and tooke the prisoners, and with the spoile clothed all that were naked among them, and arrayed them, and shod them, and gave them meate, and gave them drinke, and anoynted them, and caried all that were feeble of them vpon asses, and brought them to Iericho the city of Palme trees to their brethren: so they returned to Samaria.

At that time did king Ahaz send vnto the kings of Asshur, to helpe him.

(For the Edomites came moreover, and

slew of Iudah, and caried away captives.

The Philistims also invaded the cities in the low country, and toward the South of Iudah, and took Bethshemesh, and Alalon, and Gederoth, and Shochoh, with the villages thereof, and Timnah, with her villages, and Ginto, with her villages, and they dwelt there.

For the Lord had humbled Iudah, because of Ahaz king of Israel, for he had brought vengeance vpon Iudah, & had grievously transgressed against the Lord.

And Tilgath Pileeser king of Asshur came vnto him; who troubled him and did not strengthen him.

For Ahaz tooke a portion out of the house of the Lord and out of the kings house and of the princes, and gave vnto the king of Asshur: yet it helped him not.

And in the time of his tribulation did hee yet trespass more against the Lord, (this is king Ahaz.)

For hee sacrificed vnto the gods of Damascus, which plagued him, and he said, Because the gods of the kings of Aram helped them, I will sacrifice vnto them, and they will helpe mee: yet they were his ruine, and of all Israel.

And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

And in euery citie of Iudah he made high places to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.

Concerning the rest of his actes, and all his wayes first and last, behold, they are written in the booke of the Kings of Iudah, and Israel.

And Ahaz slept with his fathers, and they buried him in the city of Ierusalem, but brought him not vnto the sepulchres of the Kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

Hezekiah repaired the Temple, and aduertised the Levites of the corruption of religion. The Levites prepare the Temple. The king and his princes sacrifice in the Temple. The Levites sing praise. The oblation of the people.

Hezekiah began to reigne, when he was five and twenty yeere old, and reigned nine and twenty yeeres in Ierusalem: and his mothers name was Abiah the daughter of Zechariah.

And hee did vprightly in the sight of the Lord, according to all that David his father had done.

He opened the doores of the house of the Lord in the first yeere, and in the first moneth of his reigne, and repaired them.

And hee brought in the Priests and the Levites, and gathered them into the East street,

And said vnto them, Heare me, ye Levites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and cary forth the filthines out of the Sanctuary.

For our fathers haue trespassed and done euill in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt offerings in the Sanctuary vnto the Lord God of Israel.

Wherefore the wrath of the Lord hath bin

¶ Hee meant Iudah, because Ahaz forsooke the Lord and sought helpe of the heathen, King of Israel taken for Iudah, Chap. 45. 17. ¶ *Elev. divided.*  
¶ 2. King. 16. 8.

¶ As hee falsly supposed.  
¶ Thus the wisdome of God is famous by prosperitie and aduerty: for if idolaters prosper, they make their idols gods, not considering that God punisheth them oftentimes whom he loneth, and giueth his enemies good successe for a time, whom afterward he will destroy.  
¶ Or, Iudah and Benjamin.  
¶ Or, in Ierusalem.  
¶ They buried him not in the city of David, where were the sepulchres of the kings.

¶ Which Ahaz had shut vp, Chap. 28. 24.  
¶ This is a notable example for all princes, first to establish the pure religion of God, and to procure that the Lord may be honoured and serued aright.  
¶ Meaning, all the idols, altars, grots, & whatsoever was occupied in their seruice, and wherewith the Temple was polluted.  
¶ He sheweth that the contempt of religion is all Gods plagues.

Or, a wedding of the head and musky.

Elv. it is in wine heart.

He prooveth by the judgement of God upon those that have contemned his word, that there is no way to avoid his plagues, but by conforming themselves to his will.

Numb. 11. 6.

Or, concerning the things of the Lord. From the pollution, and filth that Ahaz had brought in.

Which contained part of March and part of April.

Or, table where the bread was set in order.

By this manner of speech the Hebrews meant a certaine diligence and speed to do a thing: and when there is no delay.

Leuit. 4. 14.

For without sprinkling of blood nothing could be sanctified, Heb. 9. 21. Exod. 24. 8. That is, the King and the Elders; as Leuit. 4. 15. for they that offered a sinne offering, must lay their hands upon it, to signify that they had defered that death, and altho that they did consecrate it to God to be thereby sanctified.

Exo. 29. 10.

on Iudah and Ierusalem: and he hath made them a scattering, a desolation, and an hissing; as yee see with your eyes.

9 For loe, our fathers are fallen by the sword; and our sonnes, and our daughters, and our wives are in captiuitie for the same cause.

10 Now I purpose to make a conenant with the Lord God of Israel, that he may turne away his fierce wrath from vs.

11 Nowe my sonnes, be not deceiued: for the Lord hath chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

12 Then the Leuites arose, Mahath the sonne of Amasai, and Ioel the sonne of Azariah of the sonnes of the Kohathites; and of the sonnes of Merari, Kish the sonne of Abdi, & Azariah the sonne of Iehaleel: and of the Gerthionites, Ioah the sonne of Zimnah, and Eden the sonne of Ioah:

13 And of the sonnes of Elizaphan, Shimri, and Iehiel: and of the sonnes of Afaph, Zethariah, and Mattaniah,

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Ieduthun, Shemaiah and Vzziel.

15 And they gathered their brethren, and sanctified themselves, & came according to the commandement of the king, and by the words of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner partes of the house of the Lord, to cleanse it, & brought out all the vncleannesse that they found in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to carie it out vnto the brooke Kidron.

17 They began the first day of the first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first moneth, they made an end.

18 Then they went in to Hezekiah the king and said, Wee haue cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when he reigned, and transgressed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 And Hezekiah the king rose early, and gathered the princes of the citie, and went vp to the house of the Lord.

21 And they brought seven bullockes, and seven rammes, and seven lambs, and seven hee goats for a sinne offering for the kingdome, and for the sanctuary, and for Iudah. And he commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullocks, and the Priests receiued the blood, and sprinkled it vpon the altar: they slew also the rammes, and sprinkled the blood vpon the altar, and they slew the lambs, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goats for the sinne offering before the king and the Congregation, and they layd their hands vpon them.

24 And the Priests slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the king had commanded for all Israel the burnt offering, and the sinne offering,

25 He appointed also the Leuites in the house of the Lord with cymbals, with viols, and with harpes, according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the commandement was by the hand of the Lord, and by the hand of his Prophets.

26 And the Leuites stood with the instruments of Dauid, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offering began, the song of the Lord began with the trumpets, and the instruments of Dauid king of Israel.

28 And all the congregation worshipped, singing a song, and they blew the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an ende of offering, the king and all that were present with him, bowed themselves, and worshipped.

30 Then Hezekiah the king and the princes commanded the Leuites to praye the Lord with the words of Dauid, and of Afaph the Seer. So they praised with ioy, and they bowed themselves, and worshipped.

31 And Hezekiah spake, and sayd, Now yee haue consecrated your selues to the Lord: come neere and bring the sacrifices and offerings of praye into the house of the Lord. And the Congregation brought sacrifices and offerings of praises, and every man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seventy bullockes, an hundreth rammes, and two hundreth lambs: all these were for a burnt offering to the Lord.

33 And for sanctification fixe hundreth bullockes, and three thousand sheepe.

34 But the Priests were too few, and were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe them, till they had ended the worke, & vntill other Priestes were sanctified: for the Leuites were more vpright in heart to sanctifie themselves then the Priestes.

35 And also the burnt offerings were many, with the fat of the peace offerings and the drinke offerings for the burnt offering: So the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced, and all the people, that God had made the people so ready: for the thing was done suddenly.

# CHAP. XXX.

1. 13 The keeping of the Passouer by the Kings commandement. 6 He reborseth Israel to turne to the Lord. 18 The prayer for the people. 24 His oblation and the prince. 27 The Leuites blisse the people.

And Hezekiah sent to all Israel and Iudah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to keep the Passouer vnto the Lord God of Israel.

2 And the king, and his princes, and all the Congregation had taken counsell in Ierusalem to keepe the Passouer in the second moneth.

3 For they could not keepe it at this time, because there were not Priests enough sanctified, neither was the people gathered to Ierusalem,

defecte it vnto the second moneth, as Numb. 9. 10. 11.

X 4

4 And

1 Chron. 16. 4.

This thing was not appointed of man, but it was the commandement of God.

The Psalm which Dauid had appointed to be sung for thanksgiving, which Dauid had appointed to praye the Lord with.

which that Psalm whereof mention is made. 1 Chron. 16. 8.

Elv. shew your hands.

That is, for the holy offerings.

Meaning, were more zealous to set forward the religion, than the Priests. He sheweth that religion cannot proceed except a God touch the heart of the people.

Meaning, all Israel, whom Tiliogash Dimecia had not taken away from the captivity. 2 Kings 18. 36. b Though they ought to haue done it in the first moneth, as Exod. 12. 18. Numb. 9. 10. yet if any were not cleane, or if they had long journeyed, they might



4 And the thing pleased the king, and all the Congregation.

c From one end of the land to the other, North and South.  
d In such fort and perfection as God had appointed.

5 And they decreed to make proclamation thorowout all Israel from Beersheba even to Dan, that they should come to keepe the Passeeouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, as it was written.

e Hee will haue compassion on them, and preserve them.

6 So the postes went with letters by the commission of the King, and his princes, thorowout all Israel and Iudah, and with the commandement of the King, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Isaac, and Israel, and hee will returne to the remnant that are escaped of you, out of the hands of the kings of Asshur.

f Submit your selves to the word, and rebell no more.

7 And be not yett like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as yee see.

g God will not onely preserve you, but through your repentance restore your benediction, which for their sinne hee gave into the hands of the enemies.

8 Be not yett now stiffnecked like your fathers, but give the hand to the Lord, and come into his Sanctuary, which he hath sanctified for ever, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

h Though the wicked mocke at the seruants of God, by whom he calleth them to repentance, as Gen. 19. 14, yett the word ceaseth not to fructifie in the hearts of Gods elect.

9 For if yee returne vnto the Lord, your brethren and your children shall finde mercie before them, that led them captiues, and they shall returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if yee conuert vnto him.

i He sheweth the cause why some obey and some mocke at Gods calling, to wit, because his spirit is with the one sort, and moueth their heart, and the other is left to themselves.

10 So the postes went from citie to citie thorow the land of Ephraim and Manasse, even vnto Zebulun: but they laughed them to scorne and mocked them.

k Which declareth that we must put away those things wherewith God is offended, before wee can serue him right.

11 Neuertheless, diuers of Asshur, and Manasse, and of Zebulun, submitted themselves, and came to Ierusalem.

l Seeing their owne negligence (who should haue bene most prompt) and the readinesse of the people, Chap. 19. 34.

12 And the hand of God was in Iudah, so that he gaue them one heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

m To wit, of the Iambs of the Passeeouer.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleuened bread in the second moneth, a very great assembly.

n Hee knew that faith and sinceritie of heart was more agreeable to God, then the obseruation of the ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice but of ignorance.

14 And they arose, and tooke away the altars that were in Ierusalem, and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slewe the Passeeouer the fourteenth day of the second moneth: and the Priests and Leuites were ashamed, and sanctified themselves, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the Law of Moses the man of God: and the Priests sprinkled the blood receiued of the hands of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, even a multitude of Ephraim, and Manasse, Issachar and Zebulun had not cleansed themselves, yett did eate the Passeeouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be mercifull toward him.

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though hee

be not cleansed, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and healed the people.

o That is, did accept them as purified.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleuened bread seuen dayes with great ioy, and the Leuites, and the Priests prayed the Lord day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah spake comfortably vnto all the Leuites that had good knowledge to sing vnto the Lord: and they did eate in that feast seuen dayes, and offered peace offerings, and praised the Lord God of their fathers.

p Hee speaks to the priests.

23 And the whole assembly tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a thousand bullockes, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullockes, and ten thousand sheepe: and many priests were sanctified.

q This great liberality declareth how kings, princes, and all they to whom God hath giuen wherewith, ought to be most ready to bestow it in setting forth of Gods glory.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid king of Israel there was not the like thing in Ierusalem.

r According to that which is written, Num. 6. 23, when they should diminish the people.

27 Then the Priests and the Leuites arose, and blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

## CHAP. XXXI.

1 The people destroy idolatry. 2 Hezekiah appointeth Priests and Leuites. 3 And provideth for their living. 13 He ordaineth sacrifices to distribute to euery one his portion.

And when all these things were finished, all Israel, that were found in the cities of Iudah, went out and brake the images, and cut downe the groves, and brake downe the high places, and the altars thorowout all Iudah and Benjamin, in Ephraim also and Manasse, vntill they had made an end: afterward all the children of Israel returned euery man to his possession, into their owne cities.

a According to the commandement of the Lord, Deut. 7. 25. 1oth. 7. 1. 2. Mach. 12. 40. b That is, all they which came to the Passeeouer.

2 And Hezekiah appointed the courses of the Priests and Leuites by their turnes, euery man according to his office, both Priests and Leuites for the burnt offering and peace offerings, to minister and to giue thanks, and to praye in the gates of the tents of the Lord.

c That is, in the Temple, where they assembled as in a tent.

3 (And the kings portion was of his owne substance for the burnt offerings, such for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbaths, and for the new moones and for the solemne feastes, as it is written in the Law of the Lord.)

\* Num. 28. 3, 9. d The riches and first frutes for the maintenance of the Priests and Leuites.

4 Hee commanded also the people that dwelt in Ierusalem, to giue apart to the Priests and Leuites, that they might be encouraged in the law of the Lord.

e That their mindes might not be entangled with profusion of worldly things, but that they might wholly and cheerfully serue the Lord. f Or, published.

5 And when the commandement was spread, the children of Israel brought abundance of first frutes, of come, wine, and oyle, and hony,

hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes which were consecrate vnto the Lord their God, and layd them on many heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 And when Hezekiah and the princes came, and saw the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Levites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and said, Since the people began to bring the offrings into the house of the Lord, wee haue eaten, and haue bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 And Hezekiah commaunded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruits, and the tithes, and the dedicate things faithfully: and ouer them was Conaniah the Leuite the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah and Nahath, and Afahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah were ouerscers by the appointment of Conaniah, and Shimei his brother, and by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Imnah the Leuite, porter toward the East, was ouer the things that were willingly offred vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamin, and Ieshua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their dayly portion: beside their generation, being males from three yeere old and aboue, euen to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Levites from twentie yeere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes, and their daughters throughout all the Congregation: for by their fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priestes, which were in the fields and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Iudah, and did well, and vprightly, and truly before the Lord his God.

21 And in all the works that he began for the seruice of the house of God, both in the Law and

in the commandements, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Saneherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Saneherib blasphemeth God. 10 Hezekiah prayeth. 11 The Angel destroyeth the Assyrians and the king is slaine. 15 Hezekiah is not thankfull toward the Lord.

After these things faithfully described, \* Saneherib king of Asshur came and entred into Iudah, and beleaged the strong cities, and thought to winne them for himselfe.

2 When Hezekiah saw that Saneherib was come, and that his purpose was to fight against Ierusalem,

3 Then hee tooke counsell with his princes and his nobles, to stoppe the water of the fountaines without the citie, and they did helpe him.

4 So many of the people assembled themselves, and stopt all the fountaines, and the riner that ranne through the mids of the country, saying, Why should the kings of Asshur come, and finde much water?

5 And he tooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repaired a Millo in the city of Dauid, and made many darts & shields.

6 And he set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, neither be afraid for the king of Asshur, neither for all the multitude that is with him: \* for there be more with vs, then is with him.

8 With him is an arme of flesh, but with vs is the Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the words of Hezekiah king of Iudah.

9 After this did Saneherib king of Asshur send his seruants to Ierusalem (while he was fighting against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah, that were at Ierusalem, saying,

10 Thus saith Saneherib the king of Asshur, Wherein doe yee trust, that ye wul remaine in Ierusalem, during the siege?

11 Doeith not Hezekiah entise you to giue ouer your selues vnto death by famine & by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Asshur?

12 Hath not the same Hezekiah taken away his high places, and his altars, and commaunded Iudah, and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know yee not what I and my fathers haue done vnto all the people of other countreys? were the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Who is hee of all the gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand, that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

\* 2. King. 18. 13. Isa. 10. 1. Ezech. 48. 18. Ebr. breaketh them vp Ebr. fau.

\* Ebr. he was strengthened. a He made a double wall. b Reade 2 Sam. 5. 9 c Some reade, swords or daggers, d Ebr. he spake to this beart.

\* 2. King. 6. 16.

d That is, the power of man. e This declareth that Hezekiah did neuer put his trust in God, and yet made himselfe strong and vfed lawfull meanes, least he should seeme to tempt God. \* 2. King. 18. 17. f While he beleueged Lachish.

g Thus the wicked put no difference betweene true religion and false God and idoles: for Hezekiah onely destroyed idollry, and placed true religion. Thus the Papists slander the seruants of God: for when they destroy idollry, they say that they abolish religion. h This is his blasphemie, that hee will compare the liuing God to vile idoles. i When man hath prosperitie, hee swelleth in pride, and thinketh himselfe able so resist and ouercome euen God himselfe.

f which they had dedicated to the Lord by a vow. g for the reliefe of the Priests, Levites, widowers, pupils, fatherlesse, strangers, and such as were in needfullitie. h They prayed the Lord, and prayed for all prosperity to his people.

i He sheweth that this plenteous liberality is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is giuen.

\* Ebr. by the hand.

b Who had also a portion and allowance in this distribution.

c Meaning, that either by the faithfull distributions of the officers, every one had their part in the things that were offered, or els that their wiues and children were relieved, because the Levites were faithfull in their office, and so depended on them.



16 And his servants spake yet more against the Lord God, and against his servant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations of other countries could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they cryed with a loud voyce in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, *euē* the works of mans hands.

20 But Hezekiah the King, and the Prophet Iſaiah the sonne of Amoz <sup>a</sup> prayed against this and cryed to heauen.

21 And the Lord sent an Angel, which destroyed all the valiant men, and the princes and captaynes of the hoste of the king of Ashtur: so he returned <sup>†</sup> with shame to his owne land. And when he was come into the house of his god, they that came forth of his owne bowels, slew him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hand of Sanherib king of Ashtur, and from the hand of all other, and <sup>||</sup> maintained them on euery side.

23 And many brought offrings vnto the Lord to Ierusalem, and preints to Hezekiah king of Iudah, so that hee was magnified in the sight of all nations from thenceforth.

24 <sup>\*</sup> In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him <sup>†</sup> a signe.

25 But Hezekiah did not render according to the reward *bestowed* vpon him: for his heart <sup>†</sup> was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gaue him treasures of siluer and of golde, and of precious stones, and of sweete odours, and of shields, and of all pleasant vessels:

28 And of store houses for the increase of wheate and wine and oyle, and stalles for all beasts, and <sup>||</sup> rowes for the <sup>||</sup> stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 The same Hezekiah also stopped the vpper water springs of <sup>†</sup> Gihon, and led them streight vnderneath toward the city of Dauid Westward: so Hezekiah prospered in all his works.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to <sup>†</sup> trie him, and to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Iſaiah the Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they

buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death, and Manasse his sonne reigned in his stead.

CHAP. XXXIII.

<sup>a</sup> Manasse an idolater. <sup>9</sup> He causeth Iudah to erre. <sup>11</sup> Hee is led away prisoner into Babylon. <sup>12</sup> He prayeth to the Lord, and is deliuered. <sup>13</sup> Hee aboliseth idolatry. <sup>16</sup> and setteth vp true religion. <sup>20</sup> He dieth, and Amon his sonne succeedeth. <sup>24</sup> Whom his owne seruants slay.

**M**anasse was twelue yeere olde, <sup>\*</sup> when hee <sup>\*</sup> began to reigne, and he reigned fife and fiftie yeere in Ierusalem:

2 And hee did euill in the sight of the Lord, like the abominations of the heathen, <sup>\*</sup> whom the Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, <sup>\*</sup> which Hezekiah his father had broken downe: <sup>\*</sup> and he set vp altars for Baalim, and made groues and worshipped all the hoste of the heauen, and serueth them.

4 Also hee built altars in the house of the Lord, whereof the Lord had sayd, <sup>\*</sup> In Ierusalem shall my Name be for euer.

5 And hee built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 <sup>\*</sup> And he caused his sonnes to passe through the fire in the valley of Ben-hinnom: hee gaue himselfe to witchcraft and to charming, and to forcerie, and hee used them that had familiar spirits, and soothsayers: he did very much euill in the sight of the Lord to anger him.

7 He put also the carued image, which he had made, in the house of God: whereof God had said to Dauid and to Salomon his sonne, <sup>\*</sup> In this house and in Ierusalem, which I haue chosen before all the tribes of Israel; will I put my Name for euer.

8 Neither will I <sup>\*</sup> make the foote of Israel to remooue any more out of the land which I haue appoynted for your fathers, so that they take heede, and doe all that I haue commanded them, according to the Law and statutes and iudgements by the hand of Moses.

9 So Manasse made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 <sup>\*</sup> And the Lord spake <sup>\*</sup> to Manasse and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaynes of the hoste of the king of Ashtur, which tooke Manasse and put him in fetters, and bound him in chaines, and caried him to Babel.

12 And when he was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was <sup>d</sup> entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasse knew that the Lord was God.

14 Now after this hee built a wall without the citie of Dauid, on the West side of <sup>†</sup> Gihon in the valley, euē at the entry of the fish gate, and compassed about <sup>†</sup> Ophel, and raised it very high, and put captaynes of warre in all the strong cities of Iudah.

15 And he tooke away the strange gods and the

<sup>k</sup> Herein wee see that when the wicked speaks euill of the seruants of God, they are not to blaspheme God himselfe: for if they feared God, they would loue his seruants. <sup>3</sup> Their words are written. <sup>a</sup> King. 28. 19.

<sup>m</sup> Which were invented, made and authorized by man. <sup>n</sup> This sheweth what is the best refuge in all troubles and dangers. <sup>o</sup> To the number of an hundredth, some score and five thousand, as <sup>a</sup>. King. 18. 35. 36. <sup>†</sup> Elr. with *shams* of *fact*.

<sup>p</sup> Meaning, Adramelech, and Shazer his sonnes.

<sup>||</sup> Or, *governed*.

<sup>q</sup> Thus after trouble God sendeth comfort to all them that patiently wait on him, and constantly put their trust in his mercies. <sup>\*</sup> 2. King. 20. 1. <sup>†</sup> 1st. 38. 1.

<sup>r</sup> To continue his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged fiftie yeere. <sup>†</sup> He was lifted vp with the pride of his victory and treasure; and hee with them for an ostentation to the ambassadours of Babylon.

<sup>||</sup> Or, *venges and partitions*. <sup>||</sup> Or, *racke*.

<sup>t</sup> Which also was called Siloe, whereof mention is made, <sup>†</sup> 1st. 8. 6. <sup>John</sup>. 9. 7.

<sup>u</sup> Here wee see the cause, why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may feeble the presence of God, who suffereth them not to be overcome by temptations, but in their weaknesse <sup>†</sup> strengtheneth.

<sup>\*</sup> Deut. 18. 9.

<sup>\*</sup> 1. King. 18. 4.

<sup>\*</sup> 1. King. 17. 18.

<sup>\*</sup> 2. King. 11. 4.

<sup>a</sup> Read 2. King. 16. 3.

<sup>\*</sup> 1. King. 8. 39. and 9. 3. <sup>2</sup> King. 21. 7. and 23. 27.

<sup>\*</sup> 2. Sam. 7. 10.

<sup>b</sup> By the charge giuen to Moses.

<sup>c</sup> Meaning, by his Prophets, but their hearts were not touched to beleue and repent, without the which the preaching of the word taketh no place.

<sup>d</sup> Thus affliction giueth understanding: for he that haied God in his prosperity, now in his miserie he seeketh vnto him. <sup>e</sup> Read Chap. 32. 30. <sup>†</sup> Read Chap. 27. 3.

the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the citie.

16 Also hee prepared the altar of the Lord, & sacrificed thereon peace offerings, & of thanks, and commanded Iudah to serue the Lord God of Israel.

17 Nevertheless the people did sacrifice still in the hie places, but vnto the Lord their God.

18 Concerning the rest of the actes of Manasseh, and his prayer vnto his God, & the words of the Seers, that spake vnto him in the Name of the Lord God of Israel, behold, they are written in the booke of the Kings of Israel.

19 And his prayer and how God was intreated of him, and all his sinne, and his trespasses, and the places wherein he built hie places, & set groues and images (before he was humbled) behold, they are written in the booke of the Seers.

20 So Manasseh slept with his fathers, and they buried him in his owne house: and Amon his sonne reigned in his stead.

21 Amon was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants conspired against him, and slew him in his owne house.

25 But the people of the land slewe all them that had conspired against King Amon: and the people of the land made Iosiah his sonne King in his stead.

#### CHAP. XXXIV.

Iosiah destroyed the idoles. 8 And restored the Temple. 14 The booke of the Law is found. 21 Hee findeth in Huldah the Prophetesse favour with God. 27 God heareth his prayer. 31 Hee maketh a new covenant with God.

Iosiah was eight yeere old when he began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

2 And hee did vprightly in the sight of the Lord, and walked in the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when he was yet a childe) he began to seeke after the God of Dauid his father: and in the twelfth yeere he began to purge Iudah, and Ierusalem from the hie places, and the groues, and the carued images, and molten images.

4 And they brake downe in his sight the altars of Baalim, and he caused to cut downe the images that were on high vpon them: hee brake also the groues, and the carued images and the molten images, and stampet them to powder, and strowed it vpon the graues of them that had sacrificed vnto them.

5 Also hee burnt the bones of the Priestes vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim and Simeon, even vnto Naphtali, with their manicles they brake all round about.

7 And when he had destroyed the altars, and

the groues, and had broken and stamped to powder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 Then in the eighteenth yeere of his reigne, when he had purged the land and the temple, he sent Shaphan the scribe of Azaliah & Maasseiah the gouernour of the citie, and Ioah the scribe of Ioahaz the Recorder to repaire the house of the Lord his God.

9 And when they came to Hilkiah the hie Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doores, had gathered at the hand of Manasseh, and Ephraim, & of all the residue of Israel, and of all Iudah and Benjamin, and of the inhabitants of Ierusalem.

10 And they put it in the hands of them that should do the worke, and had the oversight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord to repaire and amend the house.

11 Euen to the workemen and to the builders gaue they it to buy hewed stone and timber for couples, and for beames of the houses, which the kings of Iudah had destroyed.

12 And the men did the worke faithfully, and the ouerseers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musick.

13 And they were ouer the bearers of burdens, and them that set forward all the workemen in euery worke: and of the Leuites were scribes, and officers and porters.

14 And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the booke of the Law of the Lord given by the hand of Moses.

15 Therefore Hilkiah answered and said to Shaphan the chanceller, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to the King, and brought the King word againe, saying, All that is committed to the head of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.

18 Also Shaphan the chanceller declared to the King, saying, Hilkiah the priest had giuen me a booke, and Shaphan read it before the King.

19 And when the King had heard the wordes of the Law, he tare his cloathes:

20 And the King commanded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chanceller, and Afatih the Kings seruant, saying,

21 Goe and enquire of the Lord for mee, and for the rest in Israel and Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the King had appointed went to Huldah the prophetesse the wife of Shallum, the sonne of Tokhath, the sonne of

Hafrah

g which Salomon had caused to be made.

h Thus by ignorance they were deceived, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatry to worship God any otherwise then he hath appointed.

i Which albeit that it is not contained in the Ebrew, yet because it is here mentioned and is written in the Greeke, we haue placed it in the end of this booke.

k Or, Hezai. k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the Kings, but in the garden of the Kings house.

\* 2 King. 21. 23.

\* 2 King. 22. 1.

a He followed Dauid in all points that he followed the Lord.

b When he was but sixteen yeere old he shewed himselfe zealous of Gods glory, and at twentie yeere olde he abolished idolatry, and restored the true religion.

c Which the which that hee would see the reformation with his owne eyes.

d Reade 2. King. 23. 16.

e This great zeale of this godly King the holy Ghost setteth forth as an example and pattern to other Kings and rulers, to teach them what God requireth of them.

l Or, they returned to Ierusalem.

m Meaning, Shaphan &c.

n For there were many portions and pieces annexed to the Temple. g Meaning, that they were in such credite for their fidelitie, that they made none accounts of that which they received. 2. King. 22. 7. 9.

o Reade 2. King. 22. 8.

p For the king was commanded to haue continually a copie of this booke, and to reade therein day and night. Deut. 17. 18.

q For sorrow that the word of God had bene so long suppressed and the people kept in ignorance, considering also the curses contained therein against the transgressors. r Thus the godly doe not only lament their own sinnes, but also that their fathers and predecessors have offended God.

s Or, Tiphah.



*¶ Or, Haras.*  
*¶ Meaning, either*  
*of the Priests appa-*  
*rell, or of the Kings.*  
*¶ Remde hereof,*  
*2, Kings. 22, 15.*  
*¶ That is, to the*  
*King.*

*¶* Hadrath keeper of the wardrobe (and she dwelt in Ierusalem within the colledge) and they commened hereof with her.

23 And she answered them. Thus sayeth the Lord God of Israel, Tell ye the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, *euē* all the curses, that are written in the booke which they haue read before the King of Iudah:

25 Because they haue forsake mee, and burnt incense vnto other gods, to anger me with all the works of their hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the King of Iudah, who sent you to enquire of *§* Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes which thou hast heard, *shall come to passe.*

27 But because thine heart did melt, and thou diddest humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thy selfe before mee, and tarest thy cloathes, and wepest before mee, I haue also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this place, and vpon the inhabitants of the same. Thus they brought the King word againe.

29 Then the King sent and gathered all the Elders of Iudah and Ierusalem.

30 And the King went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priestes and the Leuites, and all the people from the greatest to the smallest, and he read in their eares all the wordes of the booke of the Couenant that was found in the house of the Lord.

31 And the King stood by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keepe his commandements, and his testimonies, and his statutes with all his heart, and with all his soule, and that he would accomplishe the wordes of the Couenant written in the same booke.

32 And he caused all that were found in Ierusalem, and Benjamin to stand to it: and the inhabitants of Ierusalem did according to the Couenant of God, *euē* the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

## CHAP. XXXV.

*1 Iosiah keepeth the Passeouer. 2 He setteth forth Gods seruice. 30 He fighteth against the King of Egypt, and dieth. 34 The people bewaile him.*

**M**oreouer, \* Iosiah kept a Passeouer vnto the Lord in Ierusalem, and they slew the \* Passeouer in the fourteenth day of the first moneth.

2 And he appointed the Priestes to their charges, and encouraged them to the seruice of the house of the Lord.

3 And he sayd vnto the Leuites that taught all Israel and were sanctified vnto the Lord, Put names of the things which are signified. *b* So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the word of God.

the holy Arke in the house which Solomon the sonne of David King of Israel did build: it shall be no more a burden vpon your shoulders: serue now the Lord your God, and his people Israel.

4 And prepare your selues by the houses of your fathers according to your courses, as \* David the king of Israel hath written, and according to the writing of Solomon his sonne.

5 And stand in the Sanctuary according to the diuision of the families of your brethren the children of the people, and after the diuision of the familie of the Leuites:

6 So kill the Passeouer, and sanctifie your selues, and prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Iosiah also gaue to the people sheepe, lambs and kiddes, all for the Passeouer, *euē* to all that were present, to the number of thirtie thousand, and three thousand bullockes: these were of the Kings substance.

8 And his princes offered willingly vnto the people, to the Priestes and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God gaue vnto the Priestes for the Passeouer, *euē* two thousand and sixe hundred sheepe, and three hundred bullockes.

9 Conaniah also and Shemaiah and Nethaneel his brethren, and Hahabiah and Ieiel, and Iozabad, chiefe of the Leuites gaue vnto the Leuites for the Passeouer, siue thousand sheepe, and siue hundred bullockes.

10 Thus the seruice was prepared, and the Priestes stood in their places, also the Leuites in their orders, according to the kings commaundement:

11 And they slewe the Passeouer, and the Priestes sprinkled the blood with their hands, and the Leuites stayed them.

12 And they tooke away from the burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullockes.

13 And \* they roasted the Passeouer with fire, according to the custome, but *§* sanctified things they sod in pots, pannes, and cauldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselves and for the Priestes: for the Priestes the sonnes of Aaron were occupied in offering of burnt offerings, and the fat vntill night: therefore the Leuites prepared for themselves, and for the Priestes the sonnes of Aaron.

15 And the singers the sonnes of Asaph stood in their standing \* according to the commaundement of David, and Asaph, and Heman, and Ieduthun the kings Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day to keepe the Passeouer, and to offer burnt offerings vpon the altar of the Lord, according to the commaundement of King Iosiah.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vneleuened bread seuen dayes.

18 And there was no Passeouer kept like that in Israel, from the dayes of Samuel the Prophet: neither

*¶ As it was before*  
*the Temple was*  
*built: therefore*  
*your office onely*  
*is now to reach*  
*the people, and to*  
*praise God.*

*¶ 1. Chron. 23, 14, 15.*  
*26. chapters, &c.*  
*¶ Or, the people.*

*¶ Exhaustory*  
*one to examine*  
*themselves, that*  
*they be not vnmitt*  
*to case of the*  
*Passeouer.*  
*¶ Ebr. sonnes of the*  
*people.*

*¶ So that euery*  
*one and of all sorts*  
*gaue of that they*  
*had, a liberall por-*  
*tion to the seruice*  
*of God.*

*¶ Meaning, of the*  
*Lambe, which was*  
*called the Passeouer:*  
*for onely the Priestes*  
*might sprinkle, and*  
*in necessitie the Le-*  
*uites might kill*  
*the sacrifice.*

*¶ They referred*  
*for the people*  
*that which was*  
*not expedient to*  
*be offered, that*  
*euery man might*  
*offer peace offe-*  
*dings, and so haue*  
*his portion.*  
*\* Ebr. 22, 8.*

*¶ 1. Chron. 25, 7.*

*¶ Meaning hereby*  
*his Prophet, because*  
*he appointed the*  
*Psalmes and pro-*  
*phesies which*  
*were to be sung.*

*¶ This she speaketh*  
*in contempt of the*  
*idolaters, who con-*  
*trary to reason and*  
*nature make that a*  
*god, which they*  
*haue made and*  
*framed with their*  
*owne hands.*  
*¶ This declareth*  
*what is the end of*  
*Gods threatnings,*  
*to call his to re-*  
*pentance, and to*  
*assure the vnrepent-*  
*ant of their destru-*  
*ction.*

*¶ It may appeare*  
*that very fewe*  
*were touched with*  
*true repentance,*  
*seeing that God*  
*separated them for a*  
*time onely for the*  
*kings sake.*

*¶ Forasmuch as*  
*neither yong nor*  
*old could be ex-*  
*empted from the*  
*curses contained*  
*therein, if they did*  
*transgresse, he*  
*knew it pertained*  
*to all, and was his*  
*duetie to see it*  
*read to all sorts,*  
*that euery one*  
*might learne to*  
*auoyd those puni-*  
*shments by seruing*  
*God aright.*  
*¶ Because he had*  
*charge ouer all, and*  
*must answere for*  
*euery one that peri-*  
*shed: he thought*  
*it his duetie to see*  
*that all should*  
*make profession*  
*to receiue the*  
*word of God.*

*\* 2. King. 23, 21.*

*¶ The Scripture*  
*vieth in sundry*  
*places to call this*  
*lambe the Passeouer,*  
*which was but*  
*the signe of the*  
*Passeouer, because*  
*in all sacraments*  
*the signes haue the*  
*names of the things*  
*which are signified.*  
*¶ So that the Leuites charge was not on-*  
*ly to minister in the Temple, but also to instruct the people in the word of God.*

† *See found.*

[Which was in the  
five and twentieth  
yeere of his age.  
\* 2. King 23. 29.]

† Which was a  
citie of the Assy-  
rians, and Iofiah  
feeling least hee  
pasing thowrow  
Iudah, would haue  
taken his king-  
dome, made warre  
against him, and  
consulted not with  
the Lord.

Or, *Euphrates.*  
† *See of my battell.*  
† That is, armed  
himselfe, or dis-  
gusted himselfe, be-  
cause hee might  
not be knowne.

† The people so  
much lamented  
the losse of this  
good king, that  
after when there  
was any great la-  
mentation, this  
was spoken of as  
a proverbe, reade  
Zech. 12. 11.  
† Which some  
thinke Ieremie  
made, wherein he  
lamenteth the state  
of the Church after  
this kings death.

neither did all the kings of Israel keepe such a  
Pasleouer as Iofiah kept, and the Priests and the  
Leuites, and all Iudah, and Israel that were pre-  
sent, and the inhabitants of Ierusalem.

19 This Pasleouer was kept in the eighteenth  
yeere of the reigne of Iofiah.

20 \* After all this, when Iofiah had prepared  
the Temple, Necho king of Egypt, came vp to  
fight against \* Carchemith by \* Perath, and Iofi-  
ah went out against him.

21 But hee sent messengers to him, saying,  
What haue I to doe with thee, thou king of Iu-  
dah? I come not against thee this day, but against  
the house of mine enemy, and God commanded  
me to make haste: leaue off to come against God,  
which is with me, least he destroy thee.

22 But Iofiah would not turne his face from  
him, but he changed his apparell to fight with him,  
and hearkened not vnto the wordes of Necho,  
which were of the mouth of God, but came to  
fight in the valley of Megiddo.

23 And the shooters shot at king Iofiah: then  
the king said to his seruants, Carry me away, for I  
am very sicke.

24 So his seruants tooke him out of that cha-  
rter, and put him in the second charter which hee  
had, and when they had brought him to Ierusa-  
lem, he died, and was buried in the sepulchres of  
his fathers: and all Iudah and Ierusalem moun-  
ned for Iofiah.

25 And Ieremiah lamented Iofiah, and all sin-  
ging men and singing women mourned for Iofi-  
ah in their lamentations to this day, and made  
the same for an ordinance vnto Israel: and be-  
hold, they be written in the \* Lamentations.

26 Concerning the rest of the actes of Iofiah,  
and his goodnesse, doing as it was written in the  
Law of the Lord,

27 And his deedes first and last, behold, they  
are written in the booke of the Kings of Israel,  
and Iudah.

# CHAP. XXXVI.

1 After Iofiah, reigned Iehoahaz. 4 After Iehoahaz, Iehoiachin.  
8 After him Iehoiachin. 11 After him Zedekiah. 14.  
17 In whose time all the people were caried away to Babel for  
contemning the admonition of the Prophets, 22 and were  
restored againe the fourteenth yeere after by king Cyrus.

\* 2. King 23. 30.

Then \* the people of the land tooke Iehoahaz  
the sonne of Iofiah, and made him King in  
his fathers stead in Ierusalem.

2 Iehoahaz was three and twentie yeere olde  
when hee began to reigne, and hee reigned three  
moneths in Ierusalem.

3 And the king of Egypt tooke him away as  
Ierusalem, and condemned the land in an hun-  
dredth talents of filner, and a talent of gold.

4 \* And the king of Egypt made Eliakim  
his brother king ouer Iudah and Ierusalem, and  
turned his name to Iehoiakim: and Necho tooke  
Iehoahaz his brother, and caryed him to E-  
gypt.

5 Iehoiakim was fine and twentie yeere olde  
when he began to reigne, and he reigned eleuen  
yeeres in Ierusalem, and did euill in the sight of  
the Lord his God.

6 Against him came vp Nebuchad-nezzar  
king of Babel, and bound him with chaines to  
carie him to Babel.

7 Nebuchad-nezzar also \* caried of the ves-

sels of the house of the Lord to Babel, and put  
them in his temple at Babel.

8 Concerning the rest of the actes of Ieho-  
iakim, and his abominations which hee did, and  
that which was found vpon him, behold, they  
are written in the booke of the kings of Israel  
and Iudah, and Iehoiachin his sonne reigned in  
his stead.

9 Iehoiachin was eight yeere olde when  
he began to reigne, and he reigned three moneths  
and ten dayes in Ierusalem, and did euill in the  
sight of the Lord.

10 And when the yeere was out, king Nebu-  
chad-nezzar sent and brought him to Babel, with  
the precious vessels of the house of the Lord, and  
he made Zedekiah his brother king ouer Iudah  
and Ierusalem.

11 Zedekiah was one and twentie yeere olde  
when hee began to reigne, and reigned eleuen  
yeere in Ierusalem.

12 \* And hee did euill in the sight of the Lord  
his God, and humbled not himselfe before Iere-  
miah the Prophet at the commandement of the  
Lord.

13 But hee rebelled moreouer against Nebu-  
chad-nezzar, which had caused him to sweare by  
God: and hee hardened his necke and made his  
heart obstinate, that he might not returne to the  
Lord God of Israel.

14 All the chiefe of the Priests also and of the  
people trespassed wonderfully, according to all  
the abominations of the heathen, and polluted  
the house of the Lord which hee had sanctified in  
Ierusalem.

15 Therefore the Lord God of their fathers  
sent to them by his messengers, rising early  
and sending: for hee had compassion on his peo-  
ple, and on his habitation.

16 But they mocked the messengers of God,  
and despised his words, and misused his Prophets,  
vntill the wrath of the Lord arose against his peo-  
ple, and till there was no remedie.

17 For he brought vpon them the king of the  
Caldeans, who slew their young men with the  
sword in the house of their Sanctuary, and spa-  
red neither young man nor virgin, ancient, nor a-  
ged, God gaue all into his hand.

18 And all the vessels of the house of God  
great and small, and the treasures of the house of  
the Lord, and the treasures of the king, and of his  
princes: all these caried he to Babel.

19 And they burnt the house of God, and brake  
downe the wall of Ierusalem, and burnt all the  
palaces thereof with fire: and all the precious  
vessels thereof, to destroy all.

20 And they that were left by the sword, ca-  
ried he away to Babel, and they were seruants to  
him, and to his sonnes, vntill the kingdome of the  
Persians had rule,

21 To fulfill the word of the Lord by the  
mouth of Ieremiah, vntill the lande had her  
fill of her Sabbaths: for all the dayes that shee  
lay desolate, shee kept Sabbath, to fulfill seuentie  
yeeres.

22 \* But in the first yeere of Cyrus king  
of Persia (when the word of the Lord, spoken

ved this wicked instrument to declare his iustice.

† When Cyrus King of

Persia had made the Babylonians subiect.

† Who threatned the vengeance of

God and seuentie yeeres captiuitie, which he calleth the Sabbaths or rest of the

land, Ierem. 25. 11. \* Ierem. 25. 13 and 29. 10. 1. Esdr. 3. 1. m In the first

yeere that hee reigned ouer the Caldeans, Ierem. 1. 1.

† Hee meaneth fr-  
picious marks -  
which were found  
vpon his body,  
when he was dead,  
which thing de-  
clared how deepe-  
ly idolatry was  
rooted in his heart.  
seeing he bare the  
marks in his flesh.  
† That is, he began  
his reigne at eight  
yeere olde, and  
reigned ten yeeres  
when his father  
was alive, and after  
his fathers death,  
which was the  
eighteenth yeere of  
his age, he reigned  
alone three mo-  
neths and ten  
dayes.

† Or, vnder.  
\* 1. King. 24. 17. 18  
Ierem. 52. 2.

† *See by the land*  
of his.

† By this phrase  
the Scripture mea-  
neth, oftentimes,  
and diligently, as  
Ierem. 11. 7. and  
24. 3. and 26. 5.  
and 32. 33.

† Till God could  
no longer suffer  
their finnes, but  
must needs pu-  
nish them.

† Whether they  
slede, thinking to  
haue bene saved  
for the holinesse  
thereof.

† Which is not  
because God ap-  
prooueth him,  
which yet is the  
minister of his  
iustice, but be-  
cause God would

by his iust iudge-  
ment punish this  
people: for this  
king was led  
with ambition  
and vaine glory,  
wherevnto were  
ioyned furie and  
cruelty: therefore  
his worke was  
condemnable, not  
withstanding it  
was iust and holy  
on Gods part, who

by



by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus king of Persia, and hee made a proclamation through all his kingdome, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of

heauen giuen me, and he hath commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him goe vp.

borne, Isa. 44. 28. that Ierusalem and the Temple should be built againe by Cyrus his anoynted: so called, because God vied his seruice for a time to deliuer his Church,

n God had so forewarned by his Prophet aboue an hundred yeeres before Cyrus was borne.

## The prayer of Manasseh King of the Iewes.

*This prayer is not in the Hebrew, but is translated out of the Greeke.*

O Lord almightie, God of our fathers, Abraham, Isaac, and Iacob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commaundement, which hast shut vp the depth, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot be borne, and thine angry threatening toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised repentance and forgiveness to them that sinne against thee, and so thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac and Iacob, which haue not sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressi-

ons, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue provoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy commandments. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, and destroy me not with my transgressions. Be not angry with me for euer by reseruing euill for me, neither condemne me into the lower partes of the earth. For thou art the God, *even* the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt saue mee that am vnworthy, according to thy great mercy: therefore I will praye thee for euer all the dayes of my life: for all the power of the heauens praye thee, and thine is the glory for euer and euer. Amen.

a Thou hast promised that repentance shalbe the way for them to returne to thee. b Hee speaketh this in comparison of himselfe, and those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe he calleth his sinnes nothing, but attributeth vnto them righteousness.

## E Z R A.

### THE ARGUMENT.

AS the Lord is euer mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauens: so after that hee had visited the Iewes, and kept them now in bondage seuentie yeeres in a strange countrey among infidels and idolaters, hee remembered his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding, least they should growe into a contempt of Gods great benefites, hee keepeth them still in exercise, and rayseth domesticall enemies which endenour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophet they went forward by little and little, till their worke was finished. The authour of this booke was Ezra, who was Priest and Scribe of the Law, as Chap. 7 6. Hee returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great company and much treasures, with letters to the Kings officers for all such things as should be necessary for the Temple: and at his coming hee redressed that which was amisse, and set the things in good order.

### CHAP. I.

a Cyrus sendeth againe the people that was in captiuitie, b and restoreth them their holy vessels.

\* 1 Chron. 36. 22. 1. Esdras. 2. 1. Ierem. 25. 12.

and 29. 10. a After that hee and Darius had wonne Babylon.

b Who promised them deliuerance after that seuentie yeeres were past, Iere. 25. 12.

c That is, moued him, and gaue him heart.



Now \* in the first yeere of Cyrus King of Persia (that the word of the LORD, spoken by the mouth of Ieremiah might be accomplished) & Lord stirred vp the spirit of Cyrus King of Persia, and hee

made a proclamation thorow all his kingdome, and also by writing, saying,

2 Thus sayeth Cyrus King of Persia, The Lord God of heauen hath giuen mee all the kingdomes of the earth, and he hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Who is hee among you of all his people with whom his God is? let him goe vp to Ierusalem which is in Iudah, and build the house of the

d For hee was chiefe Monarch, and had many nations vnder his dominion, which this heathen king confessed to haue receiued of the liuing God.

e If any through poverty were not able to retaine, the kings commission was that hee should be furnished with necessaries. f which they themselves should feyd toward the reparation of the Temple. g The Babylonians and Chaldeans gave them these presents: thus rather then the children of God should want for their necessities, he would fixe vp the heart of the very infidels to helpe them. \* 1 King. 25. 13. 2 Chron. 36. 7. Jerem. 27. 19. 20. Dan. 1. 2. h So the Chaldeans called Zerubbabel who was the chiefe gouernour, so that the preeminence still remained in the house of David. i Which seemed to kill the beasts that were offered in sacrifice. k With the Iewes that had bene kept captiues in Babylon.

\* Neh. 7. 6. 1 Esdr. 5. 7. a Meaning, Indies, which was a province, that is, a countrey which was in subiection. b Zerubbabel was chiefe capitaine, and Ieshua the high Priest: but Nehemiah a man of great authoritie went not now, but came after 64 yeeres. c This was not that Mordecai which was Esters kinsman. d Meaning, of the common people. e Or, of the Duke of Moab.

the Lord God of Israel: he is the God, which is in Ierusalem.

4 And euery one that remaineth in any place (where hee sojourneth) \* let the men of his place relieue him with siluer and with gold, and with substance, and with cattell, f and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Benjamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to go vp, to build the house of the Lord which is in Ierusalem.

6 And all g they that were about them, strengthened their hands with vessels of siluer, with gold, with substance and with cattell, and with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, \* which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen then did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto h Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirty basins of gold, a thousand basins of siluer, nine and twentie i kniues,

10 Thirty boules of gold, and of siluer boules of the second sort, foure hundred and ten, and of other vessels, a thousand.

11 All the vessels of gold and siluer were five thousand and foure hundred. Sheshbazzar brought vp all k with them of the captiuitie that came vp from Babel to Ierusalem.

## CHAP. II.

The number of them that returned from the captiuitie.

T Hese \* also are the sonnes a of the province that went vp out of the captiuitie (whom Nebuchadnezzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his citie.

2 Which came vp with b Zerubbabel, to wit, Ieshua, Nehemiah, Scariah, Reelaiah, c Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men d of the people of Israel was,

3 The sonnes of Parosb, two thousand, an hundred and seuentie and two:

4 The sonnes of Shephatiah, three hundred and seuentie and two:

5 The sonnes of Arath, seuen hundred, and seuentie and five:

6 The sonnes of || Phaah Moab, of the sonnes of Ieshua, and Ioab, two thousand, eight hundred and twelue:

7 The sonnes of Elam, a thousand, two hundred and foure and fiftie:

8 The sonnes of Zattu, nine hundred and five and fourtie:

9 The sonnes of Zaccai, seuen hundred and threescore:

10 The sonnes of Bani, fixe hundred and two and fourtie:

11 The sonnes of Bebai, fixe hundred, and three and twentie.

12 The sonnes of Azgad, a thousand, two hundred and two and twentie:

13 The sonnes of Adonikam, fixe hundred, threescore and sixe:

14 The sonnes of Biguai, two thousand, and fixe and fiftie:

15 The sonnes of Adin, foure hundred and foure and fiftie:

16 The sonnes of Ater of e Hizkiah, ninetie and eight: which were of the posteritie of Hizkiah.

17 The sonnes of Bezai, three hundred and three and twentie:

18 The sonnes of Iorah, an hundred and twelue:

19 The sonnes of Hasfhum, two hundred and three and twentie:

20 The sonnes of Gibbar, ninetie and five:

21 f The sonnes of Ber-helem, an hundred and three and twentie: f That is, inhabitants, for so this word (some) signifieth when it is ioyned with the names of places.

22 The men of Netophah, fixe and fiftie:

23 The men of Anathoth, an hundred and eight and twentie:

24 The sonnes of Azmaueh, two and fourtie:

25 The sonnes of Kiriath-arim, of Chephirah: and Beroth, seuen hundred and three and fourtie:

26 The sonnes of Haramah and Gaba, fixe hundred and one and twentie:

27 The men of Michmas, an hundred and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundred and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundred and fixe and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundred and foure and fiftie:

32 The sonnes of Harim, three hundred and twentie:

33 The sonnes of Lord-hadid, and Ono, seuen hundred and five and twenty:

34 The sonnes of Iericho, three hundred and five and fourty:

35 The sonnes of Senaah, three thousand fixe hundred and thirty.

36 g The h Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundred seuentie and three: g Before he hath declared the two tribes of Iudah and Benjamin, and now cometh to the tribe of Levi, and beginneth at the Priests.

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pasbur, a thousand, two hundred and seuen and fourtie:

39 The sonnes of Harim, a thousand and seuentene.

40 i || The Leuites, the sonnes of Ieshua, and Kadmiel of the sonnes of Hodauiah, seuentie and foure. || The Leuites.

41 j || The Singers: the sonnes of Asaph, an hundred and eight and twenty. || The Singers.

42 k || The sonnes of the porters: the sonnes || The Porters, of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatira, the sonnes of Shobai: all were an hundred and nine and thirty.

43 l The m Nethinims: the sonnes of Ziha, the sonnes of Hasfpha, the sonnes of Tabbaoth, h So called, because they were given to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites, which were appointed to this vse by Ioshua, 10th. p. 23.

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Vzzah, the sonnes of Paseah, the sonnes of Befai,



50 The sonnes of Afnah, the sonnes of Meunim, the sonnes of Nephufim,  
51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,  
52 The sonnes of Bazluth, the sonnes of Melchida, the sonnes of Hartha,  
53 The sonnes of Barcos, the sonnes of Sifara, the sonnes of Thamah,  
54 The sonnes of Neziali, the sonnes of Hatipha,

1 Which came of them that Salomon had appointed for the worke of the Temple.

55 The sonnes of Salomons seruants: the sonnes of Sorai, the sonnes of Sophereth, the sonnes of Peruda,  
56 The sonnes of Iaalah, the sonnes of Dardon, the sonnes of Giddel,  
57 The sonnes of Shephatiah, the sonnes of Hatil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami.  
58 All the Nethinims, and the sonnes of Salomons seruants were three hundred and two.

59 And these went vp from Telmelah, and from Telhartha, Cherub, Addan, and Immer, but they could not discern their fathers house and their feed, whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, six hundred and two and fiftie.

61 And of the sonnes of the Priestes, the sonnes of Habaiah, the sonnes of Coz, the sonnes of Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.

63 And Tirshatha said vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with Vrims and Thummim.

64 The whole Congregation together was two and fourtie thousand, three hundred and threescore.

65 Beside their seruants and their maides: of whom were seven thousand, three hundred and seven and thirty: and among them were two hundred singing men and singing women.

66 Their horses were seven hundred, and sixe and thirtie: their mules, two hundred, and five and fourtie:

67 Their camels foure hundred, and five and thirtie: their asses, sixe thousand, seven hundred and twentie.

68 And certaine of the chiefe fathers, when they came to the house of the Lord, which was in Ierusalem, they offered willingly for the house of God, to set it vp vpon his foundation.

69 They gaue after their abilitie vnto the treasure of the worke, even one and threescore thousand drammes of gold, and five thousand pieces of siluer, and an hundred Priestes garments.

70 So the Priestes and the Leuites, and a certaine of the people, and the fingers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

### CHAP. III.

1 They build the Altar of God. 6 They offer to the Lord. 7 They prepare for the Temple. 11 And sing vnto the Lord.

1. Ezra. 3. 47.

a Called Tirsh

which answereth

to part of Septemb.

& part of October.

And when the seventh moneth was come, and the children of Israel were in their cities, the people assembled themselves as one man

vnto Ierusalem.

2 Then stood vp Ieshua the sonne of Iozadak, and his brethren the Priestes, and Zerubbabel the sonne of Shealtiel, and his brethren, and builded the Altar of the God of Israel to offer burnt offerings thereon, as it is written in the Law of Moses the man of God.

3 And they set the Altar vpon his bases (for feare was among them, because of the people of those countreys) therefore they offered burnt offerings thereon vnto the Lord, even burnt offerings in the morning, and at euen.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt offerings daily, by number according to the custome day by day.

5 And afterward the continuall burnt offering, both in the new moneths and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.

6 From the first day of the seventh moneth began they to offer burnt offerings vnto the Lord: but the foundation of the Temple of the Lord was not laid.

7 They gaue money also vnto the masons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar wood from Lebanon to the sea vnto Iapho, according to the graunt that they had of Cyrus king of Persia.

8 And in the second yeere of their coming vnto the house of God in Ierusalem, in the second moneth began Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak, and the remnant of their brethren the Priestes, and the Leuites, and all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from twentie yeere old and aboue, to set forward the worke of the house of the Lord.

9 And Ieshua stood with his sonnes, and his brethren, and Kadmiel with his sonnes, and the sonnes of Iudah together, to set forward the workemen in the house of God, and the sonnes of Henadai with their sonnes, and their brethren the Leuites.

10 And when the builders layed the foundation of the Temple of the Lord, they appoynted the Priestes in their appaill with trumpets, and the Leuites the sonnes of Alaph with cymbals, to prayse the Lord, after the ordinance of Dauid king of Israel.

11 Thus they sang when they gaue prayse, and when they gaue thanks vnto the Lord, For hee is good, for his mercy endureth for euer toward Israel. And all the people shouted with a great shout, when they praysed the Lord, because the foundation of the house of the Lord was layed.

12 Many also of the Priestes and the Leuites and the chiefe of the fathers, ancient men which had seene the first house, (when the foundation of this house was layed before their eyes) wept with a loud voyce, and many shouted aloud for ioy.

13 So that the people could not discern the sound of the shout for ioy, from the noyse of the weeping of the people: for the people shouted with a loude cry, & the noyse was heard farre off.

### CHAP. IV.

2 The building of the Temple is hindered, and begun.

11 Letters so

But

b Meaning, nephew: for he was the sonne of Pedaiah, reade 1. Chron. 3. 10. c In the place where Salomon had placed it.

\* End. 23. 16. d That is, after the feast of Tabernacles.

Or, Iapha, of Cyrus king of Persia.

e Which moneth contained part of April and part of May: for in the meane season they had provided for things necessary for the worke.

f They gaue them exhortations, and encouraged every man forward in the worke.

g Because they saw that it was nothing so glorious as that Temple, which Salomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it shalbe more beautifull then the first: meaning the spirituall Temple, which are the members of Christs body.

a Meaning, the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes, 1 King 17. 24. and 19. 37. These professed God, but worshipped idoles also, and therefore were the greatest enemies to the true servants of God.

b For they perceived what their pretence was, to wit, to erect idolatrie in stead of true religion.

c Ebr. made their hands weak.

d They bribed the generous vnder the king to hinder their worke: Thus they char halt, cannot abide that God should be purely served.

e He was also called Artaxerxes, which is a Persian name, some thinke it was Cambyses Cyrus sonne, or Darius, as verse 5.

f Called Artaxerxes, which signifieth in the Persian tongue, an excellent warrior.

g Or, eunuch.

h These were certaine people which the Assyrians placed in Samaria in stead of the ten tribes.

i Some thinke it was Saneherib, but rather Salmassar.

k To wit, Euphrates: and he meaneth in respect of Babel that they dwell beyond it.

l Which were a certaine people that envied the Iewes.

m Meaning, the gifts that are wont to be given to kings when they passe by any country.

n Ebr. in the Chalde, We have eaten the Idols of the palaces.

**B**ut the aduersaries of Iudah and Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and said vnto them, We will build with you: for we seeke the Lord your God as yee doe, & we haue sacrificed vnto him since the time of Esar Haddon king of Aslhur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel said vnto them, It is not for you, but for vs to build the house vnto our God: for wee our selues together will build it vnto the Lord God of Israel, as king Cyrus the king of Persia hath commanded vs.

4 Wherefore the people of the land † discouraged the people of Iudah, and troubled them in building.

5 And they hired counsellors against them, to hinder their deuise all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of Ahasueros (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah & Ierusalem.

7 And in the dayes of Artahshastes, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahshastes king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the † chancellour, and Shimshai the scribe wrote a letter against Ierusalem to Artahshastes the king, in this sort,

9 Then wrote Rehum the chancellour, and Shimshai the scribe, and their companions Dinai, and Apharsathach, Tarpelaie, Apharsaie, Archeuaie, Bablaie, Shuthanchaie, Dehaue, Elmaie,

10 And the rest of the people whom the great and noble † Anappar brought ouer, and set in the cities of Samaria, and other that are beyond the Riuer and Cheeneth.

11 This is the copie of the letter that they sent vnto King Artahshastes, T H Y S E R V A N T S the men beyond the Riuer and Cheeneth, salute thee.

12 Be it knowen vnto the King that the Iewes which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen now vnto the king, that if this citie be built, and the foundations of the wals layd, they will not giue tolle, tribute, nor custome: so shalt thou hinder the kings tribute.

14 Now therefore because † wee haue beene brought vp in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause haue we sent and certified the King,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto kings and prouinces, and that they haue moued sedition of old time, for the which cause this citie was destroyed.

16 Wee certifie the king therefore, that if this citie be builded, and the foundation of the walles laid, by this meanes the portion beyond the Riuer shall not be thine.

17 The King sent an answer vnto Rehum the chancellour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer I She-lam and Cheeth.

18 The letter which yee sent vnto vs, hath bene openly read before me,

19 And I haue commaunded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath beene committed therein.

20 There haue beene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuer, and tolle, tribute and custome was giuen vnto them.

21 Make ye now a decree that those men may cease, and that the citie be not built, till I haue giuen another commandement.

22 Take heede now that yee faile not to doe this: Why should damage grow to hurt the king?

23 When the copy of king Artahshastes letter was read before Rehum and Shimshai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

# CHAP. V.

1 Haggai and Zechariah doe prophesie. 3 The worke of the Temple goeth forward contrary to the minde of Tanna. 6 His letters to Darius.

**T**hen Haggai a Prophet, and Zechariah the sonne of Iddo a Prophet prophesied vnto the Iewes that were in Iudah, and Ierusalem, in the Name of the God of Israel, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak arose, and began to build the house of God at Ierusalem, and with them were the Prophets of God, which helped them.

3 At the same time came to them Tarnai which was captaine beyond the Riuer, and Shether-boznai, and their companions, and said thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these walles?

4 Then said we vnto them after this maner, What are the names of the men that build this building?

5 But the eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thervnto.

6 The copie of the letter, that Tarnai captaine beyond the Riuer, and Shether-boznai and his companions, Apharsathach, (which were beyond the riuer) sent vnto King Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIUS the king, all peace.

8 Be it knowen vnto the king, that we went into the prouince of Iudea, to the house of the great God, which is builded with great stones, and beames are laid in the walles, and this worke is wrought speedily, & prospereth in their hands.

9 Then asked we those Elders, and sayd vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

1 Some reade for Shelam, salutation or greeting. m Called also Cheeneth, as verse 11.

n Not altogether: for the Prophets exhorted them to continue, but they used lesse diligence because of the troubles.

o Or, Haggai. p Hagg. 1. 1. q Ebr. 6. 1.

a Which encouraged them to go forward, and accused them that they were more carefull to build their owne houses, then zealous to build the Temple of God.

b That is, the enemies asked this, as vers. 10.

c His fauour and the spirit of strength.

d Or, marvellous.



10 We asked their names also that we might certify thee, and that we might write the names of the men that were their rulers.

11 But they answered vs thus and said, We are the seruants of the God of heauen and earth, and build the house that was built of old and many yeeres agoe, which a great king of Israel \* builded, and founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, \* hee gaue them ouer into the hand of Nebuchad-nezzar King of Babel the Caldean, and he destroyed this house, and carried the people away captiue vnto Babel.

13 But in the \* first yeere of Cyrus king of Babel, King Cyrus made a decree to build this house of God :

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gaue them vnto one f Sheshbazzar by his name, whom he had made captaine.

15 And he said vnto him, Take these vessels and go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar and layd the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath it bene in building, yet is it not finished.

17 Now therefore if it please the king, let there be search made, in the house of the kings & treasures, which is there in Babel, whether a decree hath bin made by king Cyrus, to build this house of God in Ierusalem, and let the King send his minde concerning this.

## CHAP. VI.

As the commandments of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel kept the feast of vnleavened bread.

Then \* king Darius gaue commandment, and they made search in the \* library of the treasures, which were there laid vp in Babel.

2. And there was found in a \* coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall.

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be built, *even* the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof be threescore cubites, and the breadth thereof threescore cubites

4 Three || orders of || great stones, and one order of timber, and let the expences be giuen of the kings house.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let him goe vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

6 Therefore Tannai captaine beyond the riuer, and Shethar-boznai, (and their companions Apharsecai, which are beyond the Riuer) be yee farre from thence.

7 Suffer yee the worke of this house of God; that the captaine of the Iewes and the Elders of

the Iewes may builde this house of God in his place.

8 For I haue giuen a commandment what ye shall doe to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the King, which is of the tribute beyond the Riuer, there be incontinently expences giuen vnto these men that they *d* cease not.

9 And that which they shall haue neede of, let it be giuen vnto them day by day, whether it be yong bullocks, or rammes, or lambes for the burnt offerings of the God of heauen, wheat, salt, wine and oyle, according to the appoyntment of the Priests that are in Ierusalem, that there be no fault.

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the kings life, and for his finnes.

11 And I haue made a decree, that whosoever shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, and he shall be hanged thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his Name \* to dwell there, destroy all kings and people that put to their hand to alter and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speed.

13 ¶ \* Then Tannai the Captaine beyond the Riuer, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the elders of the Iewes builded, and they prospered by the prophecying of f Haggai & Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appoyntment of the God of Israel, and by the commandment of Cyrus and Darius, and Artahastate king of Persia.

15 And this house was finished the third day of the moneth g Adar, which was h the sixt yeere of the reigne of King Darius.

16 ¶ And the children of Israel, the Priest, and the Levites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy.

17 And offered at the dedication of this house of God an hundredth bullockes, two hundredth rams, foure hundredth lambes, and twelue goats, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Levites in their courses ouer the seruice of God in Ierusalem, as it is written in the \* booke of Moses.

19 And the children of the captiuitie kept the Pascheouer on the fourteenth day of the first moneth.

20 (For the Priests and the Levites were purified altogether) and they killed the Pascheouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

21 So the children of Israel which were come i againe out of captiuitie, and all such as had i separated themselves vnto them, from the filthinesse of the Heathen of the land to seeke the Lord God of Israel, did eate.

22 And they kept the feast of vnleavened bread seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the King of \* Aslur vnto them, to t encourage them in the worke of the house of God, *even* the God of Israel.

## CHAP.

d To wit, Salomon.

\* 1 Kings. 6. 2.

2. d. 1. 3. 2.

\* 2 King. 24. 12.

and 2 Sa. 9.

e Reade chap. 1. 1. 2

f Reade chap. 1. 8.

g Meaning, in the library, or places where lay the registries or records of times.

\* 1. Esdr. 6. 21.  
h Ebr. house of look.

i wherein were the ashes of the Kings of the Medes and Persians.

|| Or, rowes, or causes.  
|| Or, marble.

k Meaning, Zerubbabel to whom he giueth charge.

l Meddle not with them, neither hinder them.

d For lacke of money.

e Who hath appointed that place to haue his Name called vpon there.

\* 1. Esdr. 7. 1.

f Whom God stirred vp to assure them that he would giue them work good successe.

g This is the twelfth moneth, and cometh part of February and part of March.  
h And the two and fortieth after their first reme.

\* Numb. 26. 62.

k Meaning, Darius who was king of the Medes, Persians, and Assyrians.  
l Ebr. to strengthen their hands.

## CHAP. VII.

<sup>a</sup> By the commandment of the King, Ezra and his companions come to Ierusalem. <sup>27</sup> Hee giueth thanks to God.

<sup>a</sup> The Ebrewes write, that diners of the kings of Persia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Cesar to the Emperours Romane.

**N**OW after these things, in the reigne of <sup>a</sup> Artahshaste king of Persia, <sup>was</sup> Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of <sup>b</sup> Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, and was a <sup>c</sup> Scribe, prompt in the Law of Moses, which the Lord God of Israel had giuen, and the king gaue him all his request according to the hand of the Lord his God, <sup>which was</sup> vpon him.

7 And there went vp <sup>certaine</sup> of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalem, in the seuenth yeere of king Artahshaste.

8 And hee came to Ierusalem in the <sup>d</sup> fifth moneth, which was in the seuenth yeere <sup>e</sup> of the king.

9 For vpon the first <sup>day</sup> of the first moneth began he to goe vp from Babel, and on the first <sup>day</sup> of the first moneth came he to Ierusalem according to the good hand of his God <sup>that was</sup> vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 <sup>f</sup> And this is the copie of the letter that king Artahshaste gaue vnto Ezra the Priest and Scribe, <sup>euene</sup> a writer of the words of the commandments of the Lord, and of his statutes ouer Israel.

12 **A R T A H S H A S T E** king of kings, to Ezra the Priest and persite Scribe of the Law of the God of heauen, and to <sup>g</sup> Cheenerh.

13 I haue giuen commandement, that euery one that is willing in my kingdome of the people of Israel, and of the Priests and Leuites, <sup>h</sup> to goe to Ierusalem with thee, shall goe.

14 Therefore art thou sent of the king and his seuen counsellers, to <sup>i</sup> inquire in Iudah and Ierusalem, according to the Law of thy God, which is in <sup>i</sup> thine hand,

15 And to carie the siluer and the gold, which the king and his counsellers willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer and gold that thou canst find in all the prouinces of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest buy speedily with this siluer, bullocks, rammes, lambes, with their meat offerings, and their drinke offerings: and thou shalt offer them vpon the Altar of the house of your God, which is in Ierusalem.

18 And whatsoever it pleaseth thee & thy brethren to doe with the rest of the siluer and golde, doe ye it according to the will of your <sup>k</sup> God.

19 And the vessels that are giuen thee for the

seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And the residue that shall be needfull for the house of thy God, which shall be meete for thee to bestow, thou shalt bestow it out of the Kings treasure house.

21 And I king Artahshaste haue giuen commandement to all <sup>l</sup> s treasureurs which are beyond the Riuer, that whatsoever Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently.

22 Vnto an hundreth talents of siluer, vnto an hundreth <sup>m</sup> measures of wheate, and vnto an hundreth bathes of wine, and vnto an hundreth <sup>n</sup> bathes of oyle, and salt without writing.

23 Whatsoeuer <sup>o</sup> is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should hee be wroth <sup>p</sup> against the realme of the King and his children?

24 And wee certify you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or Ministers in this house of God, there shall no gouernour lay vpon them tolle, tribute, nor custome.

25 And thou Ezra (after the wisdom of thy God, that is in thine hand) <sup>q</sup> set iudges and arbiters, which may iudge all the people that is beyond the Riuer, <sup>euene</sup> all that know the law of thy God, and reach ye <sup>r</sup> them that know it not.

26 And whosoever will not doe the Law of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 <sup>s</sup> Blessed be the Lord God of our fathers, which hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem,

28 And hath enclined mercy toward mee, before the king and his counsellers, and before all the kings mightie Princes: and I was comforted by the hand of the Lord my God which <sup>t</sup> was vpon mee, and I gathered the chiefe of Israel to goe vp with me.

## CHAP. VIII.

<sup>1</sup> The number of them that returned to Ierusalem with Ezra. <sup>21</sup> Hee causeth them to fast. <sup>24</sup> Hee admonisheth the Priests of their duties. <sup>31</sup> What they did when they came to Ierusalem.

**T**Hese <sup>u</sup> are now the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reigne of king <sup>a</sup> Artahshaste.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hatrus:

3 Of the sonnes of Shechaniah, of the sonnes of Pharoah, Zechariah, and with him the count of the males, an hundreth an fiftie.

4 Of the sonnes of <sup>b</sup> Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundreth males.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him three hundreth males.

6 And of the sonnes of Adin, Ebed, the sonne of Jonathan, and with him fiftie males.

7 And of the sonnes of Elam, Ieshaiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

<sup>l</sup> Which was the river Euphrates, and they were beyond it in respect of Babylon of Ebr. Corim.

<sup>m</sup> Reade 1. King. 7. 16. and 2. Chro. 2. 10.

<sup>n</sup> This declareth that the feare of Gods iudgements caused him to vse this liberality, and not the lone that hee bare to Gods glory, or affection to his people.

<sup>o</sup> He gaue Ezra full authoritie to restore all things according to the word of God, and to punish them that refused, and would not obey.

<sup>p</sup> Thus Ezra gaue God thanks for that he gaue him so good successe in his affaires by reason of the king.

<sup>u</sup> 1. Esdr. 8. 19.

<sup>a</sup> Reade Chap. 7. 24.

<sup>b</sup> Or, captain of Moab.

<sup>b</sup> Ezra dedicated his kindred, till hee cometh to Aaron, to proue that he came of him. <sup>c</sup> Hee sheweth here what a Scribe is, who had charge to write the Law and to expound it, whom Marke calleth a Scribe, Mar. 11. 28. Matthew and Luke calle him a Lawyer or doctor of the Law, Math. 23. 35. Luke 10. 25. <sup>d</sup> That containede part of Iuly, and part of August. <sup>e</sup> Of King Darius.

<sup>f</sup> Some take this for the name of a people, some for time or continuance, meaning that the king wished him long life.

<sup>g</sup> Which remained as yet in Babylon and had not returned with Zerubbabel.

<sup>h</sup> To examine who liued according to the Law. <sup>i</sup> Whereof thou art expert.

<sup>k</sup> As yee know best may serue to Gods glory.



9 Of the sonnes of Ioab, Obadiah the sonne of Iehiel, and with him two hundredth and eightene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundredth and threescore males.

11 And of the sonnes of Bebai, Zechariah the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, and with him an hundredth and ten males.

13 And of the sonnes of Adonikam, *that were the last, whose names are these: Eliphelet, Iehiel, and Shemaiah, and with them threescore males.*

14 And of the sonnes of Biguai, Vthai, and Zabbud, and with them seuentie males.

15 And I gathered them to the *c* river that goeth toward Ahava, and there abode wee three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Leui.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Methullam the chiefe, and to Ioarib, and to Elnathan men of vnderstanding,

17 And I gaue them commandement, to Iddo the *d* chieftest at the place of Casiphia, and I *†* told them the words that they should speake to Iddo, and to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God, *which was vpon vs*, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, and Sherebiah with his sonnes and his brethren, *even* eightene.

19 Also Hahabiah, and with him Ieshaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the *e* Nethinims, whom David had set, and the Princes for the seruice of the Levites, two hundredth & twentie of the Nethinims, which all were named by name.

21 And there at the river, by Ahava, I proclaimed a fast, that we might humble our selues before our God, & seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was *g* ashamed to require of the king an armie and horsemen, to helpe vs against the enemy in the way, because wee had spoken to the king, saying, The hand of our God is vpon all them that seeke him in goodnesse, but his power and his wrath is against all them that forsake him.

23 So wee fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priest, Sherebiah and Hahabiah, and ten of their brethren with them.

25 And weighed them the siluer and the gold and the vessels, *even* the offering of the house of our God, *which* the king and his counsellors and his Princes, and all Israel that were present had offered.

26 And I weighed vnto their hand sixe hundredth and fiftie talents of siluer, and in siluer vessel, an hundredth talents, and in golde, an hundredth talents.

27 And twentie basons of gold, of a thousand draunces, and two vessels of shining brasie very

good, and precious as gold.

28 ¶ And I said vnto them, Yee are consecrate vnto the Lord, and the vessels are consecrate, and the gold and the siluer are freely offered vnto the Lord God of your fathers.

29 Waich yee, and keepe them vntill ye weigh them before the chiefe Priests and the Levites, and the chiefe fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priests and the Levites received the weight of the siluer, and of the gold, and of the vessels to bring them to Ierusalem, vnto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth day of the first moneth, to go vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemy, and of such as laid *k* wait by the way.

32 And we came to Ierusalem, and abode there three dayes.

33 And on the fourth day was the siluer weighed, and the gold, and the vessel, in the house of our God, by the hand of Meremoth the sonne of Uriah the Priest, and with him *was* Eleazar the sonne of Phinehas, and with them *was* Iozabad the sonne of Ieshua, and Neadiah the sonne of Binnui the *l* Levites.

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, ninetie and sixe rammes, seuentie and seuen lambes, and twelue hee goates for sinne: all *was* a burnt offering of the Lord.

36 And they deliuered the Kings commission vnto the Kings officers, and to the captaines beyond the river: and they promoted the people, and the house of God.

## CHAP. IX.

1 Ezra complaineth on the people that had turned themselves from God, and married with the Gentiles. 5 Hee prayeth vnto God.

W<sup>H</sup>EN \* as these things were done, the rulers came to mee, saying, The people of Israel, and the Priests, and the Levites are not separated from the people of the lands (as touching their abominations) to *v*isit, of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken their daughters to themselves, and to their sonnes, and they haue mixed the holy seed with the people of the lands, and the hand of the Princes & rulers haue bene chiefe in this trespassse.

3 But when I heard this saying, I rent my clothes and my garment, and plucked off the haire of mine head, and of my beard, and fate downe astonished.

4 And there assembled vnto mee all that feared the words of the God of Israel, because of the transgression of them of the captiuitie. And I fate downe astonished vntill the \* euening sacrifice.

5 And at the euening sacrifice I rose vp from mine heavinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine hands vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed to lift vp mine eyes vnto thee my God:

for

*b* That came to goe with Ezra.

*c* To that place of Euphrates, where Ahava the river entereth into it, looke 2. *Ezras* 8. 41.

*d* Hee was the chieftest that taught there the Law of God vnto the Levites.  
*†* *Ezra* put words in their mouth.

*e* Reade Chap. 2. 43.

*f* He sheweth that the end of fasting, is to humble the body to the spirit, which must proceed of the heart lively touched, or else it is but hypocrisie.  
*g* Hee thought it better to commit himselfe to the protection of God, then by seeking these ordinary meanes to give an occasion to others to thinke that hee did doubt of Gods power.

*h* Reade 1 King. 9. 24.

*i* Reade Chap. 2. 69.

*k* This declared that their journey was full of danger, and yet God deliuered them according to their prayer.

*l* This was a token of a good conscience and of his integrity, that hee would haue witnesses of his fidelitie.

\* *1. Esdr.* 8. 67.

*a* From the time they came home vnder Zembabel vntill the coming of Ezra, they had degenerated contrary to the Law of God, and married where it was not lawfull. *Deut.* 7. 3.

*b* That is, the generall sinners which chiefe beginners hercof.

*c* As one doubting whether God would continue his benefits towards vs, or else destroy this which he had begun.

\* *Ezra* 8. 29. 30. *Numb.* 28. 34.

<sup>d</sup> That is, wee are for our iniquities are increased ouer a our head, drowned in sinne. <sup>e</sup> They so exceed that they cannot grow greater.

7 From the dayes of our fathers haue we bene in a great trespasse vnto this day, and for our iniquities haue wee, our kings, and our Priests bene deliuered into the hand of the Kings of the lands, vnto the sword, into captiuitie, into a spoile, and into confusion of face, as *appeareth* this day.

8 And now for a little space grace hath bene shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a <sup>f</sup> naile in his holy place, that our God may light our eyes, and giue vs a little reuiuing in our seruitude.

9 For *though* we were bondmen, yet our God hath not forsaken vs in our bondage, but hath enclined mercy vnto vs in the sight of the kings of Persia, to giue vs life, and to erect the house of our God, and to redresse <sup>g</sup> desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shall we say, after this? for we haue forsaken thy commandements.

11 Which thou hast commanded by thy seruants the Prophets, saying, \* The land whereunto ye go to possesse it, is an vnclane land, because of the filthinesse of the people of the landes, which by their abominations, and by their vnclaneesse haue filled it from corner to corner.

12 Now therefore shall ye not giue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, nor seeke their \* peace nor wealth for euer, that yee may be strong and eate the goodnesse of the land, and leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euill deeds, and for our great trespasses, (seeing that thou our God hast stayed *vs* from being beneath <sup>g</sup> for our iniquities, and hast giuen vs such deliuerance.)

14 Should we returne to breake thy commandements, and ioyne in affinitye with the people of such abominations? wouldst not thou be angry toward vs till thou haddest consumed *vs*, so that there should be no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for we haue bene <sup>h</sup> referred to escape, as *appeareth* this day: behold, we are before thee in our trespasse: therefore wee cannot stand before thee because of it.

## CHAP. X.

1 The people repent and turne, and put away their strange wiues.

<sup>1</sup> *W*hiles \* Ezra prayed thus, and \* confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam answered, and said to Ezra, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet now there is <sup>b</sup> hope in Israel concerning this.

3 Now therefore let vs make a covenant with our God, to put away <sup>c</sup> all the wiues (and such as are borne of them) according to the counsell of the Lord, and of those that feare the commandements of our God, and let it be done according to the Law.

4 Arise: for the matter <sup>d</sup> belongeth vnto thee: wee also will be with thee: be of comfort & doe it.

5 1 Then arose Ezra, and caused the chiefe

Priests, the Leuites, and all Israel, to sweare that they would doe according to this word. So they sware.

6 \* And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliathib: hee went euen thither, *but* he did eat neither bread nor drinke water: for he mourned, because of the transgression of them of the captiuitie.

7 And they caused a proclamation to goe throughout Iudah and Ierusalem, vnto <sup>†</sup> all them of the captiuitie, that they should assemble themselves vnto Ierusalem.

8 And whosoener would not come within three dayes according to the counsell of the Princes and Elders, all his substance should be <sup>||</sup> forfeit, and he should be separate from the Congregation of them of the captiuitie.

9 1 Then all the men of Iudah and Benjamin assembled themselves vnto Ierusalem within three dayes, which was the twentieth day of the ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the <sup>†</sup> raine.

10 And Ezra the Priest stood vp, and said vnto them, Ye haue transgressed, and haue taken strange wiues, to <sup>g</sup> increase the trespasse of Israel.

11 Now therefore <sup>h</sup> giue praise vnto the Lord God of your fathers, and doe his will, and separate your selues from the people of the land, and from the strange wiues.

12 And all the Congregation answered, and said with a loud voyce, So will we doe according to thy words vnto vs.

13 But the people are many, and it is a raynie weather, and wee are not able to stand without, neither <sup>i</sup> is it the worke of one day or two: for we are many that haue offended in this thing:

14 Let our rulers stand therefore <sup>1</sup> before all the Congregation, and let all them which haue taken strange wiues in our cities, come at the time appoynted, and with them the Elders of euery city and the iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appoynted Ionathan the sonne of Afah-el, and Iahazia, the sonne of Tikuah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so, and <sup>k</sup> departed, euen Ezra the Priest, and the men that <sup>1</sup> were chiefe fathers to the family of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

17 And vntill the first day of the first moneth they were finishing the businesse with all the men that had taken strange wiues.

18 And of the sonnes of the Priest there were men found, that had taken strange wiues, *to wit*, of the sonnes of Ieshua, the sonne of Iozadak, and of his brethren, Maaseiah, Aeliezer, and Iarib, and Gedaliah.

19 And they gaue <sup>1</sup> their hands that they would put away their wiues, and they that had trespassed gaue a ramme for their trespasse.

20 And of the sonnes of Immer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Eliah, and Shemaiah, and Iehiel, and Vziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Iozabad, and Elafah.

23 And of the Leuites, Iozabad and Shimei.

Y 3 and

<sup>f</sup> In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon, Isa. 22. 23.

\* Exod. 23. 32. and 34. 12. 15. 16. Deut. 7. 23.

† Deut. 13. 6.

<sup>g</sup> Haue not utterly cut vs downe and destroyed vs for our sinnes, Deut. 28. 23.

<sup>h</sup> Hee sheweth that God is iust in punishing his people, and yet merciful in refering a residue to whom he sheweth fauour.

\* 1. Esdras 9. 30. 2 He confessed his sinnes, and the sinnes of y people.

<sup>b</sup> Meaning, that God would receive them to mercie. <sup>c</sup> Which are strangers and married contrary to the Law of God. <sup>d</sup> Because God hath giuen thee authoritie and learning to perswade the people herein, and to command them.

\* 1. Esdras 9. 12

† Elr. the sonnes of the captiuitie.

|| Or, condemned;

<sup>e</sup> Which contained part of Nouember and part of December.

<sup>f</sup> For the season was giuen to raine and so the weather was more sharpe and cold, and also their conscience touched them.

<sup>g</sup> Ye haue laid one sinne vpon another h Reade 10th. 7. 12

<sup>i</sup> Let them be appointed to examine this matter.

<sup>k</sup> They went to the chiefe cities to sit on this matter which was three moneths in finishing.

<sup>1</sup> As a token that they would keepe promise and doe it.



and Kelaiah, (which is Kelitah) Pethahiah, Judah and Eliezer.

24 And of the fingers, Eliahib. And of the porters, Shallum, and Telem, and Uri.

25 And of <sup>m</sup> Israel: of the sonnes of Parosh, Ramiah, and Iesiah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sonne of Zattu, Elioenai, Eliahib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, and Adaiah, Iashub, and Sheal, Jeremoth.

30 And of the sonnes of <sup>||</sup> Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sonnes of Harim, Eliezer, Ishiah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, Shamariah.

33 Of the sonnes of Hafsum, Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Vel.

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliahib,

37 Mattaniah, Mattenai, and Iasan,

38 And Banni, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shafai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadan, and Ioel, Benaiah.

44 All these had taken strange wives: and among them were women that had <sup>n</sup> children.

<sup>n</sup> Which also were made illegitimate because the marriage was unlawful.

<sup>m</sup> Meaning, of the common people: for before he spake of the Priests and Levites.

<sup>||</sup> Or, the Captain of Moab.

## NEHEMIAH.

### THE ARGUMENT.

**G**od doeth in all ages and at all times set up worthy persons for the commodity and profit of his Church, as now within the compass of fewentie yeeres he raised up diuers excellent men for the preservation of his people after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captain to bring them home, and provided that the Temple was builded: the second reformed their manners and planted religion: and the third builded up the walles, deliuered the people from oppression, and provided that the Law of God was put in execution among them. Hee was a godly man, and in great authoritie with the King, so that the king fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This Booke is also called of the Latines the second of Ezra, because he was the writer thereof.

### CHAP. I.

<sup>4</sup> Nehemiah bewaileth the calamitie of Ierusalem. <sup>5</sup> Hee confesseth the sinnes of the people, and prayeth God for them.

<sup>a</sup> Which containeth part of November and part of December, and was their ninth moneth.

<sup>b</sup> A few as I was.



He words of Nehemiah the sonne of Hachaliah. In the moneth <sup>a</sup> Chisleu, in the twentieth yeere, as I was in the palace of Shulthan.

2 Came Hanani, one of my <sup>b</sup> brethren, hee and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto me, The residue that are left of the captiuitie there in the <sup>c</sup> prouince, are in great affliction and in reproach, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these words, I fate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen.

5 And said, \* O Lord God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obserue his commandements.

6 I pray thee let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which wee haue sinned against thee, both I and my fathers house haue sinned:

7 Wee haue <sup>†</sup> grievously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commandedst thy seruant Moses.

8 I beseech thee, remember the wordes that thou commandedst thy seruant Moses, saying, Yee

will transgresse, and \* I will scatter you abroad among the people.

9 But if yee returne vnto mee, and keepe my commandements, and doe them, \* though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen to place my Name there.

10 Now these are thy seruants and thy people whom thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to <sup>d</sup> feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of <sup>e</sup> this man: for I was the kings butler.

### CHAP. II.

<sup>1</sup> After Nehemiah had obtained letters of Artaxerxes, <sup>12</sup> hee came to Ierusalem, <sup>17</sup> and builded the walles.

**N**OW in the moneth <sup>a</sup> Nisan in the twentieth yeere of king <sup>b</sup> Artahshasthe, the wine stoode before him, and I tooke vp the wine, and gaue it vnto the king. Now I was not before time sadde in his presence.

2 And the king said vnto mee, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorow of heart. Then was I fore afraid.

3 And I said to the King, God saue the king for euer: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the king said vnto me, For what thing doest thou require? Then I prayed <sup>c</sup> to the God of heauen,

<sup>a</sup> Which was the first moneth of the yee, e, and containeth part of March and part of Aprill.

<sup>b</sup> Who is also called Darius, read Ezra. 7. 1. and was the sonne of Hyastis.

<sup>c</sup> I desired God in mine heart to prosper mine enterprise.

<sup>e</sup> Meaning, in Iudea.

\* Dan. 9. 4.

<sup>†</sup> Else, corrupted.

5 And

5 And said vnto the king, If it please the king, and if thy seruants haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may build it.

6 And the King said vnto mee, the Queene also sitting by him, How long shall thy iourney be? and when wilt thou come againe? So it pleased the king, and he sent me, and I set him a time.

7 After, I said vnto the King, If it pleased the king, let him giue me letters to the captaines beyond the Riuer, that they may conuey me ouer, till I come into Iudah.

8 And letters vnto Asaph the keeper of the kings parke, that hee may giue mee timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the king gaue mee according to the good hand of my God vpon me.

9 Then came I to the captaines beyond the Riuer, and gaue them the kings letters. And the king had sent captaines of the armie and horsemen with me.

10 But Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved them fore, that there was come a man which fought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a few men with mee: for I told no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the portes thereof deuoured with the fire.

14 Then I went forth vnto the gate of the fountaine, and to the kings fishpooles, and there was no roume for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and coming back, I entred by the gate of the valley, and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Ye see the miserie that wee are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come, and let vs build the wall of Ierusalem, that we be no more for a reproach.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the kings wordes that he had spoken vnto mee. And they said, Let vs rise, and build. So they strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and Geshem the Arabi heard it, they mocked vs, and despised vs, and sayd, What a thing is this that yee doe? Will ye rebell against the king?

20 Then answered I them, and sayd to them, The God of heauen, he will prosper vs, and we his

seruants will rise vp and build: but as for you, yee haue no portion, nor right, nor memorial in Ierusalem.

(to whom hee hath appointed this citie onely) neither did any of your predecessors euer feare God.

Neither are ye of the number of the children of God of your predecessors.

## CHAP. III.

The number of them that builded the walles.

Then arose Eliahib the hie Priest with his brethren the Priests, and they build the sheepgate: they repaired it, and set vp the doores thereof: euen vnto the tower of Meah repaired they it, and vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fishport did the sonnes of Senaah build, which also layd the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Meremoth, the sonne of Vrijah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them put not their neckes to the workes of their lords.

6 And the gate of the old fishpooles fortified Iehoiada the sonne of Paseah, and Meshullam the sonne of Besodai: they layd the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melariah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mispah, vnto the throne of the Duke, which was beyond the Riuer.

8 Next vnto him fortified Vzzai the sonne of Harhohiah of the goldsmiths: next vnto him also fortified Hananiah the sonne of Harakkahim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph euen ouer against his house: and next vnto him fortified Hartush the sonne of Hashabniah.

11 Malchijah the sonne of Harim, and Hashub the sonne of Pabath Moab fortified the second portion, and the tower of the furnaces.

12 Next vnto him also fortified Shallum the sonne of Halloesh, the ruler of the halfe part of Ierusalem, he and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zenuah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubits on the wall vnto the dungport.

14 But the dungport fortified Malchiah the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: hee built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it, and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall

Y 4 vnto

Or, Ephraim

Or, Parahise

As God mooued me to a he, and as he gaue me good successe therein.

These were great enemies to the Iewes, and laboured alwayes both by force and subtilty to ouercome them, and Tobiah, because his wife was a Iewesse, had aduersement euer of their affaires, and so wrought them great trouble.

Or, midday

That is, contemned of other nations, as though God had forsaken vs. They were encouraged, and gaue them selues to doe well, and to traueile in this worthy enterprise. These were three chiefe gouernours vnder the king of Persia beyond Ephraim. These were the wicked when they will burthen the children of God, or lay treason vpon their charge, both because it maketh them most odious to the world, and also because the hatred of princes most against them.

In Ebrew, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

The rich and mighty would not obey them which were appointed officers in this worke, neither would they helpe thereunto.

Isa. 22. 11.

Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

Or, Zorophim. Or, of the Apocryphics.

Or, measure



Or, Silver,

vnto the fishpoole of Shelah by the kings garden, and vnto the steps that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-Zur vntill the other side ouer against the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehun the sonne of Bani, and the next vnto him fortified Habbabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Banai, the sonne of Henadad the ruler of the halfe part of Keilah:

a Where the weapons and armour of the citie lay.

19 And next vnto him fortified Ezer, the sonne of Ieshua the ruler of Mizpah, the other portion ouer against the going vp to the corner of the armour.

20 After him was earnest Baruch the sonne of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliahib the high Priest.

21 After him fortified Merimoth the sonne of Uriah, the sonne of Hakkoz, another portion from the doore of the house of Eliahib, euen as long as the house of Eliahib extended.

e Which dwelt in the plaine country by Iorden and Iezicho.

22 After him also fortified the Priests, the men of the plains.

23 After them fortified Benjamin, and Hashub ouer against their house: after him fortified Azariah the sonne of Maaseiah, the sonne of Anania, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Vzai, from ouer against the corner, and the high tower, that lieth out from the Kings house, which is beside the court of the prison. After him Pedaiah the sonne of Parosh.

f Reade Ezra, Chap. 2. + 3.

26 And the Nethinims they dwelt in the fortresse vnto the place ouer against the water-gate Eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer against the great tower that lieth out euen vnto the wall of the fortresse.

28 From aboute the horse-gate fourth fortified the Priests, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah the sonne of Shechaniah the keeper of the East gate.

g Meaning the first of his sonnes.

30 After him fortified Hananiah the sonne of Shelemiah, and Hanun the sonne of Zalaph, the sixth, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

31 After him fortified Malachiah the goldsmiths sonne, vntill the house of the Nethinims, and of the Merchants ouer against the gate Miphkad, and to the chamber in the corner.

h Which was the place of iudgement or execution.

32 And betweene the chamber of the corner vnto the sheepe gate, fortified the goldsmiths and the merchants.

## CHAP. IV.

7 The building of Ierusalem is hindered, 15 But God breaketh the enterprise. 17 The Iewes build with one hand, and holde their weapons in the other.

**B**Vt when Sanballat heard that wee builded the wall, then was he wroth and sore grieved,

and mocked the Iewes.

2 And said before his brethren and the armie of Samaria, thus hee said, What doe these weake Iewes? will they fortifie themselves? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a foxe goe vp, hee shall euen breake downe their stonie wall.

4 Hear, O our God (for wee are despised) and turne their shame upon their owne head, and giue them unto a pray in the land of their captiuitie.

5 And couer not their iniquitie, neither let their sinne be put out in thy presence: for they haue prouoked vs before the builders.

6 So we built the wall, and all the wall was ioyned vnto the halfe thereof, and the heart of the people was to worke.

7 But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches began to be stopped) then they were very wroth.

8 And conspired altogether to come and to fight against Ierusalem, and to hinder them.

9 Then wee prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudah said, The strength of the bea- rers is weakened, and there is much earth, so that we are not able to build the wall.

11 Also our aduersaries had said, They shall not know, neither see, till we came into the mids of them, & slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they told vs ten times, & from all places, whence yee shall returne, they will be vpon vs.

13 Therefore set I in the lower places behind the wall vpon the tops of the stones, and placed the people by their families, with their swordes, their speares, and their bowes.

14 Then I beheld, and rose vp, and said vnto the princes, and to the rulers, and to the rest of the people, Be not afraid of them: remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wiues, and your houses.

15 And when our enemies heard that it was known vnto vs, then God brought their counsell to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergions: and the Rulers stood behinde all the house of Iudah.

17 They that builded on the wall, and they that bare the burdens, and they that laded, did the works, with one hand, and with the other helde the sword.

18 For euery one of the builders had his sword girded on his loynes, and so builded: and he that blew the trumpet, was beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

a Of his companions that dwelt in Samaria.

b Thus the wicked that consider not that Gods power is euer in a readinesse for the defence of his,

c This is the remedie that the children of God haue against the denision and threatenings of their enemies, to see to God by prayer.

d Let them be spoyled and led away captiue.

e Let the plagues declare to the world that they set themselves against thee, and against thy Church: thus he prayeth onely ha- uing respect to Gods glory, and not for any private affection, or grudge.

f Or, halfe bright.

g They which brought the tidings, sayd thus, When you leaue your worke, and goe either to eate or to rest, your enemies will assaile you.

h Who is euer at hand to deliuer his out of danger: and therefore seeing they should fight for the maintenance of Gods glory, and for the preservation of their owne liues and of theirs, hee encourageth them to play the valiant men.

i To oversee them, and to encourage them to their worke.

j That is, often-times.

k They which brought the tidings, sayd thus, When you leaue your worke, and goe either to eate or to rest, your enemies will assaile you.

l Who is euer at hand to deliuer his out of danger: and therefore seeing they should fight for the maintenance of Gods glory, and for the preservation of their owne liues and of theirs, hee encourageth them to play the valiant men.

m To oversee them, and to encourage them to their worke.

n They which brought the tidings, sayd thus, When you leaue your worke, and goe either to eate or to rest, your enemies will assaile you.

o Who is euer at hand to deliuer his out of danger: and therefore seeing they should fight for the maintenance of Gods glory, and for the preservation of their owne liues and of theirs, hee encourageth them to play the valiant men.

p To oversee them, and to encourage them to their worke.

q That is, often-times.

r They which brought the tidings, sayd thus, When you leaue your worke, and goe either to eate or to rest, your enemies will assaile you.

s Who is euer at hand to deliuer his out of danger: and therefore seeing they should fight for the maintenance of Gods glory, and for the preservation of their owne liues and of theirs, hee encourageth them to play the valiant men.

t To oversee them, and to encourage them to their worke.

u That is, often-times.

v They which brought the tidings, sayd thus, When you leaue your worke, and goe either to eate or to rest, your enemies will assaile you.

w Who is euer at hand to deliuer his out of danger: and therefore seeing they should fight for the maintenance of Gods glory, and for the preservation of their owne liues and of theirs, hee encourageth them to play the valiant men.

x To oversee them, and to encourage them to their worke.

y That is, often-times.

z They which brought the tidings, sayd thus, When you leaue your worke, and goe either to eate or to rest, your enemies will assaile you.

aa Who is euer at hand to deliuer his out of danger: and therefore seeing they should fight for the maintenance of Gods glory, and for the preservation of their owne liues and of theirs, hee encourageth them to play the valiant men.

ab To oversee them, and to encourage them to their worke.

ac That is, often-times.

ad They which brought the tidings, sayd thus, When you leaue your worke, and goe either to eate or to rest, your enemies will assaile you.

ae Who is euer at hand to deliuer his out of danger: and therefore seeing they should fight for the maintenance of Gods glory, and for the preservation of their owne liues and of theirs, hee encourageth them to play the valiant men.

af To oversee them, and to encourage them to their worke.

ag That is, often-times.

ah They which brought the tidings, sayd thus, When you leaue your worke, and goe either to eate or to rest, your enemies will assaile you.

ai Who is euer at hand to deliuer his out of danger: and therefore seeing they should fight for the maintenance of Gods glory, and for the preservation of their owne liues and of theirs, hee encourageth them to play the valiant men.

aj To oversee them, and to encourage them to their worke.

ak That is, often-times.

al They which brought the tidings, sayd thus, When you leaue your worke, and goe either to eate or to rest, your enemies will assaile you.

am Who is euer at hand to deliuer his out of danger: and therefore seeing they should fight for the maintenance of Gods glory, and for the preservation of their owne liues and of theirs, hee encourageth them to play the valiant men.

an To oversee them, and to encourage them to their worke.

<sup>k</sup> Meaning, to resist their enemies, if need required.

20 In what place *therefore* ye heare the sound of the trumpet, <sup>k</sup> resort yee thither vnto vs : our God shall fight for vs.

21 So wee laboured in the worke, and halfe of them held the speares, from the appearing of the morning, till the starres came forth.

22 And at the same time said I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the ward (which followed me) none of vs did put off our clothes, *saue* euery one put them off <sup>d</sup> for washing.

CHAP. V.

<sup>1</sup> The people are oppressed and in necessity. <sup>6</sup> Nehemiah remedied it. <sup>14</sup> He took not for portion of others that had ruled before, lest he should grieve the people.

**N**OW there was a great crie of the people, and of their wiues <sup>a</sup> against their brethren the Iewes.

2 For there were that said, We, our sonnes and our daughters are many, therefore wee take vp <sup>b</sup> corne, that we may eate and liue.

3 And there were that said, We must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that said, We haue borrowed money for the kings <sup>c</sup> tribute *upon* our lands and our vineyards.

5 And nowe our flesh *is* <sup>d</sup> as the flesh of our brethren, and our sonnes as their sonnes: and loe, wee bring into subiection our sonnes and our daughters, as seruants, and there be of our daughters *now* in subiection, and there *is* no power <sup>e</sup> in our hands: for other men *haue* our lands and our vineyards.

6 Then was I very angry when I heard their crie and these words.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and sayd vnto them, You lay <sup>f</sup> burthens euery one vpon his brethren: and I set a great <sup>g</sup> assembly against them.

8 And I said vnto them, Wee (according to our ability) haue redeemed our brethren the Iewes, which were sold vnto the heathen: and will you sell your brethren againe, or shall they bee <sup>h</sup> sold vnto vs? Then held they their peace, and could not answer.

9 <sup>i</sup> I said also, That which ye do, is not good. Ought yee not to walke in the feare of our God, for the <sup>k</sup> reproach of the heathen our enemies?

10 For euen I, my brethren, and my seruants do lend them money and corne: I pray you, let vs leaue off this <sup>l</sup> burden.

11 Restore, I pray you, vnto them this day their lands, their vineyards, their oliues, and their houses, and *remit* the hundredth part of the silver and of the corne, of the wine, and of the oyle <sup>m</sup> that ye exact of them.

12 Then said they, We will restore it, and will not require it of them: we will doe as thou hast said. Then I called the Priest, and caused them to swear, that they should doe according to this promise.

13 So I shooke my lappe, and sayd, So let God shake out euery man that will not performe this promise, from his house, and from his labor: euen thus let him be shaken out and emptied. And all the Congregation said, Amen, & praised the Lord: and the people did according to this promise.

14 And from the time that *the King* gaue me charge to be gouernour in the land of Iudah, from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahshastre, *that is*, twelue yeere, I, and my brethren haue not eaten the <sup>n</sup> bread of the gouernour.

15 For the former gouernours that were before mee, had beene chargeable vnto the people, and had taken of them bread and wine, besides forty shekels of silver: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified a *portion* in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreouer there *were* at my table an hundredth and fifty of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an ox, and fixe chosen sheepe, and birds were prepared for me, and <sup>o</sup> within ten dayes wine for all <sup>p</sup> in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grievous vnto this people.

19 Remember me, O my God, in goodnes, according to all that I haue done for this people.

CHAP. VI.

<sup>1</sup> Nehemiah answered with great wisdom and zeale to his adversaries. <sup>11</sup> He is not discouraged by the false Prophets.

**A**N when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had build the wall, and that there were no more <sup>a</sup> breaches therein (though at that time I had not set vp the doores vpon the gates)

2 Then sent Sanballat and Geshem vnto mee, saying, Come thou that we may meet together in the villages in the plaine of Ono: & they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doo, & I cannot come downe: <sup>b</sup> why should the worke cease, while I leaue it and come downe to you?

4 Yet they sent vnto mee foure times after this fort. And I answered them after the same manner.

5 Then sent Sanballat his seruant after this fort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and <sup>c</sup> Gashmu hath said it, that thou and <sup>d</sup> Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt be their king according to these <sup>e</sup> words.

7 Thou hast also ordained <sup>f</sup> the Prophets to preach of thee at Ierusalem, saying, *There is* a King in Iudah: and now according to these wordes it shall come to the Kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these wordes that thou sayest: for thou faintest them of thine owne heart.

9 For all they afayed vs, saying, Their hands shall be weakened from the worke, and it shall not be done: now therefore <sup>g</sup> encourage thou me.

10 <sup>h</sup> And I came to the house of Shemaiah the sonne of Delaiah the sonne of Mehetabeel, and hee was <sup>i</sup> shut vp, and hee sayd, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple:

<sup>m</sup> I received not that portion and diet, which the gouernours that were before mee exacted, wherein he declared that he rather sought the wealth of the people than his owne commodity.

<sup>o</sup> Or, once in ten dayes. <sup>p</sup> Whereas at other times they had by measure, at this time they had more liberally.

<sup>a</sup> That is, that they were ieyned together, as Chap. 4: 6.

<sup>b</sup> Meaning, that if he should obey their request, the worke which God had appointed, should cease: shewing hereby that we should not commit our felmes to the hands of the wicked.

<sup>c</sup> Or, Gashmu.

<sup>d</sup> As the same goeth.

<sup>e</sup> Thou hast bribed and set vp false prophets, to make thy selfe king, and so to defraud the king of Persia of that subiection which you owe vnto him.

<sup>f</sup> Ebr. strengthen thou mine hand.

<sup>g</sup> As though hee would be secret, so the intent that hee might pray vnto God with greater liberty and certaintie, some translation, which in him was but hypocisie.

for

<sup>1</sup> That is, when they purified themselves, or els when they washed their clothes.

<sup>a</sup> Against the rich which oppressed them.

<sup>b</sup> This is the complaint of the people, shewing to what extremity they were brought vnto.

<sup>c</sup> To pay out tribute to the king of the Persians, which was exacted yeetely of vs. <sup>d</sup> By nature the rich is no better then the poore. <sup>e</sup> We are not able to redeeme them, but for poverty are constrained to hite them to others.

<sup>f</sup> You presse them with vsury, and seeke how to bring all things into your hands.

<sup>g</sup> Both because they should be moued with pitie, seeing how many were by them oppressed, and also because the indgement of others, which should be as it were witness of their dealing toward their brethren.

<sup>h</sup> Seeing God hath once deliuered them from the bondage of the heathen, shall we make them our serues?

<sup>i</sup> Meaning, Nehemiah.

<sup>k</sup> Who by this occasion will blaspheme the Name of God, seeing that our acts are no better then theirs.

<sup>l</sup> Or, vsury. <sup>m</sup> Which ye take of them for the loan.



*f* He doubted not but God was able to preserve him, and knew that if he had obeyed this counsell, he should have discouraged all the people: thus God giveth power to his to resist false prophecies, though they seeme to have neuer so great probability.

*g* Very griefe caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to overthrow his Church, declaring also hereby that where there is one true minister of God, the deuill hath a great sort of hirelings. *h* Which was the sixt moneth and contained part of August, and part of September. *i* After that I had sent Sanballat his answer. *k* Thus the Church of God hath enemies more enemies within it selfe, which are more dangerous then the outward and professed enemies.

for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said, f Should such a man as I, flee? Who is he, being as I am, that would goe into the Temple to lue? I will not goe in.

12 And loe, I perceiued that God had not sent him, but that hee pronounced this prophecie against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and doe thus, and sinne, and that they might haue an euill report, that they might re- proach me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their works, and No- adiah the p Prophetesse also, and the rest of the Prophets that would haue put me in feare.

15 *g* Norwithstanding the wall was finished on the fife and twentieth day of Elul, in two and fiftie dayes.

16 And when all our enemies heard thereof, *euen* all the heathen that were about vs, they were afraid, and their courage failed them: for they knew that this worke was wrought by our God.

17 And in these dayes *uere* there many of the princes of Iudah, whose *k* letters went vnto To- biah, and those of Tobiah came vnto them.

18 For there *uere* many in Iudah, that were sworne vnto him: for he was the sonne in lawe of Shechaniah, the sonne of Arah and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me and tolde him my words, and Tobiah sent letters to put me in feare.

more enemies within it selfe, which are more dangerous then the outward and professed enemies.

#### CHAP. VII.

*1* After the wall once builded, is the watch appointed. *6* They that returned from the captiuitie are numbered.

*\* Ezra. 4. 13:*

**N**OW *\** when the wall was builded, and I had set vp the doores, and the porters, and the fingers and the Levites were appointed,

2 Then I commanded my brother Hanani and Hananiah, the prince of the palace in Ieru- salem (for hee was doublelesse a faithfull man, and feared God aboue many)

3 And I said vnto them, Let not the gates of Ierusalem be opened, vntill the heate of the sunne: and while *a* they stand by, let them shut the doores, and *†* make them fast: and I appointed wards of the inhabitants of Ierusalem, euery one in his ward, and euery one ouer against his house.

4 Now the citie *was* large and great, but the people *uere* few therein, and the houses were not builded.

5 And my God put into mine heart, and I ga- thered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, which came vp at the first, and found written therein.

6 These are the *b* sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah, euery one vnto his citie.

7 They which came with Zerubbabel, Ie- shua, Nehemiah, *c* Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mi- pereth, Biguai, Nehum, Sa-

anah. *This is* the number of the men of the peo- ple of Israel.

8 The sonnes of Parosh, two thousand an hun- dreth seuentie and two.

9 The sonnes of Shephatiah, three hundreth seuentie and two.

10 The sonnes of Arah, fixe hundreth fiftie and two.

11 The sonnes of Pahath Moab of the sonnes *h* of Ieshua and Ioab, two thousand eight hundreth and eightene.

12 The sonnes of Elam, a thousand two hun- dreth fiftie and foure.

13 The sonnes of Zattu, eight hundreth and fife and fourty.

14 The sonnes of Zacchai seuen hundreth and threecore.

15 The sonnes of Binnui, fixe hundreth and eight and fortie.

16 The sonnes of Bebai, fixe hundreth and eight and twenty.

17 The sonnes of Azgad, two thousand three hundreth and two and twenty.

18 The sonnes of Adonikam, fixe hundreth threecore and seuen.

19 The sonnes of Beguai, two thousand three- score and seuen.

20 The sonnes of Adin, fixe hundreth and fife and fiftie.

21 The sonnes of Ater of Hizkiah, ninety and eight.

22 The sonnes of Hashum, three hundreth and eight and twenty.

23 The sonnes of Bezai, three hundreth and foure and twenty.

24 The sonnes of Hariph, an hundreth and twelue.

25 The *d* sonnes of Gibeon, ninety and fife. *d* That is, the inha- bitants of Gibeon.

26 The men of Beth-lehem and Netophah, an hundreth fourescore and eight.

27 The men of Anathoth, an hundreth and eight and twenty.

28 The men of Beth-azmaueth, two and fourtie.

29 The men of Kiriath-earim, Chephirah, and Beeroth, seuen hundreth and three and forty.

30 The men of Ramah and Gaba, fixe hun- dreth and one and twenty.

31 The men of Michmas, an hundreth and two and twenty.

32 The men of Beth-el and Ai, an hundreth and three and twenty.

33 The men *e* of the other Nebo, two and fiftie. *e* For there were two cities of this name.

34 The sonnes of the other Elam, a thousand two hundreth and foure and fiftie.

35 The sonnes of Harim, three hundreth and twenty.

36 The sonnes of Iericho, three hundreth and fife and forty.

37 The sonnes of Lod-hadid and Ono, seuen hundreth and one and twenty.

38 The sonnes of Sanaah, three thousand nine hundreth and thirty.

39 The Priests: the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuentie and three.

40 The sonnes of Immer, a thousand and two and fiftie.

41 The sonnes of Pashur, a thousand two hun- dreth and seuen and forty.

42 The sonnes of Harim, a thousand and se- nenteene.

*a* To wit, they that are mentioned, ver. 2.  
*†* Ebr. hold them, meaning, till the doors were put in.

*\* Ezra. 2. 2.*

*b* That is, the in- habitants of Iudah.

*c* Azariah in Ezra is called Seraiah, and Raamiah, Beeliah, chap. 2. 2.

|| Or, Hodiah.

43 ¶ The Levites : the sonnes of Ieshua of Kadmiel, and of the sonnes of Hodiah, seuentie and foure.

44 ¶ The fingers : the children of Asaph, an hundreth and eight and fourtie.

45 The porters : the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundreth and eight and thirtie.

f Reade Ezra 2.53

46 ¶ The Nethinims : the sonnes of Zilha, the sonnes of Hashupha, the sonnes of Tabaoth.

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon.

48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai.

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar.

50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda.

51 The sonnes of Gazzam, the sonnes of Vzza, the sonnes of Paieah.

52 The sonnes of Befai, the sonnes of Meunim, the sonnes of Nephishefai.

53 The sonnes of Bakbub, the sonnes of Hakupha, the sonnes of Harhur.

54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Hartha.

55 The sonnes of Barkos, the sonnes of Siffera, the sonnes of Tamah.

56 The sonnes of Neziah, the sonnes of Haripha.

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida.

58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel.

59 The sonnes of Shephatiah, the sonnes of Hatil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Salomons seruants were three hundreth, ninetie and two.

61 ¶ And these came vp from Tel-melah, Tel-haresa, Cherub, Addon, and Immer : but they could not shew their fathers house, nor their seed, or if they were of Israel.

62 The sonnes of Delaiah : the sonnes of Tobiah, the sonnes of Nekoda, fixe hundreth and two and fourtie.

63 And of the Priests : the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not found : therefore they were put from the Priesthood.

65 And the Tirshatha said vnto them, that they should not eate of the most holy, till there rose vp a Priest with \*Vrim and Thummim.

66 All the Congregation together was two and fourtie thousand, three hundreth and threescore,

67 Besides their seruants and their maids, which were seven thousand, three hundreth and seven and thirtie : and they had two hundreth and five and fourtie singing men and singing women.

68 Their horses were seven hundreth and fixe and thirtie, and their mules two hundreth and five and fourtie.

69 The camels foure hundreth and five and

thirtie, and fixe thousand seven hundreth and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand and drammes of golde, fiftie basins, five hundreth and thirtie Priests garments.

h Reade Ezra 2.69

71 And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand drammes of golde, and two thousand and two hundreth pieces of siluer.

|| Or, minra.

72 And the rest of the people gaue twentie thousand drammes of golde, and two thousand pieces of siluer, and threescore and seven Priests garments.

73 And the Priests, and the Levites, and the porters and the fingers, and the rest of the people and the Nethinims, and all Israel dwelt in their cities : and when the seventh moneth came, the children of Israel were in their cities.

i which containeth part of September and part of October,

## C H A P. VIII.

1 Ezra gathereth together the people, and readeth to them the Law.

12 They reioyce in Israel for the knowledge of the word of God.

13 They keepe the feast of Tabernacles or booths.

And all the people assembled themselves together, in the street that was before the watergate, and they spake vnto Ezra the Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

† Elv. as one man.  
a Reade Ezra 7.6.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could heare and vnderstand it, in the first day of the seventh moneth.

b which had age and discretion to vnderstand.

3 And hee read therein in the street that was before the watergate (from the morning vntill the midday) before men and women, and them that vnderstood it, and the eares of all the people hearkened vnto the booke of the Law.

c This declareth the great zeale, that the people had to heare the word of God.

4 And Ezra the Scribe stood vpon a pulpit of wood which he had made for the preaching, and beside him stood Mattithiah, and Shema, and Ananiah, and Vriiah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Mishael, and Maichiah, and Halhum, and Hashbadana, Zechariah, and Methullam.

5 And Ezra opened the booke before all the people : for hee was above all the people : and when he opened it, all the people stood vp.

d To the intent that his voyce might be the better heard.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands : and they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Levites caused the people to vnderstand the Law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gaue sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and Scribe, and the Levites that instructed the people, sayd vnto all the people, This day is holy vnto the Lord your God mourne not, neither weepe : for all the people wept, when they heard the words of the Law.

e In considering their offences against the Law. Therefore the Levites doe not re-prooue them for mourning, but assure them of Gods mercies forasmuch as they are repentant. f That is, remember the poore.

10 He said also vnto them, Goe, and eate of the fat, and drinke sweete, and send part vnto them, for whom none is prepared : for this day is holy vnto our Lord : be yee not sory therefore : for the

g Meaning, Nehemiah : for Tirshatha in the Chalde tongue signifieth a butler.  
\* Exod. 28.30.



g Reioyce in the Lord, and he will giue you strength.

the joy of the Lord is your strength.

11 And the Levites made silence throughout all the people, saying, Holde your peace: for the day is holy, be not fad therefore.

12 Then all the people went to eate and to drinke, and to send away part, and to make great joy, because they had vnderstood the words that they had taught them.

13 And on the second day the chiefe fathers of all the people, the Priests and the Levites were gathered vnto Ezra the Scribe, that he also might instruct them in the words of the Law.

14 And they found written in the Law, (that the Lord had commanded Moses) that the children of Israel should dwell in \*boothes in the feast of the seventh moneth.

\* Leuit. 23. 34.

15 And that they should cause it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Goe forth vnto the mount, and bring oliue braanches, and pine branches, and branches of Myrrus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

¶ Or, goodly trees, as Leuit. 3. 40.

16 So the people went forth and brought them, and made them boothes; euery one vpon the hoofo of his house, and in their courts, and in the courts of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.

¶ For their houses were made flat aboute, reade Deut. 22. 8.

17 And all the Congregation of them that were come againe out of the captiuitie, made boothes, and sate vnder the boothes: for since the time of Ieshua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great joy.

1 Which was almost a thousand yeeres.

18 And hee read in the booke of the Law of God euery day, from the first day vnto the last day. And they kept the feast seuen dayes, and on the eight day a solemne assembly, according vnto the maner.

CHAP. IX.

2 The people repent, and forsake their strange miues. 3 The Levites exhort them to praise God. 4 Declaring his wonders. 5 And their ingratitude. 6 And Gods great mercies toward them.

a Meaning, the seventh.

\* 1. Esdras. 9. 4.

IN the foure and twentieth day of this <sup>a</sup> moneth the children of Israel were assembled with \*fasting, and with sackecloath, and earth vpon them.

† Ebr. strange children.

2 (And they that were of the seede of Israel were separated from all the † strangers) and they stood and confessed their finnes and the iniquities of their fathers.

3 And they stood vp in their place and read in the booke of the Law of the Lord their God foure times on the day, and they <sup>b</sup> confessed and worshipped the Lord their God foure times.

b They made confession of their finnes, and vied prayes.

4 Then stood vp vpon the staires of the Levites, Ieshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cryed with a lowde voyce vnto the Lord their God.

5 And the Levites said, euen Ieshua and Kadmiel, Bani, Hasabniah, Sherebiah, Hodiah, Shebaniah and Pethahiah, Stand vp and praise the Lord your God for euer and euer, and let them praise thy glorious Name, O God, which excelleth above all thankesgiuing and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou prefer-

rest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abraham, and broughtest him out of \* Ur in Caldea, and \* madeest his name Abraham.

8 And foundest his heart faithfull before thee, \* Gen. 11. 31. \* and \* madeest a Conenant with him, to giue vnto his seede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy wordes, because thou art iust. \* Gen. 17. 5. \* Gen. 14. 18.

9 \* Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea. \* Exod. 3. 7. and 14. 16.

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madeest thee a Name, as appeareth this day.

11 \* For thou diddest breake vp the Sea before them, and they went through the mids of the sea on dry land: and those that pursued them, hast thou cast into the bottomes as a stone, in the mightie waters: \* Exod. 14. 21.

12 And \* leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went. \* Exod. 13. 21.

13 \* Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances and good Commandements. \* Exod. 19. 18. 19. and 20. 1.

14 And declarest vnto them thine holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seru-  
uant:

15 \* And gauest them bread from heauen for their hunger, \* and broughtest forth water for them out of the rocke for their thirst: and \* promisedst them that they should goe in, and take possession of the land, for the which thou haddest lift vp thine hand for to giue them. \* Exod. 16. 15. \* Exod. 17. 9. \* Deut. 1. 8.

16 But they and our fathers behaued themselves proudly and hardened their necke, so that they hearkened not vnto thy Commandements.

17 But refused to obey, and would not remember thy marueilous works that thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering, and of great mercie, yet forsookest them not.

18 Moreouer, when they made them a molten calfe (and said, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies.

19 Yet thou for thy great mercies forsookest them not in the wilderness: \* the pillar of the cloud departed not from them by day to leade them the way, neither the pillar of fire by night, to shew them light, and the way whereby they should goe. \* Exod. 13. 21. num. 14. 16. 1. 60. 10. 11.

20 Thou gauest also thy good Spirit to instruct them, and withheldest not thy M A N from their mouth, and gauest them water for their thirst.

21 Thou diddest also feed them fortie yeeres in the wilderness: they lacked nothing: \* their clothes waxed not old, and their feet swelled not. \* Deut. 3. 4. c Though the way was tedious and long.

22 And thou gauest them kindgoms and people, and scatteredst them into corners: so they possessed \* the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. d Meaning, the heathen whom he drave out. \* Num. 21. 26.

23 And thou diddest multiply their children like the starres of the heauen, and broughest them into the land, whereof thou haddest spoken vnto their fathers, that they should goe, and possesse it.

24 So the children went in, and possessed the land, and thou subuedst before them the inhabitants of the land, *even* the Canaanites, and gauest them into their hands, with their kings and the people of the land, that they might do with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of all goods, ci-  
sternes digged out, vineyards and oliues, & trees for food in abundance, and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets (which <sup>e</sup> protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them fauours, who saued them out of the hand of their aduersaries.

28 But when they had rest, they returned to doe euill before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cryed vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times.

29 And protestest among them, that thou mightest bring them againe vnto thy Law: but they behaued themselves proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (\* which a man should doe and liue in them) and g pulled away the shoulder, and were stiffnecked, and would not heare.

30 Yet thou diddest forbear them many yeeres, and protestest among them by thy Spirit, *even* by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, \* thou great God, mightie and terrible, that keepest couenant and \* mercy, let not all the affliction that hath come vnto vs, seeme a litle before thee, *that is*, to our Kings, to our Princes, and to our Priests, and to our Prophets, and to our fathers, and to all thy people since the time of the kings of Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou hast dealt truly, but we haue done wickedly.

34 And our kings and our princes, our priests and our fathers haue not done thy Law, nor regarded thy commandements, nor thy protestations, wherewith thou hast protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fat land

which thou diddest set before them, and haue not conuerted from their euill works.

36 Behold, wee are seruants this day, and the land that thou gauest vnto our fathers, to eate the fruite thereof, and the goodnesse thereof, be-  
hold, we are seruants therein.

37 And it yeeldeth much fruit vnto the kings whom thou hast set ouer vs, because of our finnes: and they haue dominion ouer our bodies, and ouer our cattell at their pleasure, and wee are in great affliction.

38 Now because of all this wee make a sure couenant, and write it, and our princes, our Leuites, and Priests seale vnto it.

# CHAP. X.

<sup>1</sup> The names of them that sealed the couenant betwene God and the people.

Now they that sealed, *were* Nehemiah the first, hatha the sonne of Hachaliah, and Zid-  
kijah.

2 Seraiah, Azariah, Ieremiah,  
3 Paschur, Amariah, Malchiah,  
4 Hartush, Shebaniah, Malluch,  
5 Harim, Merimoth, Obadiah,  
6 Daniel, Ginnethon, Baruch,  
7 Meshullam, Abijah, Miamin,  
8 Maaziah, Bilgai, Shemaiah: these are <sup>a</sup> the Priests,

9 And the Leuites: Ieshua the sonne of Azariah, Binnui, of the sonnes of Henadad, Kad-  
miel,

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodiah, Bani, Beninu.

14 <sup>e</sup> The chiefe of the people *were* Parosh,  
15 Pahath Moab, Elam, Zattu, Bani,

16 Binnui, Azgad, Bebai,

17 Adoniah, Biguai, Adin,

18 Ater, Hizkiah, Azbuz,

19 Hodiah, Hashum, Bezai,

20 Hariph, Anathoth, Nebai,

21 Magpiash, Meshullam, Hezir,

22 Meshezabeel, Zadok, Jaddua,

23 Pelatiah, Hanan, Anaiah,

24 Hoshea, Hananiah, Hashub,

25 Hallohesh, Pileha, Shobek,

26 Rehum, Hashabnah, Maaseiah,

27 And Ahijah, Hanan, Ahan,

28 Malluch, Harim, Baaiah,

29 And the rest of the people, the Priests, the

Leuites the porters, the singers, the <sup>b</sup> Nethinims,

and all that were <sup>c</sup> separated from the people of

the lands vnto the Law of God, their wives, their

sonnes and their daughters, all that could vnder-

stand.

30 The chiefe of them <sup>d</sup> receiued it for their

brethren, and they came to the <sup>e</sup> curse and to the

oath to walke in Gods Law, which was given by

Moses the seruant of God, to offer up and doe all

the commandements of the Lord our God, and

his iudgements and his statutes:

31 And that we would not giue our daugh-

ters to the people of the land, neither take their

daughters for our sonnes.

32 And if the people of the land brought

ware on the Sabbath, or any vitayles to sell, that

wee would not take it of them on the Sabbath,

<sup>m</sup> That is, to be the Lords thereof.

<sup>n</sup> Thus by affliction they promise to keepe Gods commandements, wherunto they could not be brought by Gods great benefits.

<sup>Or, butler.</sup>

<sup>a</sup> Which subscribed to keepe the promise.

<sup>Or, captaines of Squad.</sup>

<sup>b</sup> Reade Ezra

2. 63.

<sup>c</sup> Which being idolaters forooke their wickednes, and gaue themselves to serue God.

<sup>d</sup> They made the oath in the name of the whole multitude.

<sup>e</sup> Wherunto they gaue themselves if they brake the Law,

as Deut. 28. 15.

<sup>f</sup> Which notwithstanding they brake soone after, as Chapp. 13. 15.

<sup>e</sup> Taking heauen and earth to witness, that God would destroy them, except they returned, as 2. Chron. 24. 19.

<sup>f</sup> He declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperity forgot God.

\* Leuit. 18. 5.

Ezek. 30. 11.

Rom. 10. 5.

Galat. 3. 12.

<sup>g</sup> Which is a similitude taken

of oxen that

strinke at the

yoke or burden,

as Zech. 7. 11.

<sup>h</sup> When thou

diddest admonish

them by thy Pro-

phets.

<sup>i</sup> Elv. thou diddest

goe along upon them

many yeeres.

\* Exod. 34. 6. 7.

\* Psal. 143. 1. 2.

<sup>i</sup> By whom wee were led away into captivity, and haue bene appointed to bee slaine, as Ester 3. 13.

<sup>k</sup> He confesseth that all these things came to them iustly for their finnes, but he appealeth from Gods iustice to his mercies.

<sup>l</sup> That thou wouldst destroy them, except they would returne to thee. as verse 26.



\* *Leuit. 25. 4.*  
*Deut. 25. 11.*  
*1. Eiv. land.*

g This declareth  
 wherefore they  
 gaue this third part  
 of the shekel,  
 which was besides  
 the halfe shekel  
 that they were  
 bound to pay.  
*Exod. 30. 13.*

h Or, into the house  
 of God.

i By this rehearſall  
 is meant that there  
 was no part nor  
 ceremony in the  
 Law, whereunto  
 they did not binde  
 themselves by  
 covenant.

k whereſomes we  
 laboured, or traueled,  
 there the  
 tithes were due vn-  
 to the Lord both by  
 the Law, and  
 according to the  
 cōthe and cōuenant  
 that we made.  
 \* *Numb. 18. 26.*

l We will not leaue  
 it deſtitute of that  
 ſhar ſhall be  
 neceſſary for it,

and on the holy dayes: \* and that wee would let  
 the ſeuenth yeere be free, and the debtes of euery  
 perſon.

32 And we made ſtatutes for our ſelues to giue  
 by the yeere, the third part of a ſhekel for the  
 ſeruite of the houſe of our God.

33 For the ſhewbread, and for the dayly of-  
 fring, and for the dayly burnt offering, the Sab-  
 baths, the new moones, for the ſolemne feaſtes,  
 and for the things that were ſanctified, &c for the  
 ſinne offerings, to make an atonement for Iſrael,  
 and for all the worke of the houſe of our God.

34 Wee caſt alſo lots for the offering of the  
 wood, *euery* the Priests, the Leuites, and the peo-  
 ple, to bring it into the houſe of our God, *by* the  
 houſe of our fathers, yeerely at the times appoin-  
 ted, to burne it vpon the Altar of the Lord our  
 God, as it is written in the Law.

35 And to bring the firſt fruites of our land,  
 and the firſt of all the fruites of all trees, yeere by  
 yeere, into the houſe of the Lord,

36 And the firſt borne of our ſonnes, and of  
 our cattell, as it is *h* written in the Law, and the  
 firſt borne of our bullockes, and of our ſheepe, to  
 bring it into the houſe of our God, vnto the  
 Priests that miniſter in the houſe of our God,

37 And that we ſhould bring the firſt fruit  
 of our dough, and our off-rings, and the fruit of  
 euery tree, of wine and of oyle, vnto the Priests,  
 to the chambers of the houſe of our God: and the  
 tithes of our land vnto the Leuites, that the Le-  
 uites might haue the tithes in all the cities of  
 our i trauell.

38 And the Priest, the ſonne of Aaron ſhall be  
 with the Leuites, when the Leuites take tithes,  
 and the Leuites ſhall *bring* vnto the tenth part of  
 the tithes vnto the houſe of our God, vnto the  
 chambers of the treaſure houſe.

39 For the children of Iſrael, and the children  
 of Leui ſhall bring vnto the offerings of the corne,  
 of the wine, and of the oyle, vnto the chambers:  
 and there ſhall be the veſſels of the Sanctuary, and  
 the Priests that miniſter, and the porters, and the  
 ſingers, and *wee* will not forſake the houſe of  
 our God.

# CHAP. XI.

1 Who dwelt in Ierusalem after it was builded, 21 and who in  
 the cities of Iudah.

a Because their ene-  
 mies dwell round  
 about them, they  
 provided that it  
 might be reple-  
 niſhed with men,  
 and vſed this  
 policy, becauſe  
 there were few that  
 offered themſelues  
 willingly.

b Which came of  
 Perez the ſonne of  
*David*.

And the rulers of *ſ* people dwelt in Ierusalem:  
 the other people alſo caſt lots, *a* to bring one  
 out of ten to dwell in Ierusalem the holy citie,  
 and nine parts *to be* in the cities,

1 And the people thanked all the men that  
 were willing to dwell in Ierusalem.

3 Theſe now are the chiefe of the prouince,  
 that dwell in Ierusalem, but in the cities of Iu-  
 dah, euery one dwelt in his owne poſſeſſion in  
 their cities of Iſrael, the Priests and the Leuites,  
 and the Nethinims, and the ſonnes of Salomons  
 ſeruants.

4 And in Ierusalem dwelt *certaine* of the chil-  
 dren of Iudah, and of the children of Benjamin:  
 Of the ſonnes of Iudah, Athaiah, the ſonne of Y-  
 riah, the ſonne of Zechariah, the ſonne of Ama-  
 riah, the ſonne of Shephatiah, the ſonne of Maha-  
 leel, of the ſonnes of Perez.

5 And Maſeiah the ſonne of Barych, the  
 ſonne of Col-hozeh, the ſonne of Hazaiiah, the  
 ſonne of Adaiiah, the ſonne of Ioarib, the ſonne

of Zechariah, the ſonne of *ſ* Shiloni,

6 All the ſonnes of Perez that dwelt at Ieru-  
 ſalem, *were* foure hundredth threeſcore and eight  
 valiant men.

7 Theſe alſo are the ſonnes of Benjamin, Sal-  
 lu, the ſonne of Meſhullam, the ſonne of Ioed, the  
 ſonne of Pedaiah, the ſonne of Kolaiah, the ſonne  
 of Maſeiah, the ſonne of Itiel, the ſonne of Ie-  
 ſhaiah.

8 And after him Gahai, Sallai, nine hundredth  
 and twenty and eight.

9 And Ioel the ſonne of Zichri *was* gouernour  
 ouer them: and Iudah the ſonne of Senua *was*  
 the ſecond ouer the citie:

10 Of the Priests, Iedaiah, the ſonne of Ioia-  
 rib, Iachin.

11 Seraiah, the ſonne of Hilkiiah, the ſonne of  
 Meſhullam, the ſonne of Zadok, the ſonne of Me-  
 raioth, the ſonne of Ahitub, *was* chiefe of the  
 houſe of God.

12 And their brethren *d* that did the worke  
 in the Temple, *were* eight hundredth, twenty and  
 two: and Adaiiah, the ſonne of Ieroham, the ſonne  
 of Pelaliah, the ſonne of Amzi, the ſonne of Ze-  
 chariah, the ſonne of Paſhur, the ſonne of Mal-  
 chiah:

13 And his brethren, chiefe of the fathers, two  
 hundredth and two and fourtie: and Amashai the  
 ſonne of Azareel, the ſonne of Ahazai, the ſonne  
 of Meſhilemoth, the ſonne of Immer:

14 And their brethren valiant men, an hun-  
 dredth and eight and twenty: and their ouerſeer  
*was* Zabdiel the ſonne of *ſ* Hagedolim.

15 And of the Leuites, Shemaiah, the ſonne of  
 Haſhub, the ſonne of Azrikam, the ſonne of Ha-  
 ſhabiah, the ſonne of Bunni.

16 And Shabberbai, and Iozabad of the chiefe  
 of the Leuites *were* ouer the workes of *ſ* houſe  
 of God without.

17 And Mattaniah, the ſonne of Micha, the  
 ſonne of Zabdi, the ſonne of Aſaph *was* the  
 chiefe to *begin* the thankſgiuing and prayer:  
 and Bakbukiah the ſecond of his brethren, and  
 Abda, the ſonne of Shammua, the ſonne of Galai,  
 the ſonne of Iedathun.

18 All the Leuites in the holy citie *were* two  
 hundredth foureſcore and foure.

19 And the porters, Akkub, Talmon, and their  
 brethren that kept the *ſ* gates, *were* an hundredth  
 twenty and two.

20 And the *ſ* reſidue of Iſrael, of the Priests,  
 and of the Leuites *dwelt* in all the cities of  
 Iudah, euery one in his inheritance.

21 And the Nethinims dwelt in the *ſ* forteſſe,  
 and Ziha, and Giſpa *was* ouer the Nethinims.

22 And the ouerſeer of the Leuites in Ieruſa-  
 lem *was* Vzzi the ſonne of Bani, the ſonne of A-  
 ſhabiah, the ſonne of Mattaniah, the ſonne of Mi-  
 cha: of the ſonnes of Aſaph ſingers *were* ouer the  
 worke of the houſe of God.

23 For it *was* the kings commandement con-  
 cerning them, that faithfull *proviſion* ſhould be for  
 the ſingers euery day.

24 And Pethabiah the ſonne of Meſhezabeel,  
 of the ſonnes of Zerah the ſonne of Iudah *was*  
 at the kings hand in all matters concerning the  
 people.

25 And in the villages in their landes, *ſome*  
 of the children of Iudah dwelt in Kiriath-arba,  
 and in the villages thereof, and in Dibon,  
 and in the villages thereof, and in Iekabzeel,  
 and

Or, of a Shiloni.

c That is, was the  
 high Priest.

d That ſerved and  
 miniſtered in the  
 Temple.

Or, of one of the  
 great men.

e That is, he began  
 the Pſalme, and was  
 the chanter.

f Meaning, of the  
 Temple.

g Of them, which  
 dwelt not in Ieru-  
 ſalem.

Or, Ophel.

h Was chiefe about  
 the king for all his  
 affaires.

and in the villages thereof.

26 And in Ieshua, and in Moladah, and in Beth-palet.

27 And in Hazer-thall, and in Beer-sheba, and in the villages thereof.

28 And in Ziklag, and in Mechonah, and in the villages thereof.

29 And in En-rimmon, and in Zareah, and in Iarmuth.

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba, unto the valley of Hinnom.

31 And the sonnes of Benjamin from Geba, in Michmash, and Aiia, and Beth-el, and in the villages thereof.

32 And Anathoth, Nob, Ananiah.

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalar,

35 Lod and Ono, in the carpenters valley.

36 And of the Levites were divisions in Judah and in Benjamin.

CHAP. XIII.

*a* The Priests and Levites which came with Zerubbabel unto Jerusalem, are numbered. 27 and the wall is dedicated.

**T** Hese also are the Priestes and the Levites that <sup>a</sup>went vp with Zerubbabel, the sonne of Shealtiel, and Ieshua: <sup>b</sup>to wit, Seraiah, Ieremiah,

Ezra,

2 Amariah, Malluch, Hattufi,

3 Shecaniah, Rehum, Merimoth,

4 Iddo, Ginnetho, Abiah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Ioiarib, Iedaiah,

7 Sallu, Amok, Hilkiah, Iedaiah: these were the chiefe of the Priests, and of their brethren in the dayes of Ieshua.

8 And the Levites, Ieshua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah, <sup>c</sup>were ouer the thankesgiuings, he, and his brethren.

9 And Bakbukiah and Vuni, and their brethren <sup>d</sup>were about them in the watches.

10 And Ieshua begate Ioiakim: Ioiakim also begate Eliahib, and Eliahib begate Ioiada.

11 And Ioiada begate Ionathan, and Ionathan begate Iaddua.

12 And in the dayes of Ioiakim were these the chiefe fathers of the Priests: vnder <sup>e</sup>Seraiah was Meraiah, vnder Ieremiah, Hananiah.

13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan.

14 Vnder Melicu, Jonathan, vnder Sebaniah, Ioseph.

15 Vnder Harim, Adna, vnder Meraioth, Helkai.

16 Vnder Iddo, Zechariah, vnder Ginnethon, Meshullam.

17 Vnder <sup>f</sup>Abiah, Zichri, vnder Miniamin, and vnder Moadiah, Piltai.

18 Vnder Bilgah, Shamnuah, vnder Shemaiah, Iehonathan.

19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Yzzi.

20 Vnder Sallai, Kallai, vnder Amok, Eber.

21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nehaneel.

22 In the dayes of Eliahib, Ioiada, and Ionathan and Iaddua were the chiefe fathers of the Levites written, and the Priests in the reigne of Darius the Persian.

23 The sonnes of Levi, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliahib.

24 And the chiefe of the Levites, were Hashabiah, Serebiah, and Ieshua the sonne of Kadmiel, and their brethren about them to giue praise and thankes, according to the ordinances of Dauid the man of God, ward ouer & against ward.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the ward at the thresholds of the gates.

26 These were in the dayes of Ioiakim the sonne of Ieshua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Ierusalem, they sought the Levites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thankesgiuings and with songs, cymbals, viols, and with harps.

28 Then the fingers gathered themselves together both from the plaine country about Ierusalem, and from the villages of <sup>g</sup>Netophathi.

29 And from the house of Gilgal, and out of the countreys of Geba, and Azmaveth: for the fingers had built them villages round about Ierusalem.

30 And the Priests and Levites were purified, and cleansed the people, and the gates, and <sup>h</sup>the wall.

31 And I brought vp the princes of Iudah vpon the wall, and appoynted two great companies to giue thanks, and the <sup>i</sup>one went on the right hand of the wall toward the dung-gate.

32 And after them went Mothiah, and halfe of the princes of Iudah.

33 And Azariah, Ezra, and Meshullam,

34 Iudah, Benjamin, and Shemaiah, and Ieremiah,

35 And of the Priests sonnes with trumpets, Zechariah, the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Afaph.

36 And <sup>k</sup>his brethren, Shemaiah, and Azrael, Milalai, Gilalai, Maai, Nehaneel, and Iudah, Hanani, with the muscalle instruments of Dauid the man of God: and Ezra the Scribe went before them.

37 And to the gate of the fountaine, euen ouer against them went they vp by the <sup>l</sup>staires of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water-gate Eastward.

38 And the second company of them that gaue thankes, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the tower of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the olde gate, and vpon the fish-gate, and the tower of Hananeel, and the tower of Meah, euen vnto the sheepegate: and they stood in the gate of the ward.

40 So stood the two companies (of them that gaue thankes) in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets.

42 And Maaseiah, and Shemaiah, and Eleazar, and Yzzi, and Iehohanan, and Malchiah, and

<sup>g</sup> That is, one after another, and every one in his course.

<sup>h</sup> Elev. the fingers of the fingers. Which were a certaine familie, and had their possessions in the fields. 1. Chron. 2. 54.

<sup>i</sup> Meaning, Nehemiah.

<sup>k</sup> That is, the brethren of Zaccur.

<sup>l</sup> Which was the going vp to the mount Zion, which is called the citie of Dauid.

<sup>a</sup> From Babylon to Ierusalem.

<sup>b</sup> Next in dignity to the hie Priests, and which were of the stocke of Aaron. <sup>c</sup> Had charge of them that sang the Psalmes. <sup>d</sup> They kept the wards and watches according to their turnes, as 1. Chron. 23. 6.

<sup>e</sup> That is, next to Seraiah, or rather of the order, which was called after the name of Seraiah.

<sup>f</sup> Whereof was Zecharie Iohna Esdras father.

Elam.



† Ebr. confid to  
breve.

Eliah, and Ezer: and the fingers † sang loud, ha-  
ting Irahiah which was the onerfeer.

43 And the same day they offered great sacri-  
fices and rejoyced: for God had giuen them great  
joy, so that both the women, and the children  
were ioyfull: and the ioy of Ierusalem was heard  
farre off.

m which were  
chambers appoin-  
ted by Hezekiah to  
put in the tithes,  
and such things,  
2 Chron. 31, 11, and  
now were repaired  
again for the same  
vfe.

44 Also at the same time were men appoynted  
ouer the chambers of the store for the offerings,  
(for the first fruits, and for the tithes) to gather in-  
to them out of the fields of the cities, the por-  
tions of the Law for the Priests, and the Leuites: for  
Iudah reioyced for the Priests and for the Le-  
uites, that serued.

45 And both the fingers and the Leuites kept  
the ward of their God, and the ward of the purifi-  
cation according to the commandement of Da-  
uid, and Salomon his sonne.

\* 1. Chron. 15, 16.

46 \* For in the dayes of Dauid and Asaph, of  
olde ~~there~~ chiefe fingers, and songs of praise and  
thanksgiving vnto God.

47 And in the dayes of Zerubbabel, and in the  
dayes of Nehemiah did all Israel giue portions  
vnto the fingers and porters, every day his por-  
tion, and they gaue the holy things vnto the Le-  
uites, and the Leuites gaue the holy things vnto  
the sonnes of Aaron.

n That is, the tenth  
part of the tithes.

CHAP. XIII.

1 The Law is said. 3 They separate from them all strangers.  
15 Nehemiah reprooueth them that breake the Sabbath. 30 An  
ordinance to Ierusalem.

And on that day they did reade in the booke  
of Moses, in the audience of the people, and  
it was found written therein, that the Ammonite  
and the Moabite \* should not enter into the Con-  
gregation of God,

\* Deut. 23, 3.

2 Because they mer not the children of Israel  
with bread and with water, \* but hired Balaam  
against them, that he should curse them: and our  
God turned the curse into a blessing.

\* Numb. 23, 5, 6

3 Now when they had heard the Law, they se-  
parated from Israel: all those that were mixed.

4 † And before † this had the Priest Eliashib  
the ouersight of the chamber of the house of our  
God, being † kinsman to Tobiah:

a That is, all such  
which had ioyned  
in vnlawfull ma-  
riage, and also  
those with whom  
God had forbidden  
them to haue  
societie.

5 And he had made him a great chamber, and  
there had they aforetime laid the offerings, the  
incense, and the vessels, and the tithes of corne,  
of wine, and of oyle (appoynted for the Leuites, and  
the fingers, and the porters) and the offerings of  
the Priests.

b That the sepa-  
ration was made.  
c He was ioyned  
in familiarity with  
Tobiah the Am-  
monite and enemy  
of the Iewes.

6 But in all this time was not I in Ierusalem:  
for in the two and thirtieth yeere of Artahastate  
King of Babel, came I vnto the King, and † after  
certaine dayes I obtained of the King.

d Called also Da-  
rius, Ezra. 7, 1.  
|| Or, at the yeeres  
end.

7 And when I was come to Ierusalem, I vn-  
derstood † the euill that Eliashib had done for  
Tobiah, in that hee had made him a chamber in  
the corner of the house of God.

e Thus we see to  
what inconueni-  
ences the people  
fall into, when  
they are defiled  
of one that hath  
the feare of God,  
seeing that their  
chiefe gouernour  
was but a while  
absent, and yet  
they fell into such  
great abominations,  
as appeareth also,  
Exod. 32, 19.

8 And it grieved mee sore: therefore I cast  
forth all the vessels of the house of Tobiah out  
of the chamber.

9 And I commanded them to cleanse the cham-  
bers: and thither brought I againe the vessels of  
the house of God with the meate offering and the  
incense.

10 And I perceited that the portions of the  
Leuites had not bene giuen, and that euery one  
was fled to his land, ~~when~~ the Leuites and fingers  
that executed the worke,

11 Then reprooued I the rulers and said, Why  
is the house of God forsaken? And I assembled  
them, and set them in their place.

12 Then brought all Iudah the tithes of corne  
and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures,  
Shelemiah the Priest, and Zadok the Scribe, and  
of the Leuites, Pedaiiah, and vnder their hand Ha-  
nan the sonne of Zaccur the sonne of Mattaniah:  
for they were counted faithfull, and their office  
was to distribute vnto their brethren.

14 Remember mee, O my God, herein, and  
wipe not out my † kindnesse that I haue shewed  
on the house of my God, &c on the offices thereof.

† Ebr. prote. flesh that  
he did his dntie  
with a good  
conscience, yet he  
doeth not in his  
himselfe therein,  
but desireth God  
to fauour him and  
to be mercifull vn-  
to him for his  
owne goodnesse  
fake, as verse 22  
and 31.

15 In those dayes saw I in Iudah them, that  
trode winepresses on † Sabbath, and that brought  
in sheaues, and with laded asses also with wine,  
grapes, and figges, and all burdens, and brought  
them into Ierusalem vpon the Sabbath day: and  
I protested to them in the day that they solde  
vitailes.

16 There dwelt men of Tyrus also therein,  
which brought fish and all wares, and solde on  
the Sabbath vnto the children of Iudah euen in  
Ierusalem.

g I declared vnto  
them, that God  
would not suffer  
such transgressions  
of his Law to be  
vnpunished.

17 Then reprooued I the rulers of Iudah, and  
sayd vnto them, What euill thing is this that ye  
doe, and breake the Sabbath day?

18 Did not your fathers † thus, and our God  
brought all this plague vpon vs, and vpon this  
city: yet ye increase the wrath vpon Israel, in bre-  
aking the Sabbath.

h Was not this a  
great cause, why  
God plagued vs  
in times past: mea-  
ning, that if they  
transgressed now  
in the same againe,  
their plague  
should be greater,  
i About the time  
that the Sunne  
went downe: for  
the Sabbath listed  
from the Sunne  
going downe of  
the one day, to the  
Sunne setting of  
the other.

19 And when the gates of Ierusalem began  
to be † darke before the Sabbath, I commanded to  
shut the gates, and charged, that they should not  
be opened till after the Sabbath, and some of my  
seruants set I at the gates, that there should no  
burden be brought in on the Sabbath day.

20 So the chapmen and merchants of all mer-  
chandise remained once or twise all night with-  
out Ierusalem.

21 And I protested among them, and said vnto  
them, Why tary ye all night about the wall? If ye  
do it once againe, I will lay hands vpon you. From  
that time came they no more on the Sabbath.

22 † And I sayd vnto the Leuites, that they  
should cleanse themselves, and that they should  
come and † keepe the gates, to sanctifie the Sab-  
bath day. Remember mee, O my God, concer-  
ning this, and pardon mee according to thy great  
mercy.

k Meaning, of the  
Temple, that none  
that was vnclane,  
should enter.

23 In those dayes also I saw Iewes that mari-  
ed wiues of † Ashdod, of Ammon, and of Moab.

24 And their children spake halfe in the speech  
of Ashdod, and could not speake in the Iewes lan-  
guage, and according to the language of the one  
people, and of the other people.

l Which was a  
city of the Phi-  
listims, and they  
had married wiues  
thereof, and so had  
corrupted their  
speech and Reli-  
gion.

25 Then I reprooued them, and † cursed them,  
and smote certaine of them, and pulled off their  
haire, and tooke an oathe of them by God, Ye shall  
not giue your daughters vnto their sonnes, nei-  
ther shall yee take of their daughters vnto your  
sonnes, nor for your selues.

m That is, I did  
excommunicate  
them, and drue  
them out of the  
Congregation.

26 \* Did not Salomon the king of Israel sinne  
by these things? yet among many nations was  
there no King like him: for he was \* beloued of  
his God, and God had made him King ouer Israel:  
\* yet strange women caused him to sinne.

\* 1. King. 3, 7, 12.

27 Shall wee then obey vnto you, to doe all  
this great euill, and to transgresse against our  
God, euen to marry strange wiues?

\* 2. Sam. 12, 24, 25  
\* 1. King. 11, 1, 4  
relus. 47, 19, 20.

n Punish them according to their fault and enill example, which they haue giuen to the rest of thy people, contrary to their vocation.

28 And one of the sonnes of Ioiada the sonne of Eliashib the hie Priest was the sonne in law of Sanballat the Horonite : but I chased him from me.  
29 Remember them, O my God, that<sup>a</sup> defile the Priesthood, and the couenant of the Priesthood, and of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wards of the Priestes and of the Leuites, euery one in his office.

31 And for the offering of the wood at times appointed, and for the firstfruits, Remember me, O my God,<sup>o</sup> in goodnesse.

# ESTER.

## THE ARGUMENT.

**B**Ecause of the diuersitie of names, vvhich they vsed to name their Kings, and the supputation of yeeres vvhich the Ebreues and the Grecians doe varie, diuers authours write diuersly as touching this Ahasueroshs, but it seemeth, Daniel 6. 1. and 9. 1. that hee was Darius king of the Medes, and sonne of Astyages, called also Ahasueroshs, vvhich was a name of honour, and signified great and chiefe as chiefe head. Herein is declared the great mercies of God toward his Church : vvhich neuer faileth them in their greatest dangers, but vvhich all hope of worldly helpe faileth, hee ever stirreth vp some, by vvhom he sendeth comfort and deliuerance. Herein also is described the ambition, pride and cruelty of the wicked, vvhich they come to honour and their sudden fall vvhich they are at highest, and how God preferreth and preferreth them vvhich are zealous of his glory, and haue a care and loue toward their brethren.

## CHAP. I.

3 King Ahasueroshs maketh a royall feast, 12 Whereunto the Queene Vasthi will not come, 19 For which cause she is diuorced, 30 The Kings decree touching the preeminence of man.

a Called also Darius, who was now the soueraine Monarch, and had the gouernment of the Medes, Persians, and Chaldeans, some thinke hee was Darius Hytaspis sonne, called also Artaxerxes. b Daniel chap. 6. 1. maketh mention but of fixe score, leauing out the number that is vnpetitioned, as the Scripture in diuers places rieth. c That is, had rest and quietnesse. \* Newm. 1. 1.



**I**N the dayes of Ahasueroshs (this is Ahasueroshs that reigned from India euen vnto Ethiopia, ouer an hundred, and seuen and twenty prouinces.)

2 In those dayes when the king Ahasueroshs sate on his throne, which was in the palace of Shushan,

3 In the third yeere of his reigne, hee made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the capitaines and gouernours of the prouinces vvhich were before him,

4 That hee might shew the riches and glory of his kingdome, and the honour of his great maiestie many dayes, euen an hundred and fourescore dayes.

5 And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, greene, and blue clothes, fastened with cords of fine linnen and purple, in siluer rings, and pillars of marble: the beds were of golde and of siluer vpon a pavement of porphyre, and marble and alabaster, and blue colour.

7 And they gaue them drinke in vessels of gold, and changed vessel after vessel, and royall wine in abundance, according to the power of the King.

8 And the drinking was by an order, none might compell: for so the King had appoynted vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 The Queene Vasthi made a feast also for the women in the royall house of King Ahasueroshs.

10 Vpon the seventh day when the King was merry with wine, hee commanded Memuchan, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas the seuen eunuches, (that serued in the presence of King Ahasueroshs.)

11 To bring Queene Vasthi before the King with the crowne royall, that hee might shew the

people and the princes her beautie: for shee was faire to looke vpon.

12 But the Queene Vasthi refused to come at the Kings word, which hee had giuen in charge to the eunuches: therefore the King was very angry, and his wrath kindled in him.

13 Then the King said to the wise men, that knew the times (for so was the Kings maner towards all that knew the law and the iudgement:

14 And the next vnto him was Carshena, Shehtar, Admatha, Tarshish, Meres, Marsena, and Memuchan the seuen princes of Persia, and Media, which saw the Kings face, and sate the first in the kingdome.)

15 What shall we doe vnto the Queene Vasthi according to the law, because she did not according to the word of the King Ahasueroshs by the commission of the eunuches?

16 Then Memuchan answered before the king and the Princes, The Queene Vasthi hath not onely done euill against the King, but against all the Princes, and against all the people that are in all the prouinces of King Ahasueroshs.

17 For the acte of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The King Ahasueroshs commanded Vasthi the Queene to be brought in before him, but shee came not.

18 So shall the princesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene: thus shall there be much despitefullnesse and wrath.

19 If it please the King, let a royall decree proceede from him, and let it be written among the statutes of Persia & Media, (and let it not be transgressed) that Vasthi come no more before King Ahasueroshs: and let the king giue her royall estate vnto her companion that is better then shee.

20 And when the decree of the King which shall be made, shall be published throughout all his kingdome (though it be great) all the women shall giue their husbands honour, both great and small.

21 And this saying pleased the King and the Princes, and the King did according to the word of Memuchan.

22 For he sent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people after their language,

† Her which was in the hand of the eunuches.

h That had experience of things as they had learned by diligent marking in continuance of time.

i Which were his chiefe counsellors, that might haue alwayes assisted him.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands, 1 That is, her disobedience.

m Meaning, that they would take first occasion hereof to doe the like, and that the rest of women would by continuance doe the same.

n Let her be divorced, and another made Queene.

o For he had vnder him an hundred twenty and seuen countreys.

d Which they vsed in those countreys instead of tables.

† As was becomming for so magnificall a King. f None might be compelled to drinke more then it pleased him.

g Which was the last day of the feast that the king made for the people, as vers. 5.



## The Kings Commission.

<sup>a</sup> That is, that the wife should be subject to the husband, and at his commandment.

language, that every man should beare rule in his owne house, and that hee should publish it in the language of that same people.

### CHAP. II.

<sup>2</sup> After the *Queen* is put away, certain young maidens are brought to the King. <sup>17</sup> *Ester* pleaseth the King, and is made *Queen*. <sup>22</sup> *Mordecai* disloseth vnto the King those that would betray him.

<sup>2</sup> That is, he called the matter againe into communication. <sup>b</sup> By the seven wise men of his counsell.

**A**fter these things, when the wrath of King Ahasuerosh was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

<sup>2</sup> And the Kings seruants that ministred vnto him, said, Let them seeke for the King beautifull young virgins.

<sup>3</sup> And let the King appoint officers through all the prouinces of his Kingdome, and let them gather all the beautifull young virgins vnto the palace of Shushan, into the house of the women vnder the hand of Hege the Kings eunuch keeper of the women, to giue them their things for purification.

<sup>4</sup> And the maid that shall please the King, let her reigne in the stead of Vashti. And this pleased the king, and he did so.

<sup>5</sup> In the citie of Shushan there was a certaine Iew, whose name was Mordecai, the sonne of Iair, the sonne of Shimei, the sonne of Kish a man of Iemini,

<sup>6</sup> Which had beene caried away from Ierusalem with the captiuitie that was caried away with Ieconiah King of Iudah (whom Nebuchadnezzar king of Babel had caried away.)

<sup>7</sup> And he nourished Hadassah, that is, Ester, his vnckles daughter: for shee had neither father nor mother, and the maid was faire and beautifull to looke on: and after the death of her father and her mother, Mordecai tooke her for his own daughter.

<sup>8</sup> And when the kings commandment, and his decree was published, and many maidens were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the Kings house vnder the hand of Hege the keeper of the women.

<sup>9</sup> And the maide pleased him, and she found fauour in his sight, therefore he caused her things for purification to be giuen her speedily, and her state, and seven comely maidens to be giuen her out of the Kings house, and hee gaue change to her and to her maidens of the best in the house of the women.

<sup>10</sup> But Ester shewed not her people and her kinsed: for Mordecai had charged her that shee should not tell it.

<sup>11</sup> And Mordecai walked euery day before the court of the womens house, to know if Ester did well, and what should be done with her.

<sup>12</sup> And when the course of euery maid came, to goe in to King Ahasuerosh, after that she had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, fixe moneths with oyle of myrre, and fixe moneths with sweet odours and in the purifying of the women:

<sup>13</sup> And thus went the maidens vnto the King) whatsoever the required, was giuen her to goe with her out of the womens house vnto the Kings house.

<sup>14</sup> In the euening she went, and on the morow she returned into the second house of the women vnder the hand of Shaashgaz the Kings eunuch

<sup>e</sup> For though she was taken away by acruell law, yet he ceased not to haue a fatherly care ouer her, and therefore did resort oftentimes to heare of her.

<sup>f</sup> What apparell she asked of the eunuch, that was he bound to giue her.

## Ester.

## Ester Queene. Haman exalted.

which kept the concubines: shee came in to the King no more, except shee pleased the King, and that she were called by name.

<sup>15</sup> Now when the course of Ester the daughter of Abihail the vnckle of Mordecai (which had taken her as his owne daughter) came, that shee should go in to the king, she desired nothing, but what Hege the kings eunuch the keeper of the women said: and Ester found fauour in the sight of all them that looked vpon her.

<sup>16</sup> So Ester was taken vnto King Ahasuerosh into his house royall in the tenth moneth, which is the moneth Tebeth, in the seuenth yeere of his reigne.

<sup>17</sup> And the King loued Ester aboue all the women, and shee found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

<sup>18</sup> Then the king made a great feast vnto all his princes, and his seruants, which was the feast of Ester; and gaue rest vnto the prouinces, and gifts, according to the power of a king.

<sup>19</sup> And when the virgins were gathered the second time, then Mordecai sate in the kings gate.

<sup>20</sup> Ester had not yet shewed her kinsed nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when shee was nourished with him.

<sup>21</sup> In those dayes when Mordecai sate in the kings gate, two of the kings eunuchs, Bigthan & Teresh, which kept the doore, were wroth, and sought to lay hand on the king Ahasuerosh.

<sup>22</sup> And the thing was knowne to Mordecai, and hee told it vnto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the king.

### CHAP. III.

<sup>1</sup> Haman, after he was exalted, obtained of the King, that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

**A**fter these things did King Ahasuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seate aboue all the princes that were with him.

<sup>2</sup> And all the kings seruants that were at the kings gate, bowed their knees, and reuerenced Haman: for the king had so commanded concerning him: but Mordecai bowed not the knee, neither did reuerence.

<sup>3</sup> Then the kings seruants which were at the kings gate, said vnto Mordecai, Why transgressedst thou the kings commandment?

<sup>4</sup> And albeit they spake dayly vnto him, yet he would not heare them: therefore they tolde Haman, that they might see how Mordecais matters would stand: for he had told them, that he was a Iew.

<sup>5</sup> And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

<sup>6</sup> Now he thought it too little to lay hands onely on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes that were throughout the whole kingdome of Ahasuerosh, euen the people of Mordecai.

<sup>g</sup> Or, Hege. <sup>h</sup> When shee modestly appeared, because she sought not apparell to commend her beauty, but stood to the Eunuchs appointment. <sup>i</sup> Which contained part of December and part of Ianuary.

<sup>i</sup> That is, made for her sake. <sup>k</sup> He released their tribute. <sup>l</sup> That is, great and magnificall. <sup>m</sup> That is, at the marriage of Ester, which was the second marriage of the king.

<sup>n</sup> Meaning, to kill him.

<sup>o</sup> In the Chronicles of the Medes and Persians, as Chap. 10. 3.

<sup>a</sup> The Persians manner was to kneele downe and reuerence their kings, and such as he appointed in chiefe authority, which Mordecai would not doe to this ambitious and proud man.

<sup>b</sup> Thus we see that there is more so wicked, but they haue their flatterers to accuse the godly. <sup>c</sup> Ester despised in his eyes.

e Which answereth to part of March and part of Aprill.

d To know what month and day should be good to enter this thing, that it might have good success: but God disappointed their lots, and expectation.

e Containing part of February and part of March.

f These be the two arguments which commonly the worldlings and the wicked vse toward princes against the goodly, that is, the contempt of their lawes, and diminishing of their profit: without respect how God is either pleased or displeased.

g Elr. might.

h Or, seruantes.

i Elr. the hands of postes.

g To wit, the Jewes that were in Shushan.

7 In the first moneth (that is the moneth Nisan) in the twelfth yeere of king Ahashueros, they cast Pur (that is a lot) a before Haman, from day to day, and from moneth to moneth vnto the twelfth moneth, that is the moneth Adar.

8 Then Haman said vnto king Ahashueros, There is a people scattered, and disperfed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the Kings lawes: therefore it is not the kings profit to suffer them.

9 If it please the king, let it be written that they may be destroyed, and I will pay ten thousand talents of siluer by the handes of them that haue the charge of this businesse to bring it into the kings treasurie.

10 Then the king tooke his ring from his hand, and gaue it vnto Haman the sonne of Hammedatha the Agagite the Jewes aduersarie.

11 And the king said vnto Haman, Let the siluer be thine, and the people to doe with them as it pleasest thee.

12 Then were the kings Scribes called on the thirteenth day of the first moneth, and there was written (according to all that Haman commanded) vnto the kings officers, and to the capitaines that were ouer euery prouince, and to the rulers of euery people, and to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of king Ahashueros was it written, and sealed with the kings ring.

13 And the letters were sent by postes into all the kings prouinces, to roote out, to kill and to destroy all the Jewes, both yong and old, children and women, in one day vpon the thirteenth day of the twelfth moneth (which is the moneth Adar) and to spoyle them as a pray.

14 The contents of the writing was, that there should be giuen a commandement in all prouinces, and published vnto all people, that they should be ready against the same day.

15 And the postes compelled by the Kings commandement went forth, and the commandement was giuen in the palace at Shushan: and the king and Haman fate drinking, but the citie of Shushan was in perplexitie.

## CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the king against the Jewes. 16 Shee willet that they pray for her.

NOW when Mordecai perceiued all that was done, Mordecai rent his cloathes, and put on sackcloth, and ashes, and went out into the mids of the citie, and cryed with a great crie, and a bitter.

a Because hee would aduertise Ester of this cruell proclamation.

2 And he came euen before the Kings gate, but he might not enter within the kings gate, being clothed with sackcloth.

3 And in euery prouince and place, whither the kings charge and his commission came, there was great sorow among the Jewes, and fasting, and weeping, and mourning, and many lay in sackcloth and in ashes.

i Elr. sackcloth and ashes were spread for many.

4 Then Esters maids and her Eunuches came and told it her: therefore the queene was very heauie, and she sent raiment to cloathe Mordecai, and to take away his sackcloth from him, but he received it not.

5 Then called Ester Hatach one of the Kings

eunuches, whom he had appointed to serue her, and gaue him a commandement vnto Mordecai, to know what it was, and why it was.

† Elr. had caused to stand before her.

6 So Hatach went forth to Mordecai vnto the street of the citie, which was before the kings gate.

7 And Mordecai told him of all that which had come vnto him, and of the summe of the siluer that Haman had promised to pay vnto the Kings treasures, because of the Jewes, for to destroy them.

† Elr. declaration.

8 Also he gaue him the copie of the writing and commission that was giuen at Shushan, to destroy them, that he might shew it vnto Ester and declare it vnto her, and to charge her that shee should goe in to the king, and make petition and supplication before him for her people.

¶ Or, contenting.

9 So when Hatach came, he told Ester the words of Mordecai.

10 Then Ester said vnto Hatach, and commanded him to say vnto Mordecai,

11 All the kings seruants and the people of the Kings prouinces do know, That whosoever man or woman, that commeth to the king into the inner court, which is not called, there is a law of his, that hee shall die, except him to whom the king holdeth out the golden rod, that hee may liue. Now I haue not bene called to come vnto the king these thirtie dayes.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai said, that they should answer Ester thus, Thinke not with thy selfe that thou shalt escape in the kings house, more then all the Jewes.

14 For if thou holdest thy peace at this time, comfort and deliuerance shall appeare to the Jewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for such a time?

† Elr. breuiting. b Thus Mordecai spake in the confidence of that faith which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly meanes faile. c For to deliuer Gods Church out of these present dangers.

15 Then Ester commanded to answer Mordecai,

16 Goe, and assemble all the Jewes that are found in Shushan, and fast ye for me; and eate not, nor drinke in three dayes, day nor night. I also and my mayds will fast likewise, and so will I goe in to the King, which is not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

d I will put my life in danger and refer the success to God, seeing it is for his glory and the deliuerance of his Church.

## CHAP. V.

1 Ester entreth in to the King, and lieth him Haman to a scaffold. 14 Haman prepareth a gallows for Mordecai.

AND on the third day Ester put on her royall apparell, and stood in the court of the Kings palace within, ouer against the Kings house: and the King fate vpon his royall throne in the kings palace ouer against the gate of the house.

a To wit, after that the Jewes had begun to fast.

2 And when the King sawe Ester the Queene standing in the court, shee found fauour in his sight: and the King held out the golden scepter that was in his hand: so Ester drewe neere, and touched the top of the scepter.

b Which was a signe that her coming was agreeable vnto him, as Chap. 4. 11.

3 Then said the King vnto her, What wilt thou, Queene Ester? and what is thy request? it shall be euen giuen thee to the halfe of the kingdome.

c Meaning hereby, that whatsoever shee asked should be granted, as Mark. 6. 33.

4 Then said Ester, If it please the king, let the King and Haman come this day vnto the banquet, that I haue prepared for him.



5 And the king said, Cause Haman to make haste, that he may doe as Ester hath sayd. So the king and Haman came to the banquet that Ester had prepared.

d Because they vied to drinke exceſſively in their banquets, they called the banquet by the name of that which was most in vſe or eſteemed.

6 And the king ſaid vnto Ester at the banquet of wine, What is thy petition, that it may be giuen thee? and what is thy request? it ſhall euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and ſaid, My petition, and my request is,

8 If I haue found fauour in the ſight of the king, and if it pleaſe the king to giue me my petition, and to performe my request, let the king and Haman come to the banquet that I ſhall prepare for them, and I will do to morrow according to the kings e ſaying.

e I will declare what thing I demand.

9 Then went Haman forth the ſame day ioyfull, and with a glad heart. But when Haman ſaw Mordecai in the kings gate, that he ſtood not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Neuertheleſſe, Haman refrained himſelfe: and when he came home, hee ſent, and called for his friends, and Zereſh his wife.

f That the wicked when they are promoted, in ſtead of acknowledging their charge and humbling themſelues, wake ambitious, diſdaineſull, and cruel.

11 And Haman tolde them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how that hee had ſet him aboue the princes and ſeruants of the king.

12 Haman ſaid moreover, Yea, Ester the queene did let no man come in with the king to the banquet that ſhee had prepared, ſane me: and to morrow am I bidden vnto her alſo with the king.

13 But all this doeth nothing anſaile mee, as long as I ſee Mordecai the Iewe ſitting at the kings gate.

g Meaning, the highest that could be found.

14 Then ſaid Zereſh his wife and all his friends vnto him, Let them make a tree of fiftie & cubites hie, and to morrow ſpeake thou vnto the king, that Mordecai may be hanged thereon: then ſhalt thou goe ioyfully with the king vnto the banquet. And the thing pleaſed Haman, and he cauſed to make the tree.

#### CHAP. VI.

x The king turneth ouer the Chronicles, and findeth the ſideliſſe of Mordecai, 10 and commandeth Haman to cauſe Mordecai to be hanged on a tree.

y Ester the kings ſiſter departed.

T He ſame night the king ſlept not, and hee commanded to bring the booke of the Records, and the Chronicles: and they were read before the king.

z Ciſ. 4. 23.

2 Then it was found written that Mordecai had told of Bigtana, and Tereſh, two of the kings eunuches keepers of the doore, who ſought to lay hands on the king Ahaſueruſh.

a For he thought it was worthy his eſtate to receiue a benefit, and not reward it.

3 Then the king ſaid, What honour and dignitie hath bene giuen to Mordecai? for this? And the kings ſeruants that miniſtred vnto him, ſaid, There is nothing done for him.

4 And the king ſaid, Who is in the court? (Now Haman was come into the inner court of the kings houſe, that hee might ſpeake vnto the king to hang Mordecai on the tree that he had prepared for him.)

b Thus while the wicked imagine the deſtruction of others, they themſelues fall into the ſame pit.

5 And the kings ſeruants ſaid vnto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 And when Haman came in, the king ſaid vnto him, What ſhall be done vnto the man whom the king will honour? Then Haman thought in his heart, To whom would the king

doe honour more then to me?

7 And Haman answered the king, The man whom the king would honour,

8 Let them bring for him royall apparell, which the king uſeth to weare, and the horſe that the king rideth vpon, and that the crowne royall may be ſet vpon his head.

c Meaning hereby, that the king ſhould make him next vnto himſelf, as Ioseph hereby was knowne to be next to Pharaoh, Gen. 41. 43.

9 And let the raiment and the horſe be deliuered by the hand of one of the kings moſt noble princes, and let them apparell the man (whom the king will honour) and cauſe him to ride vpon the horſe through the ſtreets of the citie, and proclaime before him, Thus ſhall it be done vnto the man whom the king will honour.

10 Then the king ſaid to Haman, Make haſte, take the raiment and the horſe, as thou haſt ſaid, and doe ſo vnto Mordecai the Iewe, that ſitteth at the kings gate: let nothing ſaile of all that thou haſt ſpoken.

11 So Haman tooke the raiment and the horſe, and araid Mordecai, and brought him on horſebacke thorow the ſtreets of the city, and proclaimed before him, Thus ſhall it be done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Haman haſted home mourning and his head couered.

13 And Haman tolde Zereſh his wife, and all his friends, all that had befallen him. Then ſaid his wife men, and Zereſh his wife vnto him, If Mordecai be of the ſeede of the Iewes, before whom thou haſt begun to fall, thou ſhalt not preuaile againſt him, d but ſhalt ſurely fall before him.

d Thus God ſometimes putteth in the mouth of the very wicked, to ſpeake that thing which he hath decreed ſhall come to paſſe.

14 And while they were yet talking with him, came the kings eunuches and haſted to bring Haman vnto the banquet that Ester had prepared.

#### CHAP. VII.

3 The queene biddeth the king and Haman againe, and prayeth for her ſelfe and her people, 6 Shee accuſeth Haman, and he is hanged on the gallows which he had prepared for Mordecai.

S O the king and Haman came to banquet with the queene Ester.

a Reade Chap. 5. 6.

2 And the king ſaid againe vnto Ester on the ſecond day at the banquet of wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It ſhall be euen performed vnto the halfe of the kingdome.

3 And Ester the queene answered, and ſaid, If I haue found fauour in thy ſight, O king, and if it pleaſe the king, let my life be giuen me at my petition, and my people at my request.

4 For we are ſold, I, and my people, to be deſtroyed, to be ſlaine, and to periſh: but if we were ſold for ſeruants, and for handmaids, I would haue held my tongue, although the aduerſarie could not recompence the kings loſſe.

b Haman could not ſo much profit the king by this his malice, as he ſhould hinder him by the loſſe of the Iewes, and the tribute which hee hath of them.

5 Then king Ahaſueruſh answered, and ſaid vnto the queene Ester, Who is hee? and were is he that preſumeth to doe thus?

6 And Ester ſaid, The aduerſarie and enemy is this wicked Haman. Then Haman was afraid before the king and the queene.

c His conſcience did accuſe him that as he had conſpired the death of innocents, ſo the vengeance of God might fall vpon him for the ſame.

7 And the king aroſe from the banquet of wine in his wrath, and went into the palace garden: but Haman ſtood vp, to make request for his life to the queene Ester: for hee ſaw that there was a miſchiefe prepared for him of the king.

d He fell downe at the beds feete or couch, where vpon ſhee ſate, and made request for his life.

8 And when the king came againe out of the palace garden into the houſe where they dranke wine, Haman was fallen vpon the bed where

whereon Ester *sate* : therefore the King said, Will he force the Queene also before me in the house? As the word went out of the Kings mouth, they covered Hamans face.

<sup>e</sup> This was the manner of the Persians, when one was out of the Kings fauour.

9 And Harbonah one of the eunuches, said in the presence of the King, Behold, there standeth yet the tree in Hamans house fiftie cubites high, which Haman had prepared for Mordecai, that spake *f* good for the king. Then the King said, Hang him thereon.

<sup>f</sup> Which discovered the conspiracy against the king, Chap. 2. 21. 22.

10 So they hanged Haman on the tree, that he had prepared for Mordecai : then was the Kings wrath pacified.

CHAP. VIII.

<sup>1</sup> After the death of Haman was Mordecai exalted. <sup>24</sup> Comfortable letters are sent vnto the Iewes.

**T**He same day did King Ahasueros give the house of Haman the aduersarie of the Iewes, vnto the Queene Ester. And Mordecai <sup>a</sup> came before the King : for Ester told what he was <sup>b</sup> vnto her.

<sup>a</sup> That is, was received into the Kings fauour and presence.

<sup>b</sup> That he was her uncle, and had brought her vp.

2 And the King tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai : and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feet weeping, and besought him that he would put away the wickednesse of Haman the Agagite, and his deuice that hee had imagined against the Iewes.

<sup>c</sup> Meaning, that he should abolish the wicked deuices, which hee had made for the destruction of the Iewes.

<sup>d</sup> Reade Chap. 5. 2.

4 And the King held out the golden scepter toward Ester. Then arose Ester, and stood before the King.

5 And said, If it please the King, and if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it be written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer and see the destruction of my kinred?

7 And the king Ahasueros said vnto the Queene Ester, and to Mordecai the Iew, Behold, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree, because he layd hand vpon the Iewes.

<sup>e</sup> Or, went about to slay the Iewes.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed with the kings ring, may *e* no man reuoke.)

<sup>e</sup> This was the law of the Medes and Persians, as Dan. 6. 15. notwithstanding the king reuoked the former decree granted to Haman, for Esters sake.

<sup>f</sup> Which contained part of May and part of Iune.

<sup>g</sup> That is, in such letters and language, as was vsuall in euery prouince.

9 Then were the Kings Scribes called at the same time, euen in the third moneth, that is the moneth *f* Siuan, on the three and twentieth day thereof : and it was written, according to all as Mordecai commanded, vnto the Iewes and to the princes, and captains and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundred and seuen and twentie prouinces, vnto euery prouince according to the *g* writing thereof, and to euery people after their speache, and to the Iewes, according to their writing, and according to their language.

10 And hee wrote in the King Ahasueros name, and sealed it with the Kings ring, and hee sent letters by posts on horsebacke and that rode on *h* beasts of price, as dromedaries, and *i* coltes of mares.

<sup>h</sup> Or, mules.

11 Wherein the King graunted the Iewes (in

what cities soeuer they were) to gather themselves together, and to stand for *h* their life, and to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, both children and women, and to spoile their goods :

<sup>h</sup> That is, to defend themselves against all that would assaile them.

12 Vpon one day in all the prouinces of King Ahasueros, euen in the thirteenth day of the twelfth moneth, which is the moneth *i* Adar.

<sup>i</sup> Which hath part of February and part of March.

13 The copie of the writing *was*, how there should be a commandement giuen in all and euery prouince, published among all the people, and that the Iewes should be ready against that day, to *k* auenge themselves on their enemies.

<sup>k</sup> The king gaue them libertie to kill all that did oppress them.

14 So the posts rode vpon *l* beasts of price, and dromedaries, and went fourth with speed, to execute the Kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apparell of blue, and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the citie of Shushan reioyced and was glad.

16 And vnto the Iewes was comelicht and *l* joy and gladnesse, and honour.

<sup>l</sup> He sheweth by these words that follow, what this light was.

17 Also in all and euery prouince, and in all and euery citie and place, where the Kings commandement and his decree came, there *was* ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land *m* became Iewes : for the feare of the Iewes fell vpon them.

<sup>m</sup> Conformed themselves to the Iewes religion.

CHAP. IX.

<sup>1</sup> At the commandement of the King, the Iewes put their aduersaries to death. <sup>14</sup> The ten sons of Haman are hanged. <sup>17</sup> The Iewes keepe a feast in remembrance of their deliuerance.

**S**O in the twelfth moneth, which is the moneth *Adar*, vpon the thirteenth day of the same, when the Kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it *a* turned contrary : for the Iewes had rule ouer them that hated them.)

<sup>a</sup> This was by Gods great providence, who turned the ioy of the wicked into sorrow, and the teares of the godly into gladnesse.

2 The Iewes gathered themselves together into their cities thorowout all the prouinces of the King Ahasueros, to lay hand on such as sought their hurt, and no man could withstand them : for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the King *b* exalted the Iewes : for the feare of Mordecai fell vpon them.

<sup>b</sup> Did them honour, and shewed them friendship.

4 For Mordecai was great in the Kings house, and the report of him went through all the prouinces : for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their *c* enemies with strokes of the sword, and slaughter, and destruction, and did what they would vnto those that hated them.

<sup>c</sup> Which had conspired their death by the permission of the wicked Haman. Besides those three hundred, that they slew the second day, as verse 15.

6 And at Shushan the palace slew the Iewes, and destroyed *d* five hundred men.

7 And Parshandatha, and Dalphon, and Aspartha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmasra, and Arisai, and Aridai, and Vaiezatha,

<sup>e</sup> Whereby they declared that this was Gods iust indgement vpon the enemies of his Church, forasmuch as they fought not their owne gaine, but to execute his vengeance.

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slew they : but they laid not their hands *e* on the spoyle.

11 On the same day came the number of those



that were slaine, vnto the palace of Shushan before the King.

12 And the King said vnto the Queene Ester, The Iewes haue slaine in Shushan the palace, and destroyed fise hundred men, and the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreover, that it may be performed?

13 Then said Ester, If it please the King, let it be granted also to morow to the Iewes that are in Shushan, to doe according vnto this dayes decree, that they may hang vpon the tree Hamans ten sonnes.

14 And the King charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 So the Iewes that were in Shushan, assembled themselves vpon the fourteenth day of the moneth Adar, & slew three hundred men in Shushan, but on the spoile they laid not their hand.

16 And the rest of the Iewes that were in the Kings prouinces, assembled themselves, and stood for their liues, and had rest from their enemies, and slew of them that hated them, seuentie and fise thousand: but they laid not their hand on the spoile.

17 This they did on the thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselves on the thirteenth day, and on the fourteenth thereof, & they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalld townes, kept the fourteenth day of the moneth Adar with ioy and feasting, euen a ioyfull day, and euery one sent presents vnto his neighbour.

20 And Mordecai wrote these words, and sent letters vnto all the Iewes that were through all the prouinces of the King Ahasueros, both neere and farre,

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, and the fifteenth day of the same, euery yeere.

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorowe to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting and ioy, and to send presents euery man to his neighbour, and gifts to the poore.

23 And the Iewes promised to do as they had

begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Iewes aduersary had imagined against the Iewes to destroy them, and had cast Pur (that is a lot) to confume and destroy them.

25 And when he came before the king, hee commanded by letters, Let his wicked device (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim by the name of Pur, and because of all the words of this letter, & of that which they had seene besides this, and of that which had come vnto them.

27 The Iewes also ordeined, and promised for them and for their seede, and for all that ioyned vnto them, that they would not faile to obserue those two dayes euery yeere, according to their writing, and according vnto their season.

28 And that these dayes should be remembered, and kept throughout euery generation and euery family, and euery prouince, and euery citie: euen these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their seed.

29 And the Queene Ester the daughter of Abihail and Mordecai the Iew wrote with all authority (to confume this letter of Purim the second time.)

30 And he sent letters vnto all the Iewes to the hundred and seuen and twentie prouinces of the kingdome of Ahasueros, with words of peace and truth,

31 To confirme these dayes of Purim according to their seasons, as Mordecai the Iew and Ester the Queene had appoynted them, and as they had promised for them selues and for their seede with fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

## CHAP. X.

The estimation and authority of Mordecai.

And the King Ahasueros laid a tribute vpon the land, and vpon the yles of the sea.

1 And all the actes of his power, and of his might, & the declaration of the dignitie of Mordecai, wherewith King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

2 For Mordecai the Iew was the second vnto king Ahasueros, & great among the Iewes, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seed.

## I O B.

### THE ARGUMENT.

In this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but also in his mind and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehement words, and subtil disputations brought him almost to despair: for they set forth God as a seuerer Iudge, and mortall enemie vnto him, which had cast him off, therefore in vaine he should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, & yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this story we haue to marke that Iob maintaineth a good cause, but handleth it euill: againe his aduersaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway punish men according to their sinnes, but that he had secret iudgments, whereof man knew not the cause, & therefore man could not reason against God therein, but he should be conuicted. Moreover, he was assured that God had not reiected him.

f This the requi-  
reth not for desire  
of vengeance, but  
with zeale to see  
Gods iudgements  
executed against  
his enemies.

g Reade Chap 8, 11  
h Meaning, that  
they laid hands on  
none that were  
not the enemies  
of God.  
i Meaning, in all  
places fauing in  
Shushan.

k As the Iewes  
doe enen to this  
day, calling it in  
the Persian lan-  
guage Purim, that  
is, the day of lots.  
l The Iewes ga-  
ther hereof that  
Mordecai wrote  
this story: but it  
seemeth that hee  
wrote but onely  
these letters and  
decrees that follow.  
m Hee seeth be-  
fore our eyes the  
vic of this feast,  
which was for the  
remembrance of  
Gods deliuerance,  
the maintenance  
of mutuall friend-  
ship and reliefe of  
the poore.

n Reade Chap. 10  
o That is, Ester.  
p These are the  
wordes of the  
kings commande-  
ment to disannul  
Hamans wicked  
enterprise.

q Or, transgress-  
Meaning, the  
fourteenth and  
fifteenth day of  
the moneth Adar.

r Or, strength of  
efficacie.  
s Which were  
letters declaring  
vnto them quiet-  
nesse, and affir-  
mance, and putting  
them out of doubt  
and feare.  
t Eir, foules.  
u That they would  
obserue this feast  
with fasting and  
earnest prayer,  
which in Hebrew  
is signified by this  
word (they cry.)

v These three  
points are here  
set forth as com-  
mendable and ne-  
cessarie for him  
that is in authori-  
tie, to haue the fa-  
uour of the people,  
to procure their  
wealth, and to be  
gentle and louing  
toward them.

yet through his great torments and affliction hee brasteth forth into many inconueniences both of vordes and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which hee doth not handle well. Againe the aduersaries maintaine vith many goodly arguments, that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14, and Iames setteth out his patience for an example, Iam. 5. 11.

## CHAP. I.

<sup>a</sup> The holynesse, riches, and care of Iob for his children. <sup>10</sup> Satan hath permission to tempt him. <sup>13</sup> He tempteth him by taking away his substance, and his children. <sup>20</sup> His faith and patience.

<sup>a</sup> That is, of the countrey of Idumea, as Lament. 4. 21. or bordering thereupon: for the land was called by the name of Vz the sonne of Dilihan the sonne of Seir, Gen. 36. 28.

<sup>b</sup> Forasmuch as he was a Gentle, and not a lewe, and yet is pronounced vpright, and without hypocritie, it declarerth that among the heathen God hath his.

<sup>c</sup> Hereby is declared, what is meant by an vpright and iust man.

<sup>d</sup> His children and riches are declared, to commend his vertue in his prosperitie and his patience, and constancie, when God had taken them from him.

<sup>e</sup> His children. <sup>f</sup> Meaning, the Arabians, Chaldeans, Idumeans, &c.

<sup>g</sup> That is, commanded them to be sanctified: meaning, that they should consider the faults that they had committed, and reconcile themselves for the same.

<sup>h</sup> That is, hee offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.

<sup>i</sup> In Ebrew it is, and blessed God, which is sometime taken for blaspheming and cursing, as heere, and 1. Kings 21. 10. and 13. &c. <sup>j</sup> While the feast lasted. <sup>k</sup> Meaning, the Angels, which are called the sonnes of God, because they are willing to execute his will. <sup>l</sup> Because our infirmities cannot comprehend God in his maiestie, hee is set forth vnto vs as a King, that our capacitie may be able to vnderstand that which is spoken of him. <sup>m</sup> This declarerth, that although Satan be aduersarie to God, yet hee is compelled to obey him, and doe him all homage, without whose permission and appoynement he can doe nothing. <sup>n</sup> This question is asked for our infirmities: for God knew whence he came. <sup>o</sup> Herein is described the nature of Satan, which is ever ranging for his pray, 1. Pet. 5. 8. <sup>p</sup> Hee feareth thee not for thine owne sake, but for the commoditie that hee receiued by thee. <sup>q</sup> Meaning, the grace of God, which seemed Iob as a rampart against all tentations. <sup>r</sup> This signifieth, that Satan is not able to touch vs, but it is God that must doe it. <sup>s</sup> Satan noteth the vice whereunto men are commonly subiect: that is, to hide their rebellion, and to be content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.



Here was a man in the lande of <sup>a</sup> Vz called Iob, and this man <sup>b</sup> was an vpright and iust man, <sup>c</sup> one that feared God, and eschewed euill.

<sup>2</sup> And he had seuen sonnes, and three daughters.

<sup>3</sup> His <sup>d</sup> substance also was seuen thousand sheepe, and three thousand camels, and five hundred yoke of oxen, and five hundred asses, and his familie was very great, so that this man was the greatest of all the <sup>e</sup> men of <sup>f</sup> the East.

<sup>4</sup> And his sonnes went and banketted in their houses, euery one his day, and sent, and called their three sisters to eate and drinke with them.

<sup>5</sup> And when the dayes of their banketting were gone about, Iob sent, and <sup>g</sup> sanctified them, and rose vp early in the morning, and <sup>h</sup> offered burnt offerings according to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and <sup>i</sup> blasphemed God in their hearts, thus did Iob i euery day.

<sup>6</sup> ¶ Now on a day when the <sup>k</sup> children of God came and stood <sup>l</sup> before the Lord, Satan <sup>m</sup> came also among them.

<sup>7</sup> Then the Lord sayde vnto Satan, Whence <sup>n</sup> comest thou? And Satan answered the Lord, saying, <sup>o</sup> From compassing the earth to and fro, and from walking in it.

<sup>8</sup> And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none <sup>p</sup> is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill?

<sup>9</sup> Then Satan answered the Lord, and sayd, Doeth Iob feare God for <sup>q</sup> nought?

<sup>10</sup> Hast thou not made <sup>r</sup> an hedge about him and about his house, and about all that he hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

<sup>11</sup> But stretch out now thine hand and <sup>s</sup> touch all that he hath, to see if he will not blaspheme thee to <sup>t</sup> thy face.

<sup>12</sup> Then the Lord sayd vnto Satan, Lo, all

that he hath is in <sup>u</sup> thine hand, onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the <sup>v</sup> presence of the Lord.

<sup>13</sup> ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

<sup>14</sup> There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

<sup>15</sup> And the <sup>w</sup> Shabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

<sup>16</sup> And whiles he was yet speaking, another came, and sayd, The <sup>x</sup> fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

<sup>17</sup> And whiles he was yet speaking, another came, and sayd, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

<sup>18</sup> And whiles he was yet speaking, came another, and sayd, Thy <sup>y</sup> sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

<sup>19</sup> And behold, there came a great wind from beyond the wilderness, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone, to tell thee.

<sup>20</sup> Then Iob arose, and <sup>z</sup> rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped.

<sup>21</sup> And said, \* Naked came I out of my mothers wombe, and naked shall I returne <sup>a</sup> thither: the Lord hath giuen, and the Lord hath taken it: <sup>b</sup> blessed be the Name of the Lord.

<sup>22</sup> In all this did not Iob sinne, nor charge God <sup>c</sup> foolishly.

as the wicked doe. \* Encl. 5. 14. x. tim. 6. 7. <sup>b</sup> That is, into the bellie of the earth, which is the mother of all. <sup>c</sup> Hereby he confesseth that God is iust, and good, although his hande be fore vpon him. <sup>d</sup> But declared that God did all things according to iustice and equitie.

## CHAP. II.

<sup>6</sup> Satan hath permission to afflict Iob. <sup>9</sup> His wife tempteth him to forsake God. <sup>11</sup> His three friends visit him.

And on a day the <sup>a</sup> children of God came and stood before the Lord, and <sup>b</sup> Satan came also among them, and stood before the Lord.

<sup>2</sup> Then the Lord sayd vnto Satan, Whence comest thou? And Satan answered the Lord, and sayd, From compassing the earth to and fro, and from walking in it.

<sup>3</sup> And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, how none <sup>c</sup> is like him in the earth; <sup>d</sup> an vpright and iust man, one that feareth God, and escheweth euill? for yet he continueth in his vprightnesse, <sup>e</sup> although thou mouedst me against him, to destroy <sup>f</sup> him without cause.

<sup>e</sup> God giueth not Satan power ouer man to graue him, but to declare that he hath no power ouer man, but that which God giueth him.

<sup>f</sup> That is, went to execute that which God had permitted him to doe: for else hee can neuer get out of Gods presence.

<sup>g</sup> That is, the Arabians. <sup>h</sup> Which thing was also done by the craft of Satan, to tempt Iob the more grieuouly, for as much as he might see, that not onely men were his enemies, but that God made warre against him.

<sup>i</sup> This last plague declarerth, that when one plague is past which seemeth hard to be borne, God can send vs another farre more grieuous, to trie his, and teach them obedience.

<sup>a</sup> Which came not of impatientie, but declarerth that the children of God are not insensible like blocks, but that in their patience they feele affliction and griefe of minde: yet they keepe a meane herein, and rebell not against God.

<sup>a</sup> That is, the Angels, as Chap. 1. 6.

<sup>b</sup> Reade Chap. 1. 6. \* Ezek. 14. 14. Chap. 1. 1.

<sup>c</sup> He proueth Iobs integritie by this that he ceased not to feare God when his plagues were grieuouly vpon him. <sup>d</sup> That is, when thou hadst nought against him, or when thou wast not able to bring thy purpose to passe.



**e** Hereby hee meant, that a mans owne skin is dearer vnto him then another mans. **f** Meaning, his owne person.

**g** Thus Satan can goe no further in punishing, then God hath limited him. **h** This fore was most element, wherewith also God plagued the Egyptians, Exod. 9. 9. and the same God to punish the rebellious people. **i** Deut. 28. 27. to that this tentation was most grievous: for if Iob had measured Gods anour by the vehemencie of his disease, he might haue thought that God had cast him off. **j** As desireth of all other helpe and meanes, and wonderfully afflicted with the sorow of his disease. **k** Satan vied the same instrument against Iob, as he did against Adam. **l** Meaning, what gainest thou to serue God, seeing he thus plagueth thee.

**m** As though he were thine enemy? This is the most grievous tentation of the faithfull, when their faith is assailed, & when Satan goeth about to perswade them that they trust in God in vaine. **n** For death was appointed to the blasphemers, and so he meant that he should soone be rid out of his paine. **o** That is, to be patient: in aduersitie, as we reioyce when he sendeth prosperitie, & so to acknowledge him to be both mercifull and iust. **p** He so bridled his affections, that his tongue through impatience did not murmur against God. **q** Which were men of authoritie, wife and learned, and as the Septuagint write, Kings, and came to comfort him, but when they saw how he was visited, they conceived an euill opinion of him, as though he had bene but an hypocrite, and so iustly plagued of God for his finnes. **r** This was also a ceremonie, which they vied in those countreys, as the renting of their cloathes in signe of sorow, &c. **s** And therefore thought that he would not haue weakened vnto their counsell.

**CHAP. III.**

**i** Iob complaineth, and curseth the day of his birth. **j** He desireth to die, as though death were the end of all mans miserie.

**a** The seven dayes ended, Chap. 2. 13. **b** Here Iob beginneth to feeble his great imperfection in this battell betweene the spirit and the flesh, Rom. 7. 18. & after a manner yeeldeth, yet in the end he getteth victory, though he was in the meane time greatly wounded.

**c** Men ought not to be wearie of their life, and curse it, because of the infirmities, that it is subject vnto, but because they are giuen to sinne and rebellion against God.

**d** Let it be put out of the number of dayes, and let it not haue the right of the Sonne to separate it from the night. **e** That is, most obscure darkness, which maketh them afraid of death that are in it.

**4** And Satan answered the Lord, and said, Skin for skin, and all that euer a man hath, will he giue for his life.

**5** But stretch now out thine hand, and touch his fboness and his flesh, to see if he will not blaspheme thee to thy face.

**6** Then the Lord said vnto Satan, Loe he is in thine hand, but saue his life.

**7** So Satan departed from the presence of the Lord, and smote Iob with sore boyles, from the sole of his foote vnto his crowne.

**8** And hee tooke a potsherd to scrape him, and he fared downe among the ashes.

**9** Then said his wife vnto him, Doeest thou continue yet in thine vprightnesse? **m** Blaspheme God, and die.

**10** But he said vnto her, Thou speakest like a foolish woman: what shall we receiue good at the hand of God, and not receive euill? In all this did not Iob sinne with his lips.

**11** Now when Iobs three friends heard of all this euill that was come vpon him, they came euery one from his owne place, to visit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

**12** So when they lift vp their eyes afarre off, they knew him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment and sprinkled dust vpon their heads toward the heauen.

**13** So they sate by him vpon the ground seuen dayes, and seuen nights, and none spake a word vnto him: for they saw that the griefe was very great.

**7** Yea, desolate be that night, and let no ioy be in it.

**8** Let them that curse the day, (being ready to renew their mourning) curse it.

**9** Let the starres of that twilight be dimme through darkenesse of it: let it looke for light, but haue none: neither let it see the dawning of the day.

**10** Because it shut not vp the doores of my mothers wombe, nor hid forow from mine eyes.

**11** Why died I not in the birth? or why died I not, when I came out of the wombe?

**12** Why did the knees preuent me? and why did I sucke the breasts?

**13** For should I now haue lien and bene quiet, I should haue slept then, and bene at rest.

**14** With the kings and counsellors of the earth, which haue builded themselues desolate places:

**15** Or with the princes that had golde, and haue filled their houses with siluer.

**16** Or why was I not hid, as an vntimely birth, either as infants, which haue not seene the light?

**17** The wicked haue there ceased from their tyrannie, and there they that laboured valiantly, are at rest.

**18** The prisoners rest together, and heare not the voyce of the oppressour.

**19** There are small and great, and the seruant is free from his master.

**20** Wherefore is the light giuen to him that is in miserie? and a life vnto them that haue heavy hearts?

**21** Which long for death, and if it come not, they would euen search it more then treasures:

**22** Which ioy for gladnesse, and reioyce, when they can finde the graue.

**23** Why is the light giuen to the man whose way is hid, and whom God hath hedged in?

**24** For my fighting commeth before I eat, and my roarings are powred out like the water.

**25** For the thing I feared, is come vpon me, & the thing that I was afraid of, is come vnto me.

**26** I had no peace, neither had I quietnesse, neither had I rest, yet trouble is come.

speakeh after the iudgement of the flesh. **n** Hee sheweth that the benefits of God are not comfortable, except the heart be ioyfull, and the conscience quieted. **o** That teeth not how to come out of his miseries, because he dependeth not on Gods providence. **p** In my prosperitie I looked euer for a fall, as is come now to passe. **q** The feare of troubles that should eniue, caused my prosperitie so seeme to mee as nothing, and yet I am not exempted from trouble.

**CHAP. IIII.**

**5** Iob is reprehended of impatience, 7. and iniustice, 17. and of the presumption of his owne righteousness.

**T**hen Eliphaz the Temanite, answered and sayd,

**2** If wee assay to commune with thee, wilt thou be grieved; but who can withhold himselfe from speaking?

**3** Behold, thou hast taught many, and hast strengthened the weary hands.

**4** Thy wordes haue confirmed him that was falling, and thou hast strengthened the weak knees.

**5** But now it is come vpon thee, and thou art grieved: it toucheth thee, and thou art troubled.

**6** Is not this thy feare, thy confidence, thy patience, and vprightnesse of thy wayes?

**7** Remember, I pray thee: who euer perished, being

**f** which curse the day of their birth. **g** Let them lay that curse vpon this night.

**h** Let it be all wayes night, and neuer see day.

**i** Ebr. The eye lids of the morning.

**k** This, and that which followeth, declareth, that when man getteth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him back.

**l** The vehemencie of his affections made him to vnder these words, as though death were the end of all miseries, and as if there were no life after this, which he speakeh not as though it were so, but the infirmities of his flesh caused him to brag out into this error of the wicked.

**m** Hee noteth the ambition of them, which for their pleasure, as it were, change the order of nature, and build in most base places, because they would hereby make their names immortall.

**n** That is, by death the cruelty of the tyrans hath ceased.

**o** All they that sustaine any kinde of calamitie and miserie in this world: which he

**p** Seeing this thine impatience. **q** Thou hast comforted others in their afflictions, and canst not now comfort thyselfe.

**r** This he concludeth that Iob was but an hypocrite, and had no true feare nor trust in God.

d He concludeth that Iob was reproved, seeing that God handled him to extremity, which is the argument that the carnall men make against the children of God.  
e They that doe euill, cannot but receive euill.  
f He knoweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.  
g Though men according to their office doe not punish tyrants (whom for their cruelty hee compareth to lions, and their children to their whelps) yet God both is able, and his iustice will punish them.  
h A thing that I knew not before, was declared vnto me by vision, that is, that whoeuer thinketh himselfe iust, shall be found a sinner, when he commeth before God.  
i In the visions which God sheweth to his creatures, there is ever a certain feare ioyned, that the authority thereof might be had in greater reuerence.  
k When all things were quiet, or when the feare was somewhat abated, as God appeared to Eliah, 1. King. 19. 12. l He prometheth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie. m If God find imperfection in his Angels, when they are not maintained by his power, how much more shall he lay toly to mans charge, when hee would iustifie himselfe against God? n That is, in this mortall body, subiect to corruption, as 2. Cor. 5. 1. o They see death continually before their eyes, and dayly approaching toward them. p No man for all this doeth consider it. q That is, before that any of them were to wife, as to thinke on death.

being an<sup>d</sup> innocent; or where were the vpright destroyed?

8 As I haue seene, they that<sup>e</sup> plow iniquity: and sowe wickednesse, reape the same.

9 With the<sup>f</sup> blast of God they perish, and with the breath of his nostrils are they consumed.

10 The roaring of the<sup>g</sup> Lion, and the voyce of the Lionesse, and the teeth of the Lions whelps are broken.

11 The Lion perisheth for lacke of praye, and the Lions whelps are scattered abroad.

12 But a thing was brought to me<sup>h</sup> secretly, and mine eare hath receiued a litle thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, and dread which made all my bones<sup>i</sup> to tremble.

15 And the winde passed before me, and made the haire of my flesh to stand vp.

16 Then stood one, and I knew not his face: an image<sup>j</sup> was before mine eyes, and in<sup>k</sup> silence heard I a voyce, saying,

17 Shall man be more<sup>l</sup> iust then God? or shall a man be more pure then his Maker?

18 Beholde, hee found no stedfastnesse in his seruants, and laid follie vpon his<sup>m</sup> Angels.

19 How much more in them that dwell in houses of<sup>n</sup> clay, whose foundation is in the dust, which shall be destroyed before the moth?

20 They be destroyed from the<sup>o</sup> morning vnto the euening: they perish for euer, & without regard.

21 Dost thou not their dignity go away with them? doe they not die, and that without<sup>p</sup> wife-dome?

### CHAP. V.

3. a Eliaph<sup>r</sup> sheweth the difference betwene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power vnto destroyeth the wicked, and deliuereth his.

C All now, if any will<sup>s</sup> answer thee, and to which of the Saints wilt thou turne?

2 Doubtlesse<sup>t</sup> anger killeth the foolish, and enuie slayeth the idiot.

3 I haue seene the<sup>u</sup> foolish well rooted, and suddenly I<sup>d</sup> cursed his habitation, saying,

4 His<sup>v</sup> children shalbe farre from saluation, and they shalbe destroyed in the<sup>f</sup> gate, and none shall deliuer them.

5 The hungry shall eate vp his harvest: yea, they shall take it from among the<sup>g</sup> thornes, and the thirstie shall drinke vp their substance.

6 For miserie commeth not forth of the dust, neither doeth affliction spring out of the earth.

7 But mans borne vnto<sup>i</sup> trauell, as the sparks flie vppward.

e Though God sometime suffer the fathers to passe in this world, yet his iudgements will light vpon their wicked children. f By publike iudgement they shalbe condemned, and none shall pitty them. g Though there be but two or three eares left in the hedges, yet these shall be taken from him. h That is, the earth is not the cause of barrennesse and mans misery, but his owne sinne. i Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to paine and affliction.

8 But I would enquire at<sup>k</sup> God, and turne my<sup>k</sup> take vnto God:

9 Which<sup>l</sup> doeth great things, and vnsearchable, and marueilous things without number.

10 He<sup>m</sup> giueth raine vpon the earth, and poureth water vpon the streetes.

11 And setteth vp on hie them that be lowe, that the sorowfull may be exalted to saluation.

12 He scattereth the deuises of the craftie: so that their hands cannot accomplish that which they doe enterprise.

13 \* He taketh the wife in their craftinesse, and the counsell of the wicked is made foolish.

14 They meete with<sup>n</sup> darkenesse in the day time, and<sup>o</sup> grope at noone day, as in the night.

15 But he saureth the<sup>p</sup> poore from the sword, from their<sup>q</sup> mouth, and from the hand of the violent man,

16 So that the poore hath his hope, but iniquity shall<sup>r</sup> stop her mouth.

17 Behold, blessed<sup>s</sup> is the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For he maketh the wound, and bindeth it vp: he smiteth, and his hands make whole.

19 He shall deliuer thee in<sup>t</sup> fixe troubles, and in the seuenth the euill shall not touch thee.

20 In famine he shall deliuer thee from death: and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraid of destruction when it commeth.

22 But thou shalt<sup>u</sup> laugh at destruction and death, and shalt not be afraid of the beast of the earth.

23 For the stones of the field<sup>v</sup> shall be in<sup>v</sup> league with thee, and the beasts of the field shall be at peace with thee.

24 And thou shalt know, that peace shall be in<sup>w</sup> thy tabernacle, and thou shalt visit thine habitation; and shalt not<sup>x</sup> sinne.

25 Thou shalt perceiue also that thy seede shall be great, and thy posteritie as the grasse of the earth.

26 Thou shalt goe to thy graue in<sup>y</sup> a full age, as a ricke of corne commeth in due season into the barne.

27 Loe, <sup>z</sup> thus haue we enquired of it, and so it is: heare this and know it for thy selfe.

Gods fauour, all creatures shall serue vs. x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended. y Though the children of God haue not alwayes this promise performed, yet God doeth recompense it othe wise to their aduantage. z Wee haue learned these points by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, commeth for his owne sinne.

### CHAP. VI.

1 Iob answereth, that his paine is more grievous then his fault.

8 He wisheth death. 14 He complaineth of his friends.

B Vt Iob answered and said,

2 Oh that my griefe were well weighed, and my miseries were layed together in the<sup>a</sup> balance!

3 For it would be now heauier then the sand of the sea: therefore my wordes are<sup>b</sup> swallowed vp.

4 For the arrowes of the Almighty are in me, the venom whereof doeth drinke vp my spirit, and the terrours of God<sup>c</sup> fight against me,

a To know wheather I complaineth without iust cause.

b My griefe is so great, that I lacke wordes to expresse it.

c Which declareth that he was not onely afflicted in body, but wounded in conscience, which is the greatest battell that the faithfull can haue.

5 Doeth



d Thinke you that I cry without cause, seeing the brut beasts doe not complaine when they have what they would? e Can a mans taste delight in that, that hath no flavour? meaning, that none take pleasure in affliction, seeing they cannot away with things that are vnflavoury to the mouth. f Herein he sinneth double, both in wishing through impatience to die, and also in desiring of God a thing which was not agreeable to his will. g That is, let me die at once, before I come to distrust in Gods promise through my impatience. h He feareth least he should be brought to inconveniences, if his sorowes should continue. i Have I not sought to helpe myselfe as much as was possible? j Or, wisdom, or law. k He compareth those friends which comfort vs not in misery, to a brooke, which in summer, when we neede waters, is drie, in winter is hard frozen, and in the time of raine, when we have no need, overfloweth with water. l They that passe thereby to go into the hot countreys of Arabia, thinke so find water there so quench their thirst, but they are deceived. m That is, like to this brooke, which deceiveth them that thinke to have water there in their need, as I looked for consolation at your hands. n He toucheth the wouldling, which for no necessity will give part of their goods, and much more these men, which would not give him comfortable words. o Shew me wherein I have erred, and I will confesse my fault. p He that hath a good conscience doeth not shrink at the sharpe words or reasonings of others, except they be able to perswade him by reason. q Doe you call it at my words because I should be thought to speake foolishly, which am now in miserie? r Consider whether I speake as one that is drunke to this impatience through very sorow, as on hypocrite as you condemne me.

5 Doeth the wilde asse bray when he hath grasse? or loweth the ox when he hath fodder? 6 That which is vnflavoury, shall it be eaten without salt? or is there any taste in the white of an egge? 7 Such things as my soule refused to touch as vvere sorowes, are my meate. 8 Oh that I might have my desire, and that God would graunt me the thing that I long for! 9 That is, that God would destroy mee: that he would let his hand goe, and cut me off. 10 Then should I yet have comfort, (though I burne with sorow, let him not spare) because I have not denied the words of the Holy one. 11 What power have I that I should endure? or what is mine ende, if I should prolong my life? 12 Is my strength the strength of stones? or is my flesh of brass? 13 Is it not so, that there is in me no helpe? and that strength is taken from me? 14 He that is in misery, ought to be comforted of his neighbour: but men have forsaken the feare of the Almighty. 15 My brethren have deceived me as a brooke, and as the rising of the riuers they passe away. 16 Which are blackith with yce, and wherein the snow is hid. 17 But in time they are dried vp with heate and are consumed: and when it is hot they faile out of their places, 18 Or they depart from their way and course, yea, they vanish and perish. 19 They that goe to Tema, I considered them, and they that goe to Sheba, waited for them. 20 But they were confounded: when they hoped, they came thither, and were ashamed. 21 Surely now are ye like vnto it: yee haue seeme my fearefull plague, and are afraid. 22 Was it because I sayd, Bring vnto me? or giue a reward to me of your substance? 23 And deliuer me from the enemies hand, or ransom me out of the hand of tyrants? 24 Teach me, and I will hold my tongue: and cause me to vnderstand, wherein I haue erred. 25 How stedfast are the words of righteousnesse? and what can any of you iustly reprove? 26 Doe ye imagine to reprove words, that the talke of the afflicted should be as the winde? 27 Yee make your wrath to fall vpon the fatherlesse, and digge a pit for your friend. 28 Now therefore be content to looke vpon me: for I will not lie before your face. 29 Turne, I pray you, let there be none iniquitie: returne, I say, and ye shall see yet my righteousness in that behalfe. Is there iniquity in my tongue? doeth not my mouth feele sorowes?

CHAP. VII.

1 Job sheweth the shortnesse and miserie of mans life.

1 Is there not an appointed time to man vpon earth? and are not his dayes as the dayes of an

hireling? 2 Then in this my continuall torment I am worse then an hireling.

2 As a seruant longeth for the shadow, and as an hireling looketh for the end of his worke, 3 So haue I had as an inheritance the b mo- neths of vanity, and painefull nights haue beene appoynted vnto me. 4 If I layed me downe, I sayd, When shall I arise? and measuring the euening, I am eu en full with tossing to and fro vnto the dawning of the day. 5 My flesh is clothed with wormes and fil- thiness of the dust: my skin is rent, and become horrible. 6 My dayes are swifter then a weauers shi- tle, and they are spent without hope. 7 Remember that my life is but a winde, and that mine eye shall not returne to see pleasure. 8 The eye that hath seene me, shall see me no more: thine eyes are vpon me, and I shall be no longer. 9 As the cloude vanisheth and goeth away, so he that goeth downe to the graue, shall come vp no more. 10 He shall returne no more to his house, nei- ther shall his place know him any more. 11 Therefore I will not spare my mouth, but will speake in the trouble of my spirit, and muse in the bitterness of my minde. 12 Am I a fea or a whalefish, that thou kee- pest me in ward? 13 When I say, My couch shall relieue me, and my bed shall bring comfort in my meditation. 14 Then fearest thou me with dreames, and astonishest me with visions. 15 Therefore my soule chuseth rather to be strangled and to die, then to be in my bones. 16 I abhorre it: I shall not liue alway: I spare me then, for my dayes are but vanity. 17 What is man, that thou dost magnifie him, and that thou setteest thine heart vpon him? 18 And doest visit him euery morning, and triest him euery moment? 19 How long will it be yer thou depart from mee? thou wilt not let mee alone whiles I may swallow my spittle. 20 I haue sinned, what shall I doe vnto thee? O thou preseruer of men, why hast thou set me as a marke against thee, so that I am a burden vnto my selfe? 21 And why doest thou not pardon my tres- passe? and take away mine iniquity? for now shall I sleepe in the dust, and if thou seeke mee in the morning, I shall not be found.

CHAP. VIII.

1 Bildad sheweth that Job is a sinner, because that God punisheth the wicked, and preserveth the good.

1 Then answered Bildad the Shuhite, and sayd, 2 How long wilt thou talke of these things? and how long shall the wordes of thy mouth be as a mighty winde?

3 Doeth God peruert iudgement? or doeth the Almighty subuert iustice?

4 If thy sonnes haue sinned against him, and hee hath sent them into the place of their iniquitie.

rewards them according to their iniquitie: meaning, that Job ought to be wat- ched by the example of his children, that he offend not God.

b My sorow hath continued from morneth to morneth and I haue looked for hope in vaine. c This signifieth that his disease was rare and most horrible. d Thus he spea- keth in respect of the benefit of mans life, which passeth without hope of returning: in consideration whereof he desi- reth God to haue compassion on him. e If thou behold me in thine anger, I shall not be able to stand in thy presence. f I shall no more enjoy this mor- tal life. g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by words, and thus he spea- keth as one over- come with griefe of minde. h Am not I a poore wretch? what needest thou then to lay so much paine on me? i So that I can haue no rest, night nor day. k He speaketh as one overcome with sorow, and not of iudgement, or of the examina- tion of his faith. l Seeing my terme of life is so short, let me haue some rest and ease. m Seeing that man of himselfe is so vile, why doest thou giue him that honour to contend against him? Job vieldeth all kinds of perswa- sion with God, that he might stay his hand. n After all tenta- tions faith brasteth forth and leadeth Job to repentance: yet it was not in such perfection that he could bridle himselfe from reasoning with God, because that he still tied his faith. o That is, I shall be dead.

a He declareth that their words which would di- minish any thing from the iustice of God, is but as a puffe of wind that vanisheth away. b That is, hath

*e* That is, if thou  
name be mine  
whiles God calleth  
thee to repen-  
tance.  
*d* Though the be-  
ginnings be not so  
pleasant as thou  
wouldest desire,  
yet in the ende  
thou shalt haue  
sufficient occasion  
to content thy  
selfe.  
*e* Hee willlett Iob  
to examine all an-  
tiquity, and he shall  
find it true which  
he here saith.  
*f* Meaning, that  
it is not enough  
to haue the experi-  
ence of our felicitie,  
but to be confirmed  
by the examples  
of them that  
went before vs.  
*g* As a rube can  
not grow without  
moistnesse, so can  
not the hypocrite,  
because hee hath  
not faith, which  
is moistened with  
Gods Spirit.  
*h* Which is to  
day, and to morrow  
swept away.  
*i* He comparerh  
the iust to a tree,  
which although it  
be remoued out  
of one place vnto  
another, yet flow-  
ereth: so the af-  
fection of the godly  
turneth to their  
profit.  
*k* That is, so that  
there remaine no-  
thing there to  
prooue whether the  
tree had growen there or no.

5 Yet if thou wilt early seeke vnto God, and pray to the Almighty,

6 If thou be pure and vpright, then surely he will awake vpon thee, and he will make the habitation of thy righteousness prosperous.

7 And though thy beginning be small, yet thy latter end shall greatly increase.

8 Enquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but of yesterday, and are ignorant: for our dayes vpon earth are but a shadow.)

10 Shall not they teach thee and tell thee, and vtter the words of their heart?

11 Can a rush grow without myre? or can the graffe grow without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are the paths of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shall be cut off, and his trust shall be as the house of a spider.

15 Hee shall leane vpon his house, but it shall not stand: he shall hold him fast by it, yet shall it not endure.

16 The tree is greene before the Sunne, and the branches spread ouer the garden thereof.

17 The rootes thereof are wrapped about the fountaine, and are folden about the house of stones.

18 If any plucke it from his place, and it deny, saying, I haue not seene thee,

19 Behold, it will reioyce in by this meanes, that it may grow in another mould.

20 Behold, God will not cast away an vpright man, neither will he take the wicked by the hand,

21 Till he haue filled thy mouth with laughter, and thy lips with ioy.

22 They that hate thee, shall be clothed with shame, and the dwelling of the wicked shall not remaine.

23 To be planted in another place, where it may grow at pleasure. 24 If thou be godly, he will giue thee occasion to reioyce, and thine affliction shall increase.

CHAP. IX.

1 Iob delecteth in the mightie power of God, and that mans righteousness is nothing.

Then Iob answered, and said, 2 I knowe verily that it is so: for how should man compared to God be iustified?

3 If he would dispute with him, he could not answer him one thing of a thousand.

4 He is wise in heart, & mighty in strength: who hath bene fierce against him, and hath prospered?

5 He remoueth the mountaines, and they feeble: nor when hee ouerthroweth them in his wrath.

6 He remoueth the earth out of her place, that the pillars thereof doe shake.

7 He commandeth the Sunne, and it riseth: nor he closeth vp the starres, as vnder a signet.

8 Hee himselfe alone spreadeth out the heauens, and walketh vpon the height of the Sea.

9 He maketh the starres & Arcturus, Orion, and Pleiades, and the climates of the South.

10 Hee doeth great things, and vnsearchable: yea, marueilous things without number.

11 Lo, when he goeth by me, I see him not:

*a* Iob here answereth to that point of Eliphaz and Bildads oration, touching the iustice of God, and his innocencie, confessing God to be infinite in iustice, and man to be nothing in respect.  
*b* Of a thousand things, which God could lay to his charge, man cannot answer him one.  
*c* He declarerh what is the infirmite of man, by the mighty and incomprehensible power that is in God, shewing what he could doe if he would set forth his power.  
*d* These are the names of certaine starres, where-by he meaneth that all names both known & vnknown are at his appointment.  
*e* I am not able to comprehend his workes, which are common and dayly before mine eyes, much lesse in those things, which are hid and secret.

and when he passeth by, I perceiue him not:

12 Behold, when he taketh a pray, who can make him to restore it? who shall say vnto him, What doest thou?

13 God will not withdraw his anger, and the most mighty helpe doeth stoupe vnder him.

14 How much lesse shall I answer him? or how should I find out my wordes with him?

15 For though I were iust, yet could I not answer, but I would make supplication to my Iudge.

16 If I cry, and he answer me, yet would I not beleene, that he heard my voyce.

17 For he destroyeth me with a tempest, and woundeth mee without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If we speake of strength, beholde, hee is strong: If we speake of iudgement, who shall bring me in to pleade?

20 If I should iustifie my selfe, mine owne mouth shall condemne me: if I would be perfit he shall iudge me wicked.

21 Though I were perfit, yet I know not my foule: therefore abhorre I my life.

22 This is one point: therefore I said, He destroyeth the perfect and the wicked.

23 If the scourge should suddenly slay, should God laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: he couereth the faces of iudges thereof: if not, where is he? or who is he?

25 My dayes haue bin more swift then a post: they haue fled, and haue seene no good thing.

26 They are passed as with the most swift ships, and as the Eagle that flieth to the pray.

27 If I say, I will forget my complaint, I will cease from my wrath, and comfort me,

28 Then I am afraid of all my forowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why labour I thus in vaine?

30 If I wash my selfe with snow water, and purge mine hands most cleane,

31 Yet shalt thou plunge mee in the pit, and mine owne clothes shall make me filthy.

32 For he is not a man as I am, that I should answer him, if we come together to iudgement.

33 Neither is there any vmpire that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare astonish me:

35 Then will I speake, and feare him not, but because I am not so, I hold me still.

that are counted perfit as them that are wicked. *q* To wit, the wicked. *r* This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 5. 3. why should he suffer the innocents to be so long tormented by them? *s* That they cannot see to doe iustice. *t* That euen shew the contrary? *u* I thinke not to fall into these afflictions, but my sorowes bring me to these manifold infirmities, and my conscience condemneth me. *x* Why doeth not God destroy me at once? thus hee speaketh according to the infirmite of the flesh. *y* Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God. *z* Whatsoeuer I would vse to coner my hidnesse with, shall disclose me so much more. *a* Which might make an accord betweene God and me, speaking of impatience, and yet confessing God to be iust in punishing him, *b* Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Iob is aware of his life, and streibeth his fragilitie before God. 2 Hee desireth him to stay his hand. 3 A description of death.

MY foule is cut off: though I liue: I will leane my complaint vpon my selfe, and will speake

ample declaration of my torment, accusing my selfe and not God.

*f* He sheweth that when God doeth execute his power he doeth it iustly, forasmuch as none can controule him.  
*g* God will not be appeased for oughts that man can say for himselfe for his iustification.  
*h* That is, all the reason that men can lay to approoue their cause.  
*i* How should I be able to answer him by eloquence? whereby he noterh his friends, that albeit they were eloquent in talke, yet they felt not in heart, that which they spake.  
*k* Meaning, in his owne opinion, signifying, that man will sometime flatter himselfe to be righteous, which before God is abomination.  
*l* Whiles I am in my pangs, I cannot but brail forth in many incontinencies, although I know full that God is iust.  
*m* I am not able to feeble my finnes so great, as I feeble the weight of his plagues: and this hee speaketh to condemne his diuinitie, and to iustifie God.  
*n* After he hath accused his owne weaknesse, hee continueth to iustifie God and his power.  
*o* If I would stand in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart and conscience.  
*p* If God punish according to his iustice, he will destroy as well them

*a* I am more iust, to a dead man, then to one that liueth.  
*b* I will make an



in the bitterneſſe of my ſoule.

2 I will ſay vnto God, c Condemne mee not: ſhew me, wherefore thou contendſt with me.

3 Thinkeſt thou it good to oppreſſe me, and to caſt off the labour of thine hands, and to fauour the counſell of the wicked?

4 Haſt thou carnall eyes? or doeſt thou ſee as man ſeeth?

5 Are thy dayes as mans dayes? or thy yeeres as the time of man,

6 That thou enquireſt of mine iniquitie, and ſearchſt out my ſinne?

7 Thou knoweſt that I cannot doe wickedly: for none can deliuer me out of thine hand.

8 Thine hands haue made me, and fashioned mee wholly round about, and wilt thou deſtroy mee?

9 Remember, I pray thee, that thou haſt made me as the clay, and wilt thou bring me into duſt againe?

10 Haſt thou not powred me out as milke, and turned me to cruds like cheeſe?

11 Thou haſt clothed me with ſkin and fleſh, and ioyned me together with bones and ſinewes,

12 Thou haſt giuen me life, and grace: and the viſitation haſt preferred my ſpirit.

13 Though thou haſt hid theſe things in thine heart, yet I knowe that it is ſo with thee.

14 If I haue ſinned, then thou wilt ſtreightly looke vnto me, and wilt not hold me guiltleſſe of mine iniquitie.

15 If I haue done wickedly, woe vnto me: If I haue done righteouſly, I will not lift vp mine head, being full of confuſion, becauſe I ſee mine affliction.

16 But let it increaſe: hunt thou me as a lyon: returne and ſhew thy ſelfe marueilous vpon mee.

17 Thou reneweſt thy plagues againſt me, and thou increaſeſt thy wrath againſt me: c changes and armies of ſorowes are againſt me.

18 Wherefore then haſt thou brought me out of the wombe? Oh that I had periſhed, and that none eye had ſeene me!

19 And that I were as I had not bene, but brought from the wombe to the graue!

20 Are not my dayes few? let him ceaſe, & leaue off from me, that I may take a little comfort.

21 Before I goe and ſhall not returne, euen to the land of darkeneſſe and ſhadow of death:

22 Into a land, I ſay, darke as darkeneſſe it ſelfe, and into the ſhadow of death, where is none order, but the light is there as darkeneſſe.

#### CHAP. XI.

1 Job is vniuſly reprehended of Zophar. 7 God is incomprehenſible. 14 Hee is mercifull to the repentant. 18 Their aſſurance that hee ſhall reſurrex.

Then answered Zophar ſ Naamathite, & ſaid, 2 Should not the multitude of words be answered? or ſhould a great talker be iuſtified? 3 Should men hold their peace at thy lies? and when thou mockeſt others, ſhall none make thee aſhamed?

4 For thou haſt ſaid, My doctrine is pure, and I am cleane in thine eyes.

5 But, oh that God would ſpeake and open his lips againſt thee!

6 That hee might ſhew thee the ſecrets of wiſedome how thou haſt deſerued double, according to right: know therefore that God haſt forgotten thee for thine iniquitie.

7 Canſt thou by ſearching find out God? canſt thou find out the Almighty to his perfection?

8 The heauens are his, what canſt thou do? it is deeper then the hell, how canſt thou know it?

9 The meaſure thereof is longer then the earth, and it is broader then the Sea.

10 If he cut off and ſhut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and ſeeeth iniquitie, and him that vnderſtanderh nothing.

12 Yet vaine man would be wiſe, though man new borne is like a wilde aſſe colt.

13 If thou prepare thine heart, and ſtretch out thine hands toward him:

14 If iniquitie be in thine hand, put it farre away, and let no wickedneſſe dwell in thy Tabernacle.

15 Then truly ſhalt thou lift vp thy face without ſpot, and ſhalt be ſtable, and ſhalt not feare.

16 But thou ſhalt forget thy miſerie, and remember it as waters that are paſt.

17 Thine age alſo ſhall appeare more cleare then the noone day: thou ſhalt ſhine and be as the morning.

18 And thou ſhalt be bolde, becauſe there is hope: and thou ſhalt digge pittes, and ſhalt lye downe ſafely.

19 For when thou takeſt thy reſt, none ſhall make thee afraid: yea, many ſhall make ſure vnto thee.

20 But the eyes of the wicked ſhall faile, and their refuge ſhall periſh, and their hope ſhall be ſorrow of minde.

and ſee that they offend not God, oner whom thou haſt charge. I Hee declarerh what quietneſſe of conſcience and ſucceſſe in all things ſuch ſhall haue, which come to God by true repentance. \* Leuit. 26, 5, 6. k He ſheweth that contrary things ſhall come vnto them that doe not repent.

#### CHAP. XII.

2 Job accuſeth his friends of ignorance. 7 Hee declarerh the might, and power of God. 17 And how hee changeth the courſe of things.

Then Job answered, and ſaid,

2 Indeepe becauſe that ye are the people enely, a wiſedome muſt die with you.

3 But I haue vnderſtanding aſwell as you, and am not inferiour vnto you: yea, who knoweth not ſuch things?

4 I am b. as one mocked of his neighbour, who calleth vpon God, and hee heareth him: the iuſt and the vpriſt is laughed to ſcorne.

5 Hee that is ready to fall, it as a lampe deſpiſed in the opinion of the rich.

6 The tabernacles of robbers doe proſper, and they are in ſafetie that prouoke God, whom God hath enriched with his hand.

7 Aſke now the beaſts, c and they ſhall teach

then indeepe they haſt: and the other, that in ſtead of time conſolation, they did deſide and deſpice their friend in his aduerſity. c The which neighbour being a mocker and a wicked man, thinketh that no man is in Gods fauour but hee, becauſe hee hath all things that hee deſireth. d As the rich eſteeme not a light, or torch that goeth out, ſo is hee deſpiſed that falleth from proſperity to aduerſity. e Elr. to whom God hath brought in with his hand. f Hee declarerh to them that did diſpute againſt him, that their wiſedome is common to all, and ſuch as the very brute beaſts doe dayly teach.

thee,

a He would not that God ſhould proceed againſt him by his ſecret iuſtice, but by the ordinary meanes that hee puniſheth others. b Is it agreeable ſo thy iuſtice to doe me wrong? c Wilt thou be without compaſſion? d Wilt thou graſtifie the wicked and condemne me? e Doeſt thou thiſ of ignorance? f Art thou inconſtant and changeable, as the times, ſo day a friend, to morrow an enemy? g By affliction thou keepeſt me as in a priſon, and reſtrainſt me from doing euill, neither can any ſet me at libertie. h In theſe eight verſes following hee deſcribeth the mercy of God, in the wonderfull creation of man: and thereon groundeth that God ſhould not ſhew himſelfe rigorous againſt him. i As brittle as a por of clay.

m That is, reaſon and vnderſtanding, and many other gifts, whereby man excelleth all earthly creatures. n That is, thy fatherly care and prouidence whereby thou preſerueſt me, and without the which I ſhould periſh ſtraightway. o Though I be not fully able to comprehend theſe things, yet I muſt needs confeſſe that it is ſo.

p I will alway walke in feare and humilitie, knowing that none is iuſt before thee. q Job being fore aſſaulted in this battel betweene the fleſh & the ſpirit, beaſteth out into theſe afflictions, withing rather ſhort dayes then long paine. r That is, diuerſitie of diſeaſes & in great abundance: ſhewing that God hath infinite means to puniſh man. ſ Hee wiſeth that God would leaue off his affliction, conſidering his great miſerie and the breuitie of his life. t Hee ſpeaketh thus in the perſon of a ſinner, that is overcome with paſſions & with the feeling of Gods iudgements, & therefore cannot apprehend in that ſtate the mercies of God, and comfort of the reſurrection. u No deſtinction between light & darkeneſſe, but where al is very darkeneſſe it ſelfe,

a Should hee perſwade by his great walke, that he is iuſt?

Or. *Heb.*

He exhorted them to be wise in judging, and as well to know the right way why God hath given them eyes, as he hath done a month.

Though men by age, and continuance of time attain to wisdom, yet it is not comparable to Gods wisdom, nor able to comprehend his judgement, wherein he answereth to that which was alleged, Chap. 8. s. 3.

He sheweth that there is nothing done in this world without Gods will and ordinance, for else he should not be Almighty.

He taketh wisdom from them. He abasheth the honour of princes, and bringeth them into the subjection of others.

He causeth that their words have no credit, which is when he will punish sinne.

In this discourse of Gods wonderful works, Job sheweth that whatsoever is done in this world both in the order and change of things is by Gods will and appointment: wherein he declareth that he sheweth well of God, and is as able to set forth his power in words as they that reasoned again, *vide.*

thee, and the fowles of the heauen, and they shall tell thee.

8 Or speake to the earth, and it shall shew thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of every living thing, and the breath of all mankind.

11 Doeth not the eares discern the words, and the mouth taste meate for it selfe?

12 Among the ancient is wisdom, and in the length of dayes is understanding.

13 With him is wisdom and strength: hee hath counsell and understanding.

14 Behold, he will breake downe, and it cannot be built: he shureth a man vp, and he cannot be loosed.

15 Behold, hee withholdeth the waters, and they drie vp: but when he sendeth them out, they destroy the earth.

16 With him is strength and wisdom: he that is deceived, and that deceiveth, are his.

17 Hee causeth the counsellors to goe as spoiled, and maketh the iudges fooles.

18 He looseth the collar of kings, and girdeth their loynes with a girdle.

19 Hee leadeth away the princes as a pray, and overthroweth the mighty.

20 He taketh away the speech from the faithful counsellors, and taketh away the iudgement of the ancient.

21 Hee powreth contempt vpon princes, and maketh the strength of the mighty weake.

22 He discovereth the deepe places from their darkenesse, and bringeth forth the shadow of death to light.

23 He increaseth the people, and destroyeth them: hee enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wilderness out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

### CHAP. XIII.

3 Job comparith his knowledge with the experience of his friends, 16 The penitent sheweth himselfe, and the hypocrite condemneth. 20 He prayeth vnto God, that he would not handle him rigorously.

Loe, mine eye hath seene all this: mine eare hath heard, and understood it.

2 I know also as much as you know: I am not inferior vnto you.

3 But I will speake to the Almighty, and I desire to dispute with God.

4 For in deede yee forge lies, and all you are physicians of no value.

5 Oh, that you would hold your tongue, that it might be imputed to you for wisdom!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake wickedly for Gods defence, and talke deceitfully for his cause?

8 Will ye accept his person? or will ye contend for God?

For although he knew that God had a iustice, which was manifest in his ordinary working, and another in his secret counsell, yet he would vnderstand the cause why he did thus punish him.

You doe not well apply your medicine to the disease.

He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iustice, as though it was not evidently seene in Job, except they had vnderstoden the probation thereof.

9 Is it well that hee should seeke of you? will you make a lye for him, as one lyeth for a man?

10 He will surely reprove you, if ye do secretly accept any person.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

12 Your memories may be compared vnto ashes, and your bodies vnto bodies of clay.

13 Hold your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore doe I take my flesh in my teeth, and put my soule in my hand?

15 Loe, though hee slay me, yet will I trust in him, and I will reprove my wayes in his sight.

16 Hee shall be my saluation also: for the hypocrite shall not come before him.

17 Heare diligently my words, and marke my talke.

18 Behold now: if I prepare me to iudgement, I know that I shall be iustified.

19 Who is he that will pleade with me? for if I now hold my tongue, I die.

20 But do not these two things vnto me: then will I not hide my selfe from thee.

21 Withdraw thine hand from me, and let not thy feare make me afraid.

22 Then call thou, and I will answere: or let me speake, and answere thou me.

23 How many are mine iniquities and sinnes: shew me my rebellion and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemie?

25 Wilt thou breake a leafe driven to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter things against me, and makest me to possesse the iniquities of my youth.

27 Thou puttest my feete also in the stocks, and lookest narrowly vnto all my paths, and makest the print thereof in the heeles of my feete.

28 Such a one consumeth like a rotten thing, and as a garment that is motheaten.

Youth. n. Thou makest me thy prisoner, and dost so presse mee that I cannot stirre hand nor foot. † *Elev. roots.*

### CHAP. XIV.

1 Job describeth the shortness and misery of the life of man. 14 Hee sustains the godly. 23 The condition of mans life.

Man that is borne of woman, is of short continuance and full of trouble.

2 Hee shooeth forth as a floure, and is cut downe: he vanisheth also as a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such one, and causest me to enter into iudgement with thee.

4 Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds which he cannot passe.

6 Turne from him that hee may cease vntill his desired day, as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet sprout, and the branches thereof will not cease.

8 Though the roote of it waxe olde in the earth, & the stocke thereof be dead in the ground,

9 Yet by the sent of water it will budde, and bring

Your fame shall come to nothing.

Is not this a manifest signe of mine affliction, and that I do not complaine without cause, seeing that I am thus tormented as though I should reare mine owne flesh, and put my life in danger?

Whereby hee declareth that he is not an hypocrite as they charged him.

That is, cleared and not cast off for my sinnes, as you reason.

To proue that God doeth thus punish me for my sinnes.

If I defend not my cause, every man will condemn me.

He sheweth what these two things are.

His pang thus moueth him to reason with God, not denying but that he had sinned: but he desired to vnderstand what were his great sinnes that had deserved such iudgement, wherein he offended that he would know a cause of God why he did punish him.

Thou punishest me now for the faultes that I committed in my youth.

Taking occasion of his aduersaries words, he desireth to see the state of mans life from his birth to his death.

Chap. 8. 9. Psal. 144. 4.

His meaning is, that seeing that man is so frail a creature, God should not handle him so extremely: wherein Job sheweth the wickednesse of the flesh, when it is not subiect to the Spirit.

Psal. 51. 5. 7.

Vntill the time that thou hast appointed for him to die, which he desireth as the hireling: wayreth for the reade of his labour to receive his wages.



## The condition of mans life.

Iob.

## The punishment of the wicked.

d Hee speaketh not here as though he had not hope of the immortalitye, but as a man in extreme paine, when reason is overcome by afflictions and torments.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.

f That is, release my paines and take me to mercy.

g Meaning, vnto the day of the resurrection when he should be changed, and renewed.

h Though I be afflicted in this life, yet in the resurrection I shall feelthy mercies and answere when thou callest me.

i Thou layest them altogether, and sufferest none of my finnes unpunished.

k He murmureth through the impatience of the rich against God, as though he vied as great fenecitie against him as against the hard rocks, or waters that overflow.

l Yet whilst he liueth, he shall be in paine, and miserie.

bring forth boughes like a plant.

10 a But man is sicke, and dieth, and man perisheth, and where is he?

11 As the waters passe from the sea, and as the flood decayeth and drieth vp,

12 So man sleepeth and riseth not: for he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide me in the graue, and keepe me secret, vntill thy wrath were past, and wouldest giue mee terme, and remember me!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I wait, till my changing shall come.

15 Thou shalt call mee, and I will answer thee: thou louest the worke of thine owne hands.

16 But now thou numbrest my steppes, and doest not delay my finnes.

17 Mine iniquity is sealed vp, as in a bagge, and thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth, commeth to nought, and the rocke that is remooued from his place:

19 As the water breaketh the stones, when thou overflowest the things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that he passeth away: he changeth his face when thou callest him away.

21 And he knoweth not if his sonnes shall be honourable, neither shall he vnderstand concerning them, whether they shall be of low degree.

22 But while his flesh is vpon him, hee shall be forowfull, and while his soule is in him, it shall mourne.

23 That hereby all the occasion of his hope is taken away.

### CHAP. XV.

24 Eliphaz reprehendeth Iob, because hee ascribeth wisdom and purenesse to himselfe. 25 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

Then answered Eliphaz the Temanite, and sayd,

2 Shall a wise man speake words of the wind? and fill his bellie with the East winde?

3 Shall hee dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off feare, and restrainest prayer before God:

5 For thy mouth declareth thine iniquity, seeing thou hast chosen the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the first man that was borne? and wast thou made before the hills?

8 Hast thou heard the secret counsell of God, and doest thou restraints wisdom to thee?

9 What knowest thou that we know not? and vnderstandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart take thee away, and what doe thine eyes meane,

13 That thou answerest to God at thy pleasure, and bringest such words out of thy mouth?

14 Why dost thou stand in thine owne conceits?

14 What is man, that hee should be cleane? and hee that is borne of woman, that hee should be iust?

15 Behold, hee found no stedfastnesse in his Sainis: yea, the heauens are not cleane in his sight.

16 How much more is man abominable, and filthy, which drinketh iniquity like water?

17 I will tell thee, heare mee, and I will declare that which I haue seene:

18 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secret:

19 To whom alone the land was giuen, and no stranger passed through them.

20 The wicked man is continually as one that trauaileth of child, and the number of yeeres is hid from the tyrant.

21 A sound of feare is in his cares, and in his prosperitie the destroyer shall come vpon him.

22 He beleeneth not to returne out of darkness: for he feeth the sword before him.

23 Hee wandreth to and fro for bread where he may: he knoweth that the day of darkenesse is prepared at hand.

24 Affliction and anguish shall make him afraid: they shall preuaile against him as a king ready to the battell.

25 For he hath stretched out his hand against God, and made himselfe strong against the Almighty.

26 Therefore God shall runne vpon him, euen vpon his necke, and against the most thicke part of his shield.

27 Because he hath couered his face with his face, and hath collops in his flanke.

28 Though he dwell in desolate cities, and in houses which no man inhabiteth, but are become heapes.

29 Hee shall not be rich, neither shall his substance continue, neither shall hee prolong the perfection thereof in the earth.

30 He shall neuer depart out of darkenesse: the flame shall drie vp his branches, and hee shall goe away with the breath of his mouth.

31 Hee beleeneth not that he erreth in vanity: therefore vanity shall be his change.

32 His branch shall not be greene, but shall be cut off before his day.

33 God shall destroy him as the vine her sower grape, and shall cast him off, as the olive doeth her flowre.

34 For the congregation of the hypocrites shall be desolate, and fire shall deuoure the houses of bribes.

35 For they conceiue mischiefe and bring forth vanity, and their belly hath prepared deceit.

36 He standeth so in his owne conceits, that hee will giue no place to good counsell, therefore his owne pride shall bring him to destruction. 37 One that gathereth grapes before they be ripe. 38 Which were built or maintained by powling and bribes. 39 And therefore all their vaine deuises shall turne to their owne destruction.

### CHAP. XVI.

1 Iob mooued by the importunacie of his friends. 2 Counteth in what extremitie he is. 3 And taketh God to witness of his innocencie.

But Iob answered and sayd,

2 I haue oftentimes heard such things: miserable comforters are ye all.

3 Shall there be none ende of the wordes of a winder?

a That is, vaine words, and without consolation?

b Meaning, with matters that are of none importance, which are forgotten as soon as they are vttered, as the East winde drieth vp the moisture as soon as it falleth.

c He chargeth Iob as though his talke caused men to cast off the feare of God, and prayer.

d Thou speakest as doe the mockers and contemners of God.

e That is, the most ancient, and so by reason the most wise?

f Art thou onely wise?

g He accuseth Iobs pride being gratified, that will not be comforted by God, nor by their counsell.

h Eue in thy spirit.

1 His purpose is to proue that Iob as an vniust man, and an hypocrite is punished for his finnes, like as he did before, Chap. 4. 18.

k Which hath a desire to sinne, as he that is thiristie to drinke.

l Who by their wickednesse to gouerned, that no stranger innaded them, and so the land seemed to be giuen to them alone.

m The smell of sinne is euer in danger of death, and is neuer quiet in conscience.

n Out of that miserie whereinto he once falleth.

o God doeth not onely impoverish the wicked oftentimes, but euen in their prosperitie he punisheth them with a greedinesse euen more to gather: which is as a beggery.

p He sheweth what weapons the wicked lift vp themselves against him, to wit, terror of conscience, and outward afflictions.

q That is, he will put vp with great prosperitie and abundance of all things, that he forgate God: nothing, that Iob in his felicity had not the true feare of God.

r Though hee build and repute ruinous places to get him fame, yet God shall bring all to nought, and turne his great prosperitie into extreme misery.

s Meaning, that his sumptuous buildings should neuer come to perfection.

t He standeth so in his owne conceits, that hee will giue no place to good counsell, therefore his owne pride shall bring him to destruction.

u As one that gathereth grapes before they be ripe.

x Which were built or maintained by powling and bribes.

y And therefore all their vaine deuises shall turne to their owne destruction.

a which sense for  
value ostentation  
and for no true  
comfort.  
b For Eliphaz did  
repulse against Jobs  
answers.

c I would you felt  
that which I doe.  
d That is, mocke  
at your misery, as  
you do at mine.  
e If this were in  
my power, yet  
would I comfort  
you, and not doe  
as ye doe to me.  
f If they would  
fay, Why dost  
thou not then  
comfort thy selfe?  
he answereth, that  
the iudgements of  
God are more heauy  
then he is able to  
awage either by  
words or silence.  
g Meaning, God.  
h That is, destroyed  
most of my fa-  
mille.  
i In token of so-  
row and griefe.  
l That is, God by  
his wrath: and in  
this diversitie of  
words and high  
stile, he expresseth  
how grieuous the  
hand of God was  
vpon him.  
l That is, hath  
handled me most  
contemptuously:  
for so smiting on  
the cheek signi-  
fied, 2 king. 22, 24.  
mar. 14, 65.  
m They haue led  
me whither they  
would.  
n His manifold  
afflictions.  
o I am wounded  
to the heart.  
p Meaning, his  
glory was brought  
lowe.  
q Signifying, that  
he is not able to  
comprehend the  
cruelty of this his  
grieuous punish-  
ment.

r That is, vnfaigned, and without hypocisie. f Let my sinne be knowne if I be  
such a sinner as mine aduersaries accuse me, and let me hide no fauour. t Though  
man condemne me, yet God is witness of my cause. u Vse painted words in  
stead of true consolation. x Thus by his great torments he is carried away, and  
brauieth out into passions, and speaketh vnadvisedly, as though God should  
intreat man more gently, seeing hee hath but a short time here to liue.

a In stead of com-  
fort, being now at  
deaths doore, he  
had but them that  
mocked at him,  
and discouraged  
him.  
b I see still that  
they seeke but to  
vexe me.

c He reasoneth with God as a man beside himselfe, to the intent that his cause  
might be brought to light. d And answer for thee? e That these mine aff-  
lictions are thy iust iudgements, though man know not the cause.

a winde? or what maketh thee bold so to an-  
swere?

4 I could also speake as ye doe: (but would  
God your soules were in my soules stead) I could  
keep you company in speaking, and could shake  
mine head at you.

5 But I would strengthen you with my  
mouth, and the comfort of my lips should  
awage your sorow.

6 Though I speake, my sorow cannot be af-  
swaged: though I cease, what release haue I?

7 But now he maketh mee wearie: O God,  
thou hast made all my congregation desolate.

8 And hast made me full of wrinkles which  
is a witness thereof, and my leanness riseth vp  
in me, testifying the same in my face.

9 His wrath hath torne mee, and he hateth  
me, and gnaweth vpon me with his teeth: mine  
enemie hath sharpened his eyes against me.

10 They haue opened their mouths vpon me,  
and smitten mee on the cheek in reproch: they  
gathered themselves together against me.

11 God hath deliuered me to the vnjust, and  
hath made mee to turne out of the way by the  
hands of the wicked.

12 I was in wealth, but he hath brought me  
to nought: he hath taken me by the necke and  
beaten me, and set me as a marke for himselfe.

13 His archers compass me round about:  
he cutteth my reines, and doeth not spare, and  
powreth my gall vpon the ground.

14 He hath broken me with one breaking vp-  
on another, and runneth vpon me like a giant.

15 I haue sowed a sackcloth vpon my skinne,  
and haue abased mine p<sup>r</sup>orne vnto the dust.

16 My face is withered with weeping, and the  
shadow of death is vpon mine eyes.

17 Though there be no wickednesse in mine  
hands, and my prayer be pure.

18 O earth, couer not thou my blood, and let  
my crying find no place.

19 For loe, now my witness is in the heaven,  
and my record is on high.

20 My friends speake eloquently against me:  
but mine eye powreth out teares vnto God.

21 Oh that a man might please with God, as  
man with his neighbour!

22 For the yeres accounted come, and I shall  
goe the way, whence I shall not returne.

## CHAP. XVII.

3 Job sayth that he comforteth away, and yet doeth patiently abide  
it. 10 He exhorteth his friends to repentance. 13 shewing  
that he looketh but for death.

MY breath is corrupt: my dayes are cut off,  
and the graue is ready for me.

2 There are none but mockers with me, and  
mine eye continueth in their bitternesse.

3 Lay downe now, and put me in suretie for  
thee: who is he, that will touch mine hand?

4 For thou hast hid their heart from vnder-  
standing: therefore shalt thou not set them vpon  
high.

5 For the eyes of his children shall faile, that  
speake flatterie to his friends.

6 Hee hath also made mee, as a byword of the  
people, and I am as a taubert before them.

7 Mine eye therefore is dim for griefe, and all  
my strength is like a shadow.

8 The righteous shalbe astonied at this, and  
the innocent shalbe moued against the hypocrite.

9 But the righteous will hold his way, and he  
whose hands are pure, shall increase his strength.

10 All you therefore turne you, and come  
now, and I shall not finde one wise among you.

11 My dayes are past, mine enterprises are  
broken, and the thoughts of mine heart

12 Haue changed the night for the day, and  
the light that approached, for darkenesse.

13 Though I hope, yet the graue shalbe mine  
house, and I shall make my bed in the darke.

14 I shall say to corruption, Thou art my fa-  
ther, and to the worme, Thou art my mother and  
my sister.

15 Where is then now mine hope? or who  
shall consider the thing that I hoped for?

16 They shall goe downe into the bottom  
of the pit: surely it shall lie together in the dust.

them three that came to comfort him. m That is, haue brought me sorow in stead  
of comfort. n Though I should hope to come from aduersitie to prosperitie, as  
your discourse pretendeth. o I haue no more hope in father, mother, sister, or any  
worldly thing: for the dust and wormes shall be to me in stead of them. p All  
worldly hope & prosperitie faile, which you say, are only signes of Gods fauour: but  
seeing that these things perish, I set mine hope in God and in the life everlasting.

## CHAP. XVIII.

1 Bildad reuolunteth the paines of the vnfaithfull and wicked.

Then answered Bildad the Shuhite, and sayd,

2 When will ye make an ende of your  
words: cause vs to vnderstand, and then we will  
speake.

3 Wherefore are wee counted as beastes, and  
are vile in your sight?

4 Thou art as one that reareth his soule in his  
anger. Shall the earth be forsaken for thy sake?  
or the rocke remooued out of his place?

5 Yea, the light of the wicked shall he quen-  
ched, and the sparke of his fire shall not shine.

6 The light shall be darke in his dwelling,  
and his candle shall be put out with him.

7 The steps of his strength shalbe restrained,  
and his owne counsell shall cast him downe.

8 For hee is taken in the net by his feete, and  
he walketh vpon the snares.

9 The grenne shall take him by the heele, and  
the thiefe shall come vpon him.

10 A snare is laid for him in the ground, and  
a trap for him in the way.

11 Fearefulnesse shall make him afraid on  
every side, and shall drive him to his feete.

12 His strength shalbe famine: and destruc-  
tion shalbe ready at his side.

13 It shall deuoure the inner partes of his  
skinne, and the first borne of death shall de-  
uoure his strength.

14 His hope shalbe rooted out of his dwelling,  
and shall cause him to goe to the king of feare.

15 Feare shall dwell in his house (because it is  
not his) and brimstone shall be scattered vpon  
his habitation.

16 His rootes shall be dried vp beneath, and  
about shall his branch be cut downe.

17 His remembrance shall perish from the  
earth, and he shall haue no name in the streete.

18 They

f Hee that flattereth  
a man, and onely  
iudgeth him  
happy in his pro-  
speritie, shall not  
himselfe onely but  
in his posteritie be  
punished.

g God hath made  
all the world to  
speake of me, be-  
cause of mine af-  
flictions.

h That is, as a  
continual found  
in their eares.

i To wit, when  
they see the godly  
punished: but in  
the end they shall  
come to vnder-  
standing, and know  
what shall be the  
reward of the  
hypocrite.

k That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

l Job speaketh to  
his friends.

m That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

n That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

o That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

p That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

q That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

r That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

s That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

t That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

u That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

v That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

w That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

x That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

y That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

z That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

aa That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

ab That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

ac That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

ad That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

ae That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

af That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

ag That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

ah That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

ai That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

aj That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

ak That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

al That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

am That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

an That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

ao That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

ap That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

aq That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.

ar That is, will not  
be discouraged,  
considering that  
the godly are pun-  
ished as well as  
the wicked.



## Hope of the resurrection.

## Iob.

## The plagues of the wicked.

in He shall fall  
from prosperity  
to adversity.

in When they shall  
see what came vnto  
him.

18 They shall drive him out of the light vnto darkenesse, and chase him out of the world.  
19 Hee shall neither haue sonne nor nephewe among his people, nor any posterity in his dwellings.  
20 The posteritie shalbe astonied at his day, and feare shall come vpon the ancient.  
21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

### CHAP. XIX.

2 Iob reprooveth his friends, 15 and visiteth his miseries and grievous paines. 25 He assureth himselfe of the generall resurrection.

**B**Ut Iob answered, and said,

a That is, many times, as Neh. 4, 12.  
b That is, I my selfe shalbe punished for it, or you haue not yet comforted it.  
c He breatheth out againe into his passions, and declarerh still that his affliction commeth of God, though he be not able to feele the cause in himselfe.  
d Meaning, out of his afflictions.  
e Meaning, his children, and what-foeuer was deare vnto him in this world.  
f Which is plucked vp, and hath no more hope to grow.  
g His manifold afflictions.

h Mine household servants: by all these losses Iob sheweth that touching the Rehe he had great occasion to be moored.  
i Which were his and mine.  
k Besides these great losses and most cruel vnkindnesse, he was touched in his owne person, as followeth.  
l All my flesh was consumed.  
m Seeing I haue these in causes to complaine, condemne me not as an hypocrite, specially ye which should comfort me.  
n Is it not enough that God doth punish me, except you by reproaches increase my sorrow?  
o To see my body punished, except ye trouble my minde?  
p He protesteth that notwithstanding his sore passions his religion is persister: and that he is not a blasphemer as they iudged him.  
q I doe not so iustifie my selfe before the world, but I know that I shall come before the great Iudge, who shall be my deliuerer and Saniour.

2 How long will yee vex my soule, and torment me with words?  
3 Ye haue now a ten times reproached me, and are not ashamed: ye are impudent toward me.  
4 And though I had indeed erred, mine error remaineth with me.  
5 But indeed if ye will aduance your selues against me, and rebuke me for my reproach.  
6 Know now, that God hath ouerthrowen me, and hath compassed me with his net.  
7 Behold, I crie out of violence, but I haue none answer: I crie, but there is no iudgement.  
8 Hee hath hedged vp my way that I cannot passe, and he hath set darkenesse in my paths.  
9 Hee hath spoiled mee of mine honour, and taken the crowne away from mine head.  
10 He hath destroyed mee on euery side, and I am gone: and he hath remooued mine hope like a tree.  
11 And he hath kindled his wrath against me, and counteth me as one of his enemies.  
12 His g armies came together, and made their way vpon me, and camped about my tabernacle.  
13 He hath remooued my brethren farre from mee, and also mine acquaintance were strangers vnto me.  
14 My neighbours haue forsaken me, and my familiars haue forgotten me.  
15 They that dwell in mine house, and my mayds tooke me for a stranger: for I was a stranger in their sight.  
16 I called my seruant, but he would not answer, though I prayed him with my mouth.  
17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne body.  
18 The wicked also despised mee, and when I rose, they spake against me.  
19 All my secret friends abhorred me, and they whom I loved, are turned against me.  
20 My bone cleaueth to my skinn and to my flesh, and I haue escaped with the skinn of my teeth.  
21 Haue pitie vpon me: haue pitie vpon me, (O ye my friends) for the hand of God hath touched me.  
22 Why doe ye persecute mee, as a God? and are not satisfied with my flesh?  
23 Oh that my wordes were now written! oh that they were written euen in a booke.  
24 And grauen with an yron pen in lead, or in Rone for euer!  
25 For I am sure that my Redeemer liueth, and hee shall stand the last on the earth.

26 And though after my skin worms destroy this body, yet shall I see God in my flesh.  
27 Whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reynes are consumed within me.  
28 But ye sayd, Why is he persecuted? And there was a deepe matter in me.  
29 Be yee afraid of the sword: for the sword will be reuenged of wickednesse, that yee may know that there is a iudgement.  
persecuted of God for his finnes, yet he declarerh that there was a deeper consideration, to wit, the trial of his faith & patience, and so to be an example for others: God will be reuenged of this haire iudgement, whereby you condemned me.

### CHAP. XX.

1 Zophar sheweth, that the wicked and the court: as shall haue a short end, 22 though for a time they flourish.

**T**Hen answered Zophar the Naamathite, and said,

2 Doubtlesse my thoughts cause mee to answer, and therefore I make haste.  
3 I haue heard the correction of my reproach: therefore the spirit of mine vnderstanding causeth me to answer.  
4 Knowest thou not this of old? and since God placed man vpon the earth,  
5 That the ioy of the hypocrites is but a moment? and that the ioy of the hypocrites is but a moment?  
6 Though his excellencie mount vp to the heaven, and his head reach vnto the cloudes,  
7 Yet shall he perishe for euer like his dung, & they which haue seene him, shall say, Where is hee?  
8 He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night.  
9 So that the eye which had seene him, shall do so no more, and his place shall see him no more.  
10 His children shall flatter the poore, and his hands shall restore his substance.  
11 His bones are full of the sinne of his youth, and it shall lie downe with him in the dust.  
12 When wickednes was sweet in his mouth, and he hid it vnder his tongue,  
13 And fauoured it, and would not forsake it, but kept it close in his mouth,  
14 Then his meate in his bowels was turned: the gall of Aspes was in the middes of him.  
15 He hath deuoured substance, and hee shall vomit it: for God shall draw it out of his belly.  
16 Hee shall sucke the gall of Aspes, and the vipers tongue shall slay him.  
17 Hee shall not see the riuers, nor the floods and streames of hony and butter.  
18 Hee shall restore the labour, and shall deuoure no more: euen according to the substance shall be his exchange, and hee shall enioy it no more.  
19 For hee hath vndone many: he hath forsaken the poore, and hath spoyled houses which he builded not.  
20 Surely hee shall feele no quietnes in his body, neither shall hee referue of that which he desired.  
21 There shall none of his meate be left: therefore none shall hope for his goods.  
22 When hee shalbe filled with his abundance, hee shall be in paine, and the hand of all the wicked shall assaile him.  
and therefore God did plague him iustly for the same. h Though God giue to all other abundance of his blessings, yet hee shall haue no part thereof. i That is, these raueners and spoylers of the poore shall enioy their theft but for a time: for after, God will take it from them, and cause them to make restitution, so that it is but an exchange. k Hee shall leaue nothing to his posterity. l The wicked shall neuer be in rest: for one wicked man shall seek to destroy another.

x Herein Iob declarerh plainly that he had a full hope, that both soule and body should enioy the presence of God in the last resurrection. f Though his friends thought that he was but persecuted of God for his finnes, yet he declarerh that there was a deeper consideration, to wit, the trial of his faith & patience, and so to be an example for others: God will be reuenged of this haire iudgement, whereby you condemned me.

a Hee declarerh that two things moored him to speake: to wit, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him. b His purpose is to prouoe Iob to be a wicked man, and an hypocrite, because God punished him, and changed his prosperity into adversity.

c Whereas the farther through ambition and ranny oppressed the poore, the children through potterie and malicie, shall seeke to honour at the point. d So char the thing which he hath taken away, by violence, shall be restored againe by force. e Meaning, that he shall carry nothing away with him but his sinne. f As poyson that is swete in the mouth, bringeth destruction when it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction. g Hee comparerh euill gotten goods to the venom of Aspes, which serpent is most dangerous: noting that Iobs great riches were not truly come by.

m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten with a scab.  
n Some reade, of the quiver.  
o All feare and sorrow shall light vpon him, when he thinketh to escape.  
p That is, fire from heauen, or the fire of Gods wrath.  
q Meaning, the children of the wicked shall flow away like riuers, and be dispersed in diuers places.  
r Thus God will plague the wicked.  
s Against God, thinking to excuse himselfe, and to escape Gods hand.

23 He shall be about to fill his bellie, but God shall send vpon him his fierce wrath, and shall cause to raine vpon him, *even* vpon his meat.  
24 He shall flee from the yron weapons, and the bow of Steele shall strike him through.  
25 The arrow is drawn out, and commeth forth of the bodie, and thine of his gall, so feare commeth vpon him.  
26 All darkenesse shall be hid in the secret places: the fire that is not blown shall deuoure him, and that which remaineth in his tabernacle, shall be destroyed.  
27 The heauen shall declare his wickednesse, and the earth shall rise vp against him.  
28 The quiver in crease of his house shall goe away: it shall flow away in the day of his wrath.  
29 This is the portion of the wicked man from God, and the heritage that he shall haue of God, for his words.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proud. 15 In so much that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperity.

Vt Iob answered, and said,  
2 Heare diligently my wordes, and this shall be in stead of your consolations.

3 Suffer mee that I may speake, and when I haue spoken, mocke on.

4 Doe I direct my talke to man? If it were so, how should not my spirit be troubled?

5 Marke mee, and be abashed, and lay your hand vpon your mouth.

6 Euen when I remember, I am afraide, and feare taketh hold on my flesh.

7 Wherefore doe the wicked liue, and waxe old, and grow in wealth?

8 Their seed is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendeth, and faileth not: their kow calueth, and casteth not her calfe.

11 They send forth their children like sheep, and their sonnes dance.

12 They take the tabret and harpe, and reioyce in the found of the organs.

13 They spend their dayes in wealth, and suddenly they goe downe to the graue.

14 They say also vnto God, Depart from vs: for we desire not the knowledge of thy wayes.

15 Who is the Almighty, that we should serue him? and what profit should we haue, if we should pray vnto him?

16 Loe, their wealth is not in their hand: therefore let the counsell of the wicked be farre from mee.

17 How oft shall the candle of the wicked be put out, and their destruction come vpon them? he will diuide their liues in his wrath.

18 They shall be as stubble before the wind, and as chaffe that the storme carieth away.

19 God will lay vp the sorow of the father for his children: when hee rewardeth him, hee shall know it.

20 His eyes shall see his destruction, and hee

a Your diligent marking of my words shall be to me a great consolation.  
b As though he would say, I doe not talk with man but with God, who will not answer me, and therefore my minde must needs be troubled.  
c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence.  
d Iob prooueth against his aduersaries that God punisheth not straightwayes the wicked, but oftentimes giueth them long life, and prosperitie: so that we must not iudge God iust or vniust by the things that appeare to our eye.  
e They haue store of children, luttie and healthfull, &c. in these points he answereth to that which Zophar alleged before.  
f Not being tormented with long sickness.  
g They desire nothing more then to be exempt from all subiection that they should beare to God: thus Iob sheweth his aduersaries, that if they reason onely by that which is seene by common experience, the wicked that hate God, are better dealt withall, then they that loue him.  
h It is not their owne, but God onely lendeth it vnto them.  
i God keepe me from their prosperity.  
k When God recompenseth his wickednes, he shall know that his prosperity was but vanitie.

shall drinke of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shall any teach God knowledge, who iudgeth the highest things?

23 One dieth in his full strength, being in all ease and prosperitie.

24 His breaths are full of milke, and his bones run full of marrow.

25 And another dieth in the bitterness of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in the dust, and the wormes shall couer them.

27 Behold, I know your thoughts, and the enterprises wherewith ye doe me wrong.

28 For ye say, Where is the princes house? and where is the tabernacle of the wicked dwelling?

29 May yee not aske them that goe by the way? and ye cannot denie their signes.

30 But the wicked is kept vnto the day of destruction, and they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall reward him for that he hath done?

32 Yet shall he be brought to the graue, and remaine in the heape.

33 The stonie valley shall be sweet vnto him, and euery man shall draw after him, as before him there were innumerable.

34 How then comfort ye me in vaine, seeing in your answer there remaine but lies?

reprooue him in this world, yet death is a token that he will bring him to an account. e Hee shall be glad to lie in a stonie pit, which before could not be content with a royall palace. u Saying, that the iust in this world haue prosperity, and the wicked aduersitie.

CHAP. XXII.

2 Eliphaz affirmeth that Iob is punished for his finnes. 6 He accuseth him of vnmercifulnesse. 23 And that hee denied Gods providence. 25 He exhorteth to repentance.

Then Eliphaz the Temanite answered, and said,

2 May a man be profitable vnto God, as he that is wise may be profitable to himselfe?

3 Is it any thing vnto the Almighty, that thou art righteous? or is it profitable to him, that thou makett thy wayes vp right?

4 Is it for feare of thee that hee will accuse thee? or goe with thee into iudgement?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou hast taken the pledge from thy brother for nought, and spoiled the cloathes of the naked.

7 To such as were weary thou hast not giuen water to drinke, and hast withdrawn bread from the hungry.

8 But the mighty man had the earth, and hee that was in authoritie, dwelt in it.

9 Thou hast cast out widowes emptie, and the armes of the fatherlesse were broken.

10 Therefore snares are round about thee, and feare shall suddenly trouble thee.

11 Or darkenesse that thou shouldest not see, and abundance of waters shall couer thee.

12 Is not God on high in the heauen, and behold the height of the starres how hee they are.

13 But thou sayest, How should God know? can he iudge through the darke cloud?

h That so much the more by that excellent worke thou mayest feare God, and reuerence him. i He reprooueth Iob, as though he denied Gods providence, and that he could not see the things that were done in this world.

l Who sendeth to the wicked prosperitie, and punisheth the godly.  
m Meaning, the wicked.  
n To wit, the godly.  
o As concerning their bodies: and this he speaketh according to the common iudgement.  
p That they called Iobs house in derision, concluding that it was destroyed, because he was wicked.  
q Which through long trauailing haue experience and tokens thereof, to wit, that the wicked doe prosper, and the godly liue in affliction.  
r Though the wicked flourish here, yet God will punish him in the last day.  
s Though men doe flatter him, and none dare

a Though man were iust, yet God could haue no respect of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne.  
\* Chap. 35. 7.  
b Least thou shouldest reprooue or burtt him?  
c Thou hast bene cruell and without charity, and wouldest doe nothing for the poore, but for thine owne aduantage.  
d When thou wast in power & authority, thou didst not iustice but wrong.  
e Thou hast not onely not shewed pity, but oppressed them.  
f That is, manifold afflictions.  
g He accuseth Iob of impiety and contempt of God, as though he would say, I thou passe not for men, yet consider the height of Gods maiesty.



## Job exhorted to repentance.

## Job.

## The oppression of the wicked.

**k** How God hath punished them from the beginning? **l** Hee proueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe. **m** He answereth to that which Job had said, Chap. x. 7. that the wicked haue prosperitie in this world: deli-ving that he might not be partaker of she like. **n** The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe iudge of the world, and by this means continueth his honour and glory. secondly, because God sheweth that he hath care ouer his in that he punisheth their enemies. **o** That is, the state and persuation of the godly, is hid vnder Gods wings. **p** Meaning, of the wicked. **q** He exhortheth Job to repentance, and to returne to God. **r** God will restore vnto thee all thy substance. (which shalbe in abundance like dult. **t** That is, the fauour of God. **u** God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodom. **x** God will deliuer a whole country from perill, even for the iust mans sake.

**n** He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Chap. 22. 11. he declareth that he desireth nothing more: but it seemed that God would not be found of him. **b** Vnto his absolute power, and saying, because I am God, I may do what I will. **c** Of his mercie he would giue me power to answer him. **d** When hee of his mercy hath giuen strength to maintaine their cause. **e** Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgements on what side or what part sooner he turneth himselfe.

14 The cloudes hide him that he cannot see, and he walketh in the circle of heauen.  
15 Hast thou marked the way of the world, wherein wicked men haue walked?  
16 Which were cut downe before the time, whose foundation was as a riuer that ouerflowed.  
17 Which said vnto God, Depart from vs, and asked what the Almighty could doe for them.  
18 Yet hee filled their houses with good things: but let the counsell of the wicked be farre from me.  
19 The righteous shall see them, and shall reioyce, and the innocent shall laugh them to scorne.  
20 Surely, our substance is hid: but the fire hath deuoured the remnant of them.  
21 Therefore acquaint thy selfe, I pray thee, with him, and make peace: thereby thou shalt haue prosperitie.  
22 Receiue, I pray thee, the law of his mouth, and lay vp his words in thine heart.  
23 If thou returne to the Almighty, thou shalt be built vp, and thou shalt put iniquitie farre from thy tabernacle.  
24 Thou shalt lay vp gold for dust, and the gold of Ophir, as the flints of the riuers.  
25 Yea, the Almighty shall be thy defence, and thou shalt haue plentie of siluer.  
26 And thou shalt then delight in the Almighty, and lift vp thy face vnto God.  
27 Thou shalt make thy prayer vnto him, and he shall heare thee, & thou shalt render thy vowes.  
28 Thou shalt also decree a thing, and he shall establish it vnto thee; and the light shall shine vpon thy wayes.  
29 When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.  
30 The innocent shall deliuer the yland, & it shall be preferred by the parente of thine hands.

### CHAP. XXIII.

**2** Job affirmeth that he both knoweth and feareth the power and sentence of the Iudge, **10** And that hee is not punished onely for his sinnes.

**B** Vt Job answered, and said,  
2 Though my talke be this day in a bitterness, and my plague greater then my groning,  
3 Would God yet I knew how to finde him, I would enter vnto his place.  
4 I would pleade the cause before him, and fill my mouth with arguments.  
5 I would knowe the works, that hee would answer me, and would vnderstand what he would say vnto me.  
6 Would he plead against me with his great power? No, but he would put strength in me.  
7 There the righteous might reason with him, so I should be deliuered for euer from my Iudge.  
8 Behold, if I go to the East, he is not there: if to the West, yet I cannot perceiue him:  
9 If to the North where hee worketh, yet I cannot see him: he will hide himselfe in the South and I cannot behold him.

10 But he knoweth my way, and tryeth mee, and I shall come forth like gold.  
11 My foote hath followed his steps: his way haue I kept and haue not declined:  
12 Neither haue I departed from the commandement of his lippes, and I haue esteemed the wordes of his mouth more then mine appointed food.  
13 Yet he is in one minde, and who can turne him? yea, he doeth what his mind desireth.  
14 For he will performe that which is decreed of me, and many such things are with him.  
15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.  
16 For God hath softened mine heart, and the Almighty hath troubled me.  
17 For I am not cut off in I darkenesse, but he hath hid the darkenesse from my face.

**i** In many points man is not able to attaine to Gods iudgements. **k** That should not be without feare. **l** He sheweth the cause of his feare, which is, that he being in trouble seeth none end, neither yet knoweth the cause.

### CHAP. XXIV.

**1** Job describeth the wickednesse of man, and sheweth what curse belongeth to the wicked. **22** How all things are governed of Gods prouidence. **27** And the destruction of the wicked.

**H**OW should not the times be hid from the Almighty, seeing that they which knowe him, see not his dayes?  
2 Some remooue the land markes, that rob the flocks and feed thereof.  
3 They leade away the asse of the fatherlesse, and take away the widowes ox to pledge.  
4 They make the poore to turne out of the way, so that the poore of the earth hide themselves together.  
5 Behold, others as wilde asses in the wilderness, goe forth to their business, and rise early for a pray: the wilderness cumbereth him and his children food.  
6 They reape his prouision in the field, but they gather the late vintage of the wicked.  
7 They cause the naked to lodge without garment, and without couering in the cold.  
8 They are wet with the shewes of the mountaines, and they embrace the rocke for want of a couering.  
9 They plucke the fatherlesse from the breast, and take the pledge of the poore.  
10 They cause him to goe naked without cloathing, and take the gleanings from the hungry.  
11 They that make oyle betweene their walles, and tread their winepresses, suffer thirst.  
12 Men crie out of the city, and the foules of the flaine crie out: yet God doeth not charge them with folly.  
13 These are they that abhorre the Plight: they know not the wayes thereof, nor continue in the paths thereof.  
14 The murdereth riseth early, and killeth the poore and the needy: and in the night he is as a thiefe.  
15 The eye also of the adulterer waiteth for the twilight, and saith, None eye shall see me, and disguiseth his face.  
16 They digge through houses in the darke, which they marked for themselves in the day:

**f** God hath this preeminence about me, that he knoweth my way: to wit, that I am innocent, & I am not able to iudge of his works: he sheweth also his confidence, that God doeth vnto him for his profit.  
**g** His word is more precious vnto me, then the meate wherewith the body is sustained.  
**h** Job confesseth that at this present he felt not Gods fauour, and yet was assured that he had appointed him to a good end.

**a** Thus Job speaketh in his passions, and after the iudgement of the flesh: that is, that hee seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor reuenge the godly.  
**b** When he punisheth the wicked, and rewardeth the good.  
**c** And for cruelty and oppression dare not shew their faces.  
**d** That is, spareth no diligence.  
**e** He and his liue by robbing and murdering.  
**f** Meaning, the poore man.  
**g** Signifying, that one wicked man will not spoile another, but for necessity.  
**h** The poore are driuen by the wicked into the rocks and holes where they cannot lye for the rain.  
**i** That is, they so pottle and pill the poore widow, that she cannot haue to sustaine her selfe that she may be able to giue her child sucke.  
**k** That is, his garment wherewith he should be couered or clad.  
**l** In such places which are appointed for that purpose: meaning, that those that labour for the wicked, are pined for hunger. **m** For the great oppression and extortion. **n** City out and call for vengeance. **o** God doeth not condemne the wicked, but seemeth to passe ouer it by his long silence. **p** That is, Gods word, because they are reproued thereby. **q** By these particular vices and the licence thereunto, he would proue that God punisheth not the wicked, and rewardeth the iust, they

they know not the light.

17 But the morning is even to them as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18 He is swift vpon the waters: their portion shall be cursed in the earth: he will not behold the way of the vineyards.

19 As the drie ground and heate consume the show waters, so shall the graue the sinners.

20 The pitifull man shall forget him: the worme shall feele his sweetnesse: hee shall be no more remembered, and the wicked shall be broken like a tree.

21 He doth euill intreat the barren that doth not beare, neither doth he good to the widow.

22 He draweth also the mighty by his power, and when he riseth vp, none is sure of life.

23 Though men giue him assurance to be in safety, yet his eyes are vpon their wayes.

24 They are exalted for a litle, but they are gone, and are brought low as all others: they are destroyed, and cut off as the toppe of an care of come.

25 But if it be not so, where is he? or who will proue me a liar, and make my words of no value?

CHAP. XXV.

*Bildad prometh that no man is cleane nor without sinne before God.*

Then answered Bildad the Shuhite, and said, 2 A Power and feare is with him, that maketh peace in his high places.

3 Is there any number in his armies? and vpon whom shall not his light arise?

4 And how may a man be iustified with God? or how can he be cleane that is borne of woman?

5 Behold, he will giue no light to the Moone, and the Starres are vncleane in his sight.

6 How much more man, a worme, euen the sonne of man, which is but a worme?

CHAP. XXVI.

*Iob sheweth that man cannot helpe God, and prometh is by his miracles.*

But Iob answered, and said, 2 Whom helpest thou? him that hath no power? faultest thou? arme that hath no strength?

3 Whom counellest thou? him that hath no wisdom? thou shewest right well as the thing is.

4 To whom doest thou declare these words? or whole spirit commeth out of thee?

5 The dead things are formed vnder the waters, and neere vnto them.

6 The graue is naked before him, and there is no couering for destruction.

7 He stretcheth out the North over the empty place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his clouds, & the cloud is not broken vnder them.

9 Hee holdeth backe the face of his throne,

and spreadeth his cloud vpon it.

10 He hath set bounds about the waters, vntill the day and night come to an end.

11 The pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding he smiteth the pride thereof.

13 His Spirit hath garnished the heauens, and his hand hath formed the crooked serpent.

14 Lo, these are part of his wayes: But how little a portion heare wee of him? and who can vnderstand his fearefull power?

and spreadeth his cloud vpon it.

10 He hath set bounds about the waters, vntill the day and night come to an end.

11 The pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding he smiteth the pride thereof.

13 His Spirit hath garnished the heauens, and his hand hath formed the crooked serpent.

14 Lo, these are part of his wayes: But how little a portion heare wee of him? and who can vnderstand his fearefull power?

of stars fashioned like a serpent, because of the crookednesse, things, which we see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his works?

CHAP. XXVII.

*The constancie and perfinesse of Iob. 31 The reward of the wicked and of the tyrants.*

Moreouer Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my iudgement: for the Almighty hath put my soule in bitternesse.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrils,

4 My lips surely shall speake no wickednesse, and my tongue shall vtter no deceit.

5 God forbid, that I should iustifie you: vntill I die, I will neuer take away mine innocence from my selfe.

6 I will keepe my righteoufnesse, and will not forsake it: mine heart shall not reprove mee of my dayes.

7 Mine enemy shall be as the wicked, and he that riseth against me, as the vnrighteous.

8 For what hope hath the hypocrite when hee hath heaped vp riches, if God take away his soule?

9 Will God heare his crie, when trouble cometh vpon him?

10 Will hee set his delight on the Almighty? will he call vpon God at all times?

11 I will teach you what is in the hand of God, and I will not conceale that which is with the Almighty.

12 Behold, all yee your selues haue seene it: why then doe you thus vanish in vanitie?

13 This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almighty.

14 If his children be in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widowes shall not weepe.

16 Though hee should heape vp siluer as the dust, and prepare raiment as the clay.

17 He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.

18 Hee buildeth his house as the moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, he shall not be gathered to his fathers: they opened their eyes, and he was gone.

20 Terrors shall take him as waters, and a tempest shall carie him away by night.

21 The East wind shall take him away, and he shall depart: & it shall hurle him out of his place.

22 And God shall cast vpon him and not spare, though he would faine see out of his hand.

That is, he hideth the heauens which are called his throne.

So long as this world endureth.

Not that heauen hath pillars to vphold it, but he speaketh by a similitude, as though he would say, The heauen it selfe is not able to abide his reproofe.

Which is a figure m If these fewe

of these fewe things, which we see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his works?

He hath so sore afflicted me, that men cannot iudge of mine vprightnesse: for they iudge onely by outward signes.

Howsoever men iudge of mee, yet will I not speake contrary to that which I haue said, and so do wickedly in betraying the truth.

Which condemne me as a wicked man, because the hand of God is vpon me.

I will not come fesse that God doth thus punish me for my finnes.

Of my life past, what aduantage hath the dissembler to gaine neuer so much, seeing hee shall lose his owne soule?

That is, what God referueth to himself, and wherof he giueth not the knowledge to all.

That is, these secret iudgements of God, and yet doe not vnderstand them.

Why maintainest thou then this error?

Thus will God order the wicked, and punish him euen vnto his posteritie.

None shall lament him.

Which breedeth in another mans possession or garment, but is soone shaken out.

Hee meaneth, that the wicked tyrants shall not haue a quiet death, nor be buried honourably.



23 Every man shall clap their hands at him, and hilde at him out of their place.

## C H A P. XXVIII.

*Job sheweth that the wifedome of God is vnsearchable.*

**T**He siluer surely hath his veine, <sup>a</sup> and the gold his place, <sup>where</sup> they take it.

2 Yron is taken out of the dust, and brasse is molten out of the stone.

3 God putteth an ende to darkenesse, <sup>b</sup> and hee trieth the perfection of all things: hee setteth a bond of darkenesse, and of the shadow of death.

4 The flood breaketh out against the inhabitant, and the waters <sup>d</sup> for gotten of the foote, being higher then man, are gone away.

5 Out of the same earth commeth <sup>e</sup> bread, and vnder it, as it were fire is turned vp.

6 The stones thereof are a place <sup>f</sup> of Saphirs, and the dust of it is gold.

7 There is a path which no fowle hath known, neither hath the kites eye scene it.

8 The Lions whelps haue not walked it, nor the Lion passed thereby.

9 He putteth his hand vpon the <sup>g</sup> rocks, and ouerthroweth the mountaines by the rootes.

10 He breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 Hee bindeth the floods, that they doe not ouerflow, and the thing that is hid, bringeth hee to light.

12 But where is wifedome found? <sup>h</sup> and where is the place of vnderstanding?

13 Man knoweth not the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in mee: the Sea also saith, It is not with mee.

15 <sup>k</sup> Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the saphir.

17 The gold nor the crysell shall be equall vnto it, nor the exchange <sup>l</sup> shall be for plate of fine golde.

18 No mention shall be made of corall, nor of the <sup>m</sup> gablith: for wifedome is more precious then pearles.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wifedome, and where is the place of vnderstanding?

21 Seeing it is hid from the eyes of all the liuing, and is hid from the <sup>n</sup> fowles of the heauen?

22 Destruction and death say, We haue heard the fame thereof with our eares.

23 But God vnderstandeth the <sup>o</sup> way thereof, and he knoweth the place thereof.

24 For hee beholdeth the ends of the world, and seeth all that is vnder heauen.

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did hee see it, and counted it: he prepared it, and also considered it.

28 And vnto man he said, Behold <sup>p</sup> the <sup>o</sup> feare of the Lord is wifedome, and to depart from snill is vnderstanding.

<sup>a</sup> His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wifedome of God.

<sup>b</sup> There is nothing but it is compassed within certaine limits, and hath an end, but Gods wifedome.

<sup>c</sup> Meaning, him that dwelleth thereby.

<sup>d</sup> Which a man cannot wade thorow.

<sup>e</sup> That is, corne, and vnderneath is brimstone or coale, which easily concealeth fire.

<sup>f</sup> He alludeth to the mines and secrets of nature, which are vnder the earth, wherein to neither foules nor beasts can enter.

<sup>g</sup> After that he hath declared the wifedome of God in the secrets of nature, he describeth his power.

<sup>h</sup> Though Gods power and wifedome may be vnderstood in earthly things, yet his heauenly wifedome cannot be attained vnto.

<sup>i</sup> It is too high a thing for man to attaine vnto in this world.

<sup>k</sup> It can neither be bought for gold nor precious stones, but is onely the gift of God.

<sup>l</sup> Which is thought to be a kind of precious stone.

<sup>m</sup> Meaning, that there is no naturall meanes whereby man might attaine to the heauenly wifedome: which he meane h by the foules that fly hie.

<sup>n</sup> He maketh God onely the author of this wifedome, and the giuer thereof.

<sup>o</sup> *Prov. i. 7.* He declareth that man hath so much of this heauenly wifedome, as he sheweth by fearing God, and departing from euill.

<sup>p</sup> That is, mine estate is changed, and whereas before the ancient

<sup>q</sup> That is, mine estate is changed, and whereas before the ancient

<sup>r</sup> That is, mine estate is changed, and whereas before the ancient

<sup>s</sup> That is, mine estate is changed, and whereas before the ancient

<sup>t</sup> That is, mine estate is changed, and whereas before the ancient

<sup>u</sup> That is, mine estate is changed, and whereas before the ancient

<sup>v</sup> That is, mine estate is changed, and whereas before the ancient

<sup>w</sup> That is, mine estate is changed, and whereas before the ancient

<sup>x</sup> That is, mine estate is changed, and whereas before the ancient

<sup>y</sup> That is, mine estate is changed, and whereas before the ancient

<sup>z</sup> That is, mine estate is changed, and whereas before the ancient

## C H A P. XXIX.

*Job complaineth of the prosperitie of the time past.*  
7. 21 His authoritie. 22 Iustice and equitie.

**S**O Job proceeded, and continued his parable saying,

2 On that I were as <sup>†</sup> in times past, when God <sup>†</sup> *sheweth before.* preferred me!

3 When his <sup>a</sup> light shined vpon mine head: <sup>a</sup> *When I felt his fauour.* and when by his light I walked thorowe the darkenesse. <sup>b</sup> *I was free from affliction.*

4 As I was in the dayes of my youth: when <sup>c</sup> Gods prouidence was vpon my tabernacle:

5 When the Almighty was yet with me, and my children round about me:

6 When I washed my pathes <sup>d</sup> with butter, and when the rockes powred mee out riuers of oyle:

7 When I went out to the gate, <sup>e</sup> *even to the iudgement seate,* and when I caused them to prepare my seat in the streete.

8 The yong men saue mee, and <sup>f</sup> hid themselves, and the aged arose, and stood vp.

9 The princes stayed talke, and layd their hand on their mouth.

10 The voyce of princes was hidde, and their tongue cleaued to the roofof their mouth.

11 And when the <sup>g</sup> eare heard mee, it blessed mee, <sup>†</sup> and when the eye saw me, it gaue witness to <sup>h</sup> mee.

12 For I deliuered the <sup>i</sup> poore that cried, and the fatherlesse, and him that had none to helpe him.

13 <sup>k</sup> The blessing of him that was readie to perish, came vpon me, and I caused the widowes heart to reioyce.

14 I put <sup>l</sup> on iustice, and it couered mee: my iudgement was as a robe, and a crowne,

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake also the iawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I sayd, I shall die in my <sup>m</sup> nest, and I shall multiply my dayes as the sand.

19 For my roote is <sup>n</sup> spread out by the water, and the dew shall lie vpon my branch.

20 My glory shall renew toward me, and my bowe shall be restored in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsell.

22 After my wordes they replied not, and my talke <sup>o</sup> dropped vpon them,

23 And they waited for mee, as for the raine, and they opened their mouth <sup>p</sup> as <sup>q</sup> for the latter raine.

24 If I laughed on them, they bekeened it not: neither did they cause the light of my countenance <sup>r</sup> to fall.

25 I appointed out <sup>s</sup> their way, and did sit as chiefe, and dwelt as a King in the armie, and like him that comforteth the mourners.

## C H A P. XXX.

*Job complaineth that he is consumed of the most contemptible, 17, 21 because of his aduersitie and affliction. 23 Death is the house of all flesh.*

**B**Ut now they that are yonger then I, <sup>a</sup> mocke me: yea, they whose fathers I haue refused to fet with the <sup>b</sup> dogges of my flockes.

men were glad to doe me reuerence, the yong men now contemne me, <sup>b</sup> *Meaning to be my shepherds, or to keepe my dogs.*

<sup>†</sup> *sheweth before.*

<sup>a</sup> *When I felt his fauour.*  
<sup>b</sup> *I was free from affliction.*

<sup>c</sup> *That is, seemed by euident tokens to be more present with me.*

<sup>d</sup> *By this simile, he declares the great prosperitie that hee was in, so that he had no occasion to be such a sinner as they accused him.*

<sup>e</sup> *Being ashamed of their lightnesse and afraid of my grauitie.*

<sup>f</sup> *Acknowledging my wifedome.*

<sup>g</sup> *All that heard me, praised me.*

<sup>h</sup> *Testifying that I did good iustice.*

<sup>i</sup> *Because his aduersities did so much charge him with wickednes, he is compelled to render account of his life.*

<sup>k</sup> *That is, I did succour him that was in distress, so he had cause to praise me.*

<sup>l</sup> *I delighted to doe iustice, as others did to wear costly apparell.*

<sup>m</sup> *That is, at home in my bed without all trouble and vquietnesse.*

<sup>n</sup> *My felicity doth increase.*

<sup>o</sup> *That is, was pleasant vnto them.*

<sup>p</sup> *As the drie ground thirsteth for the raine.*

<sup>q</sup> *That is, they thought it not to be a iell, or they thought not that I would condescend vnto them.*

<sup>r</sup> *They were afraid to offend me, and I caused me to be angry.*

<sup>s</sup> *I had them at commandement.*

<sup>t</sup> *That is, mine estate is changed, and whereas before the ancient*

<sup>u</sup> *That is, mine estate is changed, and whereas before the ancient*

<sup>v</sup> *That is, mine estate is changed, and whereas before the ancient*

<sup>w</sup> *That is, mine estate is changed, and whereas before the ancient*

<sup>x</sup> *That is, mine estate is changed, and whereas before the ancient*

<sup>y</sup> *That is, mine estate is changed, and whereas before the ancient*

<sup>z</sup> *That is, mine estate is changed, and whereas before the ancient*

<sup>e</sup> That is, their fathers died for famine before they came to age. <sup>a</sup> Or, malices. <sup>d</sup> Iob sheweth that these that mocked him in his affliction, were like to their fathers, wicked, and lewd fellows, such as he here describeth.

<sup>e</sup> They make songs of me, and mocke at my misery. <sup>f</sup> God hath taken from me the force, credit, and authority wherewith I kept them in subiection. <sup>g</sup> He said that the young men when they saw him, hid themselves, as chap. 29. and now in his misery they were impudent and licentious. <sup>h</sup> That is, they fought by all means how they might destroy me. <sup>i</sup> They need none to helpe them. <sup>k</sup> By my calamity they took an occasion against me. <sup>l</sup> My line faileth me, and I am as halfe dead. <sup>m</sup> Meaning, forrow. <sup>n</sup> That is, God hath brought me into contempt. <sup>o</sup> He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was caried beside himselfe. <sup>p</sup> He compareth his afflictions to a tempest or whirlwind. <sup>q</sup> Or, wisdom, or law. <sup>r</sup> None can deliver me thence, though they labour at my death. <sup>s</sup> In stead of comforting they mocked at me. <sup>t</sup> Not delighting in any worldly thing, no not so much as in the vse of the Sunne. <sup>u</sup> Lamenting them that were in affliction, and mouning others to pity them. <sup>v</sup> I am like the wild beasts that desire most solitary places. <sup>w</sup> With the beat of affliction.

2 For whereto should the strength of their hande haue serued mee, seeing age <sup>c</sup> perisheth in them?

3 For pouerty and famine they were solitary, fleeing into the wildernes, which is darke, desolate and waste.

4 They cut vp <sup>u</sup> nettles by the bushes, and the iuniper roots was their meat.

5 They were <sup>d</sup> chafed forth from among men: they shouted at them, as at a thiefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rocks.

7 They roared among the bushes, and vnder the thistles they gathered themselves.

8 They were the children of fooles, and the children of villaines, which were more vile then the earth.

9 And now am I their <sup>e</sup> song, and I am their taile.

10 They abhorre me, and flee farre from mee, and spare not to spit in my face.

11 Because that God hath loosed my <sup>f</sup> coard and humbled mee, & they haue loosed the bridle before me.

12 The youth rise vp at my right hand: they haue posst my feete, and haue troode on mee as on the <sup>h</sup> paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamity, they had no <sup>i</sup> helpe.

14 They came as a great breach of waters, and <sup>k</sup> vnder this calamity they come on heaps.

15 Feare is turned vpon me: and they pursue my soule as the wind, and mine health passeth away as a cloud.

16 Therefore my soule is now <sup>l</sup> powred out vpon me, and the dayes of affliction haue taken hold on me.

17 <sup>m</sup> It pearceth my bones in the night, and my sinewes take norrest.

18 For the great vehemencie is my garments changed, which compasseth me about, as the collar of my coat.

19 <sup>n</sup> Hee hath cast me into the mire, and I am become like ashes and dust.

20 When I cry vnto thee, thou dost not heare me, neither regardest me when I stand vp.

21 Thou turnest thy selfe <sup>o</sup> cruelly against me, and art enemy vnto me with the strength of thine hand.

22 Thou takest me vp and causest mee to ride vpon the <sup>p</sup> winde, and makest my <sup>q</sup> strength to faile.

23 Surely I know that thou wilt bring mee to death, and to the house appointed for all the liuing.

24 Doubles none can stretch his hand <sup>r</sup> vnto the graue, though they crie in his destruction.

25 Did not I weepe with him that was in trouble? was not my soule in heauinesse for the poore?

26 Yet when I looked for good, <sup>s</sup> euill came vnto me: and when I waited for light, there came darkenesse.

27 My bowels did boyle without rest: for the dayes of affliction are come vpon me.

28 I went mourning <sup>t</sup> without sunne; I stood vp in the Congregation <sup>u</sup> and cried.

29 I am a brother to the <sup>v</sup> Dragons, and a companion to the O'Riches.

30 My skin is blacke vpon me, and my bones are burnt with <sup>w</sup> heat.

31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that weepe.

CHAP. XXXI.

<sup>1</sup> Iob reciteth the innocency of his living and number of his vertues, which declareth what ought to be the life of the faithfull.

I Made a couenant with mine <sup>a</sup> eyes: why then should I thinke on <sup>b</sup> a maid?

2 For what portion should I haue of God from aboue? and what inheritance of the almighty from on high?

3 Is not destruction to the wicked, and strange punishment to <sup>c</sup> the workers of iniquitie?

4 Doeth not he behold my wayes, and tell all my steps?

5 If I haue walked in vanitie, or if my foote hath made haste to deceit?

6 Let God weigh me in the iust balance, and he shall know my <sup>d</sup> vprightnesse.

7 If my step hath turned out of the way, or mine heart hath <sup>e</sup> walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let me sow, and let another <sup>f</sup> eate: yea, let my plants be rooted out.

9 If mine heart hath bene deceived by a woman, or if I haue laide wayte at the doore of my neighbour,

10 Let my wife <sup>g</sup> grind vnto another man, and let other men bow downe vpon her.

11 For this is a wickednes, and iniquity to be condemned.

12 Yea, this is a fire that shall deuoure <sup>h</sup> to destruction, & which shall root out all my increase.

13 If I did contemne the iudgement of my seruant, and of my maide, when they <sup>i</sup> did contend with me,

14 What then shall I do when <sup>k</sup> God standeth vp, and when he shall visit me, what shall I answer?

15 He that hath made me in the wombe, hath he not made <sup>l</sup> him? hath not he alone fashioned vs in the wombe?

16 If I restrained the poore of their desire, or haue caused the eyes of the widow <sup>m</sup> to faile,

17 Or haue eaten my morsels alone, & the fatherlesse hath not eaten thereof.

18 (For from my youth hath hee growen vp with me <sup>n</sup> as with a father, and from my mothers wombe haue I bene a guide vnto her.)

19 If I haue seene any perill for want of cloathing, or any poore without couering.

20 If his loynes haue not blessed me, because he was warmed with the fleece of my sheepe,

21 If I haue lift <sup>o</sup> vp my hand against the fatherlesse, when I saw that I might helpe him in the gate,

22 Let mine <sup>p</sup> arme fall from my shoulder, and mine arme be broken from the bone.

23 For Gods punishment was <sup>q</sup> fearefull vnto me, and I could not be delivered from his Highnesse.

24 If I made golde mine hope, or haue said to the wedge of gold, Thou art my confidence,

25 If I reioyced because my substance was great, or because mine hand had gotten much,

26 If I did beholde the <sup>r</sup> sunne, when it shined, or the moone walking in her brightnes,

27 If mine heart did flatter me in secret, or if my mouth did kisse mine <sup>s</sup> hand.

28 (This also had bene an iniquity to be condemned: for I had denied the God <sup>t</sup> above.)

29 If I reioyced at his destruction that hated

<sup>a</sup> I kept mine eyes from all wanton looks. <sup>b</sup> Would not God then haue punished me?

<sup>c</sup> Iob declareth that the feare of God was a bridle to stay him from all wickednes. <sup>d</sup> He sheweth wherein his vprightnesse standeth, that is, in as much as he was blameles before men, and stood not against the second Table. <sup>e</sup> That is, hath accomplished the lust of mine eye. <sup>f</sup> According to the curse of the law, Deut. 23. 33. <sup>g</sup> Let her be made a slave. <sup>h</sup> Hee sheweth that albeit man neglect the punishment of adultery, yet the wrath of God will neuer cease till such be destroyed. <sup>i</sup> When they thought themselves euill intreated by me. <sup>k</sup> If I had oppressed others, how should I haue escaped Gods iudgement? <sup>l</sup> Hee was moued to shew pity vnto seruants, because they were Gods creatures as hee was. <sup>m</sup> By long waiting for her request. <sup>n</sup> Hee nourished the fatherlesse, and maintained the widowes cause.

<sup>o</sup> To oppress him and to doe him injury. <sup>p</sup> Let me rot in pieces. <sup>q</sup> I refrained not from sinning for feare of men, but because I feared God. <sup>r</sup> If I was proud of my worldly prosperitie and felicitie, which is meant by the shining of the sunne, and brightnes of the moone. <sup>s</sup> If mine own doings delighted me. <sup>t</sup> By putting confidence in any thing but in him alone.



<sup>a</sup> My seruants moued me to be reuenged of mine enemy, yet did I neuer wish him hurt.  
<sup>x</sup> And not confessed it freely: whereby it is euident that he iustified himselfe before men, and not before God.  
<sup>y</sup> That is, I reuenged the most weak and contemptible, and was afraid to offend them.  
<sup>z</sup> I suffered them to speake euill of me, and went not out of my house to reuenge it.  
<sup>m</sup> This is a sufficient token of my righteousness, that God is my witnesse and will iustifie my cause.  
<sup>b</sup> Should not this booke of his accusations be a praise and commendation to me?  
<sup>c</sup> I will make him account of all my life, without feare.  
<sup>d</sup> As though I had withholden their wages, that laboured in it.  
<sup>e</sup> Meaning, that he was no briber nor extortioner.  
<sup>f</sup> That is, the talker which he had with his three friends.

<sup>†</sup> Ebr. was iust in his owne eyes.

<sup>a</sup> Which came of Iuz the sonne of Nabor, Abrahams brother.  
<sup>b</sup> Or, as the Chaldee paraphrast readeth, Abram.  
<sup>c</sup> By making himselfe innocent, and by charging God of rigour.  
<sup>d</sup> That is, the three mentioned before.

<sup>e</sup> Meaning, the ancient, which haue experience.  
<sup>f</sup> It is a speciall gift of God that man hath vnderstanding, and commeth neither of nature nor by age.

<sup>g</sup> To proue that Iob: a sinner came for his sinnes,

me, or was moued to *me* when euill came vpon him.

30 Neither haue I suffered my mouth to sinne, by wishing a curse vnto his soule.

31 Did not the men of my <sup>a</sup> Tabernacle say, Who shall giue vs of his flesh? wee cannot be satisfied.

32 The stranger did not lodge in the streete, but I opened my doores vnto him, that went by the way.

33 If I haue hid <sup>a</sup> my sinnes, as Adam, concealing mine iniquitie in my bosome,

34 Though I could haue made afraid a great multitude, yet the most contemptible of the families did <sup>a</sup> feare me: so I kept <sup>a</sup> silence, and went not out of the doore.

35 Oh that I had some to heare me! beholde my <sup>a</sup> signe that the Almighty will witnesse for me: though mine aduersaie should write a booke *against me*,

36 Would not I take it vpon my shoulder, and binde it as a <sup>b</sup> crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a <sup>c</sup> prince.

38 If my land <sup>d</sup> cry against mee, or the furrowes thereof complaine together.

39 If I haue eaten the fruits thereof without siluer: or if I haue grieved <sup>e</sup> the soules of the masters thereof,

40 Let thistles grow in stead of wheate, and cockle in the stead of barley.

# THE WORDS OF IOB ARE ENDED.

## CHAP. XXXII.

<sup>2</sup> Elihu reprooueth them of folly. <sup>3</sup> Age maketh not a man wise, but the spirit of God.

**S**O these three men ceased to answer Iob, because he <sup>†</sup> esteemed himselfe iust.

2 Then the wrath of Elihu the sonne of Barachel the <sup>a</sup> Buzite, of the family of <sup>b</sup> Ram, was kindled: his wrath, *I say*, was kindled against Iob, because he iustified himselfe <sup>c</sup> more then God.

3 Also his anger was kindled against his three friends, because they could not finde an answer, and yet condemned Iob.

4 (Now Elihu had waited till Iob had spoken: for <sup>d</sup> they were more ancient in yeeres then hee.)

5 So when Elihu saw, that there was none answer in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel, the Buzite answered and saide, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraid to shew you mine opinion.

7 For I said, The dayes <sup>e</sup> shall speake, and the multitude of yeeres shall teach wisedome.

8 Surely there is a spirit in man, <sup>f</sup> but the inspiration of the Almighty giueth vnderstanding.

9 Great men are not *alway* wise, neither doe the aged *alway* vnderstand iudgement.

10 Therefore I say, Heare me and I will shewe also mine opinion.

11 Behold, I did waite vpon your words, and hearkened vnto your knowledge, whiles you sought out <sup>g</sup> reasons.

12 Yea, when I had considered you, loe, there

was none of you that reprooned Iob, nor answered his words:

13 Least ye should say, We haue <sup>b</sup> found wisedome: for God hath cast him downe, and no man.

14 Yet hath <sup>i</sup> he not directed *his* words to me, neither will I answer <sup>k</sup> him by your words.

15 Then they fearing, answered no more, but left off their talke.

16 When I had waited (for they spake not, but stood still and answered no more)

17 Then answered I in my turne, and I shewed mine opinion.

18 For I am full of <sup>l</sup> matter, and the spirit within me compelleth me.

19 Behold, <sup>m</sup> my belly is as the wine, which hath no vent, and like the new bottels that braft.

20 Therefore will I speake, that I may take breath: I will open my lips, and will answer.

21 I will not now accept the person of man, neither will I giue titles to man.

22 For I may not giue <sup>n</sup> titles, least my Maker should take me away suddenly.

## CHAP. XXXIII.

<sup>5</sup> Elihu accuseth Iob of ignorance. <sup>14</sup> He sheweth that God hath diuers means to instruct man and to draw him from sinne. <sup>19. 20</sup> Hee afflicteth man and suddenly delivereth him. <sup>25</sup> Man being deliuered giueth thanks to God.

**W**herefore, Iob, I pray thee, heare my talke, and hearken vnto all my words.

2 Behold now, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes are in the vprightnesse of mine heart, and my lips shall speake pure knowledge.

4 The <sup>a</sup> Spirit of God hath made me, and the breath of the Almighty hath giuen me liue.

5 If thou canst giue me answer, prepare thy selfe and stand before me.

6 Behold, I am according to thy wish in <sup>b</sup> Gods stead: I am also formed of the clay.

7 Beholde, my terror shall not feare thee, neither shall mine hand <sup>c</sup> be heavy vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of *thy* words.

9 I am <sup>d</sup> cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Loe, he hath found occasions against mee, and counted me for his enemy.

11 Hee hath put my feete in the stocks, and locketh narrowly vnto all my paths.

12 Behold, in this hath thou not done right: I will answer thee, that God is greater then man.

13 Why dost thou strue against him? for he doeth not <sup>e</sup> giue account of all his matters.

14 For God speaketh <sup>f</sup> once or twise, and one seeth it not.

15 In dreames and <sup>g</sup> visions of the night, when sleepe falleth vpon men, and they sleepe vpon their beds,

16 Then he openeth the eares of men, euen by their corrections, *which* he <sup>h</sup> had sealed,

17 That he might cause man to turne away from *his* enterprise, and that hee might hide the pride of man,

18 And keepe back his soule from the pit, and that his life should not passe by the sword.

19 He is also stricken with sorow vpon his bed,

visions to teach vs the cause of his iudgements, or els by afflictions, or by his railing: <sup>h</sup> That is, determined to send vpon them. <sup>i</sup> Hee lieth vntil what God sendeth afflictions: to beate downe mans pride, and to turne from euill.

and

<sup>b</sup> And flatter your selues, as though you had overcome him.  
<sup>i</sup> To wit, Iob.  
<sup>k</sup> He vseth almost the like arguments, but without taunting and reproaches.  
<sup>l</sup> I haue conceived in my mind great store of reasons.  
<sup>m</sup> I will neither haue regard to riches, credit, nor authority, but will speake the very truth.  
<sup>n</sup> The Hebrew word signifieth, to charge the name, as to call a fool a wise man: meaning, that he would not cloake the truth to flatter men.

<sup>a</sup> I confesse the power of God, and am one of his, therefore thou oughtest to heare me.  
<sup>b</sup> Because Iob had wilited to dispute his cause with God, Chap. 16. 21. so that he might doe it without feare, Elihu saith he will reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that he is.  
<sup>c</sup> I will not handle thee so roughly as these others haue done.  
<sup>d</sup> He repeateth Iobs words, whereby he protested his innocencie in diuers places, but specially in the 13. 16. and 30. Chapters.  
<sup>e</sup> The cause of his iudgements is not alwayes declared to man.  
<sup>f</sup> Though God by sundry examples of his iudgements speake vnto man, yet the reason thereof is not known: yea and though God should speake, yet is hee not vnderstood.  
<sup>g</sup> God, saith hee, speaketh commonly, either by

k That is, his  
paine full and mi-  
serable life.  
l To them that  
shall come him.  
m A man sent of  
God to declare  
his will.  
n A singular  
man, and as one  
chosen out of a  
thousand, which  
is able to declare  
the great mercies  
of God vnto sin-  
ners: and wherein  
mans righteousness  
standeth, which is  
through the iustice  
of Iesus Christ  
and faith therein.  
o He sheweth  
that it is a sure to-  
ken of Gods mer-  
cy toward sinners,  
when hee causeth  
his word to be  
preached vnto  
them.  
p That is, the mi-  
nister shall by the  
preaching of the  
word pronounce  
vnto him the for-  
giuenesse of his  
sinnes.  
q He shall see  
Gods fauour and  
reioyce: declaring  
herby wherein  
standeth the true  
ioy of the faithfull,  
and that God will  
restore him to health of body, which is a token of his blessing. r God will for-  
giue his sinnes, and accept him as iust. s That is, done wickedly. t But my  
sinnes hath bene the cause of Gods wrath toward me. u God will forgive the  
penitent sinner. x Meaning, oftentimes, even as oft as a sinner doeth repent.  
y If thou doubt of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein mans iustification consisteth.

a Which are  
esteemed wife of  
the world.  
b Let vs examine  
the matter vp-  
rightly.  
c That is, hath af-  
flicted me with-  
out measure.  
d Should I say, I  
am wicked, being  
an innocent?  
e I am sorer pun-  
ished, then my  
sinne deserueth.  
f Which is com-  
pelled to receive  
the reproach and  
scornes of many  
for his foolish  
words.  
g Meaning, that  
Iob was like to the  
wicked, because he  
seemed not to glo-  
rifie God and sub-  
mit himselfe to his  
iudgements.  
h He wisteth Iobs  
words who said that  
Gods children are  
oft times punished  
in this world, and  
the wicked go free.  
i That is, I iust god-  
ly. as Gen. 5, 22.  
k Chap. 26, 23.

and the griefe of his bones is sore.

20 So that his life causeth him to abhorre bread, and his soule daintie meat.

21 His flesh faileth that it cannot be seene, and his bones which were not seene, clatter.

22 So his soule draweth to the graue, and his life to the buriers.

23 If there be a messenger with him, or an interpreter, one of a thousand to declare vnto man his righteousness.

24 Then will he haue mercy vpon him, and will say, Deliver him, that he go not downe into the pit: for I haue received a reconciliation.

25 Then shall his flesh be as fresh as a childs, and shall returne as in the dayes of his youth.

26 Hee shall pray vnto God, and he will be fauourable vnto him, and hee shall see his face with ioy: for he will render vnto man his righteousness.

27 Hee looketh vpon men, and if one say, I haue sinned, and peruered righteousness, and it did not profit me.

28 He will deliver his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke twice or thrise with a man,

30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare mee: keepe silence and I will speake.

32 If there be y matter, answere me, and speake: for I desire to iustifie thee.

33 If thou hast not, heare mee: holde thy tongue, and I will teach thee wisdom.

# CHAP. XXXIII.

5 Elihu chargeth Iob, that hee called himselfe righteous.

12 Hee sheweth that God is iust in his iudgements.

24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

Moreouer Elihu answered and said,

2 Heare my words, yee wisemen, and hearken vnto me ye that haue knowledge,

3 For the caretrieth the words, as the mouth tasteth meate.

4 Let vs seeke iudgement among vs, and let vs know among our selues what is good.

5 For Iob hath said, I am righteous, and God hath taken away my iudgement.

6 Should I lie in my right? my wound of the arrow is grievous without my sinne.

7 What man is like Iob, that drinketh scornfulnesse like water?

8 Which goeth in the company of them that worke iniquitie, and walketh with wicked men?

9 For hee hath sayd, It profiteth a man nothing that he should walke with God.

10 Therefore hearken vnto mee, yee men of wisdom, God forbid that wickednes should be in God, and iniquitie in the Almighty.

11 For he will render vnto man according to his worke, and cause euery one to finde according to his way

12 And certainly God will not do wickedly, neither will the Almighty peruert iudgement.

13 Whom hath he appointed ouer the earth beside himselfe? or who hath placed the whole world?

14 If he set his heart vpon man, and gather vnto himselfe his spirit and his breath,

15 All flesh shall perish together, and man shall returne vnto dust.

16 And if thou hast vnderstanding, heare this, and hearken to the voyce of my words,

17 Shall he that hateth iudgement, be gouerne? and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a king, Thou art wicked? or to princes, Ye are vngodly?

19 How much lesse to him that accepteth not the persons of princes, and regardeth not the rich, more then the poore? for they be all the worke of his hands,

20 They shall die suddenly, and the people shall be troubled at midnight, and they shall passe forth and take away the mightie without hand.

21 For his eyes are vpon the wayes of man, and hee seeth all his goings.

22 There is no darknesse nor shadowe of death, that the workers of iniquitie might be hid therein.

23 For hee will not lay on man so much, that he should enter into iudgement with God.

24 Hee shall breake the mightie without seeing, and shall set vp other in their stead.

25 Therefore shall he declare their works: he shall turne the night, and they shall be destroyed.

26 He striketh them as wicked men in the places of the seers,

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to come vnto him, and he hath heard the cry of the afflicted.

29 And when he giueth quietnesse, who can make trouble? and when he hideth his face, who can behold him, whether it be vpon nations, or vpon a man onely?

30 Because the hypocrite doeth reigne, and because the people are snared.

31 Surely it appertaineth vnto God to say, I haue pardoned, I will not destroy.

32 But if I see not, teach thou mee: if I haue done wickedly, I will doe no more.

33 Will he performe the thing through thee? for thou hast reproached it, because that thou hast chosen, and not I: now speake what thou knowest.

34 Let men of vnderstanding tell mee, and let a wise man hearken vnto me.

35 Iob hath not spoken of knowledge, neither were his words according to wisdom.

36 I desire that Iob may be tried, vnto the end, touching the answeres for wicked men.

37 For hee addeth rebellion vnto his sinne, he clappeth his hands among vs, and multiplieth his words against God.

refuse affliction at his pleasure. d That he may speake as much as he can, that we may answere him and all the wicked that shall vse such arguments. e Hee standeth stubbornly in the maintenance of his cause.

# CHAP. XXXV.

6 Neither doeth godlinesse profit, or vngodlinesse hurt God, but man. 13 The wicked cry vnto God and are not heard.

Elihu spake moreouer, and sayd,

2 Thinkest thou this right, that thou hast sayd, I am more righteous then God?

3 For thou hast sayd, What profiteth it thee, and what auaileth it mee, to purge mee from my sinne?

4 Therefore

k To destroy him,  
l The breath of  
life which he gaue  
man.  
m If God were  
not iust, how could  
he gouerne the  
world.  
n If man of nature  
feare to speake  
euill of such as haue  
power, then much  
more ought they  
to be afraid to  
speake euill of  
God.  
o When they  
looke not for it.  
p The messengers  
of visitation that  
God shall send.  
q God doeth not  
afflict man about  
measure, so that he  
should haue occa-  
sion to contend  
with him.  
r For all his crea-  
tures are at hand  
to serue him, so  
that hee needeth  
not to seeke for  
any other army.  
s Make them ma-  
nifest that they  
are wicked.  
t Declare the  
things that were  
hid.  
u Meaning, open-  
ly in the sight of  
all men.  
x By their cruelty  
and extortion.  
y When tyrans  
sit in the throne of  
iustice which vnder  
pretence of ex-  
ecuting iustice are  
but hypocrites and  
oppress the peo-  
ple, it is a signe  
that God hath  
drawen backe his  
countenance and  
fauour from that  
place.  
z Onely it belon-  
geth to God to  
moderate his cor-  
rections, and not  
vnto man.  
a Thus Elihu  
speakeh in the  
person of God, as  
it were mock-  
ing Iob, because hee  
would be wiser  
then God.  
b Will God vse  
thy counsell in do-  
ing his workes?  
c Thus he speaketh  
in the person of  
God, as though Iob  
should chuse and  
refuse affliction at his pleasure. d That he may speake as much as he can, that we may answere him and all the wicked that shall vse such arguments. e Hee standeth stubbornly in the maintenance of his cause.



b So h as are in the like error.

e If thou canst not controule the clouds, wilt thou presume to instruct God? d Neither doeth thy sinne hurt God nor thy iniustice profit him: for he will be glorified without thee. e The wicked may hurt man and cause him to cry, who if he sought to God which sendeth comfort should be deliuered. f Because they pray not in faith, as feeling Gods mercies. g God is iust, howsoeuer thou iudgeth of him. h For if he did punish thee as thou deseruest, thou shouldst not be able to open thy mouth.

4 Therefore will I answer thee, and thy companions with thee.

5 Looke vnto the heauen, and see and behold, the clouds which are higher then thou.

6 If thou sinnest, what doest thou against him, yea, when thy sinnes be many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiueth he at thine hand?

8 Thy wickednes may hurt a man as thou art: and thy righteousness may profit the sonne of man.

9 They cause many that are oppressed, to cry, which cry out for the violence of the mighty.

10 But none sayeth, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more then the beasts of the earth, and giueth vs more wisdom then the fowles of the heauen.

12 Then they crie because of the violence of the wicked, but he answereth not.

13 Surely God will not heare vanitie, neither will the Almighty regard it.

14 Although thou sayest to God, Thou wilt not regard it, yet iudgement is before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count the euill with great extremity.

16 Therefore Iob openeth his mouth in vaine, and multiplieth words without knowledge.

#### CHAP. XXXVI.

1 Elihu sheweth the power of God. 6 And his iustice. 9 And wherefore he punisheth. 13 The properties of the wicked.

Elihu also proceeded and said,

2 Suffer me a little and I will instruct thee: for I haue yet to speake on Gods behalfe.

3 I will fetch a my knowledge afarre off, and will attribute righteousness vnto my maker.

4 For truly my words shall not be false, and he that is perfect in knowledge, speaketh with thee.

5 Behold, the mighty God casteth away none that is mighty, and valiant of courage.

6 He maintaineth not the wicked, but hee giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with kings in throne, where he placeth them for ever: thus they are exalted.

8 And if they be bound in fetters and tied with the cords of affliction,

9 Then will he shew them their workes and their sinnes, because they haue bene proud.

10 He openeth also their eare to discipline, and commandeth them that they returne from iniquity.

11 \* If they obey and serue him, they shall end their daies in prosperity, & their yeres in pleasures:

12 But if they will not obey, they shall passe by the sword and perish without knowledge.

13 But the hypocrites of heart increase the wrath: for they call not when he bindeth them.

14 Their soule dieth in youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his afflictions, and openeth their eare in trouble.

16 Euen so would he haue taken thee out of the strait place into a broad place, and not shut vp beneath: and that which resteth vpon thy

a He sheweth that when we speake of God, we must lift vp our spirits more hie, then our naturall sense is able to reach. b Thou shalt perceive that I am a faithfull instructor, and that I speake to thee in the name of God. c Strong and constant, and of vnderstanding: for these are the giftes of God, and he loueth them in man: but forasmuch as God punished now Iob, it is a signe that these are not in him. d Therefore he will not preferue the wicked: but so the humble and afflicted heart hee will shew grace. e He preferreth the godly to honour. f He will moue their hearts to feeble their sinnes that they may come to him by repentance as he did Manasseh. \* Isa. 1. 19 g That is, in their folly or obliuion, and so shall cause of their owne destruction. h Which are maliciously bent against God, and flatter themselves in their vices. i When they are in affliction, they seeke not to God for succour, as Asa 2. Chro. 16. 12. reue. 16. 11. k They die of some vile death: and that before they come to age. l If thou hadst bene obedient to God, he would haue brought thee to libertie & wealth,

table had bene full of fat.

17 But thou art full of the iudgement of the wicked, though iudgement and equitie maintaine all things.

18 For Gods wrath is, least hee should take thee away in thine abundance: for no multitude of gifis can deliuer thee.

19 Will he regard thy riches? he regardeth not gold, nor all them that excell in strength.

20 Be not carefull in the night, now hee destroyeth the people out of their place.

21 Take thou heede: looke not to iniquities; for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men behold it afarre off.

26 Behold, God is excellent, and wee know him not, neither can the number of his yeres be searched out.

27 When he restraineth the drops of water, the raine powreth downe by the vapour thereof.

28 Which raine the clouds doe drop and let fall abundantly vpon man.

29 Who can know the diuisions of the clouds, and the thunders of his Tabernacle?

30 Behold, hee spreadeth his light vpon it, and couereth the bottome of the sea.

31 For thereby he iudgeth the people, and giueth meat abundantly.

32 He couereth the light with the clouds, and commanded them to goe against it.

33 His companions sheweth him thereof, and there is anger in rising vp.

vse: the one that it declareth Gods iudgements, when it doeth ouerflow any places, and the other that it maketh the land fruitfull. 2 That is, one clout to dash against another. a The cold vapour sheweth him: that is, the cloud of the hot exhalation, which being taken in the cold cloud, mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noyse, and thunderclaps,

#### CHAP. XXXVII.

1 Elihu prooueth that the vnspeakable wisdom of God is manifest by his workes. 4 As by the thunders. 6 The snow. 9 The whirlwinde. 11 And the raine.

At this also mine heart is astonished, and is moued out of his place.

2 Heare the found of his voyce, and the noyse that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noyse soundeth: hee thundereth with the voyce of his maiestie, and he will not stay them when his voyce is heard.

5 God thundreth maruailously with his voyce: he worketh great things which we know not.

6 For he saith to the snow, Be thou vpon the earth likewise to the small raine and to the great raine of his power.

7 With the force thereof hee shutteth vpon every man, that all men may know his worke.

8 Then the beasts goe into the denne, and remaine in their places.

9 The whirlwinde commeth out of the South, and the cold from the Northwinde.

a At the maruailing of the thunder and lightnings: whereby hee declareth that the faithfull are liuely touched with the maiestie of God, when they behold his workes. b That is, the thunder, whereby he speaketh to men to waken their dulnesse, and to bring them to the consideration of his workes. c Meaning, the raines and thunders. d So that neither small raine nor great, snow nor any things els commeth without Gods appointment.

e By raine and thunders God causeth men to keepe themselves within their houses. f In Hebrew it is called the Gattering winde, because it driueth away the cloudes and purgeth the ayre,

g That is, fro-  
zen vp and dried.  
h Gather the va-  
pours and mouue  
to and fro to wa-  
rer the earth.  
i That is, the  
cloud that hath  
lightning in it.  
k Raie, colde,  
heate, tempests  
and such like are  
sent of God, either  
to punish man, or  
to profit the earth,  
or to declare his  
fauour toward man,  
as Chap. 39. 31.  
l That is, the  
lightning to  
breake forth in  
the cloudes?  
m Which is some-  
time changed into  
raie, or snowe,  
haile, or such like.  
n Why thy cloathes  
should keepe thee  
warne when the  
South wind blow-  
eth, rather then  
when any other  
winde bloweth?  
o For their  
clearenesse.  
p That is, our ig-  
norance: signifying  
that Iob was so  
presumptuous, that  
he would controul  
the workes of God.  
q Hath God need  
that any should  
tell him when  
man mutineth  
against him?  
r If God would  
destroy a man, should hee repine? f The cloudes stoppeth the shining of the  
sunne, that man cannot see it till the winde haue chased away the cloud: and if  
man be not able to attaine to the knowledge of these things, how much lesse of  
Gods iudgements? t In Ebrew, golde, meaning, faire weather and cleare as  
golde. u Meaning, without cause.

10 At the breath of God the frost is giuen, and the breadth of the waters is made narrow.

11 He maketh also the cloudes to labour, to water the earth, and scattereth the cloude of his light.

12 And it is turned about by his gouernement, that they may doe whatsoeuer he commaundeth them vpon the whole world:

13 Whether it be for punishment, or for his land, or of mercy, he causeth it to come.

14 Hearken vnto this, O Iob: stand and consider the wonderous workes of God.

15 Diddest thou know when God disposed them? and caused the light of his cloud to shine?

16 Hast thou knowen the varietie of the cloud, and the wonderous workes of him that is perfect in knowledge?

17 Or how thy cloathes are warme, when hee maketh the earth quiet through the Southwinde?

18 Hast thou stretched out the heauens, which are strong, and as a molten glasse?

19 Tell vs what we shall say vnto him: for we cannot dispose our matter because of darkenesse.

20 Shall it be tolde him when I speake? or shall man speake when he shall be destroyed?

21 And now men see not the light, which shineth in the cloudes, but the winde passeth and cleareth them.

22 The brightness commeth out of the North: the praise thereof is to God, which is terrible.

23 It is the Almighty: wee cannot finde him out: he is excellent in power and iudgement, and abundant in iustice: he afflicteth not.

24 Let men therefore feare him: for hee will not regard any that are wise in their owne conceit.

9 When I made the cloudes as a covering thereof, and darkened the swadling bandes thereof:

10 When I stablished my commandment vpon it, and set barres and doores,

11 And sayd, Hitherto shalt thou come, but no further, and heere shalt it stay thy proude waues.

12 Hast thou commanded the morning since thy dayes? hast thou caused the morning to know his place?

13 That it might take holde of the corners of the earth, and that the wicked might be shaken out of it?

14 It is turned as clay to fashion, and all stand vp as a garment.

15 And from the wicked their light shall be taken away, and the high arme shall be broken.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the depth?

17 Haue the gates of death bene opened vnto thee? or hast thou seene the gates of the shadow of death?

18 Hast thou perceiued the breadth of the earth? tell if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darkenesse,

20 That thou shouldst receiue it in the bounds thereof, and that thou shouldst know the paths to the house thereof?

21 Knewest thou it, because thou wast then borne? and because the number of thy dayes is great?

22 Hast thou entred into the treasures of the snowe? or hast thou seene the treasures of the haile,

23 Which I haue hid against the time of trouble, against the day of warre and battell?

24 By what way is the light parted, which scattereth the East winde vpon the earth?

25 Who hath diuided the spouts for the raine? or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, and in the wilderness where there is no man?

27 To fulfill the wilde and waste place, and to cause the bud of the herbe to spring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whose wombe came the yce? who hath ingendred the frost of the heauen?

30 The waters are hid as with a stone; and the face of the depth is frozen.

31 Canst thou restrain the sweete influences of the Pleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in their time? canst thou also guide Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou set the rule thereof in the earth?

34 Canst thou lift vp thy voyce to the cloudes, that the abundance of water may couer thee?

35 Canst thou send the lightnings that they may walke, and say vnto thee, Loe, heere wee are?

36 Who hath put wisdom in the reines? or who hath giuen the heart vnderstanding?

37 Who can number cloudes by wisdom? or who can cause to cease the botrels of heauen,

38 When the earth groweth into hardnesse, and the clots are fast together?

g As though the great sea were but as a little babe in the hands of God to turne to and fro.

h That is, Gods decree and commandment, as verse 10.  
i To wit, to rise, since thou wast borne.

k Who hauing in the night bene giuen to wickednesse, cannot abide the light, but hide themselves.

l The earth which is formed in the night to haue no forme, by the rising of the sunne, is as it were created anew, and all things therein clad with new beauty.

m If thou are not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsell of God?

n That thou mightest appoint it his way and limits, great?

o To punish mine enemies with them, as Exod. 9. 18. Iosh. 10. 11.

p The yce couereth it, as though it were paved with stone.

q Which starres arise when the sunne is in Taurus, which is the spring time, and bring flowers.

r Which starres bringeth in winter.

s Certaine starres so called: some thinke they were the twelve figures.

t The North starre with those that are about him.

u Canst thou cause the heavenly bodies to haue any power over the earthly bodies?

x In the secret parts of man.

y That is, the cloudes wherein the water is contained as in bottels.

z For when God doeth not open these bottels, the earth commeth to this inconuenience.

CHAP. XXXVIII.

God speaketh to Iob, and declareth the weakenesse of man in the consideration of his creatures, by whose excellencie the power, iustice, and providence of the Creator is knowne.

Then answered the Lord vnto Iob out of the whirlewinde, and sayd,

1 Who is this that darkeneth the counsell by words without knowledge?

2 Gird vp now thy loynes like a man: I will demand of thee, and declare thou vnto me.

3 Where wast thou when I layed the foundations of the earth? declare, if thou hast vnderstanding.

4 Who hath layed the measures thereof, if thou knowest, or who hath stretched the line ouer it?

5 Wherevpon are the foundations thereof set: or who layed the corner stone thereof?

6 When the starres of the morning prayed me together: and all the children of God reioyced?

7 Or who hath shut vp the Sea with doores, when it issued and came forth out of the wombe?

8 Or who hath put wisdom in the reines? or who hath giuen the heart vnderstanding?

9 Who can number cloudes by wisdom? or who can cause to cease the botrels of heauen, when the earth groweth into hardnesse, and the clots are fast together?

a That his words might haue greater maiesty, and that Iob might knowe why he was heere to doe.  
b Which by seeking out the secret counsell of God by mans reason, maketh it more obscure, and the weth his owne follie.  
c Because he had wished to dispute with God, Chap. 22. 3. God reasoneth with him, to declare his rashnesse.  
d Seeing he could not iudge of those things which were done so long before he was borne, hee was not able to comprehend all Gods workes: much lesse the secret causes of his iudgements.  
e The starres and dumbe creatures are sayde to prayse God, because his power, wisdom and goodnesse is manifest and knownen therein, f Meaning, the Angels,



CHAP. XXXIX.

The bountie & providence of God, which extendeth even to the young ravens, giveth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

a After he had declared Gods workes in the hea- uens, he sheweth his maruelous providence in earth, even toward the bruit beasts. b Reads Psal. 147.9.

c He chiefly maketh mention of wilde goats and hindes, because they bring forth their yong with most difficultie. d That is, how long they goe With yong? e They bring forth with great difficultie.

f That is, the barren ground where no good fruits grow.

g Is it possible to make the vnicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisdom of God, whereby he governeth all the world.

h They write that the ostrich couereth her egges in the sand, and because the country is hot and the sunne still keepeth them warme, they are hatched. i If he should take care for them. k That is, to haue a care and naturall affection toward his yong. l When the yong ostrich is grown vp, he ouerrunneth the horse. m That is, giuen him courage, which is meant by neying and shaking his mane: for with his breath he couereth his necke. n He beateeth with his hoofs. o He so riddeth the ground that it seemeth nothing under him.

Wilt thou hunt the pray for the lion? or fill the appetite of the lions whelpes,  
2 When they couch in their places, and remaine in the couert to lie in waite?  
3 Who prepareth for the rauen his meate, when his birds berie vnto God, wandering for lacke of meate?  
4 Knowest thou the time when the wild goats bring forth yong? or doest thou marke when the hindes doe calue?  
5 Canst thou number the moneths that they fulfill? or knowest thou the time when they bring forth?  
6 They bow themselves: they bruise their young and cast out their forowes.  
7 Let their young waxe fatte, and grow vp with corne: they goe forth and returne not vnto them.  
8 Who hath set the wilde asse at libertie? or who hath loosed the bonds of the wilde asse?  
9 It is I which haue made the wildernes his house, and the salt places his dwellings.  
10 He derideth the multitude of the cite: he heareth not the crie of the driuer.  
11 Hee seeketh out the mountaine for his pasture, and searcheth after euery greene thing.  
12 Will the vnicorne s serue thee? or will he tary by thy crib?  
13 Canst thou binde the vnicorne with his band to labour in the furrow? or will he plow the valleys after thee?  
14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?  
15 Wilt thou beleue him, that he will bring home thy feede, and gather it vnto thy barne?  
16 Hast thou giuen the pleasant wings vnto the peacocks? or wings and feathers vnto the ostrich?  
17 Which leaueth his egges in the earth, and maketh them hot in the dust,  
18 And forgetteth that the foot might scatter them, or that the wilde beast might breake them.  
19 He sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare as if he trauelled in vaine.  
20 For God hath deprivied him of wisdom, and hath ginen him no part of vnderstanding.  
21 When time is, hee mounteth on high: hee mocketh the horse and his rider.  
22 Hast thou giuen the horse strength, or couered his necke with neying?  
23 Hast thou made him afraid as the grasshopper? his strong neying is fearefull.  
24 He diggeth in the valley, and reioyceth in his strength: he goeth forth to meete the barressed man.  
25 He mocketh at feare, and is not afraid, and turneth not backe from the sword.  
26 Though the quier rattle against him, the glittering speare and the shield.  
27 He swalloweth the ground for fiercenesse and rage, and he beleueth not that it is the noise of the trumpeter.  
28 He saith among the trumpets, Ha, ha: he smelleth the battell afare off, and the noise of the captaines, and the shouting.

29 Shall the hauke flie by thy wisdom, stretching out his wings even toward the South?  
30 Doth the eagle mount vp at thy commandement, or make his nest on high?  
31 Shee abideth and remained in the rocks, even vpon the top of the rocks, and the tower.  
32 From thence the spith for meate, and her eyes behold afare off.  
33 His young ones also sucke vp blood: and where the flaine are, there is she.  
34 Moreover the Lord spake vnto Iob, and sayd,  
35 Is this to learne, to strive with the Almighty? he that reprooueth God, let him answere to it.  
36 Then Iob answered the Lord, saying,  
37 Behold, I am vile: what shall I answere thee? I will lay mine hand vpon my mouth.  
38 Once haue I spoken, but I will answere no more, yea twise, but I will proceede no further.

p That is, when colde cometh, to flie into the warme countryes.

q Is this the way for a man that will learne, to strive with God? which thing he reprooueth in Iob. r Whereby hee sheweth that he repented, and desired pardon for his faultes.

CHAP. XL.

a How weak mans power is, being compared to the worke of God: to whose power appeareth in the creation, and governing of the great beasts.

A Gaine the Lord answered Iob out of the whirlwinde, and sayd,  
2 Gird vp now thy loynes like a man: I will demand of thee, and declare thou vnto me.  
3 Wilt thou disanulla my iudgement? or wilt thou condemne me, that thou maiest be iustified?  
4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?  
5 Decke thy selfe now with maiestie and excellencie, and aray thy selfe with beantie and glory.  
6 Cast abroad the indignation of thy wrath, and behold euery one that is proud, & abase him.  
7 Looke on euery one that is arrogant, and bring him low: and destroy the wicked in their place.  
8 Hide them in the dust together, and binde their faces in a secret place.  
9 Then will I confesse vnto thee also, that thy right hand can d fane thee.  
10 Behold now Behemoth (whom I made f with thee) which eateth s grasse as an oxe.  
11 Behold now, his strength is in his loynes, and his force is in the nauell of his belly.  
12 When hee taketh pleasure, his taile is like a cedar: the finews of his stones are wrapt together.  
13 His bones are like stauces of brasse, and his small bones like stauces of yron.  
14 He is the chiefe of the wayes of God: he that made him, will make his sword to approach vnto him.  
15 Surely the mountaines bring him forth grasse, where all the beasts of the field play.  
16 Lieth he vnder the trees in the couert of the reede and fennes?  
17 Can the trees couer him with their shadow? or can the willowes of the riuer compasse him about?  
18 Behold, he spoileth the riuer, and hatheth not: he trusteth that he can draw vp Iordan into his mouth.  
19 Hee taketh it with his eyes, and thrusteth his nose through whatsoeuer meeteth him.  
20 Canst thou draw out Leviathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?  
21 Canst thou cast an hooke into his nose?

\* Chap. 38.11.

a Signifying that they that iustifie themselves, condemne God as iniust.

b Meaning, that these were proper vnto God, and belonged to no man.

c Causethem to die if thou canst. d Proouing hereby that whosoer attributeth to himselfe power and abilitie to faue himselfe, maketh him selfe God.

e This beast is thought to be the elephant, or some other, which is vnknewen.

f Whom I made aswell as thee.

g This commendeth the providence of God toward man: for if he were giuen to denoure as a lion, nothing were able to resist him, or content him.

h He is one of the chiefest works of God among the beasts.

i Though man dare not come neere him, yet God can kill him.

k He drinketh at leisure, and feareth no body.

l Meaning, the whale.

<sup>m</sup> Because he feareth least thou shouldst take him.

<sup>n</sup> To do thy business, and be at thy commandment.

<sup>o</sup> If thou once consider the danger, thou wilt not meddle with him.  
<sup>p</sup> To wit, that trusteth to take him.

canst thou pierce his iawes with an angle?  
22 Will he make many prayers vnto thee, and speake thee faire?  
23 Will he make a covenant with thee, and wilt thou take him as a seruant for euer?  
24 Wilt thou play with him as with a bird? or wilt thou bind him for thy maides?  
25 Shall the companions banquet with him? shall they diuide him among the merchants?  
26 Canst thou fill the basket with his skinner, or the fish panyer with his head?  
27 Lay thine hand vpon him: remember the battell, and doe no more so.  
28 Behold, his hope is in vaine: for shall not one perishe euen at the sight of him?

CHAP. XLI.

<sup>a</sup> By the greatnesse of this monster Linathan, God sheweth his greatnesse and his power, which nothing can resist.

**N**One is so fierce that dare stirre him vp. Who is he then that can stand before me?  
2 Who hath preuented mee that I should make an end? All vnder heauen is mine.  
3 I will not keepe silence concerning his parts, nor his power, nor his comely proportion.  
4 Who can discouer the face of his garment? or who shall come to him with a double bridle?  
5 Who shall open the doores of his face? his teeth are fearefull round about.  
6 The maiesty of his scales is like strong shields, and are sure sealed.  
7 One is set to another, that no winde can come betwene them.  
8 One is ioyned to another: they stick together, that they cannot be sundred.  
9 His neisings make the light to shine, and his eyes are like the eye lids of the morning.  
10 Out of his mouth goe lamps, and sparkes of fire leape out.  
11 Out of his nostrils commeth out smoke, as out of a boyling pot or caldron.  
12 His breath maketh the coales burne: for a flame goeth out of his mouth.  
13 In his necke remaineth strength, and labour is relected before his face.  
14 The members of his body are ioyned: they are strong in themselves, and cannot be mooued.  
15 His heart is as strong as a stone, and as hard as the nether millstone.  
16 The mightie are afraid of his maiestie, and for feare they faint in themselves.  
17 When the sword doeth touch him, he will not rise vp, nor for the speare, dart nor habergion.  
18 Hee esteemeth yron as straw, and brasse as rotten wood.  
19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.  
20 The darts are counted as strawe: and hee laugheth at the shaking of the speare.  
21 Sharpe stones are vnder him, and he spredeth sharpe things vpon the myre.  
22 He maketh the depth to boile like a pot, and maketh the Sea like a pot of oynment.  
23 He maketh a path to shine after him, one would thinke the depth as an hoare head.

<sup>a</sup> If none dare stand against a whale, which is but a creature, who is able to compare with God the Creator?  
<sup>b</sup> Who hath taught me to accomplish my worke?  
<sup>c</sup> The parts and members of the whale?  
<sup>d</sup> That is, who dare pull off his skin?  
<sup>e</sup> Who dare put a bridle in his mouth?  
<sup>f</sup> Who dare looke in his mouth?  
<sup>g</sup> That is, casteth out flames of fire,

<sup>h</sup> Nothing is paine full or hard vnto him,

<sup>i</sup> His shine is so hard that he lyeth with a great ease on the stones as in the myre.  
<sup>k</sup> Either he maketh the sea to seeme as it boyled by his wallowing, or els he spouteth water in such abundance as it would seeme that the sea boyled.  
<sup>l</sup> That is, a white froth and shining flame before him,

24 In the earth there is none like him: hee is made without feare.  
25 He beholdeth all his things: he is a King ouer all the children of pride.

<sup>m</sup> He despiseth all other beastes and monstres, and is the proudest of all others,

CHAP. XLII.

<sup>a</sup> The repentance of Iob: <sup>b</sup> Hee prayeth for his friends. <sup>c</sup> His goods are restored double vnto him. <sup>d</sup> His children, age and death.

**T**hen Iob answered the Lord, and sayd,  
2 I know that thou canst doe all things, and that there is no thought hid from thee.  
3 Who is hee that hideth counsell without knowledge? therefore haue I spoken that I vnderstood not, euen things to wonderfull for me, and which I knew not.  
4 Heare, I beseech thee, and I will speake: I will demand of thee, and declare thou vnto me.  
5 I haue heard of thee by the hearing of the eare, but now mine eye seeth thee.  
6 Therefore I abhorre my selfe, and repent in dust and ashes.  
7 Now after that the Lord had spoken these words vnto Iob, the Lord also sayd vnto Eliphaz the Temanite, My wrath is kindled against thee and against thy two friends: for ye haue not spoken of me the thing that is right, like my seruant Iob.  
8 Therefore take vnto you now seuen bullockes, and seuen rammes, and goe to my seruant Iob, and offer vp for your selues a burnt offering, and my seruant Iob shall pray for you: for I will accept him, least I should put you to shame, because yee haue not spoken of me the thing which is right, like my seruant Iob.  
9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went, and did according as the Lord had sayd vnto them, and the Lord accepted Iob.  
10 Then the Lord turned the i captinitie of Iob, when he prayed for his friends: also the Lord gaue Iob twise so much as he had before.  
11 Then came vnto him all his brethren, and all his sisters, and all they that had bene of his acquaintance before, and did eat bread with him in his house, and had compassion on him, and comforted him for all the euill that the Lord had brought vpon him, and euery man gaue him a peece of money, & euery one an earering of gold.  
12 So the Lord blessed the last dayes of Iob, more then the first: for hee had foureteene thousand sheepe, and sixe thousand camels, and a thousand yoke of oxen, and a thousand shee asses.  
13 He had also seuen sonnes, and three daughters.  
14 And he called the name of one Iemimah, and the name of the second Keziah, & the name of the third Keren-happuch.  
15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.  
16 And after this liued Iob an hundreth and fourtie yeeres, and saw his sonnes, and his sonnes sonnes, euen foure generations.  
17 So Iob died, being olde, and full of dayes,

<sup>a</sup> No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.  
<sup>b</sup> Is there any but I? for this God laid to his charge, Chap. 38, 2.  
<sup>c</sup> I confesse herein mine ignorance, and that I speake I wist not what.  
<sup>d</sup> He sheweth that he will be Gods scholler to learne of him.  
<sup>e</sup> I knew thee only before by heare say: but now thou hast caused me to seele what thou art to me, that I may reigne my selfe ouer vnto thee.  
<sup>f</sup> You tooke in hand an euill cause, in that you condemned him by his outward afflictions, and not comforted him with my mercies.  
<sup>g</sup> Who had a good cause, but handled it euill.  
<sup>h</sup> When you haue reconciled your selues to him for the faults that you haue committed against him, he shall pray for you, and I will heare him.  
<sup>i</sup> He deliuered him out of the affliction wherein he was.  
<sup>k</sup> That is, all his kindred, reade Chap. 19, 13.  
<sup>l</sup> Or, lambe, or maney so marked.  
<sup>m</sup> God made him twise so rich in cattell as he was afore, and gaue him as many children as he had taken from him.  
<sup>n</sup> That is, of long life, or beaufull as the day.  
<sup>o</sup> As pleasant as cassia or sweete spice.  
<sup>p</sup> That is, the borne of beauty.





The owner of this Book I am by name  
James ~~Barne~~ and I pray yo<sup>r</sup> good Reader  
not to fowle I have art ~~at~~ I do it flound  
I pray you hartely be so kind as ffor  
to ~~to~~ ffor it. no comd. againd and  
Spaun ~~Spaun~~ yo<sup>r</sup> ffor your named ffor  
Dom 1632  
I. ~~James~~ x. x. x. x.

S. D.  
mo dcm

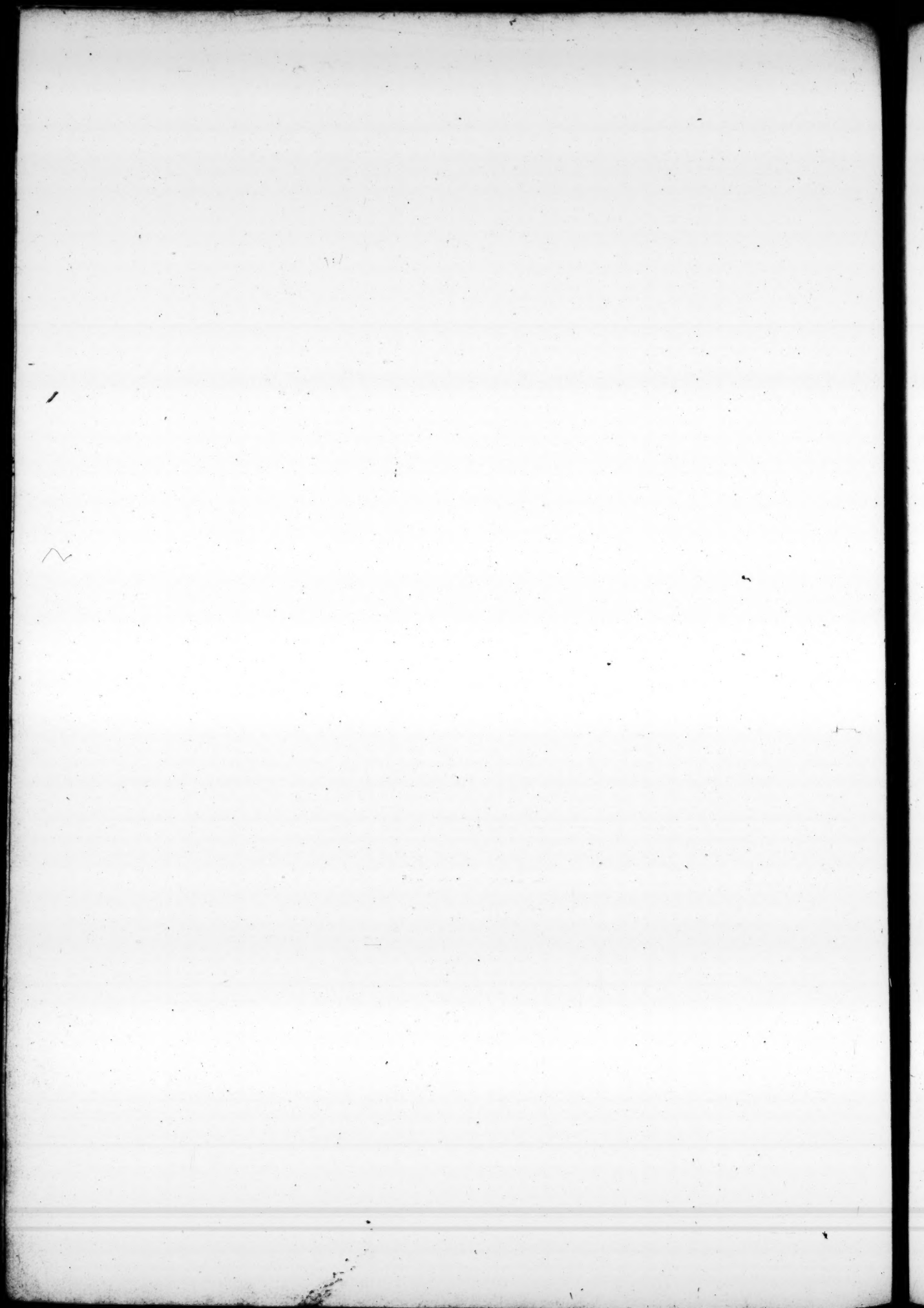
H.



THIS SECOND  
PART OF THE BIBLE,  
CONTAINETH THESE  
BOOKES.

Pſalmes.	Ioel.
Prouerbes.	Amos.
Eccleſiaſtes.	Obadiah.
The ſong of Salomon.	Ionah.
Iſaiah.	Micah.
Ieremiah.	Nahum.
Lamentations.	Habakkuk.
Ezekiel.	Zephaniah.
Daniel.	Haggai.
Hoſea.	Zechariah.
	Malachi.





*¶ Or, praises according to the Brewes; and were chiefly intituled to praise and give thanks to God for his benefits. They are called the Psalmes or Songs of David, because the most part were made by him.*

# THE \* PSALMES OF DAVID.

## THE ARGUMENT.

**T**His booke of Psalmes is set forth vnto vs by the holy Ghost, to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicity, as well in this life present as in the life to come. For the riches of true knowledge and heavenly wisdom, are here set open for vs to take thereof most abundantly. If we would know the great & high maiesty of God, here we may see the brightness thereof shine most clearly. If we would seeke his incomprehensible wisdom, heere is the school of the same profession. If we would comprehend his inestimable bounty, & approach neere thereunto, and fill our handes with that treasure, heere we may haue a most lively and comfortable taste thereof. If we would know wherein standeth our saluation, and how to attaine to life euerlasting, here is Christ our onely redeemer, and mediator most evidently described. The rich man may learne the true use of his riches. The poore man may find full contentation. He that will reioyce, shall know the true ioy, and how to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecutors of the children of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, in so much as they cannot touch an haire of ones head except he permit them, and how in the end their destruction is most miserable. Briefly, here we may haue most present remedies against all tentations & troubles of mind & conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is laid vp for all them that loue the comming of our Lord Iesus Christ.

### PSAL. I.

*Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did this Psalme first in manner of a preface, to exhort all godly men to study and imitate the heavenly wisdom. For the effect hereof is. 1 That they be blessed which giue themselves wholly all their life to the holy Scripture: and that the wicked contempters of God, though they seeme for a while happy, yet at length shall come to miserable destruction.*

**B**lessed is the man that doeth not walke in the<sup>a</sup> counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornfull.

2 But his delight is in the<sup>a</sup> law of the Lord, and in his<sup>b</sup> law doth he meditate day and night.

3 For he shall be like a<sup>a</sup> tree planted by the ri- uers of waters, that will bring forth her fruits in due season; whose leafe shall not fade so<sup>c</sup> whatsoeuer he shall doe, shall prosper.

4<sup>d</sup> The wicked are not so, but as the chaffe, which the wind driueth away.

5 Therefore the wicked shall not stand in the<sup>e</sup> iudgement, nor sinners in the assembly of the righteous.

6 For the Lord<sup>f</sup> knoweth the way of the righteous, and the way of the wicked shall perish.

*¶ The Lord driueth them downe that they shall not rise nor stand in the company of the righteous. e But tremble when they see Gods wrath. f Doth approve and prosper, like as not to know, is to reprove and reiect.*

### PSAL. II.

1 The Prophet David reioyceth, that notwithstanding his enemies rage, yet God will continue his kingdome for euer, and aduance it euen to the end of the world, so and therefore exhorteth kings and rulers, that they would humbly submit themselves vnder Gods yoke. because it is in<sup>a</sup> vaine to resist God. Herein is figured Christs kingdome.

**W**hy doe the<sup>a</sup> heathen<sup>a</sup> rage, and the people murmure in vaine.

*¶ The conspiracy of the Gentiles, the murmuring of the Iewes, and power of kings cannot preuaile against Christ. \* Acts. 4. 25.*

2 The kings of the earth band themselves, and the Princes are assembled together against the Lord, and against his<sup>b</sup> Christ.

3<sup>b</sup> Let vs breake their bandes, and cast their cords from vs.

4<sup>a</sup> But hee that dwelleth in the heauen shall laugh: the Lord shall haue them in derision.

5<sup>c</sup> Then shall hee speake vnto them in his wrath, and vex them in his sore displeasure, saying,

6 Euen I haue set my King vpon Zion mine holy mountaine.

7 I will declare the<sup>d</sup> decree: that is, the Lord hath said vnto mee, \* Thou art my sonne; this day haue I begotten thee.

8 Aske of mee, and I shall giue thee the hea- then for thine inheritance, and the<sup>e</sup> endes of the earth for thy possession.

9<sup>a</sup> Thou shalt crush them with a scepter of yron, and breake them in picces like a potters vessell.

10<sup>b</sup> Be wise now therefore, ye kings: be lear- ned ye iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12<sup>b</sup> Kisse the Sonne, leaft he be angry, and ye i perish in the way, when his wrath shall suddenly burne. Blessed are all that trust in him.

*g He exhorteth all rulers to repent in time. h In signe of homage. i When the wicked shall say. Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come, 1. Thess. 5. 3.*

### PSAL. III.

1 David driuen forth of his kingdome, was greatly tormented in mind for his finnes against God: 4 And therefore calleth vpon God, and wixeth bold theron his promises, against the great railings and terrors of his enemies yea against death it selfe, which he saw present before his eyes. 7 Finally, he reioyceth for the good suc- cesse that God gaue him and all the Church.

A 2 2

¶ Psalmes

*a When a man hath giuen once place to euill coun- sell, or to his owne concupiscence, he beginneth to forget himselfe in his sin, and so falleth into contempt of God, which con- tempt is called the seat of the scornfull. \* Deut. 32. 6. 10. b In the holy Scriptures. \* Ier. 17. 8. c Gods children are so moytered euer with his grace, that whatsoeuer com- meth vnto them, tendeth vnto their saluation. d Though the wicked seeme to beare the scourge in this world, yet the Lord driueth them downe that they shall not rise nor stand in the company of the righteous. e But tremble when they see Gods wrath. f Doth approve and prosper, like as not to know, is to reprove and reiect.*

*¶ Or, ancyent b Thus the wicked say, that they will cast off the yoke of God, and of his Christ.*

*\* Prov. 1. 26. c Gods plagues will declare that in resisting his Christ, they fought against him. d To shew that my vocation to the kingdome is of God. \* Acts. 13. 33. 33. hebr. 1. 5.*

*e That is to say, as touching mans knowledge, be- cause it was the first time that Da- uid appeared to be elected of God. So is it applied to Christ in his first comming and ma- jorisation to the world. f Not onely the Iewes, but the Gentiles also. \* Reuel. 1. 27.*



*A Psalme of David, when he fled from his sonne Absalom.*

**a** This was a token of his stable faith, that for all his troubles hee had his recourse to God.

**b** Selah here signifies a lifting vp of the voyce, to cause vs to consider the sentence, as a thing of great importance.

**c** When he considered the truth of Gods promise, and tried the same, his faith increased maruailously.

**d** Be the dangers neuer so great as many, yet God hath euer means to deliuer his.

**L**ord, how are mine aduersaries increased? how many rise against me?

2 Many say to my soule, *There is no helpe for him in God.* Selah.

3 But thou Lord art a buckler for me, my glory, and the lifer vp of mine head.

4 I did call vnto the Lord with my voyce, and he heard me out of his holy mountaine. Selah.

5 I laid mee downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for a thousand of the people, that should beset me round about.

7 O Lord, arise helpe me, my God: for thou hast smitten all mine enemies vpon thy cheek bone: thou hast broken the teeth of the wicked.

8 *Saluation belongeth vnto the Lord, and thy blessing is vpon thy people.* Selah.

PSALM III.

*When Saul persecuted him he called vpon God, trusting most assuredly in his promise, and therefore boldly reprooeth his enemies, who wilfully resisted his dominion. 7 and finally preferreth the fauour of God before all worldly treasures.*

*To him that excelleth on Neginoth.*

*A Psalme of David.*

**m** Among them that were appointed to sing the Psalms, and to play on the instruments, one was appointed chiefe to set the tune, and to begin.

**n** who had charge, because he was most excellent, and he began this Psalm on the instrument called Neginoth, or in a tune so called.

**o** Thou that art the defender of my iust cause.

**p** Both of minde and body.

**q** Yet that thinke your felues noble in this world.

**r** Though your enterprises please you neuer so much, yet God will bring them to nought.

**s** A king that seeketh in his vocation.

**t** For feare of Gods iudgement.

**u** Cease your rage, i Serue God purely, and not with outward ceremonies.

**v** The multitude seeke worldly wealth, but David setteth his felicitie in Gods fauour.

**w** This word in Hebrew may be referred to God, as it is here translated, or to David, signifying that he should dwell as ioyfully alone, as if he had many about him, because the Lord is with him.

PSALM V.

*David oppressed with the cruelty of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. 7 After, being assured of prosperous successe, hee conceiveth comfort, 12 concluding, that when God shall deliuer him, others also shall be partakers of the same mercies.*

*To him that excelleth vpon Neginoth.*

*A Psalme of David.*

**H**ear me words, O Lord: vnderstand my meditation,

2 Hearken vnto the voyce of my cry, my king and my God: for vnto thee doe I pray.

3 Heare my voyces in the morning, O Lord: for in the morning will I direct me vnto thee, and I will wait.

4 For thou art not a God that leueth wickednes, neither shall euill dwell with thee.

5 *The foolish shall not stand in thy sight:*

*godly. d Which runne most ragingly after their carnall affections,*

**Or, a muscull instrument or tune.**

**a** That is, my vehement prayer, and secret complaint and sighings.

**b** With patience and trust till I be heard.

**c** Seeing that God of nature bareth wickednesse, he must needs punish the wicked, and saue the godly.

**d** Which runne most ragingly after their carnall affections,

for thou hatest all them that worke iniquity.

6 Thou shalt destroy them that speake lyes: the Lord will abhorre the bloody man and deceitfull.

7 But I will come into thine house in the multitude of thy mercy: and in thy feare will I worship toward thine holy Temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plaine before my face.

9 For no constancie is in their mouth: within they are very corruption: their throat is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God, let them fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And let all them that trust in thee, reioyce and triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.

12 For thou Lord, wilt bless the righteous, and with fauour wilt compass him, as with a shield.

PSALM VI.

*When David by his sinnes had provoked Gods wrath, and now felt not onely his hand against him, but also conceived the horrors of death enuoluing, he deserveth forgiveness. 6 Bewailing that if God took him away in his indignation, he should lack occasion to praise him as he was wont to do while he was among men. 9 Then suddenly feeling Gods mercies, hee sharply rebuketh his enemies which reioiced in his affliction.*

*To him that excelleth on Neginoth, vpon the eighth tune. A Psalme of David.*

**O** Lord, rebuke mee not in thine anger, neither chastise me in thy wrath.

2 Haue mercie vpon mee, O Lord, for I am weak: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in death there is no remembrance of thee: in the graue who shall praise thee?

6 I fainted in my mourning: I cause my bed euery night to swimme, and water my couch with my teares.

7 Mine eye is dimmed for despight, and sunke in because of all mine enemies.

8 Away from me all ye workers of iniquitie: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, and put to shame suddenly.

*he that thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.*

PSALM VII.

*Being falsely accused by Chusis one of Sauls kinsmen, hee calleth God to be his defender, 3 to whom he committeth his innocency, 9 first shewing that his conscience did not accuse him of any euill toward Saul, 10 Next that it touched Gods glory to award sentence against the wicked. 12 And so entering into the consideration of Gods mercies and promise, he waxeth bold, and denieth the vaine enterprises of his enemies, 13 threatening that that shal fall on their owne necke which they haue purposed for others.*

*Shigion of David, which he sang vnto the Lord, concerning the words of Chusis the sonne of Lemni.*

**O** Lord my God, in thee I put my trust: saue me from all that persecute me, and deliuer me.

2 Least a hee deuoure my soule like a lion, and teare it in pices, while there is none to helpe.

**e** In the deepe of his temptation hee putteth his full confidence in God.

**f** Because thou art iust, therefore leade me out of the dangers of mine enemies.

**g** Rom 3. 13. Or, cause thine to erre.

**h** Let their deuils come to nought.

**i** Thy fauour toward me shall confirme the faith of all others.

**j** Or, give good successe.

**k** So that hee shall be safe from all dangers.

**l** Iere. 20. 24. A Though I desire deliuerance, yet let thy mercie pittie my frailtie.

**m** For my whole strength is abated, c His conscience is also touched with the feare of Gods iudgement.

**n** He lamenteth that occasion should be taken from him to praise God in the congregation.

**o** Or, mine eye is taken as it were with worms.

**p** God sendeth comfort and boldnesse in affliction, that we may triumph ouer our enemies.

**q** When the wicked suddenly, and destroy.

**r** Or, kind of tunes.

**s** Or, accusatiua.

**t** 2. Sam. 16. 7.

**u** He desireth God to deliuer him from the rage of cruell Saul.

b wherew<sup>th</sup> Chulch chargeth me.  
c If I reuerenced not Saul for adu<sup>er</sup>saries sake and preferred his life,  
1 Sam. 26. 8. 9.  
d Let me not only die, but be dishonoured for euer.

e In promising me the kingdome.

f Not onely for mine, but for thy Church sake, declare thy power.  
g As touching my behauiour toward Saul and mine enemies.  
h Though they pretend a iust cause againt me: yet God shall iudge their hypocritie.  
i Hee doth continually call the wicked to repentance by some signes of his iudgements.  
k Except Saul turne his minde, I die: for he hath both men and weapons to destroy me. Thus considering his great danger, he magnified Gods grace.  
l Isa. 59. 4, 1sb 15. 25.  
m In keeping faithfully his promise with me.

3 O Lord my God, if I haue done <sup>b</sup> this thing, if there be any wickednes in mine hands.

4 <sup>c</sup> If I haue rewarded euill vnto him that had peace with me, (yea I haue deliuered him that vexed me without cause.)

5 Then let the enemy persecute my soule, and take it; yea, let him tread my life downe vpon the earth, and lay mine <sup>d</sup> honour in the dust. Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for mee according to the <sup>e</sup> iudgement that thou hast appointed.

7 So shall the congregation of the people compasse thee about: for their sakes therefore I returne on high.

8 The Lord shall iudge the people: iudge thou me, O Lord, according to my <sup>g</sup> righteoufnes, and according to mine innocencie that <sup>h</sup> is in me.

9 On let the malice of the wicked come to an end: but guide thou the iust: for the righteous God trieth the <sup>h</sup> hearts and reines.

10 My defence <sup>i</sup> is in God, who preferueth the vpright in heart.

11 God iudgeth the righteous, and him that contemneth God, <sup>i</sup> euery day.

12 Except <sup>k</sup> he turne, he hath whet his sword: he hath bent his bow, and made it ready.

13 He hath also prepared him deadly weapons: he will ordeine his arrowes for them that persecute <sup>m</sup> me.

14 <sup>\*</sup> Behold, he shall trauaile with wickednes: for hee hath conceived mischief, but hee shall bring forth a lie.

15 He hath made a pit, and digged it, and is fallen into the pit that he made.

16 His mischief shall returne vpon his owne head, and his cruelty shall fall vpon his owne pate.

17 I will praise the Lord according to his <sup>l</sup> righteoufnes, and will sing praise to the Name of the Lord most high.

P S A L. VIII.

1 The Prophet considering the excellent liberalitie and Fatherly prouidence of God toward man, whom he made as it were a god ouer all his works, doth not only giue great thanks, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

¶ To him that excelleth on <sup>¶</sup> Gittish.

A Psalme of David.

O Lord our Lord, how <sup>¶</sup> excellent is thy Name in all the world! which hast set thy glory about the heauens.

2 Out of the mouth <sup>\*</sup> of babes and sucklings hast thou <sup>¶</sup> ordeined strength, because of thine enemies, that thou mightest <sup>¶</sup> still the enemy and the auenger.

3 When I beholde thine heauens, <sup>euen</sup> the workes of thy fingers, the moone and the starres, which thou hast ordeined.

4 What is <sup>b</sup> man, say I, that thou art mindful of him? and the sonne of man that thou visitest him?

5 For thou hast made him a little lower then <sup>c</sup> God, and crowned him with glory and worship.

6 Thou hast made him to haue dominion in the workes of thine hands, thou hast put all things vnder his feet:

7 All <sup>d</sup> sheepe and oxen: yea, and the beasts of the field:

8 The fowles of the ayre, and the fish of the

sea, and that which passeth thorow the paths of the seas.

9 O Lord our Lord, how excellent is thy Name in all the world?

P S A L. IX.

1 After he had giuen thanks to God for the sundry victories that he had sent him against his enemies, and also proued by manifold experience, how ready God was at hand in all his troubles, 14 Hee being now likewise in danger of new enemies, desireth God to helpe him according to his wont, 17 and to destroy the malicious arrogance of his aduersaries.

¶ To him that excelleth vpon <sup>¶</sup> Muth Labben.

A Psalme of David.

I Will praise the Lord with my <sup>a</sup> whole heart: I will speake of all thy marueillous works.

2 I will be glad, and reioyce in thee: I will sing praise to thy Name, O most High.

3 For that mine enemies are turned backe: they shall fall and perish at thy presence.

4 For <sup>b</sup> thou hast maintained my right and my cause: thou art set in the throne, and iudget right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 <sup>c</sup> O enemy, destructions are come to a perpetuall end, and thou hast destroyed the cities: their memoriall is perished with them.

7 But the Lord <sup>\*</sup> shall sit for euer: hee hath prepared his throne for iudgement.

8 For hee shall iudge the world in righteoufnes, and shall iudge the people with equitie.

9 The Lord also will be a refuge for the <sup>d</sup> poore, a refuge in <sup>e</sup> due time, euen in affliction.

10 And they that know thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

11 Sing praises to the Lord, which dwelleth in Zion: shew the people his works.

12 For <sup>e</sup> when hee maketh inquisition for blood, hee remembreth it, and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord: consider my trouble which I suffer of them that hate mee, thou that liftest mee vp from the gates of death,

14 That I may shew all thy praises within the <sup>f</sup> gates of the daughter of Zion, and reioyce in thy saluation.

15 The heathen are <sup>g</sup> sunken downe in the pit that they made: in the net that they hid, is their foot taken.

16 <sup>h</sup> The Lord is known by executing iudgement: the wicked is snared in the worke of his owne hands. <sup>\*</sup> Higgaion. Selah.

17 The wicked shall turne into hell, and all nations that forget God.

18 For the poore shall not be alway forgotten: the hope <sup>i</sup> of the afflicted shall not perish for euer.

19 Vp Lord; let not man preuaile; let the heathen be iudged in thy sight.

20 Put them in feare, O Lord, that the heathen may know that they are but <sup>k</sup> men. Selah.

P S A L. X.

1 Hee complaineth of the fraud, rapine, tyrannie, and all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, & therefore setting apart all feare and reuerence towards God, thinke they may doe all things without controuling. 15 Therefore he calleth vpon God to send some remedie against the desperate euils, 16 and at length comforteth him, vse with hope of deliuerance.

A a 3

Why

¶ Or, kind of instrument, or tune: or for the death of Labben or Goliath.  
a God is not praised, except the whole glory be giuen to him alone.

b Howsoeuer the enemy seeme for a time to preuaile, yet God preferueth the iust.

c A derision of the enemy, that misdoeth nothing but destruction: but the Lord will deliuer him, and bring him into iudgement.  
\* Or, reigne as Iudge.  
d Our miseries are meanes to cause vs to feele Gods present care ouer vs.

e Though God reuengeth not suddenly the wrong done to his, yet hee suffereth not the wicked vnpunished.

f In the open assembly of the Church.

g For God ouerthroweth the wicked in their enterprises.

h The mercie of God toward his Saints must be declared, and the fall of the wicked must alwayes be considered.

\* Or, this is worthy to be noted.  
i God promise, h not to helpe vs before we haue felt the crosse.

k Which they cannot learne without the feare of thy iudgement.



## The nature of the wicked.

**a** So soone as we enter into affliction, we thinke God should helpe vs, but that is not alway his due time.  
**b** The wicked man reioyceth in his owne lutt, he boasteth when he hath that he would: he braggeth of his wit and weakh, and blesteth himselfe, and thus blasphemeth the Lord.  
**c** Or, I suffere at. **d** Or not be moued, because he was neuer in euill.  
**e** The euill shall not touch me, I fear 15 or else he speaketh thus because he neuer felt euill.  
**f** He sheweth that the wicked haue many meates to hide their crueltie, and therefore ought more to be feared.  
**g** By the hypocrisie of them that haue authority, the poore are deuoured.  
**h** He calleth to God for helpe, because wickednes is so farre ouergrown, that God must now helpe or neuer.  
**i** Therefore thou must needs punish this their blasphemie.  
**j** To iudge betweene the right and the wrong.  
**k** For thou hast vnto the destroyed him.  
**l** The hypocrites or such as lye not after Gods Law, shall be destroyed.  
**m** God helpeth when mans helpe ceaseth.  
**n** Or, destroy no more man vpon the earth.

**a** This is the wicked counsell of his enemies to him and his companions to drine him from the hope of Gods promise.  
**b** All hope of succor is taken away.  
**c** Yet am I innocent and my cause good.  
**d** Though all things in earth be out of order, yet God will execute iudgement from heauen.

**W**hy standest thou farre off, O Lord, and hidest thee in a due time, *euem* in affliction?  
**2** The wicked with pride doth persecute the poore: let them be taken in the crafts that they haue imagined.  
**3** For the wicked hath made boast of his owne hearts desire, and the couetous blesteth himselfe, he contemneth the Lord.  
**4** The wicked is so proude, that hee seeketh not for God: hee thinketh alwayes, There is no God.  
**5** His wayes alway prosper: thy iudgements are high aboue his fight, therefore I desiet he all his enemies.  
**6** He saith in his heart, I shall neuer be moued, nor be in danger.  
**7** His mouth is full of cursing, and deceite, and fraud: vnder his tongue is mischief and iniquitie.  
**8** He lieth in wait in the villages: in the secret places doth he murder the innocent; his eyes are bent against the poore.  
**9** He lieth in waite secretly, *euem* as a lion in his denne; he lieth in wait to spoyle the poore; he doth spoile the poore, when he draweth him into his net.  
**10** He croucheth and boweth; therefore heaps of the poore doe fall by his might.  
**11** He hath said in his heart, God hath forgotten, he hideth away his face, and will neuer see.  
**12** Arise, O Lord God, lift vp thine hand, forget not the poore.  
**13** Wherefore doeth the wicked contemne God? hee saith in his heart, Thou wilt not regard.  
**14** Yet thou ha seene it; for thou beholdest mischief and wrong; that thou mayest take it into thine hands: the poore committeth himselfe vnto thee; for thou art the helper of the fatherlesse.  
**15** Breake thou the arme of the wicked and malicious; search his wickednesse, and thou shalt find it none.  
**16** The Lord is King for euer and euer; the heathen are destroyed forth of his land.  
**17** Lord, thou hast heard the desire of the poore; thou preparst their heart; thou benedict thine care to them.  
**18** To iudge the fatherlesse and poore, that earthly man cause to feare no more.

### PSAL. XI.

**1** This Psalme containeth two parts. In the first David sheweth how hard assaults of tentations he sustained, and in how great anguish of mind he was, when Saul did persecute him. **2** Then next he reioyceth that God sent him succour in his necessity, declaring his iustice aswell in gouerning the good, and the wicked men, as the whole world.

**3** To him that excelleth. A Psalme of David.

**1** Nthe Lord put I my trust: how say yee then to my soule, Flee to your mountaine as a bird?  
**2** For loe, the wicked bend their bow, and make ready their arrowes vpon the string, that they may secretly shoot at them which are vp-right in heart.  
**3** For the foundations are cast downe; what hath the righteous done?  
**4** The Lord is in his holy palace; the Lords throne is in the heauen; his eyes will consider: his eye lids will try the children of men.

## Psalmes.

## The iudgement of the wicked.

**5** The Lord will trie the righteous; but the wicked, and him that loueth iniquitie, doeth his soule hate.

**6** Vpon the wicked he shall raine snares, fire, and brimstone, and stormie tempest; this is the portion of their cup.

**7** For the righteous Lord loueth righteousness: his countenance doeth behold the iust.

### PSAL. XII.

**1** The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. **2** Then comforting himselfe, and others with the assurance of Gods help, he commendeth the constant verity that God obserueth in keeping his promises.

**3** To him that excelleth vpon the eight tune.

A Psalme of David.

**H**elp Lord, for there is not a godly man left: for the faithfull are failed from among the children of men.

**2** They speake deceitfully every one with his neighbour, flattereth with their lips, and speake with a double heart.

**3** The Lord cut off all flattering lips, and the tongue that speaketh proud things:

**4** Which haue said, With our tongue will we preuaile; our lips are our owne; who is Lord ouer vs?

**5** Now for the oppression of the needy, and for the sighs of the poore, I will vp saith the Lord, and will set at libertie him, whom the wicked hath snared.

**6** The words of the Lord are pure words, as the siluer, tried in a fornace of earth, fined seuen fold.

**7** Thou wilt keepe them, O Lord; thou wilt preserve him from this generation for euer.

**8** The wicked walke on euery side; when they are exalted, it is a shame for the sonnes of men.

wicked generation. **f** That is, thine though he were but one man. **g** For they suppress the godly and maintaine the wicked.

### PSAL. XIII.

**1** David a: it were overcome with sundry and new afflictions, flee to God as his onely refuge, **3** and so at the length being encouraged through Gods promises, hee conceiveth most sure confidence against the extreme horrors of death.

**4** To him that excelleth. A Psalme of David.

**H**ow long wilt thou forget me, O Lord, a for euer? how long wilt thou hide thy face from me?

**2** How long shall I take counsell within my selfe, how long shall mine enemy be exalted about me?

**3** Behold, and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death.

**4** Least mine enemy say, I haue preuailed against him: and they that afflict me, reioyce, when I slide.

**5** But I trust in thy mercy: mine heart shall reioyce in thy saluation; I will sing to the Lord, because he hath dealt lovingly with me.

### PSAL. XIV.

**1** He describeth the peruerse nature of man, which were so grown to licentiousnesse, that God was brought to utter contempt. **2** For the which thing, although he was greatly grieved, yet being perswaded that God would send some present remedy, he comforteth himselfe and others.

**3** To him that excelleth. A Psalme of David.

**H**e\* foole hath said in his heart, There is no God: they haue corrupted, and done an abominable worke: there is none that doeth good.

to forget God, **b** There is nothing, but disorder and wickedness among them.

**2** The

**e** As in the destruction of Sodom and Gomorrah, which they shall drinke euen to the dregges, Ezek. c. 13. 34.

**a** Which dare defend the truth & their mercy to the oppressed.  
**b** He meaneth the flatterers of the court which hurt him more with their tongues, then with their weapons.  
**c** They thinke themselves able to perswade what they desire in hand.  
**d** The Lord is moued with the complaints of his, and deliuereth in the end from all dangers.  
**e** Because the Lords word and promise is true and vchangeable, he will performe it and preserve the poore from this wicked generation.

**a** He declareth that his afflictions lasted a long time, and that his faith faimed not.  
**b** Changing my purposes as the sicke man doeth his place.  
**c** Which might turne to Gods dishonour: if he did not defend his.  
**d** The mercy of God is the cause of our saluation.  
**e** Born by the benefits past, and by others to come.

\* Psal. 53. **a** He sheweth that the cause of all wickednes is to forget God.

<sup>a</sup> David here maketh comparison between the faithfull and the reprobate, but S. Paul speaketh the same of all men naturally, Rom. 3. 10. d Where they thinke themselves most sure. e You mocke them that put their trust in God. f He prayeth for the whole Church whom he is assured God will deliuer: for none but he only can doe it.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquitie know that they eate vp my people, as they eate bread? they call not vpon the Lord.

5 There they shall be taken with feare, because God is in the generation of the iust.

6 You haue made a mocke at the counsell of the poore, because the Lord is his trust.

7 Oh giue saluation vnto Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iacob shall reioyce, and Israel shall be glad.

<sup>f</sup> Note that of this 14. Psalme, the 5, 6 and 7. verses which are put into the common translation, & may seeme vnto some to be left out in this, are not in the same Psalme in the Hebrew text, but rather are put in more fully to expresse the manners of the wicked, and are gathered out of the 5, 140. and 10. Psalmes, the 59. of the Prophet Isaiah, and the 36. Psalme, and are alleadged by S. Paul, and placed together in the 3. to the Romanes.

## P S A L. XV.

<sup>1</sup> This Psalme teacheth on what condition God did chuse the Iewes: for his peculiar people; and wherefore he placed his Temple among them, which was to the intent that they by using uprightly and godly, might winne that they were his speciall and holy people.

## A Psalme of David.

Lord, who shall dwell in thy Tabernacle? who shall rest in thine holy Mountaine?

2 He that walketh vprightly and worketh righteousness, and speaketh the truth in his heart.

3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiveth a false report against his neighbour.

4 In whose eyes a vile person is contemned, but he honoureth them that feare the Lord: hee that sweareth to his owne hinderance and changeth not.

5 He that giueth not his money vnto vsury, nor taketh reward against the innocent: he that doeth these things, shall neuer be mooued.

## P S A L. XVI.

<sup>1</sup> David prayeth to God for succour not for his workes, but for his faiths sake, 4. Praising that he hath all idolatry, taking God only for his comfort and felicitie, 8. Who suffereth him to lacke nothing.

## Mich:am of David.

Preserue mee, O GOD: for in thee doe I trust.

2 O my soule, thou hast saide vnto the Lord, Thou art my Lord: my well doing extendeth not to thee,

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The sorowes of them, that offer to an other god, shall be multiplied: their offerings of blood will I not offer, neither make mention of their names with my lips:

5 The Lord is the portion of mine inheritance and of my cup: thou shalt maintaine my lot.

6 The lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen me counsell: my freines also teach me in the nights.

<sup>f</sup> God teacheth me continually by secret inspiration,

8 I haue set the Lord alwayes before mee: for he is at my right hand: therefore I shall not slide.

9 Wherefore mine heart is glad, and my tongue reioyceth: my flesh also doeth rest in hope.

10 For thou wilt not leaue my soule in the graue: neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

## P S A L. XVII.

<sup>1</sup> Here he complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus rag'd without any cause giuen on his part. 6. Therefore he desireth God to reuenge his innocencie and deliuer him.

## The prayer of David.

Hearke the right, O Lord, consider my crie; hearken vnto my prayer of lips vnfastned.

2 Let my sentence come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast proued and visited mine heart in the night: thou hast tried me, and foundest nothing: for I was purposed that my mouth should not offend.

4 Concerning the workes of men, by the words of thy lips I kept me from the paths of the cruell man.

5 Say my steps in thy paths, that my feet do not slide.

6 I haue called vpon thee: surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous mercies: thou that art the Saviour of them that trust in thee, from such as resist thy right hand.

8 Keepe mee as the apple of the eye; hide mee vnder the shadow of thy wings.

9 From the wicked that oppresse mee, from mine enemies, which compass mee round about for my soule.

10 They are inclosed in their owne fat, and they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steps; they haue set their eyes to bring downe to the ground;

12 Like as a lion that is greedy of pray, and as it were a Lions whelpes lurking in secret places.

13 Vp Lord, disappoint him: cast him downe; deliuer my soule from the wicked with thy sword.

14 From men by thine hand, O Lord, from men of the world, who haue their portion in this life, whose bellies thou fillest with thine hid treasure; their children haue enough, and leaue the rest of their substance for their children.

15 But I will behold thy face in righteousness, and when I wake, I shall be satisfied with thine image.

## P S A L. XVIII.

<sup>1</sup> This Psalme is the first beginning of his gratulation, and thanksgiving in the entering into his kingdome, wherein hee excolleth and prayeth most highly the marueilous mercies and grace of God, who hath thus preserved and defended him. 32. Also hee setteth forth the image of Christs kingdome, that the faithfull may be assured that Christ shall alwayes conquer and ouercome by the vnspokeable power of his Father, though all the whole world should strive there against.

<sup>g</sup> The faithfull are sure to perseuere to the end. h That is, I reioyce both in body and in soule. i This is chiefly meant of Christ, by whose resurrection all his members haue immortalitye. k Where God fauoureth, there is perfect felicitie.

<sup>a</sup> My righteous cause. b The vengeance that thou shalt shew against mine enemies. c When thy Spirit examined my conscience. d I was innocent toward mine enemies both in deed and thought. e Though the wicked prouoked me to doe euill for euill, yet thy word kept me backe. f He was assured that God would not refuse his request. g For all rebell against thee, which trouble thy Church. h For their cruelty cannot be satisfied but with my death. i They are pufft vp with pride, as the stomacke that is cheked with fast. k Stop his rage. l Or, which is thy word. m By thine heauenly power. n Or, whose tyrannic hath too long endured. o And feele not the smart that Gods children oft times doe. p This is the full felicitie, comforting against all assaults, to haue the face of God and fauourable countenance opened vnto vs. q And am deliuered out of my great troubles.

<sup>a</sup> First God requir'd vprightie of life, next doing well to others, and thirdly, truth and simplicitie in our words. b He that flattereth not the vngodly in their wickednesse. c To the blindness of his neighbour. d That is, shall not be cast forth of the Church as a suppositi.

<sup>l</sup> Or, a certaine iure. a He knoweth that we cannot call vpon God, except we trust in him. b Though we can not enrich God, yet we must befor Gods gifts to the vse of his children. c As griefe of conscience and miserable destruction. d He would neither by outward profession nor in heart, nor in mouth consent to their idolatries. e Exod. 23. 13. f Where with my portion is measured,



*To him that excelleth A Psalme of Dauid the seruant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,*

**I** Will loue thee dearly, O Lord my strength.

2 \* a The Lord is my rocke, and my fortresse, and he that deliuereth me, my God and my strength: in him will I trust: my shield, the horn also of my saluation, and my refuge.

3 I will call vpon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

4 c The sorowes of death compassed me, and the floods of wickednesse made me afraid.

5 The sorowes of the graue haue compassed me about: the snares of death ouertooke me.

6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my cry did come before him, euen into his eares.

7 d Then the earth trembled and quaked: the foundations also of the mountaines mooued and shooke, because he was angry.

8 Smoke went out at his nostrils, and a consuming fire out of his mouth: coales were kindled thereat.

9 Hee bowed the heauens also and came downe, and darkened was vnder his feete.

10 And hee rode vpon Cherub, and did flie, and hee came flying vpon the wings of the winde.

11 He made darkenesse his secret place, and his pavilion round about him, euen darkenesse of waters, and clouds of the aire.

12 At the brightness of his presence his clouds passed, hailestones and coales of fire.

13 The Lord also thundred in the heauen, and the Highest gaue his voyce, hailestones and coales of fire.

14 Then he sent out his arrowes and scattered them, and he increased lightnings and destroyed them.

15 And the channels of waters were seene, and the foundations of the world were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils.

16 He hath sent downe from aboue and taken me: he hath drawen me out of many waters.

17 Hee hath deliuered me from my strong enemy, and from them which hate mee: for they were too strong for me.

18 They prevented me in the day of my calamity: but the Lord was my stay.

19 Hee brought me forth also into a large place: he deliuered me because he fauoured me.

20 The Lord rewarded me according to my righteousness: according to the purenesse of mine hande he recompensed me:

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his lawes were before mee, and I did not cast away his commandements from me.

23 I was vpight also with him, and haue kept me from my wickednesse.

24 Therefore the Lord rewarded me according to my righteousness, and according to the purenesse of mine hands in his sight.

25 With the godly thou wilt shew thy selfe godly: with the vpight man thou wilt shew thy selfe vpight.

26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt cast downe the proud looks.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkenesse.

29 For by thee I haue broken through an hoaste, and by my God I haue leaped over a wall.

30 The way of God is vncorrupt: the word of the Lord is tried in the fire, he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mighty like our God?

32 God girdeth me with strength, and maketh my way vpight.

33 Hee maketh my feete like hindes feete, and setteth me vpon mine high places.

34 He teacheth mine hands to fight, so that a bowe of brass is broken with mine armes.

35 Thou hast also giuen mee the shield of thy saluation, and thy right hand hath stayed me, and thy louing kindnesse hath caused mee to increase.

36 Thou hast enlarged my steps vnder me, and my heeles haue not slid.

37 I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise, they are fallen vnder my feete.

39 For thou hast girded mee with strength to battel; them that rose against me, thou hast subdued vnder me.

40 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me.

41 They cried, but there was none to saue them, euen vnto the Lord, but hee answered them not.

42 Then I did beate them small as the dust before the wind: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered mee from the contentions of the people: thou hast made me the head of the heathen; a people, whom I haue not known, shall serue me.

44 As soone as they heare, they shall obey me: the strangers shall be in subiection to me.

45 Strangers shall shrink away, and feare in their priue chambers.

46 Let the Lord liue, and blessed be my strength, and the God of my saluation be exalted.

47 It is God that giueth me power to auenge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set me vp from those that rose against mee; thou hast deliuered mee from the cruel man.

49 Therefore I will praise thee, O Lord, among the nations, and wil sing vnto thy Name.

50 Great deliuerances giueth hee vnto his king, and sheweth mercie to his anoynted, euen to Dauid, and to his seed for euer.

*a This did not properly appertaine to Salomon, but to Iesus Christ,*

P S A L

*a* Sam 22. a. *a* He vseth this diversity of names, to shew that as the wicked haue many meanes to hurt, so God hath many wayes to helpe. *b* For none can obtaine their requittes of God, that ioyne not, his glory with their petition. *c* He speaketh of the dangers and malice of his enemies, from the which God had deliuered him. *d* Or, cordes, or, cables. *d* A description of the wrath of God against his enemies, after hee had heard his prayers. *e* He sheweth how horrible Gods iudgements shall be to the wicked. *f* Darkenesse signifieth the wrath of God, as the cleare light signifieth Gods fauour. *g* This is described at large, Psal. 104. *h* As a king angry with the people, will not shew him selfe vnto them. *i* Thundred, lightened and hailed. *k* His lightnings. *l* That is, the deepe bottomes were seene when the red sea was diuided. *m* Out of sunnry and great dangers. *n* To wit, Saul. *o* Therefore God sent me succour. *p* The cause of Gods deliuerance is his onely fauour and loue to vs. *q* Dauid was sure of his righteous cause, and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance. *r* For all his dangers hee exercised himselfe in the Law of God. *s* I neither gaue place to their wicked tentations, nor to mine owne afflictions.

*t* Here he speaketh of Gods according to our capacity, who sheweth mercie to his and punisheth the wicked, as is said also, Leu 16. 11, 14. *u* When their sinne is come to the full measure, hee attributeth it to God that hee both gate the victorie in the fildes, and also destroyed the cities of his enemies. *y* Be the dangers neuer so many or great, yet Gods promise must take effect. *z* He giueth good successe to all mine enterprises. *a* As towres and fortres, which hee tooke out of the handes of Gods enemies. *b* Or, Steele. *b* To defend me from dangers. *c* Hee attributeth the beginning, continuance and increase in well doing onely to Gods fauour. *d* Dauid declared that hee did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements. *e* Thou hast giuen them into mine handes to be slaine. *f* They that reied the crie of the afflicted, God will also reiect them, when they cry for helpe: for either paine or feare cause those hypocrites to cry. *g* Which dwell round about me. *h* The kingdome of Christ is in Dauids kingdome prefigured, who by the preaching of his word bringeth all to his subiection. *i* Or, lie: signifying a subiection contrauet and not voluntarie. *k* Feare shall cause them to be afraid and come forth of their secret holes and holds to seeke pardon. *l* That is, Saul, who of malice persecuted him. *m* This prophety appertaineth to the kingdome of Christ and vocation of the Gentiles as Romanes 15. 9.

PSAL. XIX.

*To the intent he might moue the faithfull to deeper consideration of Gods glory, he setteth before their eyes the most exquisite workmanship of the heauens, with their proportion, and ornaments. 8 And afterward calleth them to the Law, wherein God hath revealed himselfe more familiarly to his chosen people. The which peculiar grace by commending the Law, he setteth forth more at large.*

*To him that exelleth. A Psalme of Dauid.*

**T**He \* heauens declare the glory of God, and the firmament sheweth the worke of his hands.

2 Day vnto day vitereth the same, and night vnto night teacheth knowledge.

3 There is no speach nor language, where their voyce is not heard.

4 Their line is gone forth through all the earth, & their words into the ends of the world: in them hath he set a tabernacle for the Sunne.

5 Which commeth forth as a bridegroom out of his chamber, and reioyceth like a mightie man to run his race.

6 His going out is from the ende of the heauen, & his compass is vnto the endes of the same, and none is hid from the heate thereof.

7 The Law of the Lord is perfect, conuertyng the soule: the testimony of the Lord is sure, and giueth wisdom vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the commandment of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true: they are righteous altogether.

10 And more to be desired then golde, yea, then much fine gold; sweeter also then hony, and the hony combe.

11 Moreover by them is thy seruant made circumspect, and in keeping of them there is great reward.

12 Who can vnderstand his faults? cleanse me from secret faults.

13 Keepethy seruant also from presumptuous sinnes, let them not reigne ouer me: so shall I be vpright, and made cleane from much wickednesse.

14 Let the words of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lord my strength, and my redeemer.

PSAL. XX.

*A prayer of the peeple vnto God, that it would please him to heare their cry, and receiue his sacrifice, which hee offered before hee went to battell against the Ammonites.*

*To him that exelleth. A Psalme of Dauid.*

**T**He Lord heare thee in the day of trouble: the Name of the Lord of Iacob defend thee:

2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and turne thy burnt offerings into ashes. Selah.

4 And graunt thee according to thine heart, and fulfill all thy purpose:

5 That we may reioyce in thy saluation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.

6 Now know I that the Lord will helpe his anoynted, and will heare him from his Sanctuary. As by the visible Sanctuary Gods familiaritie appeared toward his people, so by the heauenly is meant his power and maiesty.

rie, by the mighty helpe of his right hand.

7 Some trust in chariots, and some in horses; but we will remember the Name of the Lord our God.

8 They are brought downe and fallen, but we are risen, and stand vpright.

9 Saue Lord; Let the King heare vs in the day that we call.

PSAL. XXI.

*Dauid in the person of the people praiseth God for the victory, attributing it to God, and not to the strength of man. Wherein the holy Ghost dwelleth the faithfull to Christ, who is the perfection of this kingdom.*

*To him that exelleth. A Psalme of Dauid.*

**T**He King shall reioyce in thy strength, O Lord; yea how greatly shall he reioyce in thy saluation?

2 Thou hast giuen him his hearts desire, and hast not denied him the request of his lips. Selah.

3 For thou diddest preuent him with liberal blessings, and diddest set a crowne of pure golde vpon his head.

4 He asked life of thee, and thou gauest him a long life for euer and euer.

5 His glory is great in thy saluation: dignity and honour hast thou laid vpon him.

6 For thou hast set him as blessings for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the king trusteth in the Lord, and in the mercy of the most high, he shall not slide.

8 Thine hand shall find out all thine enemies, & thy right hand shall find out them y hate thee.

9 Thou shalt make them like a fierie ouen in time of thine anger; the Lord shall destroy them in his wrath, and the fire shall deuoure them.

10 Their fruite shalt thou destroy from the earth, and their seede from the children of men.

11 For they intended euill against thee, and imagined mischief, but they shall not preuaile.

12 Therefore shalt thou put them apart, and the strings of thy bow shalt thou make ready against their faces.

13 Be thou exalted, O Lord, in thy strength: so will we sing and praye thy power.

PSAL. XXII.

*Dauid complained because hee was brought into such extremities that he was past all hope, but after he had rehearsed the sorowes and griefes, wherein he was vexed, so he recouereth himselfe from the bottomlesse pit of temptation, and groweth in hope. And here under his owne person he setteth forth the figure of Christ, whom he did foresee by the spirit of prophesie, that he should maruellously, and strangely be afflicted and abused, before his Father should raise and exalt him againe.*

*To him that exelleth vpon. A Psalme of Dauid.*

**M**y God, my God, why hast thou forsaken mee, and art so farre from mine health, and from the words of my roaring?

2 O my God, I cry by day, but thou hearest not: and by night, but I haue no audience.

3 But thou art holy, and doest inhabite the prayes of Israel.

4 Our fathers trusted in thee; they trusted, and thou diddest deliuer them.

5 They called vpon thee, and were deliuered; they trusted in thee, and were not confounded.

6 But I am a worme & not a man; a shame of men, and the contempt of the people.

7 All they that see mee, haue me in derision;

all creatures, which was meant of Christ. And herein appeareth the vnspeakable loue of God toward man, that he would thus abuse his Sonne for our sakes, they

2 The worldlings but put not their only trust in God, b Let the king be able to deliue vs by thy strength, when we seeke vnto him for succour.

a When he shall overcome his enemies, & so be assured of his vocation. b Thou declaredst thy liberall fauour toward him before he prayed. c Dauid did not only obtaine life, but also assurance that his posterity should reigne for euer. d Thou hast made him thy blessings to others, and a perpetuall example of thy fauour for euer. e Here he describeth the power of Christs kingdom against the enemies thereof. f This teacheth us patiently to endure the crosse till God destroy the aduersary. g They laid as it were their necks to make Gods power to giue place to their wicked enterprises. h As a marke to shooote at. i Maintaine thy Church against the aduersaries, that wee may haue ample occasion to praise thy Name.

Or, the kinde of the morning: and this was the name of some common song. a Here appeareth that horrible conflict which he sustained betwixt faith & desperation. b Being tormented with extreme anguish. c Or, I cease not. d He meaneth the place of praying, euen the Tabernacle: or els it is so called, because he gaue the people continually occasion to praise him. d And seeming most miserable of

\* Rom 1, 20.

a He reioiceth in his ingratitude, seeing the heauens, which are dumbe creatures, set forth Gods glory. b The continuall successe of the day and the night is sufficient to declare Gods power and goodness. c The heauens are a Schoolemaster to all nations, be they neuer so barbarous.

d The heauens are as a line of great capital letters to shew vnto vs Gods glory. e Or vaile. The mace was that the bride and bridegroom should stand vnder a vaile together and after come forth with great solemnity, and reioicing of the assembly.

f Though the creatures cannot serue, yet this ought to be sufficient to lead vs vnto him.

g So that all mans inventions and intentions are lies. h Every one without exception. i Except Gods word be esteemed aboue all worldly things, it is condemned.

k For God accepteth our endeavour, though it be farre vperfit. l Then there is no reward of curie, but of grace: for where sinne is, there death is the reward. m Which are done purposely and of malice. n If thou suppress my wicked affections by thine holy spirit. o That I may obey thee in thought, word and deede.

a Hereby kings are also admonished to call to God in their affaires.

b The vertue, power and grace of God. c To token that they are acceptable vnto him.

d Granted to the King in whose wealth our felicitie standeth.

e The Church feeleth that God had heard their petition. f As by the visible Sanctuary Gods familiaritie appeared toward his people, so by the heauenly is meant his power and maiesty.



† *Ebr. rolled upon God.*  
 \* *Matth. 27. 43.*  
 e *Euen from my birth thou hast giue me occasion to trult in thee.*  
 f *For except Gods prouidence preſerue the infants, they ſhould periſh a thouſand times in the mothers wombe.*  
 g *He meaneth, that his enemies were ſo far, proud, and cruell, that they were rather buſts then men.*  
 h *Before he ſpoke of the cruelty of his enemies, and now he declareth the inward griefes of the minde. ſo that Chriſt was tormented both in ſoule and body.*  
 i *Thou haſt ſuffered me to be without a hope of life.*  
 k *Thus David complained as though he were nayled by his enemies both hands and feet: but this was accomplished in Chriſt.*  
 l *My life that is folitary, left alone and forſaken of all.*  
 m *Chriſt is deliuered with a more mighty deliuerance by ouercoming death, then if he had not taſted death at all.*  
 n *He promiſeth to exhort the Church that they by his example might playe the Lord.*  
 o *The poore afflicted are comforted by this example of David, or Chriſt.*  
 p *Which were ſacrifices of thankgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.*  
 q *He doth allude ſtill to the ſacrifice.*  
 r *Though the poore be ſirnamed, as verſ. 16. yet the wealthy are not ſeparated from the grace of Chriſts kingdome.*  
 s *In whom there is no hope that he ſhall recouer life: ſo neither poore nor rich, quicke nor dead ſhall be reiected from his kingdome.*  
 t *Meaning, the poſterity, which the Lord keepeth as a ſeede to the Church to continue his prayſe among men.*  
 u *That is, God hath fulfilled his promiſe.*

they make a mow and nodde the head, ſaying,  
 8 † \* He truſted in the Lord, let him deliuer him: let him ſaue him, ſeeing he loueth him.  
 9 But thou didſt draw me out of the wombe: thou gaueſt me hope, *euen* at my mothers breaſts.  
 10 I was caſt vpon thee, *euen* from the wombe: thou art my God from my mothers belly.  
 11 Be not farre from mee, becauſe trouble is neere: for *there is none* to helpe me.  
 12 Many young bulles haue compaſſed mee: mighty & bulles of Biſhan haue cloſed me about.  
 13 They gape vpon me with their mouthes, as a ramping and roaring lion.  
 14 I am like water powred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the mids of my bowels.  
 15 My ſtrength is dried vp like a poſsheard, and my tongue cleaueth to my iawes, and thou haſt brought me into the duſt of death.  
 16 For dogges haue compaſſed me, and the aſſembly of the wicked haue incloſed mee: they pierced mine hands and my feete.  
 17 I may tell all my bones, yet they beholde, and looke vpon me.  
 18 They part my garments among them, and caſt lots vpon my veſture.  
 19 But be not thou farre off, O Lord, my ſtrength: haſten to helpe me.  
 20 Deliuere my ſoule from the ſword: my ſoule deſolate ſoule from the power of the dogge.  
 21 Save me from the lions mouth, and anſwere me in ſauing me from the hornes of the vnicornes.  
 22 \* I will declare thy Name vnto my brethren: in the middes of the Congregation will I prayſe thee, ſaying,  
 23 Prayſe the Lord, ye that feare him: magnifie ye him, all the ſeede of Iaakob, and feare yee him all the ſeede of Iſrael.  
 24 For he hath not deſpiſed nor abhorred affliction of the poore: neither hath he hid his face from him, but when he called vnto him, he heard.  
 25 My prayſe ſhalbe of thee in the great Congregation: my p voves will I performe before them that feare him.  
 26 The poore ſhall eate and be ſatiſfied: they that ſeeke after the Lord, ſhall prayſe him: your heart ſhall liue for ever.  
 27 All the endes of the world ſhall remember themſelues and turne to the Lord, and all the kindreds of the nations ſhall worſhip before thee.  
 28 For the kingdome is the Lords, and he ruleth among the nations.  
 29 All they that be fat in the earth ſhall eate and worſhip: all they that goe downe into the duſt, ſhall bow before him, *euen* he that cannot quicken his owne ſoule.  
 30 Their ſeede ſhall ſerue him: it ſhalbe counted vnto the Lord for a generation.  
 31 They ſhall come and ſhall declare his righteouſneſſe vnto a people that ſhall be borne, becauſe he hath done it.

PSAL. XXII.

1 *Becauſe the Prophet had proued the great mercies of God at diuers times, and in ſundry manners, he gathereth a certaine aſſurance, fully perſuading himſelfe that God will continue the very ſame goodneſſe towards him for ever.*

A Pſalme of David.

The Lord is my ſhepherd. I ſhall not want.  
 2 Hee maketh mee to reſt in greene paſture, and leadeth me by the ſtill waters.  
 3 He reſtoreth my ſoule, and leadeth me in the paths of righteouſneſſe for his Names ſake.  
 4 Yea, though I ſhould walke through the valley of the ſhadow of death, I will feare no euill; for thou art with me: thy rod and thy ſtaffe, they comfort me.  
 5 Thou doeſt prepare a table before me in the ſight of mine aduerſaries: thou doeſt annoynt mine head with oyle, and my cup runneth ouer.  
 6 Doubteſſe kindneſſe and mercy ſhall follow mee all the dayes of my life, and I ſhall remaine a long ſeaſon in the houſe of the Lord.  
 7 *ſtro* him, yet God deliuereth him, and dealeth moſt liberally with him in deſpite of them. f *As was the manner of great ſeats.* g *Hee ſetteth not his felicity in the pleaſures of this world, but in the feare and ſeruite of God.*

PSAL. XXIII.

1 *Albeit the Lord God hath made, and governeth all the world yet toward his choſen people, his gracions goodneſſe doeth moſt abundantly appeare, in that among them he will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they doe enter aſt into this Sanctuary, which are the true worſhippers of God, purged from the ſinfull filth of this world. 7 Finally he magnifieth Gods grace for the building of the Temple, to the ende hee might ſtirre up all the faithfull to the true ſeruite of God.*

A Pſalme of David.

The earth is the Lords, and all that therein is: the world and they that dwell therein.  
 2 For he hath founded it vpon the ſeas; and eſtabliſhed it vpon the floods.  
 3 Who ſhall aſcend into the mountaine of the Lord? and who ſhall ſtand in his holy place?  
 4 *Euen he that hath innocent bandes, and a pure heart; which hath not liſt vp his minde vnto vanitie, nor ſworne deceitfully.*  
 5 He ſhall receiue a bleſſing from the Lord, and righteouſnes from the God of his ſaluation.  
 6 This is the generation of them that ſeeke him, of them that ſeeke thy face, *this is* Iaakob. Selah.  
 7 Lift vp your heads ye gates, and be ye liſt vp ye euerlaſting doores, and the King of glory ſhall come in.  
 8 Who is this King of glory? the Lord, ſtrong and mightie, *euen* the Lord mightie in battell.  
 9 Lift vp your heads, ye gates, and liſt vp your ſelues ye euerlaſting doores, and the King of glory ſhall come in.  
 10 Who is this King of glory? the Lord of hoaſtes, he is the King of glory. Selah.

PSAL. XXV.

1 *The Prophet touched with the conſideration of his finnes, and alſo grieved with the cruell malice of his enemies, 6 Prayeth to God moſt ſeruently to haue his finnes forgiven. 7 Eſpecially ſuch as he had committed in his youth. He beginneth every verſe according to the Hebrew letters, two or three except.*

A Pſalme of David.

Vnto thee, O Lord, liſt I vp my ſoule.  
 2 My God, I truſt in thee; let mee not be confounded: let not mine enemies reioyce over me.  
 3 So all that hope in thee, ſhall not be aſhamed; but let them be confounded, that tranſgreſſe without cauſe.

a *I put not my truſt in any worldly thing.*  
 b *That thou wilt take away mine enemies, which are thy rods.*  
 \* *1/a. 13. 25. Rom. 13. 11.*

<sup>e</sup> Retaine me in the faith of thy promise, that I swaue not on any side.

<sup>d</sup> Constantly, and against all weaknesse.

<sup>e</sup> He confesseth that his manifold finnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.

<sup>f</sup> That is, call them to repentance.

<sup>g</sup> He will gouerne and comfort them that are truly humbled for their finnes.

<sup>h</sup> And for none other respect.

<sup>i</sup> Meaning, the number is very small.

<sup>h</sup> He will direct such with his spirit to follow the right way.

<sup>i</sup> He shall prosper both in spirituall and corporall things.

<sup>m</sup> His counsell conuicted in his word, whereby he declareth that he is the protector of the faithfull.

<sup>n</sup> My griefe is increased because of mine enemies cruelty.

<sup>o</sup> The greater that his afflictions were and the more that his enemies increased, the more were felt by Gods helpe.

<sup>p</sup> Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

4 <sup>c</sup> Shew mee thy wayes, O Lord, and teach me thy pathes.

5 Leade mee forth in thy trueth, and teach me: for thou art the God of my saluation: in thee doe I trust all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindnesse: for they haue bene for euer.

7 Remember not the <sup>o</sup> sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou me, *euē* for thy goodnesse sake, O Lord.

8 Gracious and righteous is the Lord: therefore will he <sup>t</sup> teach sinners in the way.

9 Them that be meeke, will hee <sup>g</sup> guide in iudgement, and teach the humble his way.

10 All the pathes of the Lord are mercy and trueth vnto such as keepe his couenant and his testimonies:

11 For thy <sup>h</sup> Names sake, O Lord, be mercifull vnto mine iniquitie, for it is great.

12 What <sup>i</sup> man is hee that feareth the Lord? him will he teach the way that he shall <sup>k</sup> chuse.

13 His soule shall dwell at <sup>l</sup> ease, and his seed shall inherit the land.

14 The <sup>m</sup> secret of the Lord is reuealed to them that feare him: and his Couenant to giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for he will bring my feet out of the net.

16 Turne thy face vnto mee, and haue mercy vpon me: for I am desolate and poore.

17 The forowes of mine heart <sup>n</sup> are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my tuel, and forgive all my sinnes.

19 Behold mine <sup>o</sup> enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule and deliuer me: let me not be confounded: for I trust in thee.

21 Let <sup>p</sup> mine vprightnesse and equitie preferue me; for mine hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

## P S A L. XXVI.

<sup>i</sup> David oppress'd with many iniuries, finding no helpe in the world, calleth for ayde from God: and assured of his integritie towards Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance; and desireth to be in the company of the faithfull in the Congregation of God, whence hee was banished by Saul, promising integritie of life, and open praises and thanksgiving.

## A Psalm of David.

**I**udge me, <sup>a</sup> O Lord, for I haue walked in mine innocency: my trust hath bene also in the Lord: therefore shall I not slide.

2 Prooue me, O Lord, and trie me; examine my <sup>b</sup> reines, and mine heart.

3 For thy <sup>c</sup> louing kindnesse is before mine eyes; therefore haue I walked in thy trueth.

4 I haue not <sup>d</sup> haunted with vaine persons, neither kept company with the dissemblers.

5 I haue hated the assembly of the euill, and haue not companied with the wicked.

<sup>a</sup> Hee fleeth to God to bee the Iudge of his iust cause; seeing there is no equitie among men.

<sup>b</sup> My very affection and inward motions of the heart.

<sup>c</sup> Hee sheweth what stayed him, that hee did not recompense euill for euill.

<sup>d</sup> Hee declareth that they cannot walke in simplicitie before God, that delight in the company of the vngodly.

6 I will <sup>e</sup> wash mine hands in innocencie, O Lord, and compasse thine altar.

7 That I may declare with the voyce of thanksgiving, and set forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 <sup>f</sup> Gather not my soule with the sinners, nor my life with the bloody men;

10 In whose hand is <sup>g</sup> wickednesse, and their right hand is full of bribes.

11 But I will walke in mine innocencie; redeeme me therefore, and be mercifull vnto me.

12 My foot standeth in <sup>h</sup> vprightnesse; I will praye thee, O Lord, in the Congregations.

## P S A L. XXVII.

<sup>i</sup> David maketh this Psalm being deliuered from great perils, as appeareth by the prayes and thanksgiving annexed: 6 Wherein wee may see the constant faith of David against the assaults of all his enemies. 7 And also the ende wherefore hee desireth to liue and to be deliuered, onely to worship God in his Congregation.

## A Psalm of David.

**T**he Lord is my <sup>a</sup> light and my saluation, whom shall I feare? the Lord is the strength of my life of whom shall I be afraid?

2 When the wicked, *euē* mine enemies and my foes came vpon me to eate vp my flesh, they stumbled and fell.

3 Though an hoste pitched against me, mine heart should not be afraid; though warre be raised against me, I will trust in <sup>b</sup> this.

4 <sup>c</sup> One thing haue I desired of the Lord, that I will require, *euē* that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to visite his Temple.

5 For in the time of trouble hee shall hide mee in his Tabernacle; in the secret place of his pavilion shall he hide me, and set mee vp vpon a rocke.

6 <sup>d</sup> And now shall he lift vp mine head above mine enemies round about mee; therefore will I offer in his Tabernacle sacrifices of ioy; I will sing and praye the Lord.

7 Hearken vnto my voyce, O Lord, when I cry; haue mercie also vpon mee and heare mee.

8 When thou saydest, <sup>e</sup> Seeke ye my face, mine heart answered vnto thee, O Lord, I will seeke thy face.

9 Hide not therefore thy face from mee, nor cast thy seruant away in displeasure; thou hast bene my succour, leaue me not, neither forsake me, O God of my saluation.

10 <sup>f</sup> Though my father and my mother should forsake mee, yet the Lord will gather me vp.

11 Teach me thy way, O Lord, and leade me in a right path, because of mine enemies.

12 Giue me not vnto the <sup>g</sup> lust of mine aduersaries; for there are false witnessen risen vp against me, and such as speake cruelly.

13 <sup>i</sup> I should haue fainted, except I had beleueed to see the goodnesse of the Lord <sup>h</sup> in the land of the liuing.

14 <sup>i</sup> Hope in the Lord: be strong, and he shall comfort thine heart, and trust in the Lord.

## P S A L.

<sup>e</sup> I will serue thee with a pure affection, and with the godly that sacrifice vnto thee.

<sup>f</sup> Destroy me not in the ouerthrow of the wicked.

<sup>g</sup> Whose cruell hands doe execute the malicious desires of their hearts.

<sup>h</sup> I am preferred from mine enemies by the power of God, and therefore will praye him openly.

<sup>a</sup> Because he was assured of good successe in all his danger, and that his saluation was surely layd vp in God, he feared not the tyranny of his enemies.

<sup>b</sup> That God will deliuer me and giue my faith the victory.

<sup>c</sup> The losse of countrey, wife, and all worldly commodities grieue me not in respect of this one thing, that I may not praye thy Name in the mids of the congregation.

<sup>d</sup> David assured himselfe by the Spirit of prophetic that he should overcome his enemies, & serue God in his Tabernacle.

<sup>e</sup> He groundeth vpon Gods promise, and sheweth that hee is most willing to obey his commandement.

<sup>f</sup> He magnifieth Gods loue toward him, which shal passe the most tender loue of parents towards their children.

<sup>g</sup> But either pacifie their wrath, or bridle their rage.

<sup>h</sup> In this present life before I die, as Isa. 33. 11.

<sup>i</sup> He exhorteth himself to depend on the Lord, seeing he neuer failed in his promises.



PSAL. XXVIII.

1 *Being in great feare and heavinesse of heart to see God dishonoured by the wicked, he desireth to be rid of them.*  
 4 *And crieth for vengeance against them: and at length assurcth himselfe, that God hath heard his prayer.*  
 9 *Vnto whose intution he commendeth all the faithfull.*

A Psalme of Dauid.

Vnto thee, O Lord, doe I cry: O my strength, be not deafe toward me, least if thou answere mee not, I be like a them that goe downe into the pit.

2 Heare the voyce of my petitions, when I cry vnto thee, when I hold vp my hands toward thine holy Oracle.

3 Draw me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their haarts.

4 Reward them according to their deedes, and according to the wickednesse of their inuentions: recompile them after the worke of their hands: render them their reward.

5 For they regard not the works of the Lord, nor the operation of his hands: therefore breake them downe, and build them not vp.

6 Praised be the Lord, for he hath heard the voyce of my petitions.

7 The Lord is my strength and my shield: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my song will I prayse him.

8 The Lord is their strength, and he is the strength of the delinquences of his anoynted.

9 Saue thy people, and blesse thine inheritance: feed them also, and exalt them for euer.

PSAL. XXIX.

1 *The Prophet exhorteth the princes and rulers of the world (which for the most part thinke there is no God) at the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. 11 And though thereby God threatneth sinners, yet he is alwayes mercifull to his, and moueth them thereby to prayse his Name.*

A Psalme of Dauid.

Giue vnto the Lord, ye sonnes of the mighty, giue vnto the Lord glory and strength.

2 Giue vnto the Lord glory due vnto his Name: worship the Lord in the glorious Sanctuary.

3 The voyce of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lord is vpon the great waters.

4 The voyce of the Lord is mighty: the voyce of the Lord is glorious.

5 The voyce of the Lord breaketh the cedars: yee, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to leape like a calfe: Lebanon also and Shiron like a yong unicorn.

7 The voyce of the Lord diuideth the flames of fire.

8 The voyce of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of Kadesh to tremble.

9 The voyce of the Lord maketh the hinds to galue, and discouereth the forests: therefore in his Temple doeth every man speake of his glory.

a He counteth himselfe as a dead man, till God shew his fauour toward him, and graunt him his petition.  
 b Heuid this outward meares to help the weaknesse of his faith: for in that place was he a kee, and there God promised to shew the tokens of his fauour.  
 c Destroy not the good with the bad.  
 d He thus prayeth in respect of Gods glory and not for his owne cause, being assured that God would punish the persecuters of his Church.  
 e Let them be vicerily destroyed, as Malac. 1. 4.  
 f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayes.  
 g Meaning, his soulers, who were as meales, by whom God declared his power.

a He exhorteth the proud tyrants to humble themselves vnder Gods hand, and not to be inferior to brute beasts and dumbe creatures.  
 b The thunder clappes that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger.  
 c That is, the thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God?  
 d Called also Hermon.  
 e It causeth the lightnings to shoot and glide.  
 f In places most desolate, whereas seemeth there is no presence of God.  
 g For feare maketh them to call their calues.  
 h Maketh the trees bare, or pearceth the most secret places. i Though the wicked are nothing moued with these lights, yet the faithfull prayse God.

10 The Lord sitteth vpon the floods, and the Lord doeth remaine King for euer.

11 The Lord shall giue strength vnto his people; the Lord shall blesse his people with peace.

PSAL. XXX.

1 *When Dauid was deliuered, from great danger, he rendered thanks to God, exhorting other to doe the like, and to learne by his example, that God is rather mercifull then seuer and rigorous towards his children. 7 And also that the fall from prosperitie to aduersitie is sudden. 8 This done, hee returneth to prayer, promising to prayse God for euer.*

A Psalme or song of the dedication of the house of Dauid.

I Will magnifie thee, O Lord: thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cryed vnto thee, and thou hast restored me.

3 O Lord, thou hast brought vp my soule out of the graue: thou hast reuiued me from them that goe downe into the pit.

4 Sing prayes vnto the Lord, yee his Saints, and giue thanks before the remembrance of his Holinesse.

5 For hee endureth but a while in his anger; but in his fauour is life; weeping may abide at euening, but ioy commeth in the morning.

6 And in my prosperity I sayd, I shall neuer be moued.

7 For thou Lord of thy goodnesse haddest made my mountaine to stand strong; but thou didst hide thy face, and I was troubled.

8 Then cryed I vnto thee, O Lord, and prayed to my Lord.

9 What profit is there in my blood, when I goe downe to the pit? shall the dust giue thanks vnto thee? or shall it declare thy trueth?

10 Heare, O Lord, and haue mercy vpon me; Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke, and girded mee with gladnesse.

12 Therefore shall my tongue prayse thee and not cease; O Lord my God, I will giue thanks vnto thee for euer.

in the earth: therefore he would liue to prayse his Name, which is the end of mans creation. 1 Because thou hast preferred me that my tongue should prayse thee, I will not be vniuersall of my dutie.

PSAL. XXXI.

1 *Dauid deliuered from some great danger, first rehearseth what meditation he had by the power of faith, when death was before his eyes, his enemy being ready to take him. 15 Then hee affirmeth that the fauour of God is alwayes ready to those that feare him. 20 Finally hee exhorteth all the faithfull to trust in God and to loue him, because hee preferreth and strengtheneth them, as they may see by his example.*

To him that excelleth. A Psalme of Dauid.

I Neuer be confounded; deliuer me in thy righteousness.

2 Bow downe thine eare to mee; make haste to deliuer me; be vnto me a strong rocke, and an house of defence to saue me.

3 For thou art my rocke and my fortresse; therefore for thy Names sake direct me and guide mee.

4 Draw mee out of the nette, that they haue layed priuily for mee; for thou art my strength.

To moderate the rage of the tempest and waters, that they destroy not all.

\* 2 Sam. 7. 2  
 \* 2 Sam. 20. 5.  
 a After that Absalom had polluted it with most filthy fornication, b He condemneth them of great ingratitude, which do not prayse God for his benefits.  
 c Restored from the rebellion of Absalom.  
 d Meaning, that he escaped death most narrowly.  
 e The word signifieth them that haue received mercy, and they mercy liberally vnto others.  
 f Before his Tabernacle.  
 \* Psa. 145. 8.  
 1 Sa. 34. 8.  
 2 Cor. 4. 17.  
 g I put too much confidence in my quiet state, as Iere. 31. 18. 2 Chron. 31. 24. 25.  
 h I thought thou hadst established me in Zion most surely.  
 i After that thou hast withi rauen thine helpe, I felt my misery.  
 k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here.

\* Psa. 71. 1.  
 a For then God declareth himselfe iust, when he preferreth his according as he hath promised.

b Preferre mee from the craftie counsels and subtilties of mine enemies.

<sup>a</sup> Hee desireth  
God not onely to  
take care for him  
in this life, but  
that his soule may  
be saved after this  
life.

<sup>d</sup> This affection  
ought to be in all  
Gods children, to  
have whatsoeuer  
thing is not  
grounded vpon a  
sure trust in God,  
as deceitfull and  
vaine.

<sup>e</sup> Largenesse sig-  
nifieth comfort, as  
straitnesse, sorrow,  
and perill.

<sup>f</sup> Meaning, that  
his sorrow and tor-  
ment had continu-  
ed a great while.

<sup>g</sup> Mine enemies  
had drawen all  
men to their part  
against me, even  
my chiefe friends.

<sup>h</sup> They were a-  
fraid to shew me  
any token of  
friendship.

<sup>i</sup> They that were  
in authoritie, cou-  
demned me as a  
wicked doer.

<sup>k</sup> I had in testi-  
monie of confes-  
sion, that thou  
wouldest defend  
mine innocencie.

<sup>l</sup> Whatsoeuer  
charges come,  
thou governeest  
them by thy pro-  
vidence.

<sup>m</sup> Let death de-  
stroy them to the  
intent that they  
may haue no  
more.

<sup>n</sup> The treasures  
of Gods mercy are  
alwayes layd vp  
in store for his  
children, albeit at  
all times they doe  
not enjoy them.

<sup>o</sup> That is, in a  
place where they  
shall haue thy  
comfort, and be  
hid safely from  
the enemies pride.

<sup>p</sup> Meaning, there  
was no citie so  
strong to preserve  
him as the defence  
of Gods fauour.

<sup>q</sup> And so by my rashnesse and infidelitie deserued to haue bene forsaken. <sup>r</sup> Or, yee  
that feele his mercie.

<sup>s</sup> Be constant in your vocation, and God will confirme you  
with heavenly strength.

<sup>t</sup> Concerning the  
free remission of  
sinnes, which is  
the chiefe point  
of our faith.

<sup>u</sup> To be iustified by faith, is to haue our sinnes freely remitted, and  
to be reputed iust, Rom. 4. 6.

5 Into thine hand I commend my spirit: for  
thou hast redeemed me, O Lord God of truth.

6 I haue hated them that giue themselves to  
deceitfull vanities: for I trust in the Lord,

7 I will be glad and reioyce in thy mercy; for  
thou hast seene my trouble: thou hast known my  
soule in aduersities.

8 And thou hast not shut mee vp in the hand  
of the enemy, but hast set my feete at large.

9 Haue mercie vpon me, O Lord: for I am in  
trouble: mine eye, my soule & my belly are con-  
sumed with griefe.

10 For my life is wasted with heauinesse, and  
my yeeres with mourning: my strength faileth for  
my paine, and my bones are consumed.

11 I was a reproach among all mine enemies,  
but specially among my neighbours: and a feare  
to mine acquaintance, who seeing mee in the  
streets, fled from mee.

12 I am forgotten as a dead man out of mind:  
I am like a broken vessell.

13 For I haue heard the railing of great men:  
feare was on every side, while they conspired to-  
gether against mee, and consulted to take my life.

14 But I trusted in thee, O Lord: I said, Thou  
art my God.

15 My times are in thine hand: deliuer mee  
from the hand of mine enemies, and from them  
that persecute me.

16 Make thy face to shine vpon thy seruant:  
and saue me through thy mercie.

17 Let me not be confounded, O Lord: for I  
haue called vpon thee; let the wicked bee put to  
confusion, and to silence in the graue.

18 Let the lying lips be made dumbe, which  
cruelly, proudly, and spitefully speake against the  
righteous.

19 How great is thy goodnesse, which thou  
hast laid vp for them that feare thee! and done  
to them that trust in thee, euen before the sunnes  
of men!

20 Thou dost hide them privately in thy  
presence from the pride of men; thou keepest  
them secretly in thy Tabernacle from the strife of  
tongues.

21 Blessed be the Lord; for hee hath shewed  
his marueilous kindnesse toward me in a strong  
citie.

22 Though I said in mine haste, I am cast out  
of thy sight, yet thou heardest the voyce of my  
prayer, when I cryed vnto thee.

23 Lone ye the Lord all his Saints; for the Lord  
preferueth the faithfull, and rewardeth abundantly  
the proud doer.

24 All yee that trust in the Lord, be strong,  
and he shall establish your heart.

# PSAL. XXXII.

<sup>1</sup> David punished with grievous sickness for his sinnes,  
counteth them blessed to whom God doeth not impute  
their transgressions. <sup>2</sup> And after that he had confessed  
his sinnes, and obtained pardon, he exhorteth the  
wicked men to linge dally, 11 and the good to reioyce.

A Psalm of David to give instruction.

Blessed is he whose wickednes is forgiven, and  
whose sinne is covered.

To be iustified by faith, is to haue our sinnes freely remitted, and  
to be reputed iust, Rom. 4. 6.

2 Blessed is the man, vnto whom the Lord im-  
puteth not iniquitie, and in whose spirit there is  
no guile.

3 When I held my tongue, my bones con-  
sumed, or when I roared all the day,

4 (For thine hand is heauie vpon me day and  
night; & my moisture is turned into the drought  
of Summer. Selah.)

5 Then I acknowledged my sinne vnto thee,  
neither hid I mine iniquitie; for I thought, I will  
confesse against my selfe my wickednesse vnto  
the Lord, and thou forgavest the punishment of  
my sinne. Selah.

6 Therefore shall every one that is godly,  
make his prayer vnto thee in a time, when thou  
mayest be found; surely in the flood of great wa-  
ters they shall not come neere him.

7 Thou art my secret place; thou preferueth  
me from trouble; thou compassedst me about with  
ioyfull deliuerance. Selah.

8 I will instruct thee, and teach thee in the  
way that thou shalt goe, and I will guide thee  
with mine eye.

9 Be yee not like an horse, or like a mule  
which understand not; whose i mouths thou  
dost binde with bit and bridle, least they come  
neere thee.

10 Many sorowes shall come to the wicked;  
but he that trusteth in the Lord, mercy shall com-  
passe him.

11 Be glad ye righteous, and reioyce in the  
Lord, and be ioyfull all yee, that are vpright in  
heart.

<sup>i</sup> If men can rule bruite beasts, thinke they that God will not bridle and tame their  
rage? <sup>k</sup> He sheweth that peace and ioy of conscience in the holy Ghost, is the  
fruit of faith.

# PSAL. XXXIII.

<sup>1</sup> Hee exhorteth good men to praise God, for that he hath  
not only created all things, and by his providence gover-  
neth the same, but also is faithful in his promises, so  
hee understandeth mans heart, and scattereth the coun-  
sell of the wicked, so that no man can be preserved  
by any creature or mans strength: but they, that put  
their confidence in his mercie, shall be preserved from  
all aduersities.

Reioyce in the Lord, O yee righteous: for it  
becommeth vpright men to be thankfull.

2 Praise the Lord with harpe: sing vnto him  
with viole and instrument of ten strings.

3 Sing vnto him a new song: sing cheerfully  
with a loud voyce.

4 For the word of the Lord is righteous,  
and all his workes are faithfull.

5 He loueth righteousnes and iudgement:  
the earth is full of the goodnesse of the Lord,

6 By the word of the Lord were the heauens  
made, and all the hoaste of them by the breath of  
his mouth.

7 He gathereth the waters of the sea toge-  
ther as vpon an heape, and layeth vp the depthes  
in his treasures.

8 Let all the earth feare the Lord: let all them  
that dwell in the world, feare him.

9 For he spake, and it was done: he comman-  
ded, and it stood.

10 The Lord breaketh the counsell of the  
heathen, and bringeth to nought the devices of  
the people.

<sup>a</sup> It is the duty  
of the godly to  
set forth the prai-  
ses of God, for his  
mercies and power  
shewed toward  
them,  
<sup>b</sup> To sing in in-  
struments, was a  
part of the cere-  
moniall seruice  
of the Temple,  
which doth no  
more appertaine  
vnto vs, then the  
sacrifices, censings,  
and lights,  
<sup>c</sup> That is, counsell  
or commandement  
in governing the  
world.  
<sup>d</sup> That is, the  
effect and execu-  
tion.  
<sup>e</sup> Howsoeuer the  
world iudgeth of  
Gods workes, yet  
he doth all things  
according to ius-  
tice and mercie. <sup>f</sup> By the creation of the heauens and beautifull ornament with  
the gathering also of the waters, he setteth forth the power of God, that all crea-  
tures might feare him. <sup>g</sup> Or, was created. <sup>h</sup> No counsell can preuaile against God,  
but he defeateth it, and it shall haue euill successe.



**a** Hee sheweth that all our felicity standeth in this, that the Lord is our God.  
**b** Hee proueth, that all things are gouerned by Gods prouidence and not by fortune.  
**c** Therefore hee knoweth their wicked enterprises.  
**d** If kings and the mightie of the world cannot be faued by worldly meanes, but onely by Gods prouidence, what haue others to trust in, that haue not like meanes?  
**e** In God sheweth that toward his of his mercie, which map by no meanes be able to compasse.  
**f** Thus hee speaketh in the name of the whole Church, which onely depend on Gods prouidence.

11 The counsell of the Lord shall stand for ever, and the thoughts of his heart throughout all ages.  
12 Blessed is that nation, whose God is the Lord: *even* the people that he hath chosen for his inheritance.  
13 The Lord looketh downe from heauen, and beholdeth all the children of men.  
14 From the habitation of his dwelling, hee beholdeth all them that dwell in the earth.  
15 He fashioneth their hearts euery one, and vnderstandeth all their workes.  
16 The King is not faued by the multitude of an hoste, neither is the mightie man deliuered by great strength.  
17 A horse is a vaine helpe, and shall not deliuer any by his great strength.  
18 Behold, the eye of the Lord is vpon them that feare him, and vpon them that trust in his mercie,  
19 To deliuer their soules from death, and to preferue them in famine.  
20 Our soule waiteth for the Lord: for he is our helpe and our shield.  
21 Surely our heart shall reioyce in him, because we trusted in his holy Name.  
22 Let thy mercy, O Lord, be vpon vs, as wee trusted in thee.

PSALM XXXIII.

**a** After Dauid had escaped Achish, according as it is written in the 1. Sam. 2. 11. whome in this title hee calleth Abimelech (which was a generall name to all the Kings of the Philistines) hee prayeth God for his deliuerance, 3. prouoking all others by his example to trust in God, to feare and loue him, 7. Who defendeth the godly with his Angels, 16. and utterly destroyeth the wicked in their sinnes.

**a** A Psalm of Dauid, when he changeth his behaviour before Abimelech, who drave him away, and he departed.

**I** Will alway giue thanks vnto the Lord: his prayse shall be in my mouth continually.  
2 My soule shall glory in the Lord: the humble shall neare it and be glad.  
3 Praise ye the Lord with me, and let vs magnifie his Name together.  
4 I fought the Lord, and he heard me: yea, he deliuered me out of all my feare.  
5 They shall looke vnto him, and runne to him: and their faces shall not be ashamed, saying,  
6 This poore man cryed, and the Lord heard him, and saued him out of all his troubles.  
7 The Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.  
8 Taste ye and see, how gracious the Lord is: blessed is the man that trusteth in him.  
9 Feare the Lord yee his Saints: for nothing wanteth to them that feare him,  
10 The flyons do lacke and suffer hunger, but they which seeke the Lord, shall want nothing that is good.  
11 Come children, hearken vnto mee: I will teach you the feare of the Lord.  
12 What man is he that desireth life, and longeth long dayes for to see good?  
13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

**a** Hee promised neuer to become vnmindfull of Gods great benefite for his deliuerance.  
**b** They that are beaten downe with the experience of their owne euill.  
**c** Which I conceiued for the danger wherein I was.  
**d** They shall be bold to see to thee for succour, when they shall see thy mercies toward me.  
**e** Though Gods power be sufficient to gouerne vs, yet for mans infirmities he appointeth his Angels to watch ouer vs.  
**f** The godly by their patient obedience profite more then they which raue and spoyle.  
**g** If they abide the last trial.  
**h** That is, the true religion & worship of God.  
**i** 1. Pet. 3. 10.  
**j** Seeing all men naturally desire felicitie, he wondereth why they call themselves willingly into misery.

14 Eschew euill and doe good: seeke peace and follow after it.  
15 The eyes of the Lord are vpon the righteous, and his eares are open vnto their crye.  
16 But the face of the Lord is against them that doe euill, to cut off their remembrance from the earth.  
17 The righteous cry, and the Lord heareth them, and deliuereth them out of all their troubles.  
18 The Lord is neere vnto them that are of a contrite heart, and will saue such as be afflicted in spirit.  
19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.  
20 He keepeth all his bones: not one of them is broken.  
21 But malice shall slay the wicked: and they that hate the righteous, shall perith.  
22 The Lord redeemeth the soules of his seruants: and none that trust in him, shall perith.

PSALM XXXV.

**a** So long as Saul was enemy to Dauid, at that had any authority vnder him, to flatter their king (as is the course of the world) did also most cruelly persecute Dauid: against whom hee prayeth God to plead and to avenge his cause, 8. that they may be taken in their nets and snares, which they had for him, that his innocencie may be declared, 27. and hat the innocent, which taketh part with him, may reioyce and praise the Name of the Lord, that thus deliuereth his seruants. 18. And so hee promiseth to speake forth the iustice of the Lord, and to magnifie his Name all the dayes of his life.

**a** A Psalm of Dauid.

**P** Lead thou my cause, O Lord, with them that strive with me: fight thou against them that fight against me.  
2 Lay hand vpon the shield and buckler, and stand vp for my helpe.  
3 Bring out also the speare, and stop the way against them that persecute mee, say vnto my soule, I am thy saluation.  
4 Let them be confounded and put to shame, that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mine hurt.  
5 Let them be as chaffe before the wind, and let the Angel of the Lord scatter them.  
6 Let their way be darke and slipperie: and let the Angel of the Lord persecute them.  
7 For without cause they haue hid the pit and their net for me: without cause haue they digged a pit for my soule.  
8 Let destruction come vpon him at vntowares, and let his net, that hee hath layd priuily, take him: let him fall into the same destruction.  
9 Then my soule shall be ioyfull in the Lord: it shall reioyce in his saluation.  
10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him, that is too strong for him: yea, the poore and him that is in miserie, from him that spoyleth him!  
11 Cruell witness did rise vp: they asked of me things that I knew not.  
12 They rewarded me euill for good, to haue spoyled my soule.  
13 Yet I, when they were sicke, I was clothed with a sack: I humbled my soule with fasting: and

**k** The anger of God doeth not onely destroy the wicked, but also abolisheth their name for euer.  
**l** When they seeme to be valloxe vnto with a fictions, then God is at hand to deliuer them.  
**m** And as Christ saith, all the haire of his head.  
**n** Their wicked enterprises shall turne to their owne destruction.  
**o** For when they seeme to be overcome with great dangers and feare it selfe, then God sheweth himselfe their redeemer.  
**a** He desireth God to vnderstand his cause against them that did persecute him and slander him.  
**b** Albeit God can with his breath destroy all his enemies: yet the bodily Ghost attributeth vnto him these outward weapons to assure vs of his perfect power.  
**c** Assure mee against these tentations, that thou art the author of my saluation.  
**d** Smite them with the spirit of giuement: that their enterprises may be foolish, and they receiued iust reward.  
**e** Shewing that we may not call God to be a reuenger: but onely for his glory, and when our cause is iust.  
**f** When hee promiseth to himselfe peace.  
**g** Which be prepared against the children of God.  
**h** Hee attributeth his deliuerance onely to God, praying him therefore both in soule and body.  
**i** That would not suffer me to purge my selfe.  
**k** To haue taken from me all comfort, and brought me into despair.

I prayed for them with inward affection, as I would have done for my selfe: or, I declared mine affection with bowing downe mine head.  
 m When they saw me ready to slip, and as one that halted for infirmities.  
 n With their railing words.  
 o The word signifies takes: meaning that the proud courtiers at their dauntie feasts scoffe, raile, and conspire his death.  
 p In token of contempt and mocking.  
 q Or, desis of the earth: meaning, himselfe and others in their miserie.  
 q They reioyced as though they had now seene David ouerthrowen.  
 r It is the Iudice of God to giue to the oppressours affliction & torment, and to the oppressed aide and reliefe.  
 s. Thell 1. 6.  
 f Because we haue that which we sought for, seeing he is destroyed.  
 t That is, at once, were they neuer so many or mightie.  
 u This prayer shall alwayes be verified against them that persecute the faithfull.  
 x That at least four in my right, though they be not able to helpe me.  
 y He exhorteth the Church to prayse God for the deliuerance of his seruants, and for the destruction of his aduersaries.

and I my prayer was turned vpon my tofome.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine aduersity they reioyced, and gathered themselves together, the abiects assembled themselves against me, and I knew not: they tare me, and ceased not,

16 With the false scoffers at bankets gnashing their teeth against me.

17 Lord, how long wilt thou behold this? deliuer my soule from their tumult, *even* my desolate soule from the lions.

18 So will I giue thee thanks in a great Congregation: I will prayse thee among much people.

19 Let not them that are mine enemies vnjustly reioyce ouer me, neither let them winke with the eye, that hate me without a cause.

20 For they speake not as friends: but they imagine deceitfull wordes against the quiet of the land.

21 And they gaped on me with their mouthes, saying, Aha, aha, our eye hath seene.

22 Thou hast seene it, O Lord, keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, *even* to my cause, my God, and my Lord.

24 Iudge mee, O Lord my God, according to thy righteousness, and let them not reioyce ouer me.

25 Let them not say in their hearts, Our soule reioyce: neither let them say, We haue deuoured him.

26 Let them be confounded, and put to shame together, that reioyce at mine hurt: let them be clothed with confusion and shame, that lift vp themselves against me.

27 But let them be ioyfull and glad, that loue my righteousness: yea, let them say alway, Let the Lord be magnified, which loueth the y prosperitie of his seruant.

28 And my tongue shall utter thy righteousness, and thy praise every day.

## P S A L. XXXVI.

1 The Prophet grievously vexed by the wicked, doeth complain of their malicious wickednesse. 6 Then he turneth to consider the unspeakable goodnesse of God towards all creatures. 9 But specially towards his children, that by the faith thereof he may be comforted and assured of his deliuerance by this ordinarie course of Gods worke. 13 Who in the end destroyeth the wicked, and sauteh the iust.

¶ To him that excelleth. A Psalm of David, the seruant of the Lord.

Wickednes saith to the wicked man, *even* in mine heart, that there is no feare of God before his eyes.

2 For he b flattereth himselfe in his own eyes, while his iniquity is found worthy to be hated,

3 The wordes of his mouth are iniquity and deceit: he hath left off to vnderstand and to doe good.

4 He d imagineth mischief vpon his bed: he setteth himselfe vpon a way, that is not good, and doeth not abhorre euill.

5 Thy mercy, O Lord, reacheth vnto the heavens, and thy faithfulness vnto the cloudes.

6 Thy righteousness is like the mightie mountaines: thy iudgements are like a great deepe: thou Lord, doest saue man and beast.

7 How excellent is thy mercy, O God! therefore the children of men trust vnder the shadow of thy wings.

8 They shall be satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuier of thy pleasures.

9 For with thee is the well of life, and in thy light shall we see light.

10 Extend thy louing kindnesse vnto them that know thee, and thy righteousness vnto them that are vpriight in heart.

11 Let not the foote of pride come against mee, and let not the hand of the wicked men moue me.

12 There they are fallen that worke iniquity: they are cast downe, and shall not be able to rise.

b Hee sheweth who are Gods children, to wit, they that know him, and leade their liues vprightly. i Let not the proude aduance him selfe against mee, neither the power of the wicked diuine me away. k That is, in their pride where in they flatter themselves.

## P S A L. XXXVII.

1 This Psalm containeth exhortation and consolation for the weake, that are grieved at the prosperitie of the wicked, & the affliction of the godly. 7 For how prosperously saue the wicked doe: one for the time, hee doeth asseme their felicity to be vaine & transitory, because they are not in the fauour of God, but in the end they are destroyed as his enemies. 11 And how miserably that the righteous seemeth to liue in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked and persecuted.

¶ A Psalm of David.

Ret not thy selfe because of the wicked men, neither be enuius for the euill doers.

2 For they shall soone be cut downe like grasse, and shall wither as the Greene herbe.

3 Trust thou in the Lord and doe good: dwell in the land, and thou shalt be fed assuredly:

4 And deliue thy selfe in the Lord, and hee shall giue thee thine hearts desire.

5 Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousness as the light, & thy iudgement as the noone day.

7 Waite patiently vpon the Lord, and hope in him; fret not thy selfe for him which prospereth in his way, nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leaue of wrath: fret not thy selfe also to doe euill.

9 For euill doers shall be cut off, and they that waite vpon the Lord, they shall inherite the land.

10 Therefore yet a little while and the wicked shall not appeare, and thou shalt looke after his place, and he shall not be found.

11 But meeke men shall possesse the earth, and shall haue their delite in the multitude of peace.

12 The wicked practiseth against the iust, and gnasheth his teeth against him.

13 But the Lord shall laugh him to scorne: for he seeth that his day is comming.

14 The wicked haue drawn their sword and haue bent their bowe, to cast downe the poore

e Though wickednesse seemeth to ouerflow all the world, yet by thine heauenly prouidence thou gouernest heauen and earth.  
 f Ebr. the mountaines of God: for whatsoever is excellent, is thus called.  
 f The depth of thy prouidence gouerneth all things, and disposeth them, albeit the wicked seeme to ouerwhelme the World.  
 g Onely Gods children haue ynough of all things both concerning this life and the life to come.

a He admoniseth vs neither to vex our selues for the prosperous estate of the wicked, neither to desire to be like them to make our state the better.  
 b For Gods iudgement curseth downe their state in a moment.  
 c To trust in God, and doe according to his will, are sure tokens that his prouidence will neuer faile vs.  
 d Be not led by thine owne wisdom, but obey God, and he will finish his worke in thee.

e As the hope of the daylight causeth vs not to be offended with the darkenesse of the night: so ought we patiently to traist that God will cleare our cause and restore vs to our right.  
 f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth their doings, Iob 11. 7. Sec. g Meaning, except he moderate his afflictions, he shall be led to doe as they doe. h He correcteth the impatience of our nature, which cannot abide till the falsnesse of Gods time become. \* Math. 5. 5. i The godly are assured that the power and craft of the wicked shall not preuaile against them but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their finnes, and offer vp their teares, is a sacrifice of their obedience.

and

a I see evidently by his deeds, that hee punisheth forward the reprobate from wickednesse, albeit hee goe about to couer his impietie.  
 b Though all other deile his vile liue, yet he himselfe seeth it not.  
 c The reprobate mocke at whosome doctrine, and put not difference between good and euill.  
 d By describing at large the nature of the reprobate, hee admoniseth the godly to beware of these vices.



and needy, and to stay such as be of vpright conuersation.

15 But their sword shall enter into their owne heart, and their bowes shalbe broken.

16 A small thing vnto the iust man is better then great riches to the wicked and mightie.

17 For the armes of the wicked shall be broken: but the Lord vpboldeth the iust men.

18 The Lord I knoweth the dayes of vpright men, and their inheritance shalbe perpetuall.

19 They shall not be confounded in the perilous time, and in the dayes of famine they shall haue m ynnough.

20 But the wicked shall perish, and the enemies of the Lord shall be consumed as the fate of lambs: when with the smocke shall they consume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull and giueth.

22 For such as be blessed of God shall inherite the land, and they that be cursed of him, shall be cut off.

23 The pathes of man are directed by the Lord: for he loueth his way.

24 Though he fall, hee shall not be cast off, for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde, yet I saw neuer the righteous forsaken, nor his seede begging bread.

26 But he is euer mercifull and lendeth, and his seede enioyeth the blessing.

27 Flee from euill and doe good, and dwell for euer.

28 For the Lord loueth iudgement, and forsaketh not his Saints: they shall be preferred for euermore: but the seede of the wicked shall be cut off.

29 The righteous men shall inherite the land, and dwell therein for euer.

30 The mouth of the righteous will speake of wisdom, and his tongue will talke of iudgement.

31 For the Law of his God is in his heart, and his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord will not leaue him in his hand, nor condemne him, when he is iudged.

34 Waite thou on the Lord, and keepe his way, and he shall exalt thee, that thou shalt inherite the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet he is passed away, and he is gone, and I sought him, but he could not be found.

37 Marke the vpright man, and behold the iust: for the end of that man is peace.

38 But the transgressours shall be destroyed together, and the ende of the wicked shall be cut off.

39 But the saluation of the righteous men shalbe of the Lord: hee shalbe their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: hee shall deliuer them from the wicked, and shall saue them, because they trust in him.

k For they are dayly fed as with Manna from heauen, and haue sufficient, when the wicked haue heart ynough, but euer hunger.

l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

m For God will giue them contented mindes: and that which shall be necessary.

n They shall vail away suddenly, for they are fed for the day of slaughter.

o God so furnissheth him with his blessings, that hee is able to helpe others.

p God preferreth the faithfull, because they walke in his wayes with an vpright conscience.

q When God doeth exercise his faith with diuers tentations.

r Though the iust man die, yet Gods blessings are extended to his posteritie, and though God suffer some iust man to lacke temporal benefites, yet hee recompenseth him with spiritual treasures.

s They shall continually be preferred vnder Gods wings, and haue at least inward rest.

t These three poynts are required of the faithfull, that their talke be godly, that Gods law be in their heart, and that their life be vpright.

u For though it be sometime to exchequer both for Gods glory and their saluation, yet he will approoue their cause, and reuenge their wrong.

v So that the prosperitie of the wicked is but as a cloud, which vaileth away in a moment.

y He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and also of his iudgements.

z He sheweth that the patient hope of the godly is neuer in vaine, but in the end hath good successe, though for a time God proue them by sundry tentations.

## P S A L XXXVIII.

1 David being sicke of some grievous disease, acknowledgeth himselfe to be chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 5 He uttereth the greatnesse of his griefe by many words and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euill intreated of his enemies. 22 But in the end with firme confidence hee commendeth his cause to God, and hopeth for speedie helpe at his hand.

## A Psalm of David for a remembrance.

O Lord rebuke me not in thine anger, neither chastise me in thy wrath,

2 For thine arrowes haue light vpon mee, and thine hand lieth vpon me.

3 There is nothing found in my flesh, because of thine anger: neither is there rest in my bones, because of my sinne.

4 For mine iniquities are gone ouer mine head, and as a weightie burden they are too heauie for me.

5 My wounds are putrified, and corrupt because of my foolishnesse.

6 I am bowed, and crooked very fore: I goe mourning all the day.

7 For my reins are full of burning, and there is nothing found in my flesh.

8 I am weakened and fore broken: I reare for the very griefe of mine heart.

9 Lord, I poure my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart panteth: my strength faileth me, and the light of mine eyes, euen they are not mine owne.

11 My louers and my friends stand aside from my plague, and my kinsmen stand as farre off.

12 They also that seeke after my life, lay snares, and they that go about to do me euill, talke wicked things and imagine deceit continually.

13 But I as a deafe man heard not, and am as a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reproofes.

15 For on thee, O Lord, doe I waite: thou wilt heare me, my Lord, my God.

16 For I layd, Heare me, least they reioyce ouer me: for when my foot slippeth, they extol themselves against me.

17 Surely I am ready to halt, and my sorow is euer before me.

18 When I declare my paine, and am sorie for my sinne,

19 Then mine enemies are aliue, and are mightie, and they that hate me wrongfully are many.

20 They also, that reward euill for good, are mine aduersaries, because I follow goodnesse.

21 Forsake mee not, O Lord, be not thou farre from me, my God.

22 Hasten thee, to helpe mee, O my Lord, my saluation.

m I am without hope to recouer my strength. n In my greatest miserie they most reioyce. o He had rather haue the hatred of all the world, then to faile in any part of his dutie to God ward. p Which art the author of my saluation: and this declareth that he prayed with sure hope of deliuerance.

## P S A L XXXIX.

1 David uttereth with what great griefe and bitterness of minde hee was driuen to these outrageous complaints of his infirmities. 2 For he confesseth that when he had determined silence, that he brast forth yet into words, that he would not through the greatnesse of his griefe. 4 Then hee rehearseth certaine requestis which talke of the infirmities of man. 5 And mixeth with them many prayers: but all doe serue a munde

a To put himselfe and others in minde of Gods chastisement for sinne.

b He desireth not to be exempted from Gods rod, but that he would so moderate his hand, that he might be able to beare it.

c Thy sickness, wherewith thou hast visited me.

d David acknowlegeth God to be iust in his punishments, because his sinnes had deserved much more.

e He confesseth his sinnes, Gods iustice, and maketh prayer his refuge.

f That rather gaue place to mine owne luits, then to the will of God.

g Or, blacke as me that is disfigured and consumed with sickness.

h This example warneth vs neuer to despise, be the torment neuer so great: but alwaies to cry vnto God with sure trust for deliuerance.

i Ebr. runneth about, or, is tossed to and fro, meaning, that he was destitute of all helpe and counsell.

k My sight faileth me for very sorrow.

l Partly for feare and partly for pride, they denied all dutie and friendship.

m For I can haue no audience before men, and therefore patiently wait for the helpe of God.

n That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me.

o He had rather haue the hatred of all the world, then to faile in any part of his dutie to God ward.

p Which art the author of my saluation: and this declareth that he prayed with sure hope of deliuerance.

mind wonderfully troubled, that it may plainly appeare how he did strine mightily against death & desperation.

¶ To the excellent Musician a Leditum.

A Psalme of David.

I Thought, b I will take heed to my wayes, that I lin not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumb and spake nothing: I kept silence euen from good, c and my sorow was more stirred.

3 Mine heart was hote within me, and while I was musing, the fire kindled, and I d spake with my tongue, saying,

4 Lord, let me know mine ende, and the measure of my dayes, what it is: let mee know how long I haue to liue.

5 Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man in his best state is altogether e vanitie. Selah.

6 Doublesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeyn vp riches, and cannot tell who shall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuer me from all my transgressions, and make me not a rebuke vnto the f foolish.

9 I should haue bene dumbe, and not haue opened my mouth, because g thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 When thou with rebukes dost chastise man for iniquity, thou as a moth h makest his beauty to consume: surely euery man is vanitie. Selah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

13 Stay thine anger from me, that I may recover my strength, k before I go hence and be not,

a This was one of the chief fingers, 1. Chron. 16. 41.  
b Albeit he had appointed with himselfe patiently to haue varied Gods leasure, yet the vehemency of his paine caused him to breake his purpose.  
c Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his mind.  
d He confesseth that hee grudged against God, considering the greatness of his sorow, and the shortnesse of his life.  
e Yet David offended in that that he reasoned with God as though that he were too seuer to ward his weak creature.  
f Make me not a mocking stocke to the wicked, or wrap mee not vp with the wicked, when they are put to shame.  
g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.  
h Though thine open plagues light not euermore vpon them, yet thy secret curse continually fretteth them.  
i The word signifieth all that he desireth, as health, force, strength, beauty, & in whatsoever hee hath delight so that the rod of God taketh away all that is desired in this world.  
k For his sorow caused him think that God would destroy him utterly: whereby we see how hard it is for the very Saints to keepe a measure in their words, when death and despaire affaile them.

PSAL XL.

1 David deliuered from great danger, doth magnifie and praise the grace of God for his deliuerance, and commendeth his prouidence towards all mankind. 5 Then doth he promise to giue himselfe wholly to Gods seruice, and so declareth how God is truly worshipped. 14 Afterwards he giueth thanks and praiseth God, and hauing complained of his enemies, with good courage hee calleth for ayde and succour.

¶ To him that excelleth. A Psalme of David.

I Waited a patiently for the Lord, & he inclined vnto me, and heard my cry.

2 He brought mee also out of the b horrible pit, out of the myrie clay, and set my feet vpon the rocke, and ordered my goings.

3 And he hath put in my mouth c a new song of prayse vnto our God: many shall see it & feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, and regardeth d not the proud, nor such as turne aside to lies.

5 O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts towards vs: I would deplate, and speake of them, but they are moe then I am able to expresse.

6 Sacrifice and offering thou diddest not desire:

a Though God deferred his help, yet he patiently abode till he was heard.  
b He hath deliuered me from most great dangers.  
c That is, a speciall occasion to prayse him: for Gods benefits are so many occasions for vs to praise his Name.  
d To follow their example, which he must needs do that, trusteth not onely in the Lord.  
e David goeth from one kind of Gods fauour to the contemplation of his prouidence ouer all, & confesseth that his counsels towards vs are far above our capacities: we cannot so much as tell them in order,

(for mine eares hast thou prepared) burnt offering and sinne offering hast thou not required.

7 g Then said I, Loc, I come: for in the rolle of the booke it is written of me,

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared thy righteousness in s h great Congregation loe, I will not refraine my lips: O Lord, thou knowest.

10 I haue not hid thy righteousness within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercy and thy truth from the great Congregation.

11 Withdraw not thou thy tender mercie from me, O Lord, let thy mercy and thy truth alway preferue me.

12 For innumerable troubles haue compassed me: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are moe in number then the haire of mine head: therefore mine heart hath k failed me.

13 Let it please thee, O Lord, to deliuer mee: make haste, O Lord, to helpe me.

14 Let them be l confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke, that desire mine hurt.

15 Let them be m destroyed for a reward of their shame, which say vnto me, Aha, aha.

16 Let all them that seeke thee, reioyce and be glad in thee, and let them that loue thy saluation, say alway, n The Lord be praised.

17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no taryng.

Gods mercy may contend for him against the rage of his enemies. m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me. n As the faithfull alwayes praye God for his benefices: so the wicked mocke Gods children in their afflictions.

PSAL XLI.

1 David being grievously afflicted, blesteth them that pity his case. 9 and complaith of the treason of his orne friends and familiars, as came to passe in Iudas. 10. 13. 18. After he feelin the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 giueth most hearty thanks to God.

¶ To him that excelleth. A Psalme of David.

Blessed is he that o iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preferue him aliae, he shalbe blessed vpon the earth: and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will strengthen him vpon the b bed of sorow: thou hast turned all his c bed in his sickness.

4 Therefore I said, Lord haue mercy vpon me: heale my soule, for I haue sinned against thee.

5 Mine enemies d speake euill of mee, saying, When shall he die, and his name perishe?

6 And if he come to see me, he speaketh e lies, but his heart heapeth iniquitie within him, and when he commeth forth, he telleth it.

7 All they that hate me, whisper together against me: euen against me do they imagine mine hurt.

8 f A mischief is light vpon him, and he that lyeth, shall no more rise.

9 Yea, my g familiar friend, whom I trusted, which did eat of my bread, h hath lifted vp the heele against me.

f The enemies thought by his sharpe punishments that God was become his more tall enemy. g Ebr. the man of my peace. h As David felt his falthood, and as it was chiefly accomplished in Christ, Iohn. 13. 18. so shall his members continually proue the same.

f Thou hast opened mine eares to vnder, and the spirituall meaning of the sacrifices: and here David esteemeth he c-remoues of the law nothing in respect of the spirituall seruice.  
g When thou haddest opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end.  
h In the Church assembled in the Sanctuary.  
i David here numb-eth 3 degrees of our saluation: Gods mercy, whereby he pitie-h vs: his righteousness, which signifieth his continuall protection: and his truth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation.  
k As touching the iudgement of the flesh, I was utterly destitute of all counsell, yet faith inwardly moued mine heart to pray.  
l He desireth that Gods mercy may contend for him against the rage of his enemies.  
m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me.  
n As the faithfull alwayes praye God for his benefices: so the wicked mocke Gods children in their afflictions.



**h** Meaning, either in prosperity of life, or in the true feare of God against all tentations, shewing me euident signes of thy fatherly providence. **k** By this repetition he stirreth vp the faithfull to praye God.

10 Therefore, O Lord, haue mercy vpon mee, and raise me vp: so shall I reward them.  
11 By this I know that thou fauourest me, because mine enemy doth not triumph against me.  
12 And as for me, thou vpholdest me in mine integrity, & dost set me before thy face for euer.  
13 Blessed be the Lord God of Israel world without end. **k** So be it, euen so be it.

PSAL. XLII.

**1** The Prophet grievously complaineth, that being letted by his persecutors, he could not be present in the congregation of Gods people, protesting that although he was separated in body from them, yet his heart was thitherward affectioned. **7** And last of all he sheweth, that he was not so far overcome with these sorowes & thoughts, but that he continually put his confidence in the Lord.

**2** To him that excelleth. A Psalm to give instruction, committed to the sonnes of Korah.

**A**S the Hart brayeth for the riuers of water, so panteth my soule after thee, O God.

**2** My soule thirsteth for God, euen for the living God: when shall I come and appeare before the presence of God?

**3** My teares haue bene my meate day and night, while they dayly say vnto me, Where is thy God?

**4** When I remembered these things, I powred out my very heart, because I had gone with the multitude, and ledde them into the house of God with the voyce of singing, and praise, as a multitude that keepeth a feast.

**5** Why art thou cast downe, my soule, and vnquiet within me? waite on God: for I will yet giue him thanks for the helpe of his presence.

**6** My God, my soule is cast downe within me, because I remembered thee, from the land of Iordan, and Hermonim, and from the mount Mizar.

**7** One & deepe calleth another deepe by the noise of thy water spouts: all thy waues and thy floods are gone ouer me.

**8** The Lord will grant his louing kindnes in the day, and in the night shall I sing of him, euen a prayer vnto the God of my life.

**9** I will say vnto God, which is my rocke, Why hast thou forgotten mee? why goe I mourning, when the enemy oppresseth me?

**10** My bones are cut asunder, while mine enemies reproach me, saying dayly vnto me, Where is thy God?

**11** Why art thou cast downe, my soule? and why art thou disquieted within me? waite on God: for I will yet giue him thanks: hee is my present helpe, and my God.

**h** He assureth himselfe of Gods help in time to come. **i** That is, I am most grievously troubled. **k** This repetition doth declare that David did not overcome at once, to teach vs to be constant, for as much as God will certainly deliuer his.

PSAL. XLIII.

**1** He prayeth to be deliuered from them that conspire against him, that he might ioyfully praise God in his holy congregation.

**I**udge me, O God, and defend my cause against the vnnmercifull people: deliuer me from the deceitfull and wicked man.

**2** For thou art the God of my strength: why hast thou put me away? why goe I so mourning, when the enemy oppressed me?

**3** Send thy light and thy truth: let them lead mee: let them bring me vnto thine holy Mountaine, and to thy Tabernacles.

**4** Then will I goe vnto the altar of God, euen vnto the God of my ioy and gladnes: and vpon the harpe will I giue thanks vnto thee, O God my God.

**h** He promisseth to offer a solemn sacrifice of thanksgiving in token of his great deliuerance,

**5** Why art thou cast downe, my soule? and why art thou disquieted within me? waite on God: for I will yet giue him thanks, hee is my present helpe and my God.

PSAL. XLIV.

**1** The faithfull remember the great mercy of God toward his people. **9** After they complaine, because they feele it no more. **17** Also they alledge the covenant made with Abraham for the keeping whereof they see what grievous things they suffered. **23** Finally, they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.

**2** To him that excelleth. A Psalm to give instruction, committed to the sonnes of Korah.

**W**E haue heard with our eares, O God: our fathers haue told vs the workes that thou hast done in their dayes, in the old time:

**2** How thou hast driuen out the heathen with thine hand, and planted them: how thou hast destroyed the people, and cauled them to grow.

**3** For they inherited not the lande by their owne sword, neither did they owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, became thou didst fauour them.

**4** Thou art my king, O God: send helpe vnto Iakob.

**5** Through thee haue wee thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.

**6** For I doe not trust in my bow, neither can my sword saue me.

**7** But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

**8** Therefore will wee praye God continually, and will confesse thy Name for euer. Selah.

**9** But now thou art farre off, and putteth vs to confusion, and goeth not forth with our armies.

**10** Thou makest vs to turn backe from our aduersary, and they which hate vs, spoile vs for themselves.

**11** Thou giuest vs as sleepe to be eaten, and dost scatter vs among the nations.

**12** Thou sellest thy people without gaine, and dost not increase their price.

**13** Thou makest vs a reproach to our neighbours, a left and a laughing stocke to them that are round about vs.

**14** Thou makest vs a proverb among the nations, and a nodding of the head among the people.

**15** My confusion is dayly before me, and the shame of my face hath covered me.

**16** For the voyce of the slanderer and rebuker, for the enemy and auenger.

**17** All this is come vpon vs, yet doe wee not forget thee, neither deale wee falsely concerning thy covenant.

**18** Our heart is not turned backe: neither our steps gone out of thy paths.

**19** Albeit thou hast smitten vs downe into the place of dragons, and couered vs with the shadow of death.

**20** If we haue forgotten the Name of our God, and holden vp our hands to a strange god,

**21** Shall not God search this out? for hee knoweth the secrets of the heart.

**h** Meaning, the proud and cruell tyrant. **o** They boast not of their vertues, but declare that they rest vpon God in the midst of their afflictions: who punished not now their sinnes, but by hard afflictions called them to consideration of the heauily ioyes. **||** Or, whales: meaning, the bottomlesse seas of temptation: here we see the power of faith, which can be overcome by no perils. **p** They say that they honoured God aright, because they rested in him alone. **q** They saye Godes witness that they were vpright to him word.

**a** As a treasure to be kept of them, which were of the number of the Yeuies.

**b** By these similitudes of thirst and panting, he sheweth his feruent desire to serue God in his Temple.

**c** As others take pleasure in eating and drinking, so he was altogether giuen to weeping.

**d** That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary estate, I die for sorow.

**e** Though he sustained grievous assaults of the flesh to cast him into despaire, yet his faith grounded on Gods accoutred mercies getteth the victory.

**f** That is, when I remember thee in this land of my banishment among the mountaines.

**g** Afflictions came so thick vpon me, that I felt my felise as overwhelmed: whereby he sheweth there is no end of our misery till God be pacified and send remedy.

**h** He assureth himselfe of Gods help in time to come. **i** That is, I am most grievously troubled. **k** This repetition doth declare that David did not overcome at once, to teach vs to be constant, for as much as God will certainly deliuer his.

**a** He desireth God to vnderake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.

**b** That is the cruell company of mine enemies.

**c** To wit, thy fauour, which appeareth by the performance of thy promises.

**d** He promisseth to offer a solemn sacrifice of thanksgiving in token of his great deliuerance,

**e** whereby he admonisheth the faithfull not to relent, but constantly to waite on the Lord, though their troubles be long and great.

**a** This Psalm seemeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreme misery, either at their returne from Babylon, or vnder Antiochus, or in such like afflictions.

**b** That is, the Canaanites.

**c** To wit, our fathers.

**d** Of Canaan.

**e** That is, our fathers.

**f** Gods free mercy and loue is the only fountaine and beginning of the Church, Deut. 4.31.

**g** Because they deliuer thee from their misery.

**h** Because they and their forefathers made both one Church, they apply that to themselves which before they did attribute to their fathers.

**i** As they confessed before that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.

**||** Or, at their pleasure.

**||** Rom. 8. 35.

**k** Knowing God to be author of this calamity, they minime not, but seeke remedy at his hands, who wounded them.

**l** As flies which are sold for a low price, which thou hast bought for him that offereth himselfe, but taketh the first chapman.

**m** I dare not lift vp my head for shame.

**n** Meaning, the proud and cruell tyrant.

**o** They boast not of their vertues, but declare that they rest vpon God in the midst of their afflictions: who punished not now their sinnes, but by hard afflictions called them to consideration of the heauily ioyes.

**||** Or, whales: meaning, the bottomlesse seas of temptation: here we see the power of faith, which can be overcome by no perils.

**p** They say that they honoured God aright, because they rested in him alone.

**q** They saye Godes witness that they were vpright to him word.





## The kingdome of God.

*d* He doeth al-  
lude vnto the  
trumpets, that  
were blowen at  
soleme feasts:  
but he doeth fur-  
ther signifie the  
triumph of Christ  
and his glorious  
ascension into the  
heauens.  
*e* He requireth  
that vnderstand-  
ing be ioyned  
with singing, least  
the Name of God be  
prophaned with vaine  
crying. *f* He prayeth  
Gods highnes, for  
that he ioyneth the  
great princes of the  
world (whom he calleth  
shields) to the  
fellowship of his  
Church.

5 God is gone vp with triumph, *euen* the Lord,  
with the *d* sound of the trumpet.

6 Sing prayes to God, sing prayes: sing pray-  
ses vnto our King, sing prayes.

7 For God is the king of all the earth: sing  
prayes *euery one* that hath *e* vnderstanding.

8 God raigeth ouer the heauen: God sit-  
teth vpon his holy Throne.

9 The princes of the people are gathered vn-  
to the people of the God of Abraham: for the  
shields of the world *belong* to God: he is greatly  
to be exalted.

### PSAL. XLVIII.

*a* A notable deliuerance of Ierusalem from the hands of  
man: kings is mentioned, for the which thanks are  
giuen to God, and the state of that citie is praised, that  
hath God so presently at all times ready to defend them.  
This Psalm seemeth to be made in the time of Ahas,  
Iehoshaphat, Asa or Ezechiah: for in their times chiefly  
was the citie by forrein princes assaulted.

*q* A song or Psalm committed to the  
sonnes of Korah.

**G**reat is the Lord, and greatly to be prayed in  
the *b* Citie of our God, *euen* vpon his holy  
Mountaine.

2 Mount Zion, lying Northward, is faire in si-  
tuation: it is the *c* ioy of the whole earth, and the  
Citie of the great king.

3 In the palaces thereof God is knowne for a  
*d* refuge.

4 For lo, the kings were *e* gathered, and went  
together.

5 When they saw it, they marueiled: they  
were astonied, and suddenly diuened backe.

6 Feare came there vpon them, and sorrow, as  
vpon a woman in trauaile.

7 As with an East winde thou breakest the  
ships of Tarshish, so were they destroyed.

8 As we haue *b* heard, so haue we seene in the  
Citie of the Lord of hostes, in the citie of our  
God: God will establish it for euer. Selah.

9 We waite for thy louing kindnesse, O God,  
in the middes of thy Temple.

10 O God, according to thy Name, so is thy  
praye vnto the *i* worlds ende: thy right hand is  
full of righteousness.

11 Let *k* mount Zion reioyce, and daugh-  
ters of Iudah be glad, because of thy iudge-  
ments.

12 *l* Compasse about Zion, and goe round  
about it, and tell the towers thereof.

13 Marke well the wall thereof: behold her  
towers, that ye may tell your posteritie.

14 For this God is our God for euer and euer,  
he shall be our guide vnto the death.

### PSAL. XLIX.

*a* The holy Ghost catcheth all men to the consideration of  
mans life. 7 Shewing them not to be most blessed that  
are most wealthy, and therefore not to be feared: but  
contrariwise he lifteth up our mindes to consider how  
all things are ruled by Gods providence: 14 Who as he  
iudgeth these worldly misers to everlasting tormentes.  
15 So doeth he preferre his, and will reward them in  
the day of the resurrection, 1. The Psal. 1. 6.

## Plalmes.

*q* To him that excelleth. A Psalm com-  
mitted to the sonnes of Korah.

**H**ear *a* this, all ye people: giue eare, all ye that  
dwell in the world,

2 As well low as high, both rich and poore.

3 My mouth shall speake of wisdom, and the  
meditation of mine heart is of knowledge.

4 I will encline mine eare to a parable, and  
utter my graue matter vpon the harpe.

5 Wherefore should I be feare in the euill dayes,  
when iniquitie shall compass me about, as *as* mine  
heelles?

6 They trust in their *c* goods, and boast them-  
selues in the multitude of their riches.

7 Yet a man can by no means redeeme his  
brother: he cannot giue his ransom to God,

8 (So *d* precious is the redemption of their  
soules, and the continuance for euer.)

9 That hee may liue still for euer, and not see  
the graue.

10 For hee seeth that wise men *f* die, and also  
that the ignorant and foolish perish, and leaue  
their riches for *g* others.

11 Yet they thinke their houses and their ha-  
bitations shall continue for euer, *euen* from gene-  
ration to generation, and *h* call their lands by their  
names.

12 But man shall not continue in honour; he  
is like the *b* beasts that die.

13 This their way *i* uttereth their foolishnesse:  
yet their posteritie *i* delight in their talke. Selah.

14 *k* Like sheepe they lie in graue: *l* death de-  
uoureth them, and the righteous shall haue do-  
mination ouer them in the *m* morning: for their  
beauty shall consume, when they shall go from their  
house to graue.

15 But God shall deliuer my soule from the  
power of the graue: *n* for he will receiue mee. Se-  
lah.

16 Be not thou afraid when one is made rich,  
and when the glory of his house is increased.

17 *o* For he shall take nothing away, when he  
dieth, neither shall his pompe descend after him.

18 For while he liued, *p* he reioyced himselfe;  
and *q* men will prayse thee, when thou makest  
much of thy selfe.

19 *r* He shall enter into the generation of his  
fathers, *p* and they shall not liue for euer.

20 Man is in honour, and *q* vnderstandeth not:  
he is like to beasts that perish.

they be brought to the graue. *l* Because they haue no part of life eueralting.  
*m* Christs coming is as the morning, when the elect shall raigne with Christ  
their head ouer the wicked. *n* Or, because hee hath receiued me. *o* Job 27. 19. *p* *1. Tim.*  
6. 7. *q* *Ebr.* hee blessed his soule. *r* The flatterers prayse them that liue in delights  
and pleasures. *s* Or, his soule. *t* And not passe the terme appointed for life.  
*u* Both they and their fathers shall liue here but a while, and at length die for euer.  
*v* He condemneth mans ingratitude, who hauing receiued excellent gifts of Gods  
abused them like a beast to his owne condemnation.

### PSAL. L.

*x* Because the Church is alway full of hypocrites, *y* which  
doe imagine that God will be worshipped with outward  
ceremonies onely, without the heart: and especially the  
Iewes were of this opinion, because of their figures and  
ceremonies of the Law, thinking that their sacrifices  
were sufficient. *z* Therefore the Prophet doth reprove  
this grosse error, and pronounceth the Name of God to be  
blasphemed where holinesse is set in ceremonies. *aa* For  
hee declareth the worship of God to be spiritual, whereof  
are two principall parts, inuocation and thanksgiving.

*q* A Psalm of Asaph.

**T**he God of gods, *euen* the Lord hath spoken  
and called the earth from the rising vp of  
the Sunne, vnto the going downe thereof.

*b* To plead against his dissembling people before heauen and earth,

*a* He will increate  
how God gover-  
neth the world by  
his providence,  
which cannot be  
perceiued by the  
iudgement of  
the flesh.

*b* Though wic-  
kednesse reigne, and  
enemies rage, see-  
ing God will ex-  
cute his iudge-  
ments against the  
wicked in time  
conuenient.

*c* To trust in ri-  
ches is meere  
madnesse, seeing  
they can neither  
reitore life, nor  
prolong it.

*d* That is, so rare  
or not to be  
found, as prophesy  
was precious in  
the dayes of Eli.

*e* Meaning, it is  
impossible to liue  
for euer: also that  
life and death are  
onely in Gods  
hands.

*f* In that that  
death maketh no  
difference be-  
tweene the per-  
sons.

*g* That is, not to  
their children but  
to strangers. Yet  
the wicked profit  
not by these ex-  
amples, but still  
dreaune an im-  
mortalitie in  
earth.

*h* Or, labour that  
their name may be  
famous in earth.

*i* As touching  
the death of the  
body.

*j* They speake  
and doe the same  
thing that their  
fathers did.

*k* As sheepe are  
gathered into the  
fold, so shall

*l* They speake  
and doe the same  
thing that their  
fathers did.

*m* Both they and their  
fathers shall liue  
here but a while,  
and at length die  
for euer.

*n* He condemneth  
mans ingratitude,  
who hauing recei-  
ued excellent gifts  
of Gods

*o* Both they and their  
fathers shall liue  
here but a while,  
and at length die  
for euer.

*p* He condemneth  
mans ingratitude,  
who hauing recei-  
ued excellent gifts  
of Gods

*q* He condemneth  
mans ingratitude,  
who hauing recei-  
ved excellent gifts  
of Gods

*r* He condemneth  
mans ingratitude,  
who hauing recei-  
ved excellent gifts  
of Gods

*s* He condemneth  
mans ingratitude,  
who hauing recei-  
ved excellent gifts  
of Gods

*t* He condemneth  
mans ingratitude,  
who hauing recei-  
ved excellent gifts  
of Gods

*u* He condemneth  
mans ingratitude,  
who hauing recei-  
ved excellent gifts  
of Gods

*v* He condemneth  
mans ingratitude,  
who hauing recei-  
ved excellent gifts  
of Gods

*w* He condemneth  
mans ingratitude,  
who hauing recei-  
ved excellent gifts  
of Gods

*x* He condemneth  
mans ingratitude,  
who hauing recei-  
ved excellent gifts  
of Gods

*y* He condemneth  
mans ingratitude,  
who hauing recei-  
ved excellent gifts  
of Gods

*z* He condemneth  
mans ingratitude,  
who hauing recei-  
ved excellent gifts  
of Gods

*aa* He condemneth  
mans ingratitude,  
who hauing recei-  
ved excellent gifts  
of Gods

*ab* He condemneth  
mans ingratitude,  
who hauing recei-  
ved excellent gifts  
of Gods

Out of Zion, which is the perfection of beauty, hath God shined.

Our God shall come, and shall not keepe silence: a fire shall deuoure before him; & a mighty tempest shall be moued round about him.

He shall call the heauen aboue, and e<sup>r</sup> earth to iudge his people.

Gather my<sup>s</sup> Saints together vnto me, those that make a couenant with me with s<sup>c</sup> sacrifice.

And the heauens shall declare his righteousness: for God is Iudge himselfe. Selah.

Heare, O my people and I will speake: heare, O Israel, and I will testifie vnto thee: for I am God, euen thy God.

I will not reprocue thee for thy sacrifices, or thy burnt offerings, that haue not bene continually before me.

I will take no bullocke out of thine house, nor goats out of thy folds.

For all the beasts of the forest are mine, and the beasts on a thousand mountaines.

I know all the foules on the mountaines, and the wilde beasts of the field are mine.

If I be hungry, I will not tell thee: for the world is mine and all that therein is.

Will I eate the flesh of bulles? or drinke the blood of goats?

Offer vnto God praise, and I pay thy vowes vnto the most High.

And call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.

But vnto the wicked said God, What hast thou to do to declare mine ordinances, that thou shouldest take my couenant in thy mouth,

Seeing thou hatest to be reformed, and hast cast my words behind thee?

For when thou seeest a thiefe, o thou runnest with him, and thou art partaker w<sup>th</sup> the adulterers.

Thou givest thy mouth to euill, and with thy tongue thou forgettest deceit.

Thou p<sup>r</sup>istest, and speakest against thy brother, and slanderest thy mothers sonne.

These things hast thou done, and I held my tongue: therefore thou thoughtest that I was like thee: but I will reprocue thee, and I set them in order before thee.

On consider this yee that forget God, least I teare you in pieces, and there be none that can deliuer you.

He that offereth prayse, shall glorifie me: and to him, that disposeth his way aright, will I shew the saluation of God.

Hee noteth the cruelty of hypocrites, which spare not in their talke or iudgement their owne mothers sonnes. q I will write all thy wicked deeds in a rol, and make thee to reade and acknowledge them, whither thou wilt or no. r Vnder the which is contained faith and innocation. f As God hath appointed. s That is, declare my selfe to be his Sauour.

# PSAL. LI.

When David was rebuked by the Prophet Nathan for his great offences, he did not onely acknowledge the same to God, with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posteritie. Therefore first he desireth God to forgive his sins, 10 And to renew in him his holy Spirit, 13 With promise that he will not be remindfull of those great graces. 18 Finally, fearing least God would punish the whole Church for his fault, he requirerth that het would rather increase his graces toward the same.

To him that excelleth, A Psalme of David, when the Prophet Nathan came vnto him, after he had gone in to Bath-sheba.

H Aue mercy vpon me, O God, b according to thy louing kindnes: according to the multitude of thy mercies.

As his finnes were manifold and great, so he requirerth that God would giue him the feeling of his excellent and abundant mercies.

As his finnes were manifold and great, so he requirerth that God would giue him the feeling of his excellent and abundant mercies.

As his finnes were manifold and great, so he requirerth that God would giue him the feeling of his excellent and abundant mercies.

As his finnes were manifold and great, so he requirerth that God would giue him the feeling of his excellent and abundant mercies.

As his finnes were manifold and great, so he requirerth that God would giue him the feeling of his excellent and abundant mercies.

As his finnes were manifold and great, so he requirerth that God would giue him the feeling of his excellent and abundant mercies.

As his finnes were manifold and great, so he requirerth that God would giue him the feeling of his excellent and abundant mercies.

As his finnes were manifold and great, so he requirerth that God would giue him the feeling of his excellent and abundant mercies.

As his finnes were manifold and great, so he requirerth that God would giue him the feeling of his excellent and abundant mercies.

As his finnes were manifold and great, so he requirerth that God would giue him the feeling of his excellent and abundant mercies.

As his finnes were manifold and great, so he requirerth that God would giue him the feeling of his excellent and abundant mercies.

As his finnes were manifold and great, so he requirerth that God would giue him the feeling of his excellent and abundant mercies.

side of thy compassions put away mine iniquities.

Wash me thoroughly from mine iniquitie, and cleanse me from my sinne.

For I know mine iniquities, and my sinne is euer before me.

Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest be iust when thou speakest, and pure when thou iudgest.

Behold, I was borne in iniquity, and in sinne hath my mother conceived me.

Behold, thou louest trueth in the inward affections: therefore hast thou taught me wisdom in the secret of mine heart.

Purge mee with hyssope, and I shall be cleane: wash me, and I shall be whiter then snow.

Make me to heare g<sup>o</sup> ioy and gladnesse, that the bones, which thou hast broken, may reioyce.

Hide thy face from my finnes, and put away all mine iniquities.

Create in mee a cleane heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thine holy Spirit from me.

Restore to me the ioy of thy saluation, and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked, and sinners shall be conuerted vnto thee.

Deliuere me from blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousness.

Open thou my lips, O Lord, and my mouth shall shew forth thy prayse.

For thou desirest no sacrifice, though I would giue it: thou delitest not in burnt offering.

The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

Be fauourable vnto Zion for thy good pleasure: build the walles of Ierusalem.

Then shalt thou accept the sacrifices of righteousness, euen the burnt offering and oblation; then shall they offer calues vpon thine altar.

Sum 11. 17. n By giuing me occasion to praise thee, when thou shalt forgive my finnes. o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy. p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull, applied to the right end, which is the exercise of faith and repentance.

PSAL. LII.

David describeth the arrogant tyrannie of his aduersary Doeg: who by false surmises caused Ahimelech with the reste of the Priests to be slaine. s David prophesieth his destruction, 6 and encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally, he rendereth thanks to God for his deliuerance. In this Psalme is lively set forth the kingdome of Antichrist.

To him that excelleth, A Psalme of David to giue instruction. When Doeg the Edomite came and shewed Saul, and said to him, David is come to the house of Ahimelech.

Hy boastest thou thy selfe in thy wickednesse, O man of power: the louing kindnesse of God endureth daily.

Thy tongue imagineth mischief, and is like a sharpe rator, that cutteth deceitfully.

Thou doest lone euill more then good, and lies more then to speake the truth. Selah.

Thou louest all words that may destroy: O deceitfull tongue!

So shall God destroy thee for euer: he shall recompense thy falsehood.

Heb. righteousness. c Though God forbear for a time, yet at length he will recompense thy falsehood.

Heb. righteousness. c Though God forbear for a time, yet at length he will recompense thy falsehood.

Heb. righteousness. c Though God forbear for a time, yet at length he will recompense thy falsehood.

Heb. righteousness. c Though God forbear for a time, yet at length he will recompense thy falsehood.

Heb. righteousness. c Though God forbear for a time, yet at length he will recompense thy falsehood.

Heb. righteousness. c Though God forbear for a time, yet at length he will recompense thy falsehood.

Heb. righteousness. c Though God forbear for a time, yet at length he will recompense thy falsehood.

Heb. righteousness. c Though God forbear for a time, yet at length he will recompense thy falsehood.

Heb. righteousness. c Though God forbear for a time, yet at length he will recompense thy falsehood.

Heb. righteousness. c Though God forbear for a time, yet at length he will recompense thy falsehood.

Heb. righteousness. c Though God forbear for a time, yet at length he will recompense thy falsehood.

Heb. righteousness. c Though God forbear for a time, yet at length he will recompense thy falsehood.

Heb. righteousness. c Though God forbear for a time, yet at length he will recompense thy falsehood.

Heb. righteousness. c Though God forbear for a time, yet at length he will recompense thy falsehood.

c My finnes sticke so fast in me, that I haue neede of some singular kind of washing.

d My conscience accuseth me so, that I can haue no rest till I be reconciled.

e When thou giuest sentence against sinners, they must needs confesse thee to be iust, and themselves sinners.

f He confesseth that God who looueth purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him, whom he hath instructed in his heavenly wisdom.

g He meaneth Gods comfortable mercies toward repentant sinners.

h By the bones he vnderstandeth all strength of soule and body which by cares and mourning are consumed.

i He confesseth that when Gods Spirit is cold in vs, to haue it againe reuiued, is as a new creation.

k Which may assure me that I am drawn out of the slavery of sinne.

l He promisseth to endueur that others by his example may turne to God.

m From the murder of Uriah, and the others that were slaine with him,

n By giuing me occasion to praise thee, when thou shalt forgive my finnes.

o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy.

p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement.

q That is, iust and lawfull, applied to the right end, which is the exercise of faith and repentance.

r Vnder the which is contained faith and innocation.

s That is, declare my selfe to be his Sauour.

t He requirerth that God would giue him the feeling of his excellent and abundant mercies.

u He requirerth that God would giue him the feeling of his excellent and abundant mercies.

v He requirerth that God would giue him the feeling of his excellent and abundant mercies.

w He requirerth that God would giue him the feeling of his excellent and abundant mercies.

x He requirerth that God would giue him the feeling of his excellent and abundant mercies.

y He requirerth that God would giue him the feeling of his excellent and abundant mercies.

z He requirerth that God would giue him the feeling of his excellent and abundant mercies.

aa He requirerth that God would giue him the feeling of his excellent and abundant mercies.

ab He requirerth that God would giue him the feeling of his excellent and abundant mercies.

ac He requirerth that God would giue him the feeling of his excellent and abundant mercies.

ad He requirerth that God would giue him the feeling of his excellent and abundant mercies.

ae He requirerth that God would giue him the feeling of his excellent and abundant mercies.

af He requirerth that God would giue him the feeling of his excellent and abundant mercies.

ag He requirerth that God would giue him the feeling of his excellent and abundant mercies.

ah He requirerth that God would giue him the feeling of his excellent and abundant mercies.

ai He requirerth that God would giue him the feeling of his excellent and abundant mercies.

aj He requirerth that God would giue him the feeling of his excellent and abundant mercies.

ak He requirerth that God would giue him the feeling of his excellent and abundant mercies.

al He requirerth that God would giue him the feeling of his excellent and abundant mercies.

am He requirerth that God would giue him the feeling of his excellent and abundant mercies.

an He requirerth that God would giue him the feeling of his excellent and abundant mercies.

ao He requirerth that God would giue him the feeling of his excellent and abundant mercies.

ap He requirerth that God would giue him the feeling of his excellent and abundant mercies.

aq He requirerth that God would giue him the feeling of his excellent and abundant mercies.

ar He requirerth that God would giue him the feeling of his excellent and abundant mercies.

a Because God had chosen it to haue his Name there called vpon, and also his image shined there in the doctrine of the Law. d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so will he appeare terrible to take account for the keeping thereof. e As witnesses against y hypocrites. f God in respect of his elect, calleth the whole body holy, Saints, and his people. g Which should know that sacrifices are seales of the couenant betwixt God and his people, and not for religion therein. h For I passe not for sacrifices, except the true vse be there, which is to confirme your faith in my promises. i Though he did delight in sacrifice, yet had he no need of mans help thereto. k Though mans life for the iniquity thereof hath neede of food, yet God whole life quickeneth all the world, hath no neede of such meanes. l Shew thy selfe mindfull of Gods benefits by thanksgiving. m Why doest thou faile to be of my people, and talkest of my couenant, seeing thou art but an hypocrite? n And to liue according to my word. o Hee sheweth what are the fruits of them that conuerne Gods word. p Hee noteth the cruelty of hypocrites, which spare not in their talke or iudgement their owne mothers sonnes. q I will write all thy wicked deeds in a rol, and make thee to reade and acknowledge them, whither thou wilt or no. r Vnder the which is contained faith and innocation. f As God hath appointed. s That is, declare my selfe to be his Sauour.

a To reprocue him because he had committed so horrible finnes, and lyen in the same without repentance more then a whole yeere. b As his finnes were manifold and great, so he requirerth that God would giue him the feeling of his excellent and abundant mercies.

c Though God forbear for a time, yet at length he will recompense thy falsehood.

d Though God forbear for a time, yet at length he will recompense thy falsehood.

e Though God forbear for a time, yet at length he will recompense thy falsehood.

f Though God forbear for a time, yet at length he will recompense thy falsehood.

g Though God forbear for a time, yet at length he will recompense thy falsehood.

h Though God forbear for a time, yet at length he will recompense thy falsehood.

i Though God forbear for a time, yet at length he will recompense thy falsehood.



<sup>a</sup> Albeit thou seeme to be neuer so sure settled.

<sup>e</sup> For the eyes of the reprobate are shut vp at Gods iudgements.

<sup>f</sup> With ioyfull reuerence, seeing that he taketh their part against the wicked.

<sup>h</sup> Or, in his subſtance.

<sup>g</sup> He reioyeth to haue a place

among the ſeruants

of God, that he may

grow in the knowledge of godlineſſe.

<sup>h</sup> Executed his vengeance.

<sup>h</sup> Or, waite vpon thy grace and promiſe.

take thee and plucke thee out of thy tabernacle, & root thee out of the land of the liuing. Selah.

6 The righteous alſo ſhall ſee it, and feare, and ſhall laugh at him, ſaying,

7 Behold the man that tooke not God for his ſtrength, but truſted vnto the multitude of his riches, and put his ſtrength in his malice.

8 But I ſhall be like a greene oliue tree in the houſe of God: for I truſted in the mercy of God for euer and euer.

9 I will alway prayſe thee, for that thou haſt done h<sup>is</sup>, and I will hope in thy name, becauſe it is good before thy Saints.

PSAL. LIII.

<sup>a</sup> He deſcribeth the crooked nature, <sup>4</sup> The cruelty, <sup>5</sup> And puniſhment of the wicked, when they looke not for it. <sup>6</sup> And deſireth the deliuerance of the godly, that they may reioyce together.

<sup>q</sup> To him that excelleth on a Mahalath. A Psalm of David to giue inſtruction.

The fool hath ſaid in his heart, There is no God, they haue corrupted and done abominable wickedneſſe, there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtand, and ſeek God.

3 <sup>\*</sup> Euery one is gone back: they are altogether corrupt: there is none that doth good, no not one.

4 Doe not the workers of iniquitie knowe that they eate vp my people as they eate bread? they call not vpon God.

5 There they were afraid for feare, where no feare was: for God hath ſcattered the bones of him that beſieged thee: thou haſt put them to conſuſion, becauſe God hath caſt them off.

6 Oh giue ſaluation vnto Iſrael out of Zion: when God turneth the captiuitie of his people, then Iakob ſhall reioyce, and Iſrael ſhall be glad.

<sup>e</sup> When they thought there was none occaſion to feare, the ſudden vengeance of God lighted vpon them. <sup>f</sup> Be the enemies power neuer ſo great, nor the danger ſo fearful, yet God deliuereth his in due time.

PSAL. LIV.

<sup>1</sup> David brought into great danger by reaſon of the Ziphims, <sup>5</sup> Calletth vpon the Name of God to deſtroy his enemies, <sup>6</sup> Promiſing ſacrifices and free offerings for ſo great deliuerance.

<sup>q</sup> To him that excelleth on Neginoth. A Psalm of David, to giue inſtruction. When the Ziphims came and ſaid vnto Saul, <sup>\*</sup> Is not David hid among vs?

S<sup>a</sup>ue me, O God, by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For ſtrangers are riſen vp againſt me, and tyrants ſeek my ſoule: they haue not ſet God before them. Selah.

4 Beholde, God is mine helper: the Lord is with d<sup>e</sup> them that vphold my ſoule.

5 Hee ſhall reward euill vnto mine enemies: Oh cut them off in thy trueth.

6 Then I will ſacrifice freely vnto thee: I will praiſe thy Name, O Lord, becauſe it is good.

7 For he hath deliuered me out of all trouble, & mine eye hath ſeene my deſire vpon mine enemies.

PSAL. LV.

<sup>1</sup> David being in great heauineſſe and diſtreſſe, complaineth of the cruelty of Saul, <sup>13</sup> And of the falſhood of his familiar acquaintance. <sup>17</sup> Uttering moſt ardent affections to moue the Lord to pity him. <sup>21</sup> After being aſſured of deliuerance, he ſetteth forth the grace of God, as though he had already obtained his requiſt.

<sup>q</sup> To him that excelleth on Neginoth. A Psalm of David to giue inſtruction.

H<sup>e</sup>are my prayer, O God, and hide not thy ſelfe from my ſupplication.

2 Hearken vnto me, and anſwere me: I mourne in my prayer, and make a noiſe,

3 For the voyce of the enemy, and for the vexation of the wicked, becauſe they haue brought iniquitie vpon me, and furioſly hate me.

4 Mine heart trembleth within me, and the terrours of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath couered me.

6 And I ſaid, Oh that I had wings like a dove: then would I flie away and reſt.

7 Behold I would take my flight farre off, and lodge in the wilderneſſe. Selah.

8 Hee would make haſte for my deliuerance from the ſtormie wind and tempeſt.

9 Deſtroy, O Lord, and diuide their tongues: for I haue ſeene crueltie and ſtriſe in the citie.

10 Day and night they goe about it vpon the walles thereof: both iniquitie and miſchiefe are in the middes of it.

11 Wickedneſſe is in the middes thereof: deceit and guile depart not from her ſweetes.

12 Surely mine enemy did not deſame mee; for I could haue borne it: neither did mine aduerſarie exalt himſelfe againſt me: for I would haue hid me from him.

13 But it was thou, O man, euen my companion, my guide, and my familiar:

14 Which delighted in conſulting together, and went into the houſe of God as companions.

15 Let death ſeize vpon them: let them goe downe quicke into the graue: for wickedneſſe is in their dwellings, euen in the middes of them.

16 But I will call vnto God, and the Lord will ſaue me.

17 Euening and morning, and at noone will I pray, & make a noiſe, & he will heare my voyce.

18 Hee hath deliuered my ſoule in peace from the battell: that was againſt me: for many were with me.

19 God ſhall heare and afflicte them, euen hee that reigneth of olde, Selah: becauſe they haue no changes, therefore they feare not God.

20 Hee ſlaid his hand vpon ſuch as be at peace with him, and he brake his covenant.

21 The words of his mouth were ſofter then butter, yet warre was in his heart; his words were more gentle then oyle, yet they were ſwords.

22 Caſt thy burden vpon the Lord, and hee ſhall nourish thee: he will not ſuffer the righteous to fall for euer.

23 And thou, O God, ſhalt bring them downe into the pit of corruption: the bloody, and deceitfull men ſhall not liue halfe their dayes: but I will truſt in thee.

as at peace with him, yet hee had war againſt me. <sup>h</sup> Or, giſt, to wit, which thou wouldſt that God ſhould giue thee. <sup>q</sup> Though for their bettering and ſuall, he ſuffer them to ſlip for a time. <sup>r</sup> Though they ſometime liue longer, yet their life is curſed of God, vaquiet, and worſe then any death.

PSAL. LVI.

<sup>1</sup> David being brought to Achish the king of Gath, <sup>1</sup> Sam. <sup>21</sup> 12 complaineth of his enemies, demandeth ſuccour, <sup>3</sup> Putterh his truſt in God and in his promiſes, <sup>12</sup> And promiſeth to performe his vowes which hee had taken vpon him, whereof this was the effect, to praiſe God in his Church.

<sup>q</sup> To him that excelleth. A Psalm of David on Michtam, concerning the a dumbe done in a farre country, when the Philiftims tooke him in Gath.

<sup>a</sup> The earneſtneſſe of his prayer deſcribeth the vehemency of his griefe in ſo much as he is compelled to bark out into cries.

<sup>b</sup> For the threatenings of Saul and his adherents.

<sup>c</sup> They haue deſamed me as a wicked perſon, or they haue imagined my delirations.

<sup>d</sup> There was no part of him, that was not alſonithed with extreme feare.

<sup>e</sup> Feare had driuen him to ſo great diſtreſſe, y<sup>e</sup> hee would be hid in ſome wilderneſſe, and to be baniſhed from that kingdome which God had promiſed ſhould enioy.

<sup>f</sup> From the cruell rage and tyranny of Saul.

<sup>g</sup> As in the conſuſion of Babylon when the wicked conſpired againſt God.

<sup>h</sup> All lawes and good orders are broken, and onely vice and diſſolution reigneth vader Saul.

<sup>i</sup> If mine open enemy had fought mine hart, I could the better haue auoided him.

<sup>k</sup> Which was not onely ioyned to me in friendſhip and counſell in worldly matters, but alſo in religion.

<sup>l</sup> As Korah, Dathan and Abiram which ſignifieth a ſervant mind and ſure truſt to obſtaine his petition, which thing made him earneſt at all times in prayer.

<sup>n</sup> Euen the Angels of God fought on my ſide againſt mine enemies.

<sup>2</sup> King. 6. 16. <sup>o</sup> But their proſperous eſtate ſhall continueth.

<sup>p</sup> I did not prouoke him, but was

auoided him.

which was not onely ioyned to me in friendſhip and counſell in worldly matters, but alſo in religion.

As Korah, Dathan and Abiram which ſignifieth a ſervant mind and ſure truſt to obſtaine his petition, which thing made him earneſt at all times in prayer.

Euen the Angels of God fought on my ſide againſt mine enemies.

2 King. 6. 16. But their proſperous eſtate ſhall continueth.

I did not prouoke him, but was

auoided him.

which was not onely ioyned to me in friendſhip and counſell in worldly matters, but alſo in religion.

As Korah, Dathan and Abiram which ſignifieth a ſervant mind and ſure truſt to obſtaine his petition, which thing made him earneſt at all times in prayer.

Euen the Angels of God fought on my ſide againſt mine enemies.

2 King. 6. 16. But their proſperous eſtate ſhall continueth.

I did not prouoke him, but was

auoided him.

which was not onely ioyned to me in friendſhip and counſell in worldly matters, but alſo in religion.

As Korah, Dathan and Abiram which ſignifieth a ſervant mind and ſure truſt to obſtaine his petition, which thing made him earneſt at all times in prayer.

Euen the Angels of God fought on my ſide againſt mine enemies.

2 King. 6. 16. But their proſperous eſtate ſhall continueth.

I did not prouoke him, but was

auoided him.

which was not onely ioyned to me in friendſhip and counſell in worldly matters, but alſo in religion.

As Korah, Dathan and Abiram which ſignifieth a ſervant mind and ſure truſt to obſtaine his petition, which thing made him earneſt at all times in prayer.

Euen the Angels of God fought on my ſide againſt mine enemies.

2 King. 6. 16. But their proſperous eſtate ſhall continueth.

I did not prouoke him, but was

auoided him.

which was not onely ioyned to me in friendſhip and counſell in worldly matters, but alſo in religion.

As Korah, Dathan and Abiram which ſignifieth a ſervant mind and ſure truſt to obſtaine his petition, which thing made him earneſt at all times in prayer.

<sup>a</sup> Which was an inſtrument or kind of note.

<sup>b</sup> Whereas no regard is had of honeſtie or diſhoneſtie, of vertue or vice, there the Prophet pronounceth that the people haue no God.

<sup>c</sup> Whereby he condemneth all knowledge and vnderſtanding, that tendereth not to ſeek God.

<sup>d</sup> Rom. 3. 10. David pronounceth Gods vengeance againſt cruell gouernours, who hauing charge to defend and preferre Gods people, doe moſt cruelly diſcoure them.

<sup>e</sup> When they thought there was none occaſion to feare, the ſudden vengeance of God lighted vpon them.

<sup>f</sup> Be the enemies power neuer ſo great, nor the danger ſo fearful, yet God deliuereth his in due time.

<sup>g</sup> Or, waite vpon thy grace and promiſe.

<sup>h</sup> Executed his vengeance.

<sup>i</sup> Or, in his ſubſtance.

<sup>j</sup> He reioyeth to haue a place among the ſeruants of God, that he may grow in the knowledge of godlineſſe.

<sup>k</sup> Or, waite vpon thy grace and promiſe.

<sup>l</sup> Executed his vengeance.

<sup>m</sup> Or, in his ſubſtance.

<sup>n</sup> He reioyeth to haue a place among the ſeruants of God, that he may grow in the knowledge of godlineſſe.

<sup>o</sup> Or, waite vpon thy grace and promiſe.

<sup>p</sup> Executed his vengeance.

<sup>q</sup> Or, in his ſubſtance.

<sup>r</sup> He reioyeth to haue a place among the ſeruants of God, that he may grow in the knowledge of godlineſſe.

<sup>s</sup> Or, waite vpon thy grace and promiſe.

<sup>t</sup> Executed his vengeance.

<sup>u</sup> Or, in his ſubſtance.

<sup>v</sup> He reioyeth to haue a place among the ſeruants of God, that he may grow in the knowledge of godlineſſe.

<sup>w</sup> Or, waite vpon thy grace and promiſe.

<sup>x</sup> Executed his vengeance.

<sup>y</sup> Or, in his ſubſtance.

<sup>z</sup> He reioyeth to haue a place among the ſeruants of God, that he may grow in the knowledge of godlineſſe.

<sup>aa</sup> Or, waite vpon thy grace and promiſe.

<sup>ab</sup> Executed his vengeance.

<sup>ac</sup> Or, in his ſubſtance.

<sup>ad</sup> He reioyeth to haue a place among the ſeruants of God, that he may grow in the knowledge of godlineſſe.

<sup>ae</sup> Or, waite vpon thy grace and promiſe.

<sup>af</sup> Executed his vengeance.

b He sheweth that it is either now time or neuer, that God help him, for all the world is against him and ready to deuoure him.  
c He stayeth his confidence vpon Gods promise, though he see not present helpe.  
d All my counsels haue euill successe, and turne to mine owne sorow.  
e As all the world against one man, and cannot be satiate, except they haue my life.  
f They thinke not only to escape punishment, but the more wicked they are, the more impudent they waxe.  
g If God keepe the teares of his Saints in store, much more will he remember their blood, to avenge it: and though tyrants burie the bones, yet can they not blot the teares and blood out of Gods register. h Having received that which I required, I am bound to pay my vowes of thanksgiving, as I promised. i As full of his great mercies, and giuing him thanks for the same. k That is, in this life and light of the sunne.

**B**E mercifull vnto me, O God, for <sup>b</sup> man would swallow me vp: hee fighteth continually and vexeth me.

2 Mine enemies would dayly swallow me vp: for many fight against me, O thou most High.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his word, I trust in God, and will not feare what flesh can doe vnto me.

5 Mine owne words grieve mee dayly; all their thoughts are against me to doe me hurt.

6 They gather together, and keepe themselves close; they marke my steps, because they wait for my soule.

7 They thinke they shall escape by iniquity: O God, cast these people downe in thine anger.

8 Thou hast counted my wandrings; put my teares into thy bottel; are they not in thy regifter?

9 When I crie, then mine enemies shall turne backe; this I know, for God is with me.

10 I will reioyce in God because of his word; in the Lord will I reioyce because of his word.

11 In God do I trust; I will not be afraid what man can doe vnto me.

12 Thy vowes are vpon me, O God; I will render praises vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may walke before God in the light of the liuing.

## P S A L. LVII.

x *Dauid being in the desert of Ziph, where the inhabitants did betray him, and at length in the same cause with Saul.* 2 *Callest thou earnestly vnto God, with full confidence that he will performe his promise, and take his cause in hand.* 5 *Also that hee will shew his glory in the heauens and the earth against his cruel enemies.* 9 *Therefore doeth he render laud and praise.*

¶ To him that excelleth. A Psalm of Dauid on Michtam. \* When hee fledde from Saul in the caue.

**H**Aue mercie vpon mee, O God, haue mercie vpon mee; for my soule trusteth in thee, and in the shadow of thy wings will I trust, till these afflictions ouerpasse.

2 I will call vnto the most high God, euen the God, that performeth his promise toward me.

3 He will send from heauen, and saue mee from reproofe of him that would swallow me. Selah. God will send his mercie, and his trueth.

4 My soule is among lions; I lie among the children of men, that are set on fire; whose teeth are speares and arrowes, and their tongue a sharpe sword.

5 Exalt thy selfe, O God, above the heauen, and let thy glory be vpon all the earth.

6 They haue laide a net for my steps; my soule is pressed downe; they haue digged a pit before me, and are fallen into the mids of it. Selah.

7 Mine heart is prepared, O God, mine heart is prepared; I will sing and giue praise.

8 Awake my tongue, awake viose and harpe: I will awake early.

9 I will prayse thee, O Lord, among the people, and I will sing vnto thee among the nations.

h That is, wholly bent to giue thee praye for my deliuerance. i Hee sheweth that boeth his heart shall prayse God, and his tongue shall confesse him, and also he will vie other means to prouoke himselfe forward to the same.

10 For thy mercies is great vnto the heauens, and thy trueth vnto the cloudes.

11 Exalt thy selfe, O God, above the heauens, and let thy glory be vpon all the earth.

## P S A L. LVIII.

1 *He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appealeth to Gods iudgement,* 10 *Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.*

¶ To him that excelleth. Destroy not. A Psalm of Dauid on Michtam.

Is it true? O congregation, speake ye iustly? O sonnes of men, iudge ye vprightly?

2 Yea, rather yee imagine mischief in your heart: your handes execute crueltie vpon the earth.

3 The wicked are strangers from the wombe; euen from y belly haue they erred, and speake lies.

4 Their poyson is euen like the poyson of a serpent; like the deafe adder that stoppeth his eare.

5 Which heareth not the voyce of the inchanter, though he be most expert in charming.

6 Breake their teeth, O God, in their mouthes: breake the iawes of the yong lions, O Lord.

7 Let them melt like the waters, let them passe away; when hee shooteth his arrowes, let them be as broken.

8 Let them consume like a snail that melteth, and like the vntimely fruit of a woman, that hath not seene the sunne.

9 As raw flesh before your pots feelee the fire of thornes; so let them carie them away as with a whirlwind in his wrath.

10 The righteous shall reioyce when hee seeth the vengeance; he shall wash his feete in the blood of the wicked.

11 And men shall say, Verely there is fruit for the righteous; doubtlesse there is a God that iudgeth in the earth.

## P S A L. LIX.

1 *Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God.* 3 *Declareth his innocencie, and their fauie.* 5 *Desiring God to destroy all those that sinne of malicious wickednesse.* 11 *Whom though hee keepe alive for a time to exercise his people, yet in the end hee will consume them in his wrath.* 13 *That hee may be knowne to be the God of Iakob to the end of the world.* 16 *For this hee singeth prayes to God assured of his mercies.*

¶ To him that excelleth. Destroy not. A Psalm of Dauid, on a Michtam. \* When Saul sent and they did watch the house to kill him.

O My God, deliuer me from mine enemies; defend me from them that rise vp against me.

2 Deliuer me from the wicked doers, and saue me from the bloodie men.

3 For loe, they haue laid wait for my soule; the mightie men are gathered against me, not for mine offence, nor for my sinne, O Lord.

4 They runne and prepare themselves without a fault on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hosts, O God of Israel, awake to visite all the heathen, and be not mercifull vnto any transgresse maliciously. Selah.

hee desireth God to execute his vengeance on the probate, who maliciously persecute his Church.

k Thy mercies do not onely appertaine to the Iewes, but also to the Gentiles.

a Ye counsellors of Saul, who vnder pretence of consulting for the common-wealth, conspire my death being an innocent. b Ye are not ashamed to execute that crueltie publicly, which ye haue imagined in your hearts.

c That is, enemies to the people of God euen from their birth.

d They passe in malice and subtiltie, the craftie serpent which could persecue himselfe by stopping his eare from the enchanter.

e Take away all occasions and means whereby they hurt.

f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whereof they bragge.

g As flesh is taken rawe out of the pot before the water seeke: so he desireth God to destroy their enterprises before they bring them to passe. h With a pure affection. i Their punishment and slaughter shall be so great. k Seeing God gouerneth all by his prouidence, he must needs put difference betwene the godly and the wicked.

a Reade Psal. 103  
\* 1. Sam. 19. 11.

b Though his enemies were euen at hand to destroy him, yet he assureth himselfe that God had wayes ynow in hand to deliuer him.

c For I am innocent to themselves, and haue not offended them.

d Seeing it appertaineth to Gods iudgements to punish the wicked,



*a* He compareth their crueltie to hungry dogges, shewing that they are neuer wearie in doing euill. *f* They boast openly of their wicked deuises, and euery word is as a sword: for they neither feare God nor are ashamed of men.

*g* Though Saul haue neuer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee.

*h* He will not faile to succour me when neede requireth.

*i* Altogether, but by little and little, that the people seeing oftentimes thy iudgements, may be myndfull of thee.

*k* That in their miserie and shame they may be as glasse and examples of Gods vengeance. *l* When thy time shall come, and, when they haue sufficiently serued for an example of thy vengeance vnto other. *m* Hee mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe. *n* Which didst vnderstand the policie of a weake woman to confound the enemies strength, as *1. Sam. 19. 12.* *o* Confessing himselfe to be void of all vertue and strength, he attributeth the whole to God.

*a* These were certaine songs after the note whereof this Psalme was sung.

*\* 2. Sam. 8. 1. and*

*to 1. 1. Chron. 18. 13.*

*Or, Syria, called*

*Mesopotamia.*

*b* Called also Sophene, which itanceth by Euphrates.

*c* For when Saul was not able to resist the enemy, the people fled hither and thither: for they could not be safe in their owne houses.

*d* As cleft with an earthquake.

*e* Thou hast handled thy people shapely, intraking from them sense and iudgement, in that they aided Saul the wicked King, and pursued him to whom God had giuen the iust title of the realme.

*f* In making mee king, thou hast performed thy promise which seemed to haue lost the force.

*g* It is so certaine as if it were spoken by an oracle, that I shall possesse these places, which Saul had left to his children.

*h* For it was strong and well peopled.

*i* David meaneth, that in this tribe his kingdome shall be established, *Gen. 49. 10.* *k* In most vile subiection.

6 They goe to and fro in the euening: they barke like dogs, and goe about the citie.

7 Behold, they brag in their talke, and swords are in their lips: for who, say they doeth heare?

8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 He is strong: but I will wait vpon thee: for God is my defence.

10 My mercifull God will prevent me: God will let me see my desire vpon mine enemies.

11 Slay them not, leaſt my people forget it: but scatter them abroad by thy power, and put them downe, O Lord, our shield.

12 For the sinne of their mouth, and the words of their lips: & let them be taken in their pride, euen for their perurie and lies, that they speake.

13 Consume them in thy wrath: consume them that they be no more: and let them knowe that God ruleth in Iakob, euen vnto the ends of the world, Selah.

14 And in the euening they shall go to and fro, and barke like dogs, and goe about the citie.

15 They shall runne here and there for meate; and surely they shall not be satisfied, though they tarie all night.

16 But I will sing of thy power, and will praise thy mercie in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my Strength will I sing: for God is my defence, and my mercifull God.

## PSAL. L X.

*1* David being now king ouer Iudah, and hauing had many victories, sheweth by euident signes, that God eleeſed him King, assuring the people that God will prosper them, if they approve the same. *2* After, he prayeth vnto God to finish that that hee hath begunne.

*3* To him that excelleth vpon a Shushan Eduth, or Michram. A Psalme of David to teach,

*\* When he fought against Aram Naharaim, and against Iram b Zobah, when Iob returned and slew twelue thousand Edomites in the salt valley.*

O God, thou hast cast vs out, thou hast scattered vs, thou hast bene angry, turne againe vnto vs.

2 Thou hast made the lande to tremble, and hast made it to gape: heale the breaches thereof, for it is shaken.

3 Thou hast c shewed thy people heauy things: thou hast made vs to drinke the wine of giddines.

4 But now thou hast giuen a banner to them that feare thee, that it may be displayed because of thy truth, Selah.

5 That thy beloued may be deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his holinesse: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

7 Gilead shall be mine, and Manasseh shall be mine: Ephraim also shall be the strength of mine head: Iudah is my law-giuer.

8 Moab shall be my wash-pot: ouer Edom

will I cast out my shoe: I Palestina shew thy selfe ioyfull for me.

9 Who will leade me into the strong city: who will bring me vnto Edom?

10 Wilt thou not, O God, which haddest cast vs off, and diddest not goe forth, O God, with our armies?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall doe valiantly; for he shall tread downe our enemies.

## PSAL. LXI.

*1* Whether that hee were in danger of the Ammonites, or being pursued of Absalom, here hee crieth to be heard and deliuered. *2* And confirmed in his kingdome.

*3* He promisseth perpetuall praises.

*4* To him that excelleth on Neginoth. A Psalme of David.

Hear me cry, O God: giue eare vnto my prayer.

2 From the ends of the earth will I cry vnto thee: when mine heart is oppressed, bring mee vpon the rocke that is higher then I.

3 For thou hast bene mine hope, and a strong tower against the enemy.

4 I will dwell in thy Tabernacle for euer, and my trust shall be vnder the couering of thy wings. Selah.

5 For thou, O God, hast heard my desires; thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a long life; his yeeres shall be as many ages.

7 He shall dwell before God for euer; prepare mercie and faithfulness, that they may preferre him.

8 So will I alway sing prayse vnto thy Name; in performing dayly my vowes.

## PSAL. LXII.

This Psalme partly containeth meditations, whereby David encourageth himselfe to trust in God against the assaults of tentations. And because our mindes are easily drawn from God by the allurments of the world, he shapely reprooeth this vanitie, to the intent he might cleaue fast to the Lord.

*1* To the excellent Musician Ieduthun. A Psalme of David.

YEs a my soule keepeth silence vnto God; of him cometh my saluation.

2 Yet he is my strength and my saluation, and my defence; therefore I shall not much be moued.

3 How long will yee imagine mischief against a man? yee shall be all as a bowed wall, or as a wall shaken.

4 Yet they consule to cast him downe from his dignitie; their delight is in lies; they blesse with their mouthes, but curse with their hearts. Selah.

5 Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet is hee my strength and my saluation, and my defence: therefore I shall not be moued.

7 In God is my saluation and my glory, the rocke of my strength; in God is my trust.

8 Trust in him alway, ye people; giue pouer out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the

*a* Though Satan tempted him to murmure against God, yet hee bridled his affections, and resting vpon Gods promise, beareth his crosse patiently. *b* Trappeth by the oft repetition of this word, that the Prophet abode manifold tentations, but by resting on God, and by patience hee overcame them all. *c* Hee meaneth himselfe, being the man whom God had appointed to the kingdome. *d* Though yee seeme to be in honour, yet God will suddenly destroy you. *e* David was greatly moued with these troubles, therefore hee stirreth vp himselfe to trust in God. *f* These vehement and often repetitions were necessarie to strengthen his faith against the horrible assaults of Satan. *g* Hee aduoneth vs of our wicked nature, which rather hide our sorrow and bite on the bitter dle, then vnto our griefe to God to obtaine remedie.

chiefe

*1* For thou wilt dissemble, and saue as though thou werest glad. *m* He was assured, that God would giue him the strong cities of his enemies, where in they thought themselves sure,

*a* From the place where I was banished, being driuen out of the citie and Temple by my soune Absalom.

*b* Vnto the which without thy helpe I cannot attaine.

*c* There is nothing that doeth more strengthen our faith then the remembrance of Gods succour in times past.

*d* This chiefly is referred to Christ, who liueth eternally not onely in himselfe, but also in his members.

*e* For the stability of my kingdome standeth in thy mercie and truth,

*\* 1. Chron. 16. 41.*

chiefe men are liers: to lay them vpon a balance they are altogether lighter then vanitie.

10 Trust not in oppreffion nor in robberie: he not vaine; if riches increase, set not your heart thereon.

11 God spake i once or twice, I haue heard it, that power belongeth vnto God.

12 And to thee, O Lord, mercy: for thou rewardest euery one according to his worke.

shall feele thy power, and the godly thy mercy.

PSAL. LXIII.

1 David after he had bene in gre at danger by Saul in the desert of Ziph, made this Psalme. 3 Wherein he giueth thanks to God for his wonderfull deliuerance, in whose mercies he trusted, euen in the midde of his miserie. 9 Prophecying the destruction of Gods enemies: 11 And contrariwise happinesse to all them that trust in the Lord.

A Psalme of David, when he was in the wilderness of Iudah.

O God, thou art my God, earely will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water.

2 Thus c I behold thee as in the Sanctuary, when I behold thy power and thy glory.

3 For thy louing kindnesse is better then life: therefore my lips shall prayse thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy Name.

5 My soule shalbe satisfied, as with d marrow and fatnesse, and my mouth shall prayse thee with ioyfull lips.

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast bene mine helper, therefore vnder the shadow of thy wings will I reioyce.

8 My soule e cleaueth vnto thee: for thy right hand vpholdeth me.

9 Therefore they that seeke my soule to destroy it, they shall goe into the lowest parts of the earth.

10 f They shall cast him downe with the edge of the sword, and they shalbe a portion for foxes.

11 But the king shall reioyce in God, and all that g sweare by him shall reioyce in him; for the mouth of them that speake lies, shalbe stopped.

shall reioyce in this worthy king.

PSAL. LXIIII.

1 David prayeth against the surie and false reports of his enemies. 7 Hee declareth their punishment and destruction. 10 To the comfort of the iust and the glory of God.

To him that excelleth. A Psalme of David.

Hear me a voyce, O God, in my prayer: pre-serue my life from feare of the enemy.

2 Hide me from the b conspiracie of the wicked, & from the c rage of the workers of iniquity.

3 Which haue whet their tongue like a sword, and shot for their arrowes d bitter words:

4 To shoote at the vpriight in secret; they shoote at him suddenly and e feare not.

5 They f encourage themselues in a wicked purpose; they commune together to lay snares priuily, and say, Who shall see them?

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one g his secret thoughts, and the depth of his heart.

g There is no way so secret and subtil to doe hurt, which they inuented not for his destruction.

7 But God will shoote an arrow at them suddenly: their strokes shalbe as once.

8 They shall cause their owne tongue to fall vpon them; and whosoever shall see them, shall h flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous i shall be glad in the Lord, and trust in him: and all that are vpriight of heart, shall reioyce.

PSAL. LXV.

1 A prayse and thanksgiving vnto God by the faithfull, who are signified by Zion. 4 For the chusing, preservation, and gouernance of them. 9 And for the plentiful blessings powred forth vpon all the earth, but especially toward his Church.

To him that excelleth. A Psalme or song of David.

O God, a prayse waiteth for thee in Zion, and vnto thee shall the vow be performed.

2 Because thou hearest the prayer, vnto thee shall all b flesh come.

3 Wicked deedes c haue preuailed against me; but thou wilt be mercifull vnto our transgressions.

4 Blessed is hee, whom thou chusest and causest to come to thee: he shall dwell in thy courts, and wee shall be satisfied with the pleasures of thine House, euen of thine holy Temple.

5 O God of our saluation, thou wilt d answer vs with fearefull signes in thy righteousness, O thou the hope of all the ends of the earth, and of them that are farre off in the e Sea.

6 Hee stablisheth the mountaines by his power: and is girded about with strength.

7 Hee appeaseth the f noyse of the seas, and the noyse of the waues thereof, and the tumults of the people.

8 They also that dwell in the vttermost parts of the earth, shalbe afraid of thy signes, thou shalt make f the East and the West to reioyce.

9 Thou g visitest the earth, and waterest it; thou makest it very rich: the brier of God is full of water: thou preparest them corne; for so thou appointest it.

10 Thou h waterest abundantly the furrowes thereof; thou causest the raine to descend into the valleys thereof; thou makest it soft with snowes, and blestest the bud thereof.

11 Thou crownest the yeere with thy goodness, and thy steps drop fatnesse.

12 They drop vpon the pastures of the wilderness: and the hills shalbe compassed with gladnes.

13 The pastures are clad with sheepe; the valleys also shalbe couered with corne; therefore they shout for ioy, i and sing.

That all the order of nature is a testimony of Gods loue toward vs, who causeth all creatures to serue our necessitie. i That is, the dumbe creatures shall not onely reioyce for a time for Gods benefites, but shall continually sing.

PSAL. LXVI.

1 Hee prouoketh all men to prayse the Lord and to consider his works. 6 Hee setteth forth the power of God to as-fray the rebels. 10 And sheweth how God hath deliuered Israel from great bondage and afflictions. 13 Hee promisseth to giue sacrifice. 16 And prouoketh all men to heare what God hath done for him, and to prayse his Name.

To him that excelleth. A song or Psalme.

Reioyce in God, a all ye inhabitants of f earth.

2 Sing forth the glory of his Name: make his prayse glorious.

3 Say vnto God, How terrible art thou in thy workes! through the greaues of thy power shall

h To see Gods heavy iudgements against them, and how hee hath caught them in their owne snares. i When they shall consider that hee will be fauourable to them as hee was to his seruant David.

a Thou giuest daily new occasion to thy Church to prayse thee.

b Not onely the Iewes but also the Gentiles in the kingdom of Christ.

c He imputeth it to his finnes and to the finnes of the people, that God who was accustomed to afflict them with draweth his succour from them.

d Thou wilt declare thy selfe to be the preferer of thy Church in destroying thine enemies, as thou diddest in the red Sea.

e As of all barbarous nations and farre off.

f He sheweth that there is no part nor creature in the world which is not gouerned by Gods power and providence.

g Euen the going forth of the morning and of the evening.

h To wit, with raine.

i That is, Shiloah or the raice.

j Thou hast appointed the earth to bring forth foode to mans vse.

k By this description he sheweth

l He prophesieth that all nations shall come to the knowledge of God, who then was onely knowne in Iuda.

h Giue your selues wholly to God by putting away all things that are contrary to his Law.

i He hath plainely borne witness of his power, so that none needeth to doubt thereof.

j So that the wicked

a To wit, of Ziph, 1. Sam. 23, 14.

b Though he was both hungry and in great distresse, yet he made God his sufficiency and aboue all meate and drinke.

c In this miserie I exercise my selfe in the contemplation of thy power and glory, as if I were in the Sanctuary.

d The remembrance of thy fauour is more sweete vnto me then all the pleasures and dainties of the world.

e He sheweth himselfe by the Spirit of God to haue the gift of constancy.

f He prophesieth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but be deuoured with wilde beastes.

g All that sweare by God right or professe him, shall reioyce in this worthy king.

h In that he called to God with his voyce, it is a signe that his prayer was vehement, and that his life was in danger.

i That is, from their secret malice.

j To wit, their outward violence.

k False reports and slanders.

l To be without feare of God and reuerence of man, is a signe of reprobation.

m The more that the wicked see Gods children in miserie, the more bold and impudent are they in oppressing them.

n There is no way so secret and subtil to doe hurt, which they inuented not for his destruction.



b As the faithfull shall obey God willingly, so the infidels for feare shall dissemble themselves to be subiect.  
c Hee toucheth the slouthfull dullnesse of man, who is cold in the consideration of Gods workes.  
d His prouidence is wonderfull in maintaining their estate.  
e Hee proueth that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.  
f Hee signifieth some speciall benediction, that God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof or of the like he promisseth that the Gentiles shall be partakers.  
g The condition of the Church is here described, which is to be led by Gods prouidence into troubles, to be subiect vnder tyrants, and to enter into manifold dangers.  
h The dutie of the faithfull is here described, which are neuer vniuersall to render God prayse for his benefits.  
i It is not enough to haue receiued Gods benefits, and to be mindfull thereof, but also we are bound to make others to profit thereby and prayse God.  
k If I delight in wickednesse, God will not heare me, but if I confesse it, he will receiue me.

shall thine enemies be in subiection vnto thee.  
4 All the world shall worship thee, and sing vnto thee, *euen* sing of thy Name. Selah.  
5 Come and behold the workes of God: he is terrible in his doings toward the sonnes of men.  
6 He hath turned the sea into dry land: they passed through the riuer on foote; there did wee reioyce in him.  
7 Hee ruleth the world with his power; his eyes behold the nations; the rebellious shall not exalt themselves. Selah.  
8 Prayse our God, yee people, and make the voyce of his prayse to be heard.  
9 Which holdeth our soules in life, and suffereth not our feete to slip.  
10 For thou, O God, hast proued vs, thou hast tried vs as siluer is tried.  
11 Thou hast brought vs into the snare, and laid a strait chaine vpon our loynes.  
12 Thou hast caused men to ride ouer our heads; we went into fire and into water, but thou broughtest vs out into a wealthy place.  
13 I will goe into thine house with burnt offerings, and will pay thee my vows.  
14 Which my lippes haue promised, and my mouth hath spoken in mine affliction.  
15 I will offer vnto thee the burnt offerings of fat rams with incense; I will prepare bullocks and goates. Selah.  
16 Come and hearken, all ye that feare God, and I will tell you what he hath done to my soule.  
17 I called vnto him with my mouth, and he was exalted with my tongue.  
18 If I regard wickednesse in mine heart, the Lord will not heare me.  
19 But God hath heard me, and considered the voyce of my prayer.  
20 Praysed be God, which hath not put backe my prayer, nor his mercy from me.

P S A L. LXVII.

1 A prayer of the Church to obtaine the fauour of God and to be lightened with his countenance. 2 To the ende that his way and iudgement may be knowne throughout the earth. 3 And finally is declared the kingdome of God, which should be vniuersally erected at the coming of Christ.

To him that excelleth on Neginoth.  
A Psalme or song.

a That is, moue our hearts with his holy Spirit, that we may feelee his fauour towards vs.  
b That both Iewes and Gentiles may know Gods covenant made with them.  
c By these oft repetitions hee sheweth that the people can neuer reioyce sufficiently and giue thanks for the great benefits that they shall receiue vnder the kingdome of Christ.  
d He sheweth that where God fauoreth, there shall be abundance of all other things.  
e When they feelee his great benefits both spirituall and corporall toward them.

God be mercifull vnto vs, and blesse vs, and cause his face to shine among vs. (Selah.)  
2 That they may know thy way vpon earth, and thy saving health among all nations.  
3 Let the people prayse thee, O God; let all the people prayse thee.  
4 Let the people be glad and reioyce; for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.  
5 Let the people prayse thee, O God; let all the people prayse thee.  
6 Then shall the earth bring forth her increase, and God, *euen* our God shall blesse vs.  
7 God shall blesse vs, and all the ends of the earth shall feare him.

P S A L. LXVIII.

1 In this Psalme David setteth fourth as in a glasse the wonderfull mercies of God toward his people: 2 Who by all meanes and most strange sortes declared himselfe to them. 3 And therefore Gods Church by reason of his promises, graces, and victories doeth exult without comparison all worldly things. 34 He exhorteth therefore all men to prayse God for euer.

To him that excelleth. A Psalme or song of David.

God will arise, and his enemies shall be scattered; they also that hate him, shall flee before him.

2 As the smoke vanisheth, so shalt thou driue them away; and as waxe melteth before the fire, so shall the wicked perish at the presence of God.  
3 But the righteous shall be glad, and reioyce before God; yea, they shall leape for ioy.  
4 Sing vnto God, and sing prayles vnto his name; exalt him that rideth vpon the heauens, in his Name. Ieh, an I reioyce before him.  
5 He is a Father of the fatherlesse, and a Iudge of the widowes, *euen* God in his holy habitation.  
6 God maketh the solitary to dwell in families, and deliuereth them that were prisoners in stockes; but the rebellious shall dwell in a drie land.

7 O God, when thou wentest forth before thy people; when thou wentest through the wilderness, (Selah)  
8 The earth shooke, and the heauens dropped at the presence of this God; *euen* Sinai was moued at the presence of God, *euen* the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance, and thou didst refresh it when it was wearie.

10 Thy Congregation dwelled therein; for thou, O God, hast of thy goodnesse prepared it for the poore.

11 The Lord gaue matter to the women to tell of the great armie.

12 Kings of the armies did flee; they did flee, and she that remained in the house, diuided the spoile.

13 Though ye haue lien among pots, yet shall ye be as the wings of a doue that is couered with siluer, and whose feathers are like yellow gold.

14 When the Almighty scattered kings in it, it was white as the snow in Zalmon.

15 The mountaine of God is like the mountaine of Bashan: it is an high mountaine, as mount Bashan.

16 Why leape yee, yee high mountaines? as for this Mountaine, God delighteth to dwell in it; yea, the Lord will dwell in it for euer.

17 The charrets of God are twentie thousand thousand Angels, and the Lord is among them, as in the Sanctuary of Sinai.

18 Thou art gone vp on high; thou hast led captiuitie, captiue, and receiued gifts for men; yea, *euen* the rebellious hast thou led, that the Lord God might dwell there.

19 Praysed be the Lord, *euen* the God of our saluation, which ladeth vs dayly with benefites, Selah.

1 In the land of Canaan, where his Church was. m Zion the Church of God, doeth excell all worldly things, not in pompe and outward shew, but by the inward grace of God, which there remayneth, because of his dwelling there. n Why boast ye of your strength and beautie against this Mountaine of God? o As God ouercame the enemies of his Church, tooke them prisoners, and made them tributaries: so Christ, which is God manifested in the flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberal gifts of his Spirit, Ephes. 4. 8.

p In most extreme dangers God hath infinite wayes to deliuer his.

q As he deliuered his Church once from Og of Bashan, and other tyrants, and from the danger of the red Sea, so will he still doe as oft as needfully requireth.

r That is, in the blood of that great slaughter, where dogs shall lappe blood.

f That is, how thou which art chiefest King goest out with thy people to warre, and givest them the victory.

s He describeth the order of the people, when they went to the Temple to give thanks for the victorie.

u Which come of the Patriarch Iacob.

x Benjamin is called little, because he was the youngest sonne of Iacob.

y Who was some chiefest ruler of the tribe.

z Declare out of thine holy palace thy power for the defence of thy Church Ierusalem.

a He desireth that the pride of the mighty may be destroyed, which accustomed to ganiish their shooes with siluer, and therefore for their glittering pompe thought themselves aboue all men.

b He prophesieth that the Gentiles shall come to the true knowledge and worship of God.

20 This is our God, even the God that saith vs: and to the Lord God belong the p'ssnes of death.

21 Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his finnes.

22 The Lord hath said, I will bring my people againe from q Bashan: I will bring them againe from the depths of the Sea:

23 That thy foote may be dipped in blood, and the tongue of thy dogges in the blood of the enemies, even in it.

24 They haue seene, O God, thy goings, the goings of my God, and my King, which art in the Sanctuary.

25 The fingers went before, the players of instruments after: in the middes were the maides playing with timbrels.

26 Prayse yee God in the assemblies, and the Lord, ye that are of the fountaine u of Israel.

27 There was x little Benjamin with their ruler, and the princes of Iudab with their assembly, the princes of Zebulun, and the princes of Naph-taly.

28 Thy GOD hath appointed thy strength: stablish, O God, that which thou hast wrought in vs,

29 z Out of thy Temple vpon Ierusalem, and Kings shall bring presents vnto thee.

30 Destroy the company of the spearmen, and multitude of the mighty bulles with the calues of the people, that a tread vnder feete pieces of siluer: scatter the people that delire in warre.

31 Then shall the princes come out b of Egypt: Ethiopia shall haste to stretch her hands vnto God.

32 Sing vnto God, O yee kingdomes of the earth; sing prayse vnto the Lord. (Selah)

33 To him that rideth vpon the most hie hea-uens, which were from the beginning: behold, hee will send out by his c voyce a mighty sound.

34 Ascribe the power to God: for his maiesty is vpon Israel, and his strength is in the cloudes.

35 O God, thou art d terrible out of thine ho-ly places: the God of Israel is hee that giveth strength and power vnto the people: prayed he God.

b He prophesieth that the Gentiles shall come to the true knowledge and worship of God. c By his terrible thunders hee will make himself e to be knowne the God of all the world. d In shewing fearefull iudgements against thine enemies for the saluation of thy people. e He alludeth to the Tabernacle which was diuided into three parts.

# PSAL. LXIX.

1 The complaints, prayers, seruent zeale and great anguish of David is set forth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies. 22 And their punishment also. 26 Where Iudas and such traitours are accursed. 30 He gathereth courage in his affliction, and offereth prayse vnto God. 32 Which are more acceptable then all sacrifices: whereof all the af-flicted may take comfort. 35 Finally, hee doth prouoke all creatures to prayse, prophesying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull. 37 And their seeds shall dwell for ever.

To him that excelleth vpon 2 Shofannim. A Psalme of David.

S Aue mee, O God: for the b waters are eptred euē to my soule.

2 I stick fast in the deepe myre, where no e stay is: I am come into deepe waters, and the streames runne ouer me.

c No similitude or hableness to settle my feete.

3 I am weary of crying: my throat is dry; mine d eyes faile, whiles I waite for my God.

4 They that hate me without a cause, are more then the haire of mine head; they that would destroy mee, and are mine enemies e falsly, are mighty, so that I restored that which I f tooke not.

5 O God, thou knowest my g foolishnes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hoastes, be ashamed for h me: let not those that seeke thee, be confounded through mee, O God of Israel.

7 For thy sake haue I suffred reproofe: shame hath covered my face.

8 I am become a stranger vnto my brethren, euē an aliant vnto my mothers sonnes.

9 i For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I k wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also; and I became a pro-uerbe vnto them.

12 They that l fate in the gate, spake of mee, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an m acceptable time, when in the multitude of thy mercy: O God, heare me in the trueth of thy saluation.

14 Deliuer mee out of the myre, that I sinke not; let me be deliuered from them that hate me, and out of the n deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallow me vp; and let not the pit shut her mouth vpon mee.

16 Heare me, O Lord, for thy louing kindnesse is good; turne vnto mee according to the multi-tude of thy tender mercies,

17 And o hide not thy face from thy ser-uant, for I am in trouble; make haste and heare mee.

18 Draw neere vnto my soule and redeeme it; deliuer me because of mine enemies.

19 Thou hast known my reproofe and my shame, and my dishonour; all mine p aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and q I looked for some to haue pity on me, but there was none; and for comforters, but I found none.

21 For they gaue me gall in my meate, and in my thirst they gaue me vineger to drinke.

22 Let their r table be a snare before them, and their prosperity their ruine.

23 Let their eyes be blinded that they see not: and make their s loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 \* Let their t habitation be voyde, and let none dwell in their tents.

26 For they persecute him, whom thou hast smitten: and they adde vnto the sorow of them, whom thou hast wounded.

27 Lay u iniquity vpon their iniquity, and

that our comfort only dependeth of God: for man rather increaseth our sor-rows, then diminisheth them, Iohn 19. 29. r Hee desireth God to execute his iudgements against the reprobate, which cannot by any means be turned, Roma. 11. 9. s Take both iudgement and power from them, Altes 1. 20. t Punish not only them but their posteritie, which shall be like vnto them. u By their continuance and increasing in their finnes, let it be knowne that they be of the reprobate.

d Though his senses failed him, yet his faith was constant and in-couraged him still to pray.

e Condemning me guiltles.

f They iudged me poore inno-cent as a thiefe, and gaue my goods to others as though I had stolen them.

g Though I be guiltie to thee-ward, yet am I inno-cent toward them.

h Let not mine euill inreatie of the enemies be an occasion, that the faithfull fall from thee.

i When I sawe thine enemies pre-tend thy Name openly in mouth, and in their life: denie the same, thine holy Spirit thrust me forward, to reprocue them, and defend thy glorie.

k My zeale mou-ed me to lament: and pray for my saluation.

l The more hee sought to winne them to God, the more they were against him both poore and rich.

m Knowing that albeit I suffer now trouble, yet thou hast a time wherein thou shalt appoin-ted my deliue-rance.

n He sheweth a liuely faith, in that that he as-sureth himselfe, that God is fauourable to him, when hee seemeth to be an-grie: and at hand when hee seemeth to be sarre off.

o Not that hee feared that God would not beare him, but that case made him to thinke that God deferred long.

p Thou seeest that I am beset as a sheepe among many woolues.

q He sheweth that it is in vaine to put our trust in men in our great necessities, but



*They which are  
med by their pro-  
fession to haue  
beene written in  
thy booke, yet by  
their fruits proue  
the contrary, let  
them be knowne  
as reprobates.  
y There is no sa-  
crifice, which God  
more esteemeth,  
then thanksgiv-  
ing for his bene-  
fits.  
z For as hee deli-  
uered his seruant  
Dauid, so will hee  
doe all that are in  
distresse, and call  
vpon him.  
a Vnder the tem-  
porall promise of  
the land of Cana-  
an, he comprehen-  
deth the promise  
of life euerslasting to  
the faithfull and  
their posteritie.*

let them not come into thy righteousness.

28 Let them be put out of the <sup>x</sup> booke of life, neither let them be written with the righteous.

29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.

30 I will praye the Name of God with a song, and magnifie him with thanksgiuing.

31 This also shall please the Lord better then a yong bullocke that hath hornes and hooves.

32 The humble shall see this, and they that seeke God shalbe glad, and your heart shall linc.

33 For the Lord beareth the poore, and despi- seth not his <sup>z</sup> prisoners.

34 Let heauen and earth praye him: the seas and all that moueeth in them.

35 For God will saue Zion, and build the ci- ties of Iudah, that men may dwell there and haue it in possession.

36 The <sup>a</sup> seed also of his seruants shall inherite it; and they that loue his name shall dwell therein,

#### PSAL. LXX.

*x He prayeth to be right speedily deliuered. z Hee desireth the shame of his enemies. 4 And the ioyfull comfort of all those that seeke the Lord.*

*¶ To him that excelleth. A Psalm of Dauid to put a in remembrance.*

O<sup>\*</sup> God, <sup>b</sup> haste thee to deliuer mee: make haste to helpe me, O Lord.

2 Let them be <sup>c</sup> confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their <sup>d</sup> shame, which sayd, Aha, aha.

4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy salua- tion, say alwayes, God be prayed.

5 Now I am <sup>e</sup> poore and needy: O God, make haste to me: thou art my helper, and my deliue- rer: O Lord, make no tarying.

#### PSAL. LXXI.

*x He prayeth in faith, established by the word of promise. 5 And confirmed by the worke of God from his youth. 10 He complaineth of the crueltie of his enemies. 17 And desireth God to continue his graces toward him. 22 Pro- mising to be mindfull and thankfull for the same.*

I<sup>n</sup> <sup>a</sup> thee, O Lord, I trust: let mee neuer be ashamed.

2 Rescue mee and deliuer mee in thy <sup>b</sup> righte- ousnesse: incline thine eare vnto me and saue me.

3 Be thou my strong rocke, whereunto I may alway resort: thou <sup>c</sup> hast giuen commande- ment to saue mee: for thou art my rocke, and my fortress.

4 Deliuer me, O my God, out of the hand <sup>d</sup> of the wicked: out of the hand of the euill and cruell man.

5 For thou art mine hope, O Lord God, <sup>e</sup> even my <sup>e</sup> trust from my youth.

6 Vpon thee haue I beene stayed from the wombe: thou art he that tooke me out of my mo- thers bowels: my praye shall be alwayes of thee.

7 I am become as it were a <sup>f</sup> monster vnto many: but thou art my sure trust.

*\* Psal. 31. 13  
a He prayeth to  
God with full as-  
surance of faith, that  
he will deliuer him  
from his aduer-  
saries.  
b By declaring  
thy selfe true of  
promise.  
c Thou hast infi-  
nite meanes, and  
all creatures are  
at thy commande-  
ment: therefore  
shew some signe,  
whereby I shall  
be deliuered.  
d That is, from  
Absalom, Ahito-  
phel and that  
conspiracie.  
e Hee strengthe-  
neth his faith by  
the experience of Gods benefites, who did not onely preferre him in his mothers  
belly, but tooke him thence, and euer since hath preferred him. f All the world  
wondereth at mee because of my miseries, as well they in authoritie as the com-  
mon people, yet being assured of thy fauour, I remayned steadfast,*

8 Let my mouth be filled with thy praye, and with thy glory euery day.

9 Cast me not off in the time of <sup>g</sup> age: forsake me not when my strength faileth.

10 For mine enemies speake of me, & they that lay wait for my soule, take their counsell together,

11 Saying, <sup>h</sup> God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 Goe not farre from me, O God: <sup>i</sup> my God haste thee to helpe me.

13 Let them be confounded and consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.

14 But I will waite continually, and will praye thee more and more.

15 My mouth shall dayly rehearse thy righte- ousnesse, and thy saluation: <sup>k</sup> for I know not the number.

16 I will <sup>l</sup> goe forward in the strength of the Lord God, and will make mention of thy righte- ousnesse, <sup>m</sup> euen of thine onely.

17 O God, thou hast taught mee from my youth euen vntill now: therefore will I tell of thy wonderous workes,

18 <sup>n</sup> Yea euen vnto mine olde age and gray head, O God: forsake me not, vntill I haue declar- ed thine arme vnto this generation, and thy power to all them that shall come.

19 And thy <sup>o</sup> righteousness, O God, I will exalt on high: for thou hast done great things: <sup>p</sup> O God, who is like vnto thee!

20 Which hast shewed me great troubles and <sup>q</sup> aduersities, but thou wilt returne and reuiue me, and wilt come againe, and take mee vp from the depth of the earth.

21 Thou wilt increase mine honour, and re- turns and comfort me.

22 Therefore will I praye thee for thy <sup>r</sup> faith- fulnesse, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my <sup>s</sup> soule which thou hast deliuered.

24 My tongue also shall talke of thy righte- ousnesse dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

God performed his promise. <sup>r</sup> For there is no true praying of God, except it come from the heart: and therefore he promisseth to delight in nothing, but where- in God may be glorified.

#### PSAL. LXXII.

*x He prayeth for the prosperous estate of the Kingdome of Salomon, who was the figure of Christ. 4 Vnder whom shall be righteousness, peace, and felicitie. 10 Vnto whom all Kings and nations shall doe homage. 17 Whose name and power shall endure for ever, and in whom all nations shall be blessed.*

*¶ A Psalm of Salomon.*

G<sup>i</sup>ue thy <sup>b</sup> iudgements to the King, O God, and thy righteousness to the Kings <sup>c</sup> sonne.

2 Then shall hee iudge thy people in righte- ousnesse, and thy poore with equity.

3 The <sup>d</sup> mountaines, and the hills shall bring peace to the people by iustice.

4 Hee shall <sup>e</sup> iudge the poore of the people; hee shall saue the children of the needy, and shall subdue the oppressor.

5 They shall <sup>f</sup> feare thee as long as the sunne

shall be enriched with thy blessings. <sup>e</sup> Hee sheweth wherefore the sword is committed to Kings: to wit, to defende the innocent, and suppress the wicked. f The people shall imbrace thy true religion, when thou giuest a King that ruleth according to thy word,

*8 Thou that  
dest helpe me in  
my youth, when  
I had more strength,  
helpe me now to  
much the more in  
mine olde age and  
weaknesse.  
b Thus the wicked  
both blas-  
pheme God, and  
triumph against  
his Saints, as  
though he had for-  
saken them, if he  
suffer them to fall  
into their hands.  
i In calling him  
his God, he putt-  
eth backe the  
false reports of  
the aduersaries,  
what sayd, God had  
forsaken him.  
k Because thy be-  
nefits toward mee  
are innumerable,  
I cannot but con-  
tinually meditate  
and rehearse them.  
l I will remaine  
steadfast, being vp-  
holden with the  
power of God.  
m He desireth that  
as he hath begun,  
he would for con-  
tinuous his benefites,  
that his liberality  
may haue perfit  
praise.  
n Thy iust perfo-  
mance of thy pro-  
mise.  
o His faith break-  
eth through all  
tentations, and by  
this exclamation  
he prayeth the  
power of God.  
p As he confesseth  
that God is the on-  
ly author of his de-  
liuerance: so he ac-  
knowledgeeth that  
these euils were  
sent vnto him by  
Gods providence.  
q Hee confesseth  
that his long tari-  
ance was well  
recompensed, when*

and

g As this is true in all godly kings, so it is chiefly verified to Christ, who with his beaueously dew, maketh his Church euer to flourish.

h That is, from the red sea to the sea called Syria-cum, and from Euphrates forward, meaning, that Christ's Kingdome should be large and vniuersall. i Of Cilicia, and of all other countries, beyond the sea, which he meaneth by the yles. k That is, of Arabia that rich country, whereof Sheba was a part bordering vpon Ethiopia.

l Though tyrants passe not to shed blood: yet this godly king shall preferue his subjects from all kind of wrong. m God will both prosper his life, and also make the people most willing to obey him. n Vnder such a king shall be most great plenty, both of fruit and also of the increase of mankind. o They shall pray to God for his continuance, and know that God doth prosper them for his sake.

p Hee confesseth that except God miraculously preferue his people, that neither heking nor the kingdome can continue. q Concerning his sonne Salomon.

a As it were betwene hope and despair he bursteth forth into this affection, being assured that God would continue his fauour toward such as were godly indeed. and not hypocrites. b The wicked in this life liue at pleasure and are not drawn to death like prisoners: that is, by sickness which is deaths messenger. c They glory in their pride as some doe in their chaines, and in crueltie, as some doe in apparell. † Euer, they passe the desires of the heart.

and moone endureth, from generation to generation.

6 He shall come downe like the raine vpon the mowen grasse, and as the showers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall be so long as the moone endureth.

8 His dominion shall be also from sea to sea, and from the riuer vnto the ends of the land.

9 They that dwell in the wilderness, shall kneele before him, and his enemies shall lick the dust.

10 The kings of Tarshish & of the yles shall bring presents: the kings of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he crieth: to the needie also, and him that hath no helper.

13 He shall be mercifull to the poore and needie, and shall preferue the soules of the poore.

14 Hee shall redeeme their soules from deceit and violence, and deare shall their blood be in his sight.

15 Yea, hee shall liue, and vnto him shall they giue of the golde of Sheba: they shall also pray for him continually, and dayly blesse him.

16 An handfull of corne shall be soren in the earth, euen in the top of the mountaines, and the fruit thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His name shall be for euer: his name shall endure as long as the Sunne: all nations shall blesse him, and be blessed in him.

18 Blessed be the Lord God, euen the God of Israel, which onely doth wondrous things.

19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE END THE prayers of Dauid the sonne of Israh.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19, forasmuch as the wicked vanish away, 24, and the godly enter into life euertlasting, 28 in hope whereof he resigneth himselfe into Gods hands.

¶ A Psalm committed to Asaph.

Y Et God is good to Israel: euen to the pure in heart.

2 As for me, my feete were almost gone: my steps had well nere slipped.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 Therefore pride is as a chaine vnto them, and crueltie couereth them as a garment.

7 Their eyes stand out for farnesse: † they haue more then heart can wish.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

† Euer, they passe the desires of the heart.

9 They set their mouth against heauen, and their tongue walketh thorow the earth.

10 Therefore his people turne hither: for waters of a full cup are wrung out to them.

11 And they say, How doeth God know in or is there knowledge in the most High?

12 Lo these are the wicked, yet prosper they alway, and increase in riches.

13 Certainly I haue cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For dayly haue I bene punished, and chastened euery morning.

15 If I say, g I will iudge thus, behold the generation of thy children, I haue trespassed.

16 Then thought I to know this, but it was too painefull for mee,

17 Vntill I went into the Sanctuary of God: then vnderstood I their end.

18 Surely thou hast set them in slipperie places, and castest them downe into desolation.

19 How suddenly are they destroyed, perished and horribly consumed,

20 As a dreame when one awaketh! O Lord, when thou raisest vs vp, thou shalt make their image despised.

21 Certainly mine heart was vexed, and I was pricked in my reines.

22 So foolish was I & ignorant: I was a beast before thee.

23 Yet I was alway with thee: thou hast holden me by my right hand.

24 Thou wilt guide mee by thy counsell, and afterward receiue me to glorie.

25 Whom haue I in a heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my portion for euer.

27 For loe, they that withdrawe themselves from thee, shall perish: thou destroyest all them that goe a whoring from thee.

28 As for me, it is good for me to draw nere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

out Gods iudgements, the more doeth he declare himselfe a beast. m By faith I was assured that thy prouidence did watch alwayes ouer mee, to preferue mee. n Hee sought neither helpe nor comfort of any saue of God onely. o He teacheth vs to denie our selues, to haue God our whole sufficiency, and onely contentment. p That is, forsake thee to seeke others. q Though all the world shrinketh from God, yet he promisseth to trun in him, and to magnifie his workes.

PSAL. LXXIII.

1 The faithfull complaineth of the destruction of the Church and true religion, 2 vnder the Name of Zion, and the Temple destroyed: 11 and trusting in the might and free mercies of God, 20 by his covenant, 21 they require helpe and succour for the glorie of Gods holy Name, for the saluation of his poore afflicted seruants, 23 and the confusion of his proud enemies.

¶ A Psalm to giue instruction, committed to Asaph.

O God, why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon the congregation, which thou hast possessed of olde, and on the rod of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy strokes, that thou mayest for euer destroy euery enemy that doeth euill to the Sanctuary.

hast measured out for thy selfe as with a line or rod. ¶ Or sicke.

4 Thine

d They blaspheme God, and feare not his power and rayle vpon men, because they esteeme themselves aboue all others.

e Nor onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrowes, thinking that God considereth not aright the estate of the godly.

f Thus the flesh moueth euen the godly to dispute with God touching their poore estate and the prosperitie of the wicked.

g If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposdest all things most wisely, and preferuest thy children in their greatest dangers.

h Vntill I entred into thy schoole and learned by thy word and holy Spirit, that thou orderest all things most wisely and iustly.

i By thy fearefull iudgement.

k When thou openest our eyes to consider thy heauenly felicitie, wee contemne all their vaine pompe.

l For the more that man goeth about by his owne reason to seeke

m By faith I was assured that thy prouidence did watch alwayes ouer mee, to preferue mee. n Hee sought neither helpe nor comfort of any saue of God onely. o He teacheth vs to denie our selues, to haue God our whole sufficiency, and onely contentment. p That is, forsake thee to seeke others. q Though all the world shrinketh from God, yet he promisseth to trun in him, and to magnifie his workes.

a The Church of God being oppressed by the tyrannie, either of the Babylonians or of Antiochus, prayeth to God by whose hand this yoke was layed vpon them for their sinnes, b Which inheritance thou



## The faithfull prayse God.

**c** They haue destroyed thy true religion, and spread their banners in signe of defiance. **d** He commendeth the temple for the costly matter, the excellent workmanship, and beauty thereof, which notwithstanding the enemies did destroy. **e** They encouraged one another to cruelty, that not onely Gods people might be destroyed, but also his religion utterly in all places suppressed. **f** They lamented that they haue no Prophets among them to shewe them how long their misery should endure. **g** They ioyne their deliuerance with Gods glorie and power, knowing that the punishment of the enemy should be their deliuerance. **h** Meaning, in the sight of all the world. **i** To wit, Pharaohs armie. **k** Which was a great monster of the sea, or whale, meaning, Pharaoh. **l** His destruction did reioyce them as meat refresheth the body. **m** Seeing that God by his providence gouerneth and disposeth all things, he garbereth that he will take care chiefly for his children. **n** He meaneth the Church of God, which is exposed as a pray to the wicked. **o** That is, all places where thy word shineth not, there reigneth tyrannie and ambition. **p** Hee sheweth that God cannot suffer his Church to be oppressed, except he lose his owne sight. **q** Or, increaseth more and more.

**a** Reade Psal. 57. 1.

**b** He declareth how the faithfull shall neuer haue iust occasion to prayse God, forasmuch as in their need they shall see his power as hand to helpe them. **c** When I see my time (saith God) to helpe your miseries, I will come and set all things in good order.

**4** Thine aduersaries roare in the mids of thy congregation, and set vp their banners for signes. **5** He that lifted the axe vpon the thicke trees, was renowned as one that brought a thing to perfection :

**6** But now they breake downe the carued worke thereof with axes and hammers.

**7** They haue cast thy Sanctuarie into the fire, and rased it to the ground, and haue defiled the dwelling place of thy Name.

**8** They sayd in their hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

**9** Wee see not our signes: there is not one Prophet more, nor any with vs that knoweth how long.

**10** O God, how long shall the aduersarie reproach thee? shall the enemy blaspheme thy Name for euer?

**11** Why withdrawest thou thine hand, euen thy right hand? draw it out of thy bosome, and consume them.

**12** Euen God is my king of olde, working salvation in the mids of the earth.

**13** Thou diddest diuide the sea by thy power: thou brakest the heads of the dragons in the waters.

**14** Thou brakest the head of Liuiathan in pieces, and gauest him to be meat for the people in wilderness.

**15** Thou brakest vp the fountaine and riuier: thou driedst vp mightie riuers.

**16** The day is thine, and the night is thine: thou hast prepared the light and the sunne.

**17** Thou hast set all the borders of the earth: thou hast made Summer and Winter.

**18** Remember this, that the enemy hath reproached the Lord, and the foolish people hath blasphemed thy Name.

**19** Giue not the soule of thy turtle done vnto the beast, and forget not the Congregation of the poore for euer.

**20** Consider thy covenant: for the darke places of the earth are full of the habitations of the cruell.

**21** O let not the oppressed returne ashamed, but let the poore and needy prayse thy Name.

**22** Arise, O God: maintaine thy owne cause: remember thy dayly reproach by the foolish man.

**23** Forget not the voice of thine enemies: for the tumult of them that rise against thee, ascendeth continually.

## PSAL. LXXV.

**a** The faithfull doe prayse the Name of the Lord, which shall come to iudge at the time appointed, **3** when the wicked shall be put to confusion, and drinke of the cup of his wrath. **10** Their pride shall be abased, and the righteous shall be exalted to honour.

**5** To him that excelleth Destroy not. A Psalm, or song committed to Asaph.

**W**E will prayse thee, O God, we will prayse thee, for thy Name is neere: therefore we will declare thy wondrous workes.

**2** When I shall take a conuenient time, I will iudge righteously.

**3** The earth and all the inhabitants thereof

## Psalmes.

are dissolued: but I will establish the pillars of it. Selah.

**4** I sayd vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

**5** Lift not vp your horne on high, neither speake with a stiffe necke.

**6** For to come to preferment is neither from the East, nor from the West, nor from the South.

**7** But God is the iudge; he maketh lowe, and he maketh high.

**8** For in the hand of the Lord is a cup, and the wine is red: it is full mixt, and hee powreth out of the same: surely all the wicked of the earth shall wring out and drinke the dregs thereof.

**9** But I will declare for euer, and sing prayse vnto the God of Iakob.

**10** All the hornes of the wicked also will I breake: but the hornes of the righteous shall be exalted.

## PSAL. LXXVI.

**a** This Psalm setteth forth the power of God, and care for the defence of his people in Ierusalem in the destruction of the armie of Sancherib: **11** and exhorteth the faithfull to be thankfull for the same.

**5** To him that excelleth on Naginosh. A Psalm, or song committed to Asaph.

**G**OD is known in Iudah: his Name is great in Israel.

**2** For in Shalem is his Tabernacle, and his dwelling in Zion.

**3** There brake he the arrowes of the bow, the shield, and the sword, and the battell. Selah.

**4** Thou art more bright and puissant, then the mountaines of pray.

**5** The stout hearted are spoyled: they haue slept their sleepe, and all the men of strength haue not found their hands.

**6** At thy rebuke, O God of Iakob, both the charet and horse are cast asleepe.

**7** Thou, euen thou art to be feared; and who shall stand in thy sight, when thou art angrie!

**8** Thou diddest cause thy iudgement to be heard from heauen: therefore the earth feared, and was still.

**9** When thou, O God, arose to iudgement, to helpe all the meeke of the earth. Selah.

**10** Surely the rage of man shall turne to thy prayse; the remnant of the rage shalt thou restraine.

**11** Vowe and performe vnto the Lord your God, all ye that be round about him; let them bring presents vnto him that ought to be feared.

**12** He shall cut off the spirit of princes: he is terrible to the kings of the earth.

Leuites that dwell about the Tabernacle, or the people among whom he doeth dwell. **i** The Hebrew word signifieth to vintage, or gather grapes: meaning, that he shall make the counsels and enterprises of wicked tyrants foolish and vaine.

## PSAL. LXXVII.

**a** The Prophet in the Name of the Church rehearseth the greatness of his affliction, and his grievous temptations, whereby hee was drinen to this end to consider his former conversation, **11** and the continuall course of Gods workes in the preservation of his seruants, and so he confirmeth his faith against these temptations.

**5** For the excellent Musician \* Ieduthun. A Psalm committed to Asaph.

**M**Y voice came to God, when I cried: my voyce came to God; and he heard me.

**d** Though all things be brought to ruine, yet I can restore and preserve them.

**e** The Prophet warneth the wicked that they would not set themselves against Gods people, seeing that God at his time destroyeth them that rule wickedly.

**f** Gods wrath is compared to a cup of strong and delicate wine, where-with the wicked are made so drunke, that by drinking till they come to the very dregs they are utterly destroyed.

**g** The godly shall better prosper by their innocent simplicity, then the wicked shall by all their craft and subtiltie.

**a** He declared that Gods power is evidently seen in preserving his people and destroying his enemies.

**b** Which afterward was called Ierusalem.

**c** He compareth the kingdoms full of extortion and rapine to the mountaines that are full of rauening beasts.

**d** God hath taken their spirits and strength from them, as though their hands were cut off.

**e** God with a look is able to destroy all the power and activitie of the enemies, were they neuer so many, or mighty.

**f** To reuenge the wrongs done to thy Church.

**g** For the end shall shew that the enemy was able to bring nothing to passe: also thou shalt bridle their rage that they shall not compile their purpose.

**h** To wit, the

**\* Psal. 39. and 69. 1. Chron. 16. 41.**  
**a** The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.

*Or, mine hand  
was stretched out.  
He sheweth that  
we must patiently  
abide, although  
God deliver vs  
not out of our  
troubles at the  
first try.*

*Meaning, that  
his sorowes were  
as watchmen that  
kept his eyes from  
sleeping.  
d Of thanksgiv-  
ing, which I was  
accustomed to sing  
in my prosperity.  
e Both the causes  
why I was challe-  
nged, and when my  
sorowes should  
have an end.*

*f As if he should  
say, It is impos-  
sible: whereby he  
exhorteth himselfe  
to patience.*

*g Though I first  
doubted of my  
life, yet conside-  
ring that God had  
his yeeres, that is,  
change of times,  
and was accus-  
tomed also to lift  
up them, whome  
he hath beate, I  
tooke heart  
again.*

*h That is, in hea-  
ven, whereto we  
must ascend by  
faith, if we will  
know the wayes  
of God.*

*i He com'mendeth  
all that worship  
any thing save the  
only true God,  
whose glory ap-  
pareth through  
the world.*

*k Hee declareth  
wherein the power  
of God was declar-  
ed, when hee deli-  
vered the Israelites  
thorow the red sea.  
l He brought out  
thy people, the ene-  
mies that thought to  
have*

2 In the day of my trouble I sought the Lord:  
my sore ran & ceased not in the night: my soule  
refused comfort.

3 I did thinke vpon God, and was troubled: I  
prayed, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes waking: I was a-  
stonied, and could not speake.

5 Then I considered the dayes of old: and the  
yeeres of ancient time.

6 I called to remembrance my song in the  
night: I communed with mine owne heart, and my  
spirit searched diligently.

7 Will the Lord absent himselfe for ever? and  
will he shew no more fauour?

8 Is his mercy cleane gone for ever? doeth  
his promise faile for euermore?

9 Hath God forgotten to be mercifull? hath he  
shut vp his tender mercies in displeasure? Selah.

10 And I said, This is my death: yet I remem-  
bered the yeeres of the right hand of the most  
High.

11 I remembered the works of the Lord: cer-  
tainly I remembered thy wonders of old.

12 I did also meditate all thy workes, and did  
deuise of thine acts, saying,

13 Thy way, O God, is in the Sanctuary: who  
is so great a God, as our God?

14 Thou art the God that doest wonders: thou  
hast declared thy power among the people.

15 Thou hast redeemed thy people with thine  
arme, euen the sonnes of Iaakob & Ioseph. Selah.

16 The waters saw thee, O God: the waters  
saw thee, and were afraide: yea, the depths trem-  
bled.

17 The cloudes powred out water: the hea-  
uens gaue a sound: yea, thine arrowes went  
abroad.

18 The voice of thy thunder was round about:  
the lightnings lightened the world: the earth  
trembled and shooke.

19 Thy way is in the sea, and thy paths in the  
great waters, and thy footsteps are not known.

20 Thou diddest leade thy people like sheepe  
by the hand of Moses and Aaron.

*l That is, thundered and lightened. m For when thou had-  
st brought out thy people, the water returned to her course, and the enemies  
that thought to have followed them, could not passe thorow. Exod. 14. 28, 29.*

## PSAL. LXXVIII.

*He sheweth how God of his mercie chaste his Church of  
the posteritie of Abraham, & reproaching the subburne  
rebellion of their fathers, that the children might not  
euenly understand, 11 That God of his free mercie made his  
Covenant with their ancestors, 17 But also seeing them  
so malicious and perverse, might be ashamed, & so turne  
mouly to God. In this Psalme the holy Ghost hath com-  
prehended; as it were, the summe of all Gods benefites, to  
the intent the ignorant & grosse people might see in few  
wordes the effect of the whole histories of the Bible.*

*q A Psalme to giue a instruction, com-  
mitted to Asaph.*

Hear my doctrine, O my people: incline your  
eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will  
declare high sentences of old.

3 Which we haue heard and knowen, and our  
fathers haue told vs.

4 We will not hide them from their children,  
but to the generation to come we will shew the  
praye of the Lord, his power also, and his won-  
derfull workes that he hath done:

5 How he established a testimony in Iaakob,

and ordeined a Law in Israel, which he comman-  
ded our fathers, that they should teach their chil-  
dren:

6 That the posteritie might know it, and  
the children, which should be borne, should stand  
vp, and declare it to their children.

7 That they might set their hope on God,  
and not forget the workes of God, but keepe his  
commandements:

8 And not to be as their fathers, a disobedient  
and rebellious generation: a generation that  
set not their heart aright, and whose spirit was not  
faithfull vnto God.

9 The children of Ephraim being armed and  
shooting with the bow, turned backe in the day of  
battell.

10 They kept not the Couenant of God, but  
refused to walke in his Law.

11 And forgate his actes, and his wonderfull  
workes that he had shewed them.

12 Hee did maruillous things in the sight of  
their fathers in the land of Egypt; euen in the  
field of Zoan.

13 He diuided the Sea, and led them through:  
he made also the waters to stand as an heape.

14 In the day time also hee led them with a  
cloud, and all the night with a light of fire.

15 He claue the rocks in the wilderness, and  
gaue them drinke as of the great depths.

16 Hee brought floods also out of the stonie  
rocke, so that he made the waters to descend like  
the riuers.

17 Yet they sinned still against him, and pro-  
uoked the Highest in the wilderness.

18 And tempted God in their hearts in re-  
quiring meate for their lust.

19 They spake against God also, saying, Can  
God prepare a table in the wilderness?

20 Behold, he smote the rocke, that the wa-  
ter gushed out, and the breames ouerflowed: can  
hee giue bread also? or prepare flesh for his peo-  
ple?

21 Therefore the Lord heard, and was angrie,  
and the fire was kindled in Iaakob, and also  
wrath came vpon Israel.

22 Because they beleened not in God, and  
trusted not in his helpe.

23 Yet hee had commanded the cloudes  
aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them  
for to eate, and had giuen them of the wheate of  
heauen.

25 Man did eate the bread of Angels: he sent  
them meate enough.

26 He caused the East winde to passe in the  
heauen: and through his power hee brought in the  
South winde.

27 He rained flesh also vpon them as dust, and  
feathered fowle as the sand of the sea.

28 And he made it fall in the middes of their  
camps, euen round about their habitations.

29 So they did eate, and were well filled: for  
he gaue them their desire.

30 They were not turned from their lust, but  
the meate was yet in their mouthes.

31 When the wrath of God came euen vpon

*o So that they had that, which was necessary and sufficient: but their lust  
made them to couet that which they knew God had denied them. \* Iohn 6. 31.*

*p God vsed the meanes of the winde to reach them that all elements  
were at his commandement, and that no distance of place could let his working.*

*q Such is the nature of concupiscence, that the more it hath, the more it longeth  
after them.*

*e Hee sheweth  
wherein the chil-  
dren should be  
like their fathers:  
that is, in mainte-  
ning Gods pure  
Religion.*

*f Hee sheweth  
wherein the vse of  
this doctrine stand-  
eth: in faith, in  
the meditation of  
Gods benefites, and  
in obedience.*

*g Though these  
fathers were the  
seed of Abraham  
and the chosen  
people, yet hee  
sheweth by their  
rebellion, prouoca-  
tion, falsehood,  
and hypocrisie,  
that the children  
ought not to fol-  
low their exam-  
ples.*

*h By Ephraim he  
meaneth also the  
rest of the tribes,  
because they were  
most in number:  
whose punishment  
declareth that they  
were vnfaithfull to  
God, and by their  
multitude and au-  
thoritie had cor-  
rupt all others.  
i Hee proueth that  
not only the poste-  
ritie, but also their  
forefathers were  
wicked and rebeli-  
ous to God.*

*\* Exod. 14. 28.  
\* Exod. 14. 24.  
\* Exod. 17. 6.  
\* Num. 20. 12.  
\* Psal. 105. 41.*

*\* 1. Cor. 10. 24.  
\* Wisd. 11. 4.*

*k Their wicked  
malice could be  
ouercome by no  
benefites, which  
were great and  
many.*

*l Then to require  
more then is ne-  
cessary, and to se-  
parate Gods  
power from his  
will, is to tempe-  
st God.*

*\* Num. 11. 1.  
m Thus when we  
giue place to sinne,  
we are moued  
to doubt of Gods  
power, except he  
will alwayes be  
ready to serue  
our lust.*

*\* Exod. 17. 6.  
\* Num. 20. 11.  
\* Psal. 105. 42.*

*\* 1. Cor. 10. 4.  
\* Num. 11. 1.*

*n That is, in his  
fatherly prouiden-  
ce, whereby he  
careth for his, and  
prouideth suffici-  
ently.*

*\* Psal. 135. 30.  
b The tongue  
vnto the name  
of the teacher call-  
eth the people  
his, and the do-  
ctrine his, as Paul  
callet the Gospel  
his, whereof he  
was the pre-  
acher, as Rom. 2. 16.  
and 16. 25.*

*c Which were the  
people of God.  
d By the testimo-  
nie and law, be-  
cause the law  
written, which they  
were commanded  
to teach their chil-  
dren, Deu. 6. 7.*



Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.  
 f Thus sinne by continuance made men insensible, so that by no plagues they can be amended.  
 g Such was their Hypocrisie, that they fought vnto God for feare of punishment, though in their heart they loued him not.  
 h Whatsoeuer commeth not from the pure fountaine of the heart, is Hypocrisie.  
 i Because hee would euer haue some remnant of a Church to praye his Name in earth, he suffered not their sins to ouercome his mercy.  
 y That is, they tempted him oftentimes.  
 z As they all doe that measure the power of God by their capacity.  
 m The forgetfulness of Gods benefits is the root of rebellion and all vice.  
 n This word signifieth a confused mixture of flies and venomous wormes. Some take it for all sorts of serpents: some for all wilde beasts.  
 o He repeateth not here all the miracles that God did in Egypt, but certaine which might be sufficient to couince the people of malice and ingratitude.  
 p So called either of the effect, that is, of punishing the wicked: or els because they were wicked spirits, whom God permitted to vex men.  
 q The first borne are so called, as Gen. 49. 3.  
 f That is, Egypt: for it was called Mizraim or Egypt of Mizraim that was the sonne of Ham.  
 g That is, they had none occasion to feare, so much as God destroyed their enemies, and deliuered them safely.  
 h Meaning, Canaan, which God had consecrated to himselfe, and appointed to his people. \* Ios. 11. 6. and 13. 6. i Nothing more displeaseth God in the children, then when they continue in that wickednesse, which their fathers had begu.

them, and slew the strongest of them, and smote downe the chosen men of Israel.  
 32 For all this, they sinned still, and beleued not his wonderous works.  
 33 Therefore their dayes did he consume in vanity, and their yeeres hastily.  
 34 And when he slew them, they fought him, and they returned, and fought God early.  
 35 And they remembered that God was their strength, and the most high God their redeemer.  
 36 But they flattered him with their mouth, and dissembled with him with their tongue.  
 37 For their heart was not upright with him: neither were they faithfull in his covenant.  
 38 Yet he being mercifull, forgave their iniquity, and destroyed them not, but oft times called backe his anger, and did not stir vp all his wrath.  
 39 For hee remembered that they were flesh: yea, a winde that passeth and commeth not againe.  
 40 How oft did they prouoke him in the wilderness, and grieve him in the desert?  
 41 Yea, they returned and tempted God, and limited the Holy one of Israel.  
 42 They remembered not his hand, nor the day when he deliuered them from the enemy.  
 43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan,  
 44 And turned their riuers into blood, and their floods, that they could not drinke.  
 45 Hee sent a swarme of flies among them, which deuoured them, and frogs, which destroyed them.  
 46 He gaue also their fruits vnto the caterpillar, and their labour vnto the grasshopper.  
 47 Hee destroyed their vines with haile, and their wild figge trees with the hailestone.  
 48 He gaue their cattell also to the haile, and their flocks to the thunderbolts.  
 49 He cast vpon them the fiercenes of his anger, indignation and wrath, and vexation by the sending out of euill angels.  
 50 He made a way to his anger: he spared not their soules from death, but gaue their life to the pestilence.  
 51 And smote all the first borne in Egypt, euen the beginning of their strength in the tabernacles of Ham.  
 52 But hee made his people to goe out like sheepe, & led them in the wilderness like a flocke:  
 53 Yea, hee caried them out safely, and they feared not, and the Sea covered their enemies.  
 54 And he brought them vnto the borders of his Sanctuary: euen to this Mountain, which his right hand purchased.  
 55 He cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.  
 56 Yet they tempted, and prouoked the most high God, and kept not his testimonies,  
 57 But turned backe, and dealt falsly like their fathers: they turned like a deceitfull bow.  
 58 And they prouoked him to anger with their high places, and moued him to wrath with their grauen images.  
 h By seruing God otherwise then he had appointed.

59 God heard this and was wroth, and greatly abhorred Israel.  
 60 So that he forooke the habitation of Shilo, euen the Tabernacle where hee dwelt among men,  
 61 And deliuered his power into captivity, and his beauty into the enemies hand.  
 62 And hee gaue vp his people to the sword, and was angry with his inheritance.  
 63 The fire deuoured their chosen men, and their maidens were not prayed.  
 64 Their Priests fell by the sword, and their widowes lamented not.  
 65 But the Lord awaked as one out of sleepe, and as a strong man that after him wine cryeth out,  
 66 And smote his enemies in the hinder parts, and put them to a perpetuall shame.  
 67 Yet hee refused the tabernacle of Joseph, and chose not the tribe of Ephraim:  
 68 But chose the tribe of Iudah, and mount Zion which hee loned.  
 69 And he built his Sanctuary as an high place, like the earth, which he stablished for euer.  
 70 He chose Dauid also his seruant, and tooke him from the sheepefolds,  
 71 Euen from behinde the ewes with young, brought he him to feed his people in Iakob, and his inheritance in Israel.  
 72 So he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

awake and take sudden vengeance. \* Shewing that hee spared not altogether the Israelites, though he punished their enemies. f By building the Temple, and establishing the kingdom, he declared that the signes of his fauour were among them. h He sheweth wherein a kings charge standeth: to wit, to provide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX.

The Israelites complaints to God for the great calamities and oppression that they suffered by Gods enemies. 8 and confessing their sinnes, see to Gods mercies with full hope of deliuerance. 10 Because their calamities were ignored with the contempt of his Name. 13 for the which they promise to be thankfull.

A Psalm committed to Asaph.

O God, the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.  
 2 The dead bodies of thy seruants haue they giuen to be meate vnto fowles of the heauen: and the flesh of thy saints vnto the beasts of the earth.  
 3 Their blood haue they shed like waters, round about Ierusalem, and there was none to bury them.  
 4 We are a reproach to our neighbours, euen a scorn and derision vnto them that are round about vs.  
 5 Lord, how long wilt thou be angry, for euer? shall thy ielousie burne like fire?  
 6 Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdoms that haue not called vpon thy Name.  
 7 For they haue deuoured Iakob, and made his dwelling place desolate.  
 8 Remember not against vs the former iniquities, but make haste, and let thy tender mercies preuent vs: for we are in great miserie.  
 9 Helpe vs, O God of our saluation, for the

sinnes, before thou takest vs to mercy? \* Iere. 10. 25. f Which wee and our fathers haue committed. g And stay not till wee haue recompensed for our sins. h Seeing we haue none other Sauour, neither can we helpe our selues, and also by our saluation thy Name shalbe prayed: therefore, O Lord, helpe vs.

glorie

f For their ingratitude he suffered the Philistines to take the Arke, which was the signe of his presence, from among them.  
 g In the Arke is called his power and beautie, because thereby he defended his people, and beautifully appeared vnto them.  
 h They were suddenly destroyed, 1. Sam. 4. 10.  
 o They had no marriage songs: that is, they were not married.  
 p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.  
 q Because they were drunken in their sinnes, they iudged Gods patience to be a slumbering, as though he were drunken, therefore he answering their beastly iudgement, sayeth, hee will awake and take sudden vengeance.  
 a The people cry vnto God against the barbarous tyranny of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion, & murdered his people.  
 b The Prophet sheweth to what extremities God suffereth sometime his Church to fall, so exercise their faith, before hee fer to his hand to deliuer them.  
 c Their friends and kinsfolkes durst not bury them for feare of the enemies.  
 d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries.  
 e Wilt thou vtterly consume vs for our sinnes? which wee and our fathers haue committed.  
 f Which wee and our fathers haue committed.  
 g And stay not till wee haue recompensed for our sins.  
 h Seeing we haue none other Sauour, neither can we helpe our selues, and also by our saluation thy Name shalbe prayed: therefore, O Lord, helpe vs.

<sup>a</sup> Who though in respect of God they were iustly punished for their sinnes: yet in consideration of their cause were vnjustly murdered, & which were captiues among their enemies, and could looke for nothing but death. <sup>b</sup> We ought to desire no benefite of God, but on this condition to praye his name, Isa 43. 21.

glory of thy Name, and deliver vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore should the heathen say, Where is their God? let him be known among the heathen in our fight by the vengeance of the blood of thy seruants that is shed.

11 Let the fighting of the prisoners come before thee: according to thy mighty arme preferue the children of death.

12 And render to our neighbours seven fold into their bosome their reproach, wherwith they haue reproached thee, O Lord.

13 So weethy people, and sheepe of thy pasture shall praye thee for euer: and from generation to generation we will set forth thy praye.

PSAL. LXXX.

<sup>a</sup> A lamentable prayer to God to helpe the miseries of his Church. <sup>b</sup> Desiring him to consider their first estate, when his fauour shined toward them, to the intent that hee might finish that worke which he had begun.

<sup>c</sup> To him that excelleth on Shophannim Eduth.

A Psalme committed to Asaph.

**H**earc O thou shepherd of Israel, thou that ledest Ioseph like sheepe: shew thy brightnesse, thou that sittest betweene the Cherubims.

2 Before Ephraim and Benjamin and Manasse stirre vp thy strength, and come to helpe vs.

3 Turne vs againe, O God, and cause thy face to shine that we may be saued.

4 O Lord God of hostes, how long wilt thou be angry against the prayer of thy people?

5 Thou hast fedde them with the bread of teares, and giuen them teares to drink with great measure.

6 Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs among themselves.

7 Turne vs againe, O God of hostes: cause thy face to shine, and we shalbe saued.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest ronne for it, & diddest cause it to take root, and it filled the land.

10 The mountaines were covered with the shadowe of it, and the boughs thereof were like the goodly cedars.

11 Shee stretched out her branches vnto the Sea; and her boughes vnto the Riuer.

12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde bore out of the wood hath destroyed it, and the wilde beasts of the field haue eaten it vp.

14 Returne we beseech thee, O God of hostes: looke downe from heauen and behold, and visite this vine.

15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madest strong for thy selfe.

16 It is burnt with fire, and cut downe: and they perish at the rebuke of thy countenance.

17 Let thine hand bee vpon the man of thy right hand, and vpon the sonne of man, whome thou madest strong for thine owne selfe.

<sup>a</sup> This Psalme was made as a prayer for to desire God to be mercifull to the ten tribes. <sup>b</sup> Moue their hearts, that they may returne to worship God aright: that, is in the place where thou hast appointed. <sup>c</sup> Boyce thy whole people, and all they tribes together againe. <sup>d</sup> The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard. <sup>e</sup> Our neighbours haue continuall strife and warre against vs. <sup>f</sup> Because that repentance onely commeth of God, they most instantely and oft times call to God for it as a meane, wherby they shalbe saued. <sup>g</sup> Seeing that of thy mercy thou hast made vs a most deare possession to thee, and wee through our sinnes are made open for wild beasts to deuoure vs, declare againe thy loue, and finish the worke that thou hast begun. <sup>h</sup> The Cedars of God. <sup>i</sup> To wit, Ephraim. <sup>j</sup> That is, aswell they that hate our religion, as they that hate our persons. <sup>k</sup> They gaue not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen. <sup>l</sup> So that no power can preuaile against it, and which as a yong bud thou raisest vp againe as out of the burnt ashes. <sup>m</sup> Onely when thou art angry, and not with the sword of the enemy. <sup>n</sup> That is, vpon this vine or people, whome thou hast planted with thy right hand, that they should be as one man or one body.

18 So will not we go backe from thee, O reuenge thou vs, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: cause thy face to shine, and we shalbe saued.

PSAL. LXXXI.

<sup>a</sup> An exhortation to praye God both in heart and voyce for his benefites, & to worship him onely. <sup>b</sup> God condemneth their ingratitude, <sup>c</sup> and sheweth what great benefite they haue lost through their owne malice.

<sup>d</sup> To him that excelleth vpon a Gittith, A Psalme committed to Asaph.

**S**ing joyfully vnto God our strength: sing loud vnto the God of Iakob.

2 Take the sung and bring forth the timbrell, the pleasant harpe with the viole.

3 Blow the trumpet in the new moone, euen in the time appoynted at our feast day.

4 For this is a statute for Israel, and a Law of the God of Iakob.

5 He set this in Ioseph for a testimony, when he came out of the land of Egypt, where I heard a language, that I vnderstood not.

6 I haue withdrawn his shoulder from the burden, and his hands haue lett the pots.

7 Thou calledst in affliction, and I deliuered thee, and answered thee in the secret of the thunder: I proued thee at the waters of Meribah. Selah.

8 Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto me.

9 And wilt haue no strange god in thee, neither worship any strange god.

10 (For I am the Lord thy God, which brought thee out of the land of Egypt:) open thy mouth wide, and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne counsels.

13 Oh that my people had hearkened vnto me, and Israel had walked in my wayes!

14 I would soone haue humbled their enemies, and turned mine hand against their aduersaries.

15 The haters of the Lord should haue bene subiect vnto him, and their time should haue endured for euer.

16 And God would haue fed them with the fatte of wheate, and with hony out of the rocke would I haue sufficed thee.

<sup>a</sup> same. <sup>b</sup> God accuseth their incredulity, because they opened not their mouth to receiue Gods benefites in such abundance as he powreth them out. <sup>c</sup> God by his word calleth albur his secret election appointeth who shal heare with fruit. <sup>d</sup> If their sins had not letted. <sup>e</sup> If the Israelites had not broken couenant with God, he would haue giuen them victory against their enemies. <sup>f</sup> That is, with most fine wheate and abundance of hony.

PSAL. LXXXII.

<sup>a</sup> The Prophet declaring God to be present among the Iudges and Magistrates, <sup>b</sup> Reprorueth their partiality. <sup>c</sup> And exhorteth them to do iustice. <sup>d</sup> But seeing none amendment, <sup>e</sup> He desireth God to vnderstand the matter, and execute iustice himselfe.

A Psalme committed to Asaph.

**G**od standeth in the assembly of gods: hee iudgeth among gods.

2 How long will ye iudge vniustly, and accept the persons of the wicked? Selah.

3 Doe right to the poore and fatherlesse: do iustice to the poore and needy.

4 Deliuer the poore and needy: saue them

murderers finde fauour in iudgement, when the cause of the godly cannot be heard. <sup>c</sup> Not only when they cry for help, but when their cause requireth aide and support.

<sup>a</sup> For none can call vpon God, but such as are raised vp, as it were from death to life, and regenerate by the holy Spirit.

<sup>a</sup> An instrument of musick brought from Geth.

<sup>b</sup> It see meth that this Psalme was appoynted for some feasts and assemblies of the people to whom for a time these ceremonies were ordeined, but now vnder the Gospel are abolished.

<sup>c</sup> Vnder this fealt he comprehendeth all other solemne dayes.

<sup>d</sup> That is, in Israel, for Iosephs family was counted the chiefs before that Iudah was preferred.

<sup>e</sup> God speaketh in the person of the people, because he was their leader.

<sup>f</sup> If they were neuer able to giue sufficient thanks to God for this deliuerance from corporall bondage, how much more are we indebted to him for our spirituall deliuerance from the tyranny of Satan and sinne?

<sup>g</sup> By a strange and wonderfull fashion, <sup>h</sup> Or, contentions, <sup>i</sup> Exod. 17. 7.

<sup>j</sup> He condemneth all assemblies, where the people are not attentiu to heare Gods voyce, and to giue obedience to the

<sup>a</sup> The Prophet sheweth, that if princes and iudges do not their dutie, God, whose authoritie is about them, will take vengeance on them. <sup>b</sup> For thieves and



d That is, all things are out of order either by their ranny or careless negligence.  
e No title of honor shall excuse you, but you shall be subject to Gods judgement, and render account as well as other men.  
f Therefore no tyrant shall plucke by right and authority from thee.

from the hand of the wicked.

5 They know not and vnderstand nothing: they walke in darknes, albeit all the foundations of the earth be moued.

6 I haue said, Ye are gods, and ye all are children of the most High.

7 But yee shall die as a man, and ye princes shall fall like others.

8 O God, arise, therefore iudge thou the earth: for thou shalt inherite all nations.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction. 2 And they desire that all such wicked people may, according as God was accustomed, be stricken with the stormy tempest of Gods wrath. 3 That they may know that the Lord is most high vpon the earth.

4 A song or Psalme committed to Asaph.  
Keepe not thou silence, O God; be not still, and cease not, O God.

2 For loe, thine enemies make a tumult, and they that hate thee; lifted vp the head.

3 They haue taken crafty counsell against thy people, and haue consulted against thy secret ones.

4 They haue said, Come and let vs cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together in heart, and haue made a league against thee.

6 The tabernacles of Edom; and the Ishmaelites, Moab and the Agarims;

7 Gebal and Ammon, and Amalech the Philistims, with the inhabitants of Tyrus.

8 Ashtur also is ioyned with them; they haue beene an arme to the children of Lot. Selah.

9 Doe thou to them as vnto the Milianites; as to Sifera and as to Iabin at the riuier of Kishon.

10 They perished at Endor, and were dung for the earth.

11 Make them, euen their princes, like Orab and like Zeeb: yea, all their princes like Zebah and like Zalmunna.

12 Which haue sayd, Let vs take for our possession the habitations of God.

13 O my God, make them like vnto a wheele, and as the stubble before the wind.

14 As the fire burneth the Forrest, and as the flame setteth the mountaines on fire:

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they may seeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to shame, and perish.

18 That they may know that thou, which art called Iehouah, art alone, euen the most High ouer all the earth.

PSAL. LXXXIV.

1 David desired forth of his country. 2 Desires most ardently to come againe to the tabernacle of the Lord and the assembly of the Saints to praise God, 3 promising them blessed that may so doe. 4 Then he praiseth the conuoy of the people, that passe through the wilderness to assemble themselves in Zion. 5 Finally, with praise of this matter and confidence of Gods goodness, he endeth the Psalme.

To him that excelleth vpon Gittith. A Psalme committed to the sonnes of Korah.

O Lord of hostes, how amiable are thy Tabernacles?

2 My soule longeth, yea, and fainteth for the courts of the Lord: for my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest for her, where she may lay her yong: euen by thine altars, O Lord of hostes, my king and my God.

4 Blessed are they that dwell in thine house, they will euer praye thee. Selah.

5 Blessed is the man whose strength is in thee, and in whose heart are thy wayes.

6 They going through the vale of Baca, make welles therein: the raine also conuerth the pooles.

7 They go from strength to strength, till euery one appeare before God in Zion.

8 O Lord God of hostes, heare my prayer, hearken, O God of Iakob. Selah.

9 Behold, O God, our shield, and looke vpon the face of thine Anoynted,

10 For a day in thy courts is better then a thousand other where: I had rather be a dore keeper in the house of my God, then to dwell in the tabernacles of wickednes.

11 For the Lord God is the sunne and shield vnto vs: the Lord will giue grace and glory, and no good thing will he withhold from them that walke uprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

house. g That is, for Christs sake, whose figure I represent. h Hee would will to liue but one day rather in Gods Church, then a thousand among worldlylings. i But will from time to time increase his blessings toward his more and more.

PSAL. LXXXV.

1 Because God withdrew not his rods from his Church after their returne from Babylon, first they put him in mind of their deliuerance, so the intent that he should not leave the worke of his grace vnperfitt. 2 Next they complaine of their long affliction. 3 And thirdly, they reioyce in hope of felicity promised. 4 For their deliuerance was a figure of Christs kingdome, vnder the which should be perfect felicitie.

To him that excelleth. A Psalme committed to the sonnes of Korah.

Lord, thou hast bene fauourable vnto thy land: thou hast brought againe the captivity of Iakob.

2 Thou hast forgiven the iniquity of thy people, and couered all their finnes. Selah.

3 Thou hast withdrawn all thine anger, and hast turned backe from the fiercenesse of thy wrath.

4 Turne vs, O God of our saluation, and release thine anger towards vs.

5 Wilt thou be angry with vs for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord, and graunt vs thy saluation.

8 I will hearken what the Lord God will say: for he will speake peace vnto his people, and to his Saints, that they turne not againe to folly.

9 Surely his saluation is neere to them that

he would be mercifull vnto them. e Hee confesseth that our saluation cometh onely of Gods mercy. f He will send all prosperity to his Church, when he hath sufficiently corrected them, a' so by his punishments the faithfull shall learne to beware that they returne not to like offences.

a David complaine that he cannot haue access to the Church of God to make profession of his faith, and to profit in religion. b For none but the Priests could enter into the Sanctuary, and the rest of the people into the court. c So that the poore birds haue more liberty then I. d Who trusteth nothing in himselfe, but in thee only, and leaureth of thee to rule his life.

e That is of mulberry trees, which was a barren place: so that they which passed through, multi dig pits for water: signifying, that no les can hinder them that are fully bent to come to Christs Church, neither yet that God will ever faile them. f They are neuer weary, but increase in strength and courage till they come to Gods

a They confess that Gods free mercy was the cause of their deliuerance, because he loued the land which he had chosen.

b Thou hast buried them that they shall not come in to iudgement.

c Not onely in withdrawing thy rod, but in forgiving offences.

d And in touching our hearts to confesse them.

e As in times past they had felt Gods mercies, so now being oppressed by the long continuance of euils, they pray vnto God that according to his nature

g Though for a time God thus exerciseth them with his rods, yet under the kingdom of Christ they should have peace and joy. h I will then flourish, and have free course and passage in every place.

fear him, that glory may dwell in our land.

10 Mercie and truth shall meete, righteousness and peace shall kisse one another.

11 Truth shall bud out of the earth, and righteousness shall looke downe from heauen.

12 Yea, the Lord shall giue good things, and our land shall giue her increase.

13 Righteousnesse shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

1 David sore afflicted & forsaken of all, prayeth fervently for deliuerance: sometimes rehearsing his miseries, 2 Sometimes the mercies received. 11 Desiring also to be instructed of the Lord, that he may feare him, and glorifie his Name. 14 He complaineth also of his aduersaries, and requireth to be deliuered from them.

A Prayer of David.

1 Neline a thine eare, O Lord, and heare me: for I am poore and needie.

2 Preferue thou my soule, for I am b mercifull: my God, saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto mee, O Lord; for I c cry vpon thee continually.

4 Reioyce the soule of thy seruant; for vnto thee, O Lord, doe I lift vp my soule.

5 For thou, Lord, art good and d mercifull, and of great kindnesse vnto all them that call vpon thee.

6 Giue ear, Lord, vnto my prayer, and e hearken to the voyce of my supplication.

7 In the day of my trouble I will call vpon thee; for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there is none f that can doe like thy works.

9 All nations whom thou hast made, shall come and s worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great and doest wonderous things; thou art God alone.

11 h Teach mee thy way, O Lord, and I will walke in thy truth; knit mine heart vnto thee, that I may feare thy Name.

12 I will prayse thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercie toward me, and thou hast deliuered my soule from i the lowest graue.

14 O God, the proud are rised against me, and the assemblies of violent men haue k sought my soule, and haue not set thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, slow to anger, and great in kindnesse and truth.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and saue the l sonne of thine handmaid.

17 Shew a token of thy goodnesse toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen mee and comforted me.

PSAL. LXXXVII.

1 The holy Ghost promisseth, that the condition of the Church which was in misery after the captiuitie of Babylon, should be restored to great excellencie. 4 So that there should be nothing more comfortable, then to be numbered among the members thereof.

A Psalme or song committed to the sonnes of Korah.

GOD layd his foundations among the holy mountaines.

2 The Lord loneth the gates of Zion aboue all the habitations of Iacob.

3 b Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of c Rahab and Babel among them that know mee: behold Palestina and Tyrus with Ethiopia, d There is he borne.

5 And of Zion it shall be said, e Many are borne in her: and hee, euen the most High shall stablish her.

6 The Lord shall count, when he f writeth the people, He was borne there. Selah.

7 Aswell the fingers as the players on instruments shall prayse thee: all my g springs are in thee.

was borne in the Church. e Out of all quarters they shall come to the Church, and be counted as citizens. f When hee calleth by his Church, whom he had elected and written in his booke. g The Prophet seeth his whole affection and comfort in the Church.

PSAL. LXXXVIII.

1 Agriuous complaint of the faithfull, sore afflicted by sickness, persecutions and aduersitie. 7 Being as it were left of God without any consolation. 13 Yet he calleth on God by faith, and striveth against desperation. 18 Complaining himselfe to be forsaken of all earthly helpe.

A song or Psalme of \* Heman the Ezrahite to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Malath \* 1. King. 4. 35 psalme 53.

1 Lord God of my saluation, I cry day and night b before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my crie.

3 For my soule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that go downe vnto the pit, and am as a man without strength:

5 c Free among the dead, like the flaine lying in the graue, whom thou rememberest no more, and they are cut off from thy d hand.

6 Thou hast laid me in the lowest pit, in darkness, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast vexed me with all thy e waues. Selah.

8 Thou hast put away mine f acquaintance farre from mee, and made mee to be abhorred of them: g I am shut vp, and cannot get forth.

9 h Mine eye is sorowfull through mine affliction; Lord, I call dayly vpon thee; I stretch out mine hands vnto thee.

10 Wilt thou shew i a miracle to the dead? or shall the dead rise and prayse thee? Selah.

11 Shall thy louing kindnesse be declared in the graue? or thy faithfullnesse in destruction?

12 Shall thy wonderous workes be knowne in the darke? and thy righteousness in the land k of obliuion?

13 But vnto thee, haue I cryed, O Lord, and early shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, and hidest thy face from me?

15 I am afflicted and at the point of death;

h Mine eyes and face declare my sorowes. i He sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they be dead, and then raise them vp againe. k That is, in the graue whery openly the body lieth without all sense and remembrance.



I am euer in great dangers and sorowes, as though my life should vtterly be cut off euerie moment.

† Ebr. were in darknesse.

1 from my youth I suffer thy terroures doubting of my life.

16 Thine indignations goe ouer me, and thy feare hath cut me off.

17 They came round about me daily like water, and compassed me together.

18 My louers and friends haſt thou put away from me, and mine acquaintance † hid themſelues,

PSAL. LXXXIX.

With many wordes doth the Prophet prayſe the goodneſſe of God. 23 For his teſtament and couenant, that hee had made betwene him and his elect by Ieſus Chriſt the ſonne of Dauid. 33 Then doeth hee complaine of the great ruine, and deſolation of the kingdom of Dauid ſo that to the outward appearance the promiſe was broken. 46 Finally, he prayeth to be deliuered from his afflictions, making mention of the ſhortneſſe of mans life, and confirming himſelfe by Gods promiſe.

† A Pſalme to giue inſtruction, of Ethan the Ezrahite.

I Will ſing the mercies of the Lord for euer: with my mouth will I declare thy truth from generation to generation.

2 For I ſaid, Mercy ſhall be ſet vp for euer: thy truth ſhalt thou eſtabliſh in the very heauens.

3 I haue made a conſent with my choſen: I haue ſworne to Dauid my ſeruant.

4 Thy ſeede will I ſtabliſh for euer, and ſet vp thy throne from generation to generation. Selah.

5 O Lord, euen the heauens ſhall prayſe thy wonderous worke: yea, thy truth in the Congregation of the Saints.

6 For who is equall to the Lord in the heauen? and who is like the Lord among the ſonnes of the gods?

7 God is very terrible in the aſſembly of the Saints, and to be reuerenced aboue all that are about him.

8 O Lord God of hoſtes, who is like vnto thee, which art a mightie Lord, and thy truth is about thee?

9 Thou ruleſt the raging of the Sea: when the waues thereof ariſe, thou ſilleſt them.

10 Thou haſt beaten downe Rahab as a man ſlaine: thou haſt ſcattered ſhine enemy with thy mightie arme.

11 The heauens are thine, the earth alſo is thine: thou haſt laid the foundation of the world, and all that therein is.

12 Thou haſt created the North and the South: Tabor and Hermon ſhall reioyce in thy Name.

13 Thou haſt a mightie arme: ſtrong is thy hand, and high is thy right hand.

14 Righteouſneſſe and equitie are the ſtabliſhment of thy throne: mercie and truth goe before thy face.

15 Blessed is the people that can reioyce in thee: they ſhall walke in the light of thy countenance, O Lord.

16 They ſhall reioyce continually in thy Name, and in thy righteouſneſſe ſhall they exalt themſelues.

17 For thou art the glory of their ſtrength.

a Though the horrible confuſion of things might cauſe then to deſpaire of Gods fauour, yet the manifold examples of his mercies cauſe them to truſt in God, though to mans iudgement they ſaw none occaſion. b As he that ſurely beleueeth in heart. c As thine inuiſible heauen is not ſubiect to any alteration and change: ſo ſhall the truth of thy promiſe be vnchangeable. d The Prophet ſheweth what was the promiſe of God, whereon he grounded his faith. e The Angels ſhall prayſe thy power and faithfullneſſe in deliuering thy Church. f That is, in the heauens. g Meaning, the Angels. h If the Angels tremble before Gods maieſty and infinite iuſtice, what earthly creature by oppreſſing the Church, dare ſet himſelfe againſt God? i For as he deliuered the Church by the red Sea, and by deſtroying Rahab, that is, the Egyptians: ſo will hee ſonne deliuer it, when the dangers be great. k Tabor is a mountaine Weſtward from Ieruſalem, and Hermon Eaſtward: ſo the Prophet ſignifieth that all parts and places of the world ſhall ſee Gods power for the deliuerance of his Church. l For hereby hee iudgeth the world, and ſheweth himſelfe a mercifull Father, and faithfull proteſſour vnto his people. m Feeling in their conſcience that God is their Father. n They ſhall be preferred by thy Fatherly providence. o In that they are preferred and continue, they ought to giue the prayſe and glory onely to thee.

and by thy fauour our hornes ſhall be exalted.

18 For our ſhield apperaineth to the Lord, and our King to the Holy one of Iſrael.

19 Thou ſpakeſt then in a viſion vnto 9 things Holy one, and ſaideſt, I haue layd helpe vpon one that is mightie: I haue exalted one choſen out of the people.

20 I haue found Dauid my ſeruant: with mine holy oyle haue I annoynted him.

21 Therefore mine hand ſhall be eſtabliſhed with him, and mine arme ſhall ſtrengthen him.

22 The enemy ſhall not oppreſſe him, neither ſhall the wicked hurt him.

23 But I will deſtroy his foes before his face, and plague them that hate him.

24 My truth alſo and my mercie ſhall be with him, and in my Name ſhall his horne be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the floods.

26 He ſhall cry vnto mee, Thou art my Father, my God, and the rocke of my ſaluation.

27 Alſo I will make him my firſt borne, higher then the kings of the earth.

28 My mercy will I keepe for him for euermore, and my Couenant ſhall ſtand faſt with him.

29 His ſeede alſo will I make to endure for euer, and his throne as the dayes of heauen.

30 But if his children forſake my Law, and walke not in my iudgements.

31 If they breake my ſtatutes, and keepe not my commandements:

32 Then will I viſite their tranſgreſſion with the rod, and their iniquitie with ſtrokes.

33 Yet my louing kindeſſe will I not take from him, neither will I falſſie my truth.

34 My Couenant will I not breake, nor alter the thing that is gone out of my lips:

35 I haue ſworne once by mine holines, that I will not faile Dauid, ſaying,

36 His ſeede ſhall endure for euer, and his throne ſhall be as the ſunne before me.

37 He ſhall be eſtabliſhed for euermore as the moone, and as a faithfull witneſſe in the heauen. Selah.

38 But thou haſt reieſted and abhorred, thou haſt bene angry with thine annoynted.

39 Thou haſt broken the Couenant of thy ſeruant, and prophaned his crowne, caſting it on the ground.

40 Thou haſt broken downe all his wallles: thou haſt layd his fortrefſes in ruine.

41 All that goe by the way, ſpoyle him: he is a rebuke vnto his neighbours.

42 Thou haſt ſet vp the right hand of his enemies, and made all his aduerſaries to reioyce.

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battell.

44 Thou haſt cauſed his dignitie to decay, and caſt his throne to the ground.

45 The dayes of his youth haſt thou ſhortened, and covered him with ſhame. Selah.

46 Lord, how long wilt thou hide thy ſelfe, for euer? ſhall thy wrath burne like fire?

and impatience. e By this hee meaneth the horrible diſſipation and renting of the kingdom, which was vader Ieroboam, or els by the ſpirit of propheticke Ethan ſpeaker of thoſe great miſeries, which came ſoone afterward to paſſe at the captiuitie of Babylon. f He ſheweth that the kingdom fell before it came to perfection, or was ripe. g The Prophet in toyning prayer with his complaining ſheweth that his faith neuer failed.

p In that that our King hath power to defend vs, it is the gift of God. q To Samuel and to others, to aſſure that Dauid was thy choſen one. r Whom I haue both choſen and giuen him ſtrength to execute his office: as verſe 21. f Though there ſhall be euermore enemies againſt Gods kingdom, yet he promiſeth to overcome them. t I will mercifully performe my promiſes to him, not withſtanding his inſirmities and offences. u His power, glory and estate. x He ſhall enjoy the land round about. y His excellent dignitie ſhall appeare herein, that he ſhall be named the ſonnes of God, and the firſt borne, wherein he is a figure of Chriſt. z Though for the ſinnes of the people the ſtate of this kingdom decayed: yet God referred till a roote, till he had accompliſhed this promiſe in Chriſt. \* 2 Sam. 7, 14. a Though the faithfull anſwere not in all points to their profeſſion, yet God will not breake his Couenant with them. b For God in promiſing hath reſpect to his mercie, and not to mans power in performing. † Ebr. If I lie vnto Dauid: which is a manner of oath. c As long as the Sunne and Moone endure, they ſhall be inueterate to me of this promiſe. d Becauſe of the horrible confuſion of things, the Prophet complaineth to God, as though he ſaw not the performance of his promiſe. And thus diſcharging his cares on God, he reſiſteth doubt

<sup>a</sup> Seeing mans life is short, and thou hast created man to bestowe thy benefits vpon him, except thou haile to help, death will preuent thee. <sup>i</sup> He meaneth that Gods enemies did not onely slander him behinde his backe: but also mocked him to his face, and as it were call their iniuries to his bosome. <sup>k</sup> So he calleth them that persecute the Church. <sup>l</sup> They laugh at vs which patiently wait for the coming of thy Christ.

47 Remember <sup>b</sup> of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man liueth, and shall not see death? shall hee deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, which thou swarest vnto David in thy trueth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my bosome of all the mighty people.

51 For <sup>k</sup> thine enemies haue reproched thee, O Lord, because they haue reproched the foot steps of thine Anoynted.

52 Praise be the Lord for euermore. So be it, euen so be it.

## P S A L. X C.

<sup>1</sup> Moses in his prayer setteth before vs the eternall fauour of God toward his, <sup>3</sup> who are neither admonished by the bruttie of their life, nor by his plagues to be thankful, <sup>12</sup> therefore Moses prayeth God to turne their hearts, and continue his mercies toward them and their posterity for ever.

<sup>1</sup> A prayer of Moses, the man of God.

**L**ord, thou hast bene our <sup>b</sup> habitation from generation to generation.

2 Before the mountains were made, and before thou hadst formed the earth, and the world, euen from euermore to euermore thou art our God.

3 Thou <sup>d</sup> turnest man to destruction: againe thou sayest, Returne ye sonnes of Adam.

4 <sup>e</sup> For a thousand yeeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast <sup>f</sup> ouerflowed them, they are as a sleepe, in the morning he groweth like the grasse:

6 In the morning it flourisheth and groweth, but in the euening it is cut downe and withereth.

7 For we are <sup>g</sup> consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret finnes in the light of thy countenance.

9 For all our dayes are past in thine anger: we haue <sup>h</sup> spent our yeeres as a thought.

10 The time of our life is threescore yeeres and ten, and if they be of strength, <sup>i</sup> fourescore yeeres: yet their strength is but labour and sorrow: for it is cut off quickly, and we flee away.

11 <sup>k</sup> Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach vs so to number our dayes, that we may apply our hearts vnto <sup>l</sup> wisedome.

13 Returne (O Lord, <sup>m</sup> how long?) and be <sup>n</sup> pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad all our dayes:

15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeeres that we haue seene euill.

16 <sup>a</sup> Let thy worke be seene toward thy seruants, and thy glory vpon their <sup>o</sup> children.

17 And let the <sup>p</sup> beauty of the Lord our God be vpon vs, and direct thou <sup>q</sup> worke of our hands vpon vs, euen direct the worke of our hands,

which feare thee, onely know. <sup>1</sup> Which is, by considering the shortnesse of our life, and by meditating the heauenly ioyes. <sup>m</sup> Meaning, wilt thou be angry? <sup>n</sup> Or, take comfort in thy seruants. <sup>o</sup> Euen thy mercy, which is thy chiefest worke. <sup>p</sup> As Gods promises appertained as well to their posterity, as to them, so Moses prayeth for the posterity. <sup>q</sup> Meaning, that it was obscureth, when he ceased to doe good to his Church. <sup>r</sup> For except thou guide vs with thine holy spirit, our enterprises can haue no good successe.

## P S A L. X C I.

<sup>1</sup> Here is described in what assurance he liueth, that putteth his whole trust in God, and committeth himself wholly to his protection in all temptations. <sup>14</sup> A promise of God to those that loue him, know him, and trust in him to deliuer them, and giue them immortall glory.

**W**ho so dwelleth in the <sup>a</sup> secret of the most High, shall abide in the shadowe of the Almighty.

2 <sup>b</sup> I will say vnto the Lord, O my hope, and my fortresse: <sup>c</sup> he is my God, in him will I trust.

3 Surely I will deliuer thee from the <sup>d</sup> snare of the hunter, and from the noysome pestilence.

4 Hee will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his <sup>e</sup> truth shall be thy shield and buckler.

5 <sup>f</sup> Thou shalt not be afraid of the feare of the night: nor of the arrow that flieth by day:

6 Nor of the pestilence that walketh in the darkenesse: nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and tennethousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine eyes shalt thou behold and see the reward of the wicked.

9 For thou <sup>h</sup> hast said, The Lord is mine hope: thou hast set the most High for thy refuge.

10 There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle.

11 <sup>i</sup> For he shall giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt walke vpon the lyon and asper: the <sup>j</sup> yong lyon, and the dragon shalt thou tread vnder feet.

14 <sup>k</sup> Because he hath loued me, therefore will I deliuer him: I will exalt him because hee hath known my Name.

15 He shall call vpon me, and I will beare him; I will be with him in trouble: I will deliuer him, and glorifie him.

16 With <sup>l</sup> long life will I satisfie him, and shew him my saluation.

one's be preferred from all euill, but overcome it whether it be secret or open. <sup>i</sup> To assure the faithfull of Gods protection, be bringeth in God to confirme the same. <sup>k</sup> For he is contented with that life that God giueth: for by death the shortnesse of this life is recompensed with immortality.

## P S A L. X C I I.

<sup>1</sup> This Psalm was made to be sung on the Sabbath, to stirre up the people to acknowledge God, and to praise him in his workes: the Prophet reioyceth therein. <sup>6</sup> But the wicked is not able to consider, that the vngodly, who are most flourishing, shall most speedily perish. <sup>12</sup> In the end is described the felicity of the iust, placed in the house of God to praye the Lord.

<sup>1</sup> A Psalm or song for the <sup>a</sup> Sabbath day.

**I**t is a good thing to praye the Lord, and to sing vnto thy Name, O most High.

2 To declare thy louing kindnesse in the morning, and thy trueth in the night.

3 Vpon an <sup>c</sup> instrument of ten strings, and vpon the viole, with the song vpon the harpe.

4 For thou Lord, hast made me glad by thy <sup>d</sup> works, and I will reioyce in the works of thine hands.

5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.

6 An <sup>e</sup> vnwise man knoweth it not, and a

Christ's comming abolished. <sup>d</sup> He sheweth what is the vse of the Sabbath day: to wit, to meditate Gods workes. <sup>e</sup> That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most iustly perish.



foole doeth not vnderstand this.

7 (When the wicked grow as the grasse, and all the workers of wickednesse doe flourish) that they shall be destroyed for euer.

8 But thou, O Lord, art most High for euermore.

9 For loe, thine enemies O Lord: for loe, thine enemies shall perish: all the workers of iniquitie shall be destroyed.

10 g But thou shalt exalt mine horne, like the unicorne, and I shall be anoynted with fresh oyle.

11 Mine eye also shall see my desire against mine enemies: and mine eares shall heare my wish against the wicked, that rise vp against me.

12 The righteous shall flourish like a palme tree, and shall grow like a cedar in Lebanon.

13 Such as be planted in the house of the Lord, shall flourish in the courts of our God.

14 They shall still bring forth fruit in their age: they shall be fat and flourishing.

15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

PSAL XCIII.

1 Hee prayeth the power of God in the creation of the world, and beateh downe all people which lift them vp against his maiesty, 5 and promoueth to consider his promises.

**T**He Lord reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power, the world also shall be established, that it cannot be mooued.

2 Thy throne is established of old: thou art from euerlasting.

3 The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the sea are marueilous through the noise of many waters, yet the Lord on high is more mighty.

5 Thy testimonies are very sure: holinesse becommeth thine House, O Lord, for euer.

PSAL XCIV.

1 He prayeth vnto God against the violence and arrogance of tyrants, 10 warning them of Gods iudgements, 22 Them doth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, 23 whom the Lord will destroy.

**O** Lord God the auenger, O God the auenger, shew thy selfe clearly.

2 Exalt thy selfe, O Iudge of the world, and render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked triumph?

4 They prate and speake fiercely: all the workers of iniquitie vaunt themselves.

5 They smite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murder the fatherlesse.

7 Yet they say, The Lord shall not see: neither will the God of Iacob regard it.

8 Vnderstand, yee vnwise among the people: and ye fooles, when will ye be wise?

9 Hee that planted the eare, shall hee not heare? or he that formed the eye, shall hee not see?

10 Or he that chastiseth the nations, shall hee

f Thy iudgements are most constant against the wicked and passe our reach.  
g Thou wilt strengthen them with all power, and blesse them with all felicitie.  
h Though the faithfull seeme to wither and be cut down by the wicked, yet they shall grow againe and flourish in the Church of God as the cedars doe in mount Lebanon.  
i The children of God shall haue a power aboue nature and their age shall bring forth most fresh fruits.

a As God by his power and wisdom hath made and gouerneth the world: so must the same be our defence against all enemies and dangers.  
b Where in thou sittest and governeest the world.  
c Gods power appeareth in ruling the furious waters.  
d Besides Gods power and wisdom in creating and gouerning, his great mercy also appeareth in that hee hath given his people his word and covenant.

a Whose office it is to take vengeance on the wicked.  
b Shew by effect that thou art Iudge of the world to punish the wicked.  
c That is, bragge of their cruelty and oppressions: or esteeme themselves aboue all other.  
d Seeing the Church was then so sore oppressed, it ought not to seeme strange to vs, if we see it so now and therefore we must all to God, to take our cause in hand.  
e He sheweth that they are desperate in malice, forasmuch as they feared not God, but gaue themselves wholly to doe wickedly. f He sheweth that it is impossible, but God should heare, see, and vnderstand their wickednesse. g If God punish whole nations for their finnes, it is more folly for any one man, or els a few to thinke that God will spare them.

not correct: he that teacheth man knowledge, shall be not know?

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Blessed is the man whom thou chastisest, O Lord, and teachest him in thy Law,

13 That thou mayest giue him rest from the dayes of euill, whiles the pitte is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forsake his inheritance.

15 For iudgement shall returne to iustice, and all the vpriight in heart shall follow after it.

16 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquitie?

17 If the Lord had not holpen me, my soule had almost dwelt in silence.

18 When I said, My foot slideth, thy mercy, O Lord, stayed me.

19 In the multitude of my thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hath the throne of iniquitie fellowship with thee, which forgeth wrong for a Law?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And he will recompense them their wickednesse, and destroy them in their owne malice, yea, the Lord our God shall destroy them.

of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

PSAL XCV.

1 An earnest exhortation to praise God, 4 for the gouernment of the world, and the election of the Church. 8 An admonition not to follow the rebellion of the olde fathers, that tempted God in the wilderness. 11 For the which they might not enter into the land of promise.

**C**ome, let vs reioyce vnto the Lord: let vs sing a slowde vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing lowd vnto him with Psalmes.

3 For the Lord is a great God, and a great King aboue all gods.

4 In whose hand are the deepe places of the earth, and the heights of the mountaines are his.

5 To whom the Sea belongeth, for he made it, and his hands formed the dry land.

6 Come, let vs worship and fall downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his hand: to day, if ye will heare his voyce.

8 Harden not your heart, as in Meribah, and as in the day of Massah in the wilderness.

9 When your fathers tempted mee, proued me, though they had seene my worke.

10 Fourtie yeeres haue I contended with this generation, and said, They are a people that erre in heart, for they haue not known my wayes.

11 Wherefore I sware in my wrath, saying, Surely they shall not enter into my rest.

if they heare his voyce. f By the contemning of Gods word, of the place was so call'd. g Or, tentation, reade Exod. 17. 7. \* Exod. 17. 8. h That is, into the land of Canaan, where he promised them rest.

h God hath care ouer his, and chastiseth them for their wealth, that they should not perish for euer with the wicked. i God will restore the rate and gouernment of things to their right vie, and then the Godly shall follow him cherefully. k He complaineth of them which would not helpe him to resist the enemies: yet was assured that Gods helpe would not faile. l When I thought there was no way but death. m In my trouble and distress I found thy present helpe. n Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that authority of God. o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of praise and thanksgiving.  
b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles, which mans braine inuenteth.  
c All things are gouerned by his providence.  
d By these three words he signifieth one thing: meaning that they must wholly giue themselves to seruice God.  
e That is, the flocke: whom he gouerneth with his owne hand.  
f He sheweth where in they are Gods flocke, that is, if they heare his voyce.  
g By the contemning of Gods word, of the place was so call'd.  
h Or, tentation, reade Exod. 17. 7. \* Exod. 17. 8. h That is, into the land of Canaan, where he promised them rest.

PSAL

## P S A L. XCVI.

*An exhortation both to the Jewes and Gentiles to prayse God for his mercie. And this specially ought to be referred to the kingdome of Christ.*

**S**ing vnto the Lord a newe song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, and prayse his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is great and much to be praised: he is to be feared aboue all gods.

5 For all the gods of the people are idols: but the Lord made the heauens.

6 Strength and glory are before him: power and beautie are in his Sanctuary.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

8 Giue vnto the Lord the glory of his Name: bring an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the Nations, The Lord reigneth: surely the world shall be stable, and not mooue, and he shall iudge the people in righteousness.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull, and all that is in it: let all the trees of the wood then reioyce,

13 Before the Lord: for hee commeth, for hee commeth to iudge the earth; he will iudge the world with righteousness, and the people in his truth.

## P S A L. XCVII.

*The Prophet exhorteth all to reioyce for the coming of the kingdome of Christ, 7 dreadful to the rebels and idolaters, 8 and ioyfull to the iust, whom he exhorteth to innocencie, 12 to reioicing and thanksgiving.*

**T**he Lord reigneth: let the earth reioyce: let the multitude of the Isles be glad.

2 Clouds and darkenesse are round about him: righteousness and iudgement are the foundation of his throne.

3 There shall go a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it and was afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serue graven images, and that glory in idols: worship him all ye gods.

8 Zion heard of it, and was glad; and the daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art most High aboue all the earth: thou art much exalted aboue all gods.

10 Ye that loue the Lord, hate euill; hee preserueth the soules of his Saints; hee will deliuer them from the hand of the wicked.

11 Light is sown for the righteous, and ioy

for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his holy remembrance.

## P S A L. XCVIII.

*An earnest exhortation to all creatures to prayse the Lord for his power, mercie and fidelitie in his promise by Christ, 10 by whom he hath communicated his saluation to all nations.*

## A Psalme.

**S**ing vnto the Lord a new song: for hee hath done marueilous things: his right hand, and his holy arme haue gotten him the victory.

2 The Lord declared his saluation: his righteousness hath he reuealed in the sight of the nations.

3 Hee hath remembered his mercie and his truth toward the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing ye loud vnto the Lord: cry out and reioyce, and sing prayse.

5 Sing prayse to the Lord vpon the harpe, euen vpon the harpe with a singing voyce.

6 With shalmes and sound of trumpets sing loud before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together.

9 Before the Lord: for he is come to iudge the earth: with righteousness shall he iudge the world: and the people with equitie.

## P S A L. XCIX.

*Hee commendeth the power, equitie and excellencie of the kingdome of God by Christ ouer the Jewes and Gentiles, 5 And prouoketh them to magnifie the same, and to serue the Lord, 6 following the example of the ancient fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.*

**T**he Lord reigneth, let the people tremble: he sitteth betweene the Cherubims, let the earth be moued.

2 The Lord is great in Zion, and he is high aboue all the people.

3 They shall prayse thy great and fearefull Name (for it is holy.)

4 And the Kings power, that loueth iudgement: for thou hast prepared equitie: thou hast executed iudgement and iustice in Iakob.

5 Exalt the Lord our God, and fall downe before his footstoele: for he is holy.

6 Moses and Aaron were among his Priests, and Samuel among such as call vpon his Name; these called vpon the Lord, and he heard them.

7 Hee spake vnto them in the cloudy pillar: they kept his testimonies, and the Law that he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou diddest take vengeance for their inuentions.

9 Exalt the Lord our God and fall downe before his holy Mountaine: for the Lord our God is holy.

*e For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefits.*

## P S A L. C.

*He exhorteth all to serue the Lord, 3 who hath chosen vs, and preferred vs, 4 and to enter into his assemblies to prayse his Name.*

## A Psalme of prayse.

**S**ing ye loud vnto the Lord, all the earth.

2 Serue the Lord with gladnesse; come before him with ioyfulness.

*a Hee prophesieth that Gods benefite in calling the Gentiles, shall be so great, that they shall haue wonderfull occasion to prayse his mercy & reioyce.*

*a The Prophet sheweth that the time shall come, that all nations shall haue occasion to prayse the Lord for the reuealing of his Gospel. b Seeing he will reueale himselfe to all nations contrary to their own expectation, they ought all to worship him contrary to their owne imaginations, and onely as he hath appointed. c Or, vanities. d Then the idolaters, or whatsoever made not the heauens, are not God. e God cannot be knowne, but by his strength and glory, the signes whereof appeare in his Sanctuary. f As by experience ye see that it is onely due vnto him. g By offering vp your felles wholly vnto God, declare that you worship him onely. h He prophesieth that the Jewes of Gods promise. i He shall regenerate them a new with his Spirit, and restore them to the image of God. j If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whom hee hath taken malediction and sinne.*

*a He sheweth that where God reigneth, there is all felicitie, and spirituall ioy. b For the Gospel shall not be onely preached in Iudea, but through all yles and countreyes. c He is thus described to keepe his enemies in feare, which commonly contemne Gods power. d This feare bringeth not the wicked to true obedience, but maketh them to run away from God. e He signifieth that Gods iudgements are in a readinesse to destroy the idolaters. f Let all that which is esteemed in the world fall downe before him. g The Jewes shall haue occasion to reioyce, that the Gentiles are made partakers with them of Gods fauour. h He requirerth two things of his children; the one that they detest vice, the other, that they put their trust in God for their deliuerance. i Though Gods deliuerance appeare not suddenly, yet it is sowne and laid vp in store for them.*

*k Be mindefull of his benefits and onely trust in his defence.*

*a That is, some song newly made in token of their wonderfull deliuerance by Christ. b He preferueth his Church miraculously. c For the deliuerance of his Church, God was moued by none other meane to gather his Church of the Jewes and Gentiles, but because he would performe his promise. d By this repetition and earnest exhortation to giue prayse with instruments, and also of the dumb creatures, he signifieth that the world is neuer able to prayse God sufficiently for their deliuerance.*

*a When God deliuereth his Church, all the enemies shall haue cause to tremble. b Exodus 23, 12. c That is, before his Temple or Arke, where he promised to heare when they worshipped him, as now he promisseth his spirituall presence, where soeuer his Church is assembled. d Under these three he comprehendeth the whole people of Israel, with whom God made his promise.*



**h** He chiefly meaneth, touching the spirituall regeneration, whereby we are his sheepe and people.

**c** He sheweth that God will not be worshipped; but by that means which he hath appointed.

**3** Know yee that euen the Lord is God; hee hath made vs, and not we our selues: *we are his people, and the sheepe of his pasture.*

**4** Enter into his gates with praye, and into his courtes with reioycing: praye him and blisse his Name.

**5** For the Lord is good: his mercie is <sup>d</sup> euermore lasting, and his trueth <sup>e</sup> from generation to generation.

**d** He declarerth that we ought neuer to be wearie in praying him, seeing his mercies towards vs last for euer.

P S A L C I.

**2** David describeth what gouernment hee will obserue in his house and kingdome. **5** He will punish and correct, by rooting forth the wicked, **6** and cherishing the godly persons.

A Psalme of David.

**I** Will sing mercie and iudgement: vnto thee, O Lord, will I sing.

**2** I will doe wisely in the perfect way, <sup>b</sup> till thou comest to me: I will walke in the vprightnesse of mine heart in the middes of my house.

**3** I will set not wicked thing before mine eyes: I hate the worke of them that fall away: it shall not cleaue vnto me.

**4** A froward heart shall depart from mee; I will know none euill.

**5** Him that pryncipally standereth his neighbour, will I destroy: him that hath a proud looke and his heart, I cannot suffer.

**6** Mine eyes shall be vnto the faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he shall serue me.

**7** There shall no deceitfull person dwell within my house: hee that telleth lies, shall not remaine in my sight.

**8** Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the Citie of the Lord.

**a** David considereth what manner of King he would be, when God should place him in the throne, promising openly, that he would be mercifull and iust.

**b** Though as yet he deferreth to place me in the Kingly dignitie, yet will I giue my selfe to wisdom and vprightnesse being a priuate man.

**c** He sheweth that Magistrates doe not their duties, except they be enemies to all vice.

**d** In promising to punish these vices, which are most pernicious in them that are about Kings, he declarerth that he will punish all.

**e** He sheweth what is the true vse of the sword: to punish the wicked, and to maintaine the good.

**f** Magistrates must immediately punish vice, least it grow to further inconuenience: and if heauenly magistrates are bound to doe this, how much more they that haue the charge of the Church of God.

P S A L C II.

**1** It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. **16** A consolation for the building of the Church: **18** Whereof followeth the prayse of God as he published vnto all posteritie. **23** The conuersion of the Gentiles, **28** and the stabilitie of the Church.

**A** prayer of the afflicted, when hee shall be in distresse, and poure forth his meditation before the Lord.

**O** Lord heare my prayer, and let my cry come vnto thee.

**2** Hide not thy face from mee in the time of my trouble: incline thine eares vnto me, when I call, make haste to heare me.

**3** For my dayes are consumed like smoake, and my bones are burnt like an herth.

**4** Mine heart is smitten, and withered like grasse, because I forgate to eate my bread.

**5** For the voyce of my groning, my bones doe cleaue to my skinne.

**6** I am like a pellicane of the wildernesse: I am like an owle of the desertis.

**7** I watch, and am as a sparow alone vpon the house top.

**8** Mine enemies reuile me dayly, and they that rage against mee, haue sworn against me.

**a** Whereby is signified, that albeit we be in need so great miseries, yet there is neuer place left for prayer.

**b** He declarerth that in our prayer we must liuely feelee that, which we desire, and steadfastly beleue to obtaine.

**c** These excessive kindes of speech shew how much the affliction of the Church ought to wound the hearts of the godly.

**d** My sorrowes were so great, that I passed not for mine ordinary food. **e** Euer mourning and solitarie, casting out fearefull cries, if I haue acquired my death.

**9** Surely I haue eaten ashes as bread, and mingled my drinke with weeping.

**10** Because of thine indignation and thy wrath: for thou hast beaured me vp, and cast me downe.

**11** My dayes are like a shadowe that fadeth, and I am withered like grasse.

**12** But thou, O Lord, dost remaine for euer, and thy remembrance from generation to generation.

**13** Thou wilt arise and haue mercie vpon Zion: for the time to haue mercie thereon, for the appointed time is come.

**14** For thy seruants delight in the stones thereof, and haue pitie on the dust thereof.

**15** Then the heathen shall feare the Name of the Lord, and all the kings of the earth thy glory.

**16** When the Lord shall build vp Zion, and shall appeare in his glory.

**17** And shall turne vnto the prayer of the desolate, and not despise their prayer.

**18** This shall be written for the generation to come: and the people which shall be created, shall praye the Lord.

**19** For he hath looked downe from the height of his Sanctuary: out of the heauen did the Lord behold the earth.

**20** That he might heare the mourning of the prisoner, and deliuer the children of death:

**21** That they may declare the Name of the Lord in Zion, and his praye in Ierusalem.

**22** When the people shall be gathered together, and the kingdomes to serue the Lord.

**23** Hee abated my strength in the way, and shortened my dayes.

**24** And I said, O my God, take me not away in the mids of my dayes: thy yeeres endure from generation to generation.

**25** Thou hast aforetime layd the foundation of the earth, and the heauens are the worke of thine hands.

**26** They shall perish, but thou shalt endure: euen they all shall waxe old as doeth a garment: as a vesture shalt thou change them, and they shall be changed.

**27** But thou art the same, and thy yeeres shall not faile.

**28** The children of thy seruants shall continue, and their seed shall stand fast in thy sight.

**Christ** <sup>q</sup> The Church lament that they see not the time of Christ, which was promised, but haue but fewe yeeres and short dayes. <sup>r</sup> If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for euer. <sup>s</sup> Seeing thou hast chosen thy Church out of the world, and joyed it to thee, it cannot but continue for euer: for thou art euermore lasting.

P S A L C III.

**1** Hee prouoketh all to praye the Lord, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. **10** Then he addeth the tender mercies of God, which hee sheweth like a most tender Father towards his children. **14** The frailtie of mans life. **20** An exhortation to man and Angels to praye the Lord.

A Psalme of David.

**M**y soule, praye thou the Lord, and all that is within me, praye his holy Name.

**2** My soule, praye thou the Lord, and forget not all his benefites.

**3** Which forgiveth all thine iniquitie, and healeth all thine infirmities.

**4** Which redeemeth thy life from the graue, and crowneth thee with mercie and compassions.

**5** Of all benefites remission of sinne. **e** For before that wee sinnes, we are as dead men in the graue.

**g** I haue not risen out of my mourning to take my refection. **h** He sheweth that the afflictions did not onely trouble him, but chiefly the feeling of Gods displeasure.

**i** Howsoever we be fraile, yet thy promise is sure, and the remembrance thereof shall confirme vs for euer.

**k** That is, the fewe yeeres which by the Prophet Ieremie thou didst appoint, Iere. 29, 10.

**l** The more that the Church is in miserie and desolation, the more ought the faithful to loue and pitie it.

**m** That is, when he shall haue diuinen his church out of the darkness of death.

**n** The deliuerance of the Church is a most excellent benefit: and therefore he comparerth it to a new creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created a new.

**o** Who now in their banishment could looke for nothing but death.

**p** He sheweth that Gods Name is neuer more prayed, then when religion flourisheth and the church increaseth: which thing is chiefly accomplished vnder the kingdom of

**q** The Church lament that they see not the time of Christ, which was promised, but haue but fewe yeeres and short dayes. **r** If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for euer. **s Seeing thou hast chosen thy Church out of the world, and joyed it to thee, it cannot but continue for euer: for thou art euermore lasting.**

**t** This is the beginning and chiefest of all benefites remission of sinne. **e** For before that wee sinnes, we are as dead men in the graue.

Which

*a* As the eagle,  
when he beake  
oneg owerth, suc-  
keith blood, and  
fois renewed in  
strength, even so  
God miraculously  
giueth strength to  
his Church aboue  
all mans expecta-  
tion.

*e* As to his chiefe  
minister, and next  
to his people.

*f* He sheweth first  
his seuerie iudge-  
ment, but so soone  
as the sinner is  
humbled, he recei-  
ueth him to mer-  
cie.

*g* Who haue proou-  
ed by continuall  
experience, that  
his mercy hath  
euer preuailed a-  
gainst our offend-  
ers.

*h* As great as the  
world is, so full  
is it of signes of  
Gods mercies to-  
ward his faithful,  
when he hath re-  
moued their  
finnes.

*i* He declareth  
that man hath no  
thing in himselfe  
to moue God to  
mercie, but onely  
the confession of  
his iniquity and  
miserie.

*k* His iust and  
faithfull keeping  
of his promise.

*l* To whom hee  
giueth grace to  
seue him, and to  
obey his word.

*m* In that that we,  
which naturally are  
slow to prayse God,  
exhort the Angels,  
which willingly doe  
it, we stirre op our  
selues to consider  
our duty, and awake  
out of our sluggish-  
nesse.

*n* The Prophet  
sheweth that wee  
need not, to enter  
into the heaue-  
s, to seeke God;  
for as much as all  
the order of nature,  
with the proprie-  
tie, and placing of  
the elements, are  
maruailously mir-  
rours to see his  
majestie in.

*o* As the Prophet  
here sheweth that  
all visible powers  
are ready to serue  
God: so the Apo-  
stle to the Hebr.

*p* 17. beholdest in  
this glasse how  
the very Angels  
also are obedient  
to his commande-  
ment.

*q* Thou makest  
the sea to be an  
element vnto the  
earth.

*d* If by thy power  
thou diddest not  
bridle the rage  
of the waters, it  
were not possible,  
but the whole world  
should be destroyed.

5 Which satisfied thy mouth with good things: and thy youth is renewed like the eagles.

6 The Lord executeth righteousness and iudgement to all that are oppressed.

7 He made his wayes known vnto Moses, and his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy, slow to anger and of great kindnesse.

9 He will not alway chide, neither keepe his anger for euer.

10 He hath not dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.

12 As farre as the East is from the West: so farre hath he remoued our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembereth that we are but dust.

15 The dayes of man are as grasse: as a flowre of the field, so flourisheth he.

16 For the wind goeth ouer it, and it is gone, and the place thereof shall know it no more.

17 But the louing kindnes of the Lord endureth for euer and euer vpon them that feare him, and his righteousness vpon childrens children,

18 Vnto them that keepe his covenant, and thinke vpon his commandements to doe them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye his Angels, that excell in strength, that doe his commandement in obeying the voyce of his word.

21 Praise the Lord all ye his hoasts, ye his seruants that doe his pleasure.

22 Praise the Lord all ye his works, in all places of his dominion: my soule, prayse thou the Lord.

PSALM CIII.

*2* An excellent Psalm to prayse God for the creation of the world, and the gouernance of the same by his maruailous providence. *35* Wherein the Prophet prayeth against the wicked, who are occasions that God diminisheth his blessings.

MY soule, prayse thou the Lord: O Lord my God, thou art exceeding great, thou art clothed with glory and honour.

2 Which couereth himselfe with light, as with a garment, and spreadeth the heauens like a curtaine.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his charior, and walketh vpon the wings of the winde.

4 Which maketh the spirits his messengers, and a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer mooue.

6 Thou couerest it with the deepe as with a garment: the waters would stand aboue the mountaines.

7 But at thy rebuke they flee: at the voyce of thy thunder they haste away.

8 And the mountaines ascend, and the valleys descend to the place which thou hast established for them.

9 But thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the springs into the valleys, which runne betweene the mountaines.

11 They shall giue drinke to all the beastes of the field, and the wilde asses shall quench their thirst.

12 By these springs shall the foules of the heauen dwell, and sing among the branches.

13 Hee watereth the mountaines from his chambers, and the earth is filled with the fruite of thy workes.

14 He causeth grasse to grow for the cattell, and herbe for the vse of man, that he may bring forth bread out of the earth.

15 And wine that maketh glad the heart of man, and oyle to make his face to shine, and bread that strengtheneth mans heart.

16 The high trees are satisfied, even the cedars of Lebanon, which he hath planed.

17 That the birds may make their nests there: the stork dwelleth in the fir trees.

18 The high mountaines are for the goates: the rocks are a refuge for the conies.

19 He appointed the moone for certaine seasons: the sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherein all the beasts of the forest creepe forth.

21 The Lyons roare after their pray, and seeke their meate at God.

22 When the sunne riseth, they retire, and couch in their dennes.

23 Then goeth man forth to his worke, and to his labour vntill the euening.

24 O Lord, how manifold are thy workes! in wisdom hast thou made them all: the earth is full of thy riches.

25 So is the sea great and wide: for therein are things creeping innumerable, both small beasts and great.

26 There goe the ships, yea that Leviathan, whom thou hast made to play therein.

27 All these wait vpon thee, that thou mayest giue them foode in due season.

28 Thou givest it to them, and they gather it, thou openest thy hand, and they are filled with good things.

29 But if thou hide thy face, they are troubled: if thou take away their breath, they die and returne to their dust.

30 Again if thou send forth thy spirit, they are created, & thou renewest the face of the earth.

31 Glory be to the Lord for euer: let the Lord reioyce in his workes.

32 He looketh on the earth and it trembleth: he toucheth the mountaines, and they smoke.

33 I will sing vnto the Lord all my life: I will prayse my God, while I liue.

34 Let my wordes be acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners be consumed out of the earth, and the wicked till there be no more: O my soule, prayse thou the Lord. Prayse ye the Lord.

of our Creatour. *1* Gods mercifull face giueth strength vnto the earth: but his seuerie countenance burneth the mountaines. *1* Who infect the world, and so cause God that he cannot reioyce in his workes.

PSALM CV.

*1* Hee prayseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and hauing chosen them, neuer consenteth to doe them good, euen for his promise sake.

Prayse

*e* If God provide for the very beasts, much more will he extend his provident care to man.

*f* There is no part of the world so barren, where most euident signes of Gods blessings appeare nor.

*g* From the cloudes, he describeth Gods provident care ouer man, who doeth not onely provide necessary things for him, as herbes and other meate: but also things to reioyce and comfort him as wine and oyle, or ornaments.

*h* Or, does, toes, and such like.

*i* As to separate the night from the day, and to note dayes, moneths and yeeres.

*k* That is, by his course, either faire or dreery, it noteth summer winter and other seasons.

*l* That is, they ouly hide meate according to Gods providence, who careth euen for the brute beasts.

*m* To wit, when the day springeth for the light, as it were a shield to defend man against the tyranie and fiercenesse of beasts.

*n* He confesseth that no tongue is able to expresse Gods workes, nor minde to comprehend them.

*o* Or, whole.

*p* As by thy presence all things haue life: so, if thou withdraw thy blessings, they all perish.

*q* As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receive all things.



a For as much as the Israelites were exempted from the common condemnation of the world, and were elected to be God's people, the Prophet will shew them to shew themselves mindfull by thanksgiving. b By the strength and face he meether the Arke where God declared his power and his presence. c Which he hath wrought in the deliuerance of his people. d Because his power was thereby as liuely declared, as if he should haue declared it by mouth. e The promise which God made to Abraham to be his God, and the God of his seed after him, he renewed and repeated it againe to his seed after him. f He sheweth that they should not enjoy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers. g That is, the king of Egypt and the king of Gerar, Gen. 12. 17. and 20. 3. h Those whom I haue sanctified to be my people. i Meaning, the old fathers, to whom God shewed himselfe plainly, and who were fetters forth of his word. k Either by sending scarcity, or by taking away the strength and nourishment thereof. l So long he suffered aduersitie as God had appointed, and till he had tryed sufficiently his patience. m That the very princes of the countrey should be at Iosephs commandement, and learne wisdom at him. n So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children. o Meaning Moyses and Aaron. \* Exod. 7. 20. \* Exod. 8. 6. p So that this vermine came not by fortune, but as God had appointed, and his prophet Moses spake. q It was strange to see raine in Egypt, much more it was fearefull to see haile.

**P** Rayfe the Lord, and call vpon his Name: declare his workes among the people.  
 2 Sing vnto him, sing prayfe vnto him, and talke of all his wondrous workes.  
 3 Reioyce in his holy Name, let the heart of them that seeke the Lord, reioyce.  
 4 Seeke the Lord and his strength: seeke his face continually.  
 5 Remember his maruelous workes that he hath done, his wonders, and the iudgements of his mouth.  
 6 Ye seed of Abraham his seruant, ye children of Iakob, which are his elect.  
 7 Hee is the Lord our God: his iudgements are through all the earth.  
 8 He hath alway remembered his couenant, and promise, that he made to a thousand generations,  
 9 Euen that which he made with Abraham, and his oath vnto Izhak:  
 10 And since hath confirmed it to Iakob for a law, and to Israel for an euerlasting couenant,  
 11 Saying, Vnto thee will I giue the land of Canaan, the lot of your inheritance.  
 12 Albeit they were few in number, yea very few, and strangers in the land,  
 13 And walked about from nation to nation, from one kingdome to another people,  
 14 Yet suffered he no man to do them wrong, but reprobued Kings for their sakes, saying,  
 15 Touch not mine anoynted, and doe my Prophets no harme.  
 16 Moreouer, hee called a famine vpon the land, and utterly brake the staffe of bread,  
 17 But he sent a man before them: Ioseph was sold for a slaue.  
 18 They held his feet in the stokes, and he was layd in yrons,  
 19 Vntill his appoynted time came, and the counsell of the Lord had tried him.  
 20 The King sent and loosed him; euen the Ruler of the people deliuered him.  
 21 He made him lord of his house, and ruler of all his substance,  
 22 That hee should binde his princes vnto his will, and teach his Anciens wisdom.  
 23 Then Israel came to Egypt, and Iakob was a stranger in the land of Ham.  
 24 And hee increased his people exceedingly, and made them stronger then their oppressors.  
 25 He turned their heart to hate his people, and to deale craftily with his seruants.  
 26 Then sent he Moses his seruant, and Aaron whom he had chosen.  
 27 They sheweth among them the message of his signes, and wonders in the land of Ham.  
 28 He sent darkenesse, and made it darke: and they were not disobedient vnto his commission.  
 29 He returned their waters into blood, and slew their fish.  
 30 Their land brought forth frogs, euen in their Kings chambers.  
 31 Hee spake, and there came swarmes of flies and lice in all their quarters.  
 32 He gaue them haile for raine, and flames of fire in their land.  
 33 Hee smote their vines also and their figge

trees, and brake downe the trees in their coasts.  
 34 He spake and the grasshoppers came, and caterpillers innumerable,  
 35 And did eat vp all the grasse in their land, and deuoured the fruit of their ground.  
 36 He smote also all the first borne in their land, euen the beginning of all their strength.  
 37 Hee brought them soorth also with silver and golde, and there was none feeble among their tribes.  
 38 Egypt was glad at their departing: for the feare of them had fallen vpon them.  
 39 He spread a cloud to be a couering, and fire to giue light in the night.  
 40 They asked, and he brought quailles, and he filled them with the bread of heauen.  
 41 He opened the rocke, and the waters flowed out, and ranne in the dry places like a riner.  
 42 For hee remembered his holy promise to Abraham his seruant,  
 43 And hee brought forth his people with ioy, and his chosen with gladnesse,  
 44 And gaue them the lands of the heathen, & they tooke the labors of 5 people in possession,  
 45 That they might keepe his statutes, and obserue his Lawes. Prayfe ye the Lord.

#### P S A L. CVI.

The people dispersed vnder Antiochus, doe magnifie the goodnesse of God among the iust and repentant: 4 Desiring to be brought againe into the land by Gods mercifull visitation. 8 And after the manifold marueiles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed. 47 They doe pray and desire to be gathered from among the heathen, to the intent they may prayse the Name of the God of Israel.

#### ¶ Prayse ye the Lord.

**P** Rayfe ye the Lord because he is good, for his mercy endureth for euer.  
 2 Who can expresse the noble actes of the Lord, or shew forth all his prayfe?  
 3 Blessed are they that keepe iudgement, and doe righteousness at all times.  
 4 Remember mee, O Lord, with the fauour of thy people: visit me with thy saluation,  
 5 That I may see the felicity of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.  
 6 Wee haue sinned with our fathers: wee haue committed iniquity, and done wickedly.  
 7 Our fathers vnderstood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, euen at the red sea.  
 8 Neuertheless he saued them for his Names sake, that he might make his power to be known.  
 9 And he rebuked the red sea, and it was dried vp, and he led them in the deepe, as in the wilderness.  
 10 And he saued them from the aduersaries hand, and deliuered them from the hand of the enemy.  
 11 And the waters couered their oppressors: not one of them was left.  
 12 Then beleueed they his wordes, and sang prayfe vnto him.  
 13 But incontinently they forgate his workes: they waited not for his counsell.

of nature, rather then his people should not be deliuered, although they were wicked. \* Exod. 14. 27. f The wonderfull workes of God caused them to beleeue for a time, and to prayse him. g They would preuent his wisdom and providence.

14 But lusted with concupiscence in the wilderness, and tempted God in the desert.

15 Then hee gaue them their desire: but hee sent <sup>h</sup> leanness into their soule.

16 They enuied Moses also in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened and <sup>i</sup> swallowed vp Dathan, and couered the company of Abiram.

18 And the fire was kindled in their assemblie: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their <sup>k</sup> glory into the similitude of a bullocke, that eateth grasse.

21 They forgot God their Saviour, which had done great things in Egypt.

22 Wonderous workes in the land of Ham, and fearefull things by the red sea.

23 Therefore he minded to destroy them, had <sup>l</sup> not Moses his chosen stood in the breach before him to turne away his wrath, least hee should destroy them.

24 Also they contemned <sup>m</sup> that pleasant land, and beleueed not his word,

25 But murmured in their tents and hearkened not vnto the voyce of the Lord.

26 Therefore <sup>n</sup> hee lifted vp his hand against them, to destroy them in the wilderness,

27 And to destroy their seed among the nations, and to scatter them throughout the countreyes.

28 They ioyned themselues also vnto <sup>o</sup> Baalpeor, and did eat the offerings of the <sup>p</sup> dead.

29 Thus they <sup>q</sup> prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But <sup>r</sup> Phinehas stood vp, and executed iudgement, and the plague was stayed.

31 <sup>s</sup> And it was <sup>t</sup> imputed vnto him for righteousness from generation to generation for euer.

32 They angered him also at the waters of <sup>u</sup> Meribah, so that <sup>v</sup> Moses was punished for their fakes,

33 Because they vexed his Spirit, so that hee spake vnadvisedly with his lips,

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And serued their idoles, which were their ruine.

37 Yea, they offered their <sup>w</sup> sonnes, and their daughters vnto deuils,

38 And shed innocent blood, <sup>x</sup> *even* the blood of their sonnes, and of their daughters whom they offered vnto the idoles of Canaan, and the lande was defiled with blood.

39 Thus were they stayned with their owne workes, and went <sup>y</sup> a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and hee abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen: and they that hated them were lordes ouer them.

42 Their enemies also oppressed them, and

they were humbled vnder their hand.

43 Many <sup>z</sup> a time did hee deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet he law when they were in affliction, & he heard their cry.

45 And hee remembered his covenant toward them, and <sup>z</sup> repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lord our God, and <sup>a</sup> gather vs from among the heathen, that wee may prayse thine holy Name, and glory in thy prayse.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Prayse ye the Lord.

vs constancie vnder the crosse, that with one consent wee may all prayse thee,

## P S A L. CVII

<sup>1</sup> The Prophet exhorteth all those that are redeemed by the Lord and gathered vnto him, to giue thanks, <sup>2</sup> for this mercifull prouidence of God governing all things at his good pleasure, <sup>3</sup> so sending good and euill, prosperitie and aduersitie to bring men vnto him. <sup>4</sup> Therefore as the righteous thereat reioyce, so shall the wicked haue their mouth stopped.

**P** Rayse <sup>a</sup> the Lord, because hee is good: for his mercy endureth for euer.

<sup>2</sup> Let them, <sup>b</sup> which haue beene redeemed of the Lord, shew how he hath deliuered them from the hand of the oppressour.

<sup>3</sup> And gathered them out of the lands, from the East and from the West, from the North and from the <sup>c</sup> South.

<sup>4</sup> When they wandered in the desert and wilderness out of the way, and found no citie to dwell in,

<sup>5</sup> <sup>c</sup> Both hungry and thirstie, their soule fainted in them.

<sup>6</sup> Then they cried vnto the Lord in their trouble, and he deliuered them from their distresse,

<sup>7</sup> And led them forth by the right way, that they might goe to a citie of habitation.

<sup>8</sup> Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

<sup>9</sup> For hee satisfied the thirstie soule, and filled the hungry soule with goodnesse.

<sup>10</sup> They that dwell in darknesse and in the shadow of death, being bound in miserie and yron,

<sup>11</sup> Because they <sup>d</sup> rebelled against the wordes of the Lord, and despised the counsell of the most High,

<sup>12</sup> When hee humbled their heart with heauinesse, then they fell downe, and there was no helper.

<sup>13</sup> Then they <sup>e</sup> cryed vnto the Lord in their trouble, and he deliuered them from their distresse.

<sup>14</sup> He brought them out of darknesse, and out of the shadow of death, and brake their bands asunder.

<sup>15</sup> Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

<sup>16</sup> For hee hath broken the <sup>f</sup> gates of brasie, and brast the barres of yron asunder.

<sup>17</sup> <sup>g</sup> Fooles by reason of their transgression;

uerie, but all thinge are brought to despayre, then God chiefly sheweth his mightie power. <sup>g</sup> They that haue no feare of God, by his sharpe rodde are brought to call vpon him, and so finde mercy,

and:

<sup>h</sup> The abundance that God gaue them: profited not, but made them pine away, because God curst it. <sup>i</sup> By the greatness of the punishment the haious offence may be considered: for they that rise against Gods ministers, retell against him. <sup>k</sup> Hee sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, metall, or calues. <sup>l</sup> If Moses by his intercession had not obtained Gods fauour against their rebellions.

<sup>m</sup> That is, Canaan, which was as it were an earnest peny of the beaustly inheritance. <sup>n</sup> That is, hee saue. Sometime also it meaneth, to punish. <sup>o</sup> Which was the idole of the Moabites. <sup>p</sup> Sacrifices offered to the dead idoles. <sup>q</sup> Signifying, that whatsoever man inuenerth of himselfe to serue God by, is detestable, and prouoketh his anger.

<sup>r</sup> When all other regilded Gods glory hee in his zeale killed the adulterers and preuented Gods wrath. <sup>s</sup> Num. 25. 12. <sup>t</sup> This acte declared his lively faith, and for his faiths sake was accepted.

<sup>u</sup> Num. 10. 13. <sup>v</sup> 1st. 95 s.

<sup>w</sup> If so notable a Prophet of God escape not punishment, though others prouoked him to sinne, how much more shall they be subiect to Gods iudgement, which cause Gods children to sinne?

<sup>x</sup> Hee sheweth how monstrous a thing idolatry is, which can winne vnto things abhorring to nature, whereas Gods word can not obtaine most small things.

<sup>y</sup> The true chastitie is to cleaue wholly and onely vnto God.

<sup>z</sup> The Prophet sheweth that neither by menaces, nor promises we can come to God, except we be altogether newly reformed, and that his mercy ouercomer and hide our malice. <sup>a</sup> Not that God is changeable in himselfe, but that then hee seemeth to vs to repent when hee altereth his punishment, and forgive vs. <sup>b</sup> Gather thy Church, which is dispersed, and giue



**h** By healing them he declareth his good will toward them.  
**i** Mending, their diseases, which had almost brought them to the grave and corruption.  
**k** Praise and confession of Gods benefits are the true sacrifices of the godly.  
**l** He sheweth by the sea what care God hath over man, for in that that he delivereth them from the great danger of the sea, he delivereth them, as it were from a thousand deaths.  
**m** Their feare and danger is so great.  
**n** When their ark and meane faile them they are compelled to confesse that onely Gods providence doth preserve them.  
**o** Though before every drop seemed to fight one against another, yet at his commandment they are as still, as though they were frozen.  
**p** This great benefite ought not enely to be considered particularly, but magnified in all places and assemblies.  
**q** Or, *saltnesse*.  
**r** For the love that he beareth to his Church, he changeth the order of nature for their commoditie.  
**s** Continuall increase and yearly.  
**t** As God by his providence doth exalt men, so doth he also humble them by afflictions to know themselves.  
**u** For their wickednes and tyranny he causeth the people and subjects to contemne them.  
**v** They, whose faith is lightened by Gods spirit, shall reioyce to see Gods iudgements against the wicked and ungodly.

and because of their iniquities are afflicted.

18 Their soule abhorreth all meate, and they are brought to deaths doore.

19 Then they cry vnto the Lord in their trouble, and he delivereth them from their distresse.

20 Hee fendeth his word and healeth them; and delivereth them from their i graues.

21 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

22 And let them offer sacrifices of prayse, and declare his workes with reioycing.

23 They that goe downe to the sea in ships, and occupie by the great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiseth the stormie winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, and descend to the deepe, so that their soule melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their cunning is gone.

28 Then they cry vnto the Lord in their trouble, and he bringeth them out of their distresse.

29 Hee turneth the storme to calme, so that the waues thereof are still.

30 When they are quieted, they are glad, and hee bringeth them vnto the haven, where they would be.

31 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the congregation of the people, and prayse him in the assembly of the Elders.

33 Hee turneth the floods to a wildernes, and the springs of waters into drinesse.

34 And a fruitfull land into barrennesse, for the wickednesse of them that dwell therein.

35 Againe he turneth the wildernes into pools of water, and the dry land into water springs.

36 And there he placeth the hungry, and they build a citie to dwell in.

37 And sow the fieldes, and plant vineyards, which bring forth fruitfull increase.

38 For he blesteth them, and they multiply exceedingly, and he diminisheth not their cattell.

39 Againe men are diminished, and brought low by oppression, euill and sorow.

40 He powreth contempt vpon princes, and causeth them to erre in desert places out of way.

41 Yet hee raiseth vp the poore out of misery, and maketh him families like a flocke of sheepe.

42 The righteous shall see it, and reioyce, and all iniquitie shall stop her mouth.

43 Who is wise that hee may observe these things? for they shall vnderstand the louing kindnesse of the Lord.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before the seven and fiftieth and the sixtieth. The matter here contained is, 1 That David giueth himselfe with heart and voyce to prayse the Lord, 7 and assureth himselfe of the promise of God concerning his kingdom ouer Israel, and his power against other nations: 21 Who though hee seeme to forsake vs for a time, yet he alone will stand and cast downe our enemies.

A song or Psalme of David.

O God, mine heart is prepared, so I my tongue: I will sing and giue prayse.

**a** This earnest affection declareth that hee is free from hypocisie, and that sluggishnesse stayeth him not. **Or**, my glory, because he chiefly seeketh forth the glory of God.

2 Awake viol and harpe, I will awake early.

3 I will prayse thee, O Lord, among the people, and I will sing vnto thee among the nations.

4 For thy mercy is great about the heauens, and thy trueth vnto the cloudes.

5 Exalt thy selfe, O God, about the heauens, and let thy glory be vpon all the earth.

6 That thy beloued may be delivered: d helpe with thy right hand and heare me.

7 God hath spoken in his holinesse: therefore I will reioyce, I shall diuide Shechem and measure the valley of Succoth.

8 Gilead shall be mine, and Manasse shall be mine: Ephraim also shall be the strength of mine head: Iudah is my lawgiuer.

9 Moab shall be my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade me into the strong citie? who will bring me vnto Edome?

11 Wilt not thou, O God, which haddest forsaken vs, and diddest not goe forth, O God, with our armie?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shall doe valiantly: for he shall tread downe our enemies.

**me.** \* Psal. 60. 8. f From the sixt verse of this Psalme vnto the last, read the exposition of the ix. Psalme and sixt verse.

PSAL. CIX.

**a** David being falsely accused by Satturers vnto Saul, prayeth God to helpe him, and to destroy his enemies. 8 And vnder them he speaketh of Iudas the traytor vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be delivered, that his enemies may know the worke to be of God. 30 Then doth he promise to giue prayse vnto God.

To him that excelleth. A Psalme of David.

Hold not thy tongue, O God of my prayse:

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they haue spoken to me with a lying tongue.

3 They compassed me about also with words of hatred, and fought against me without a cause.

4 For my friendship they were my aduersaries, b but I gaue my selfe to prayer.

5 And they haue rewarded me euill for good, and hatred for my friendship.

6 Set thou the wicked ouer him, and let the aduersary stand at his right hand.

7 When he shall be iudged, let him be condemned, and let his prayer be turned into sinne.

8 Let his dayes be few, and let another take his charge.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children be vagabonds, and beg and seeke bread, coming out of their places destroyed.

11 Let the extortioner catch all that hee hath, and let the strangers spoyle his labour.

12 Let there be none to extend mercy vnto him: neither let there be any to shew mercy vpon his fatherlesse children.

13 Let his posterity be destroyed, and in the generation following, let their name be put out.

14 Let the iniquity of his fathers be had in remembrance with the Lord: and let not the sinne of his mother be done away.

15 But let them alway be before the Lord, that he may cut off their memoriall from the earth.

**deprived of all.** g Thus punisheth the Lord to the third and fourth generation the wickednesse of the parents in their wicked children.

16 Because

**b** He prophesieth of the calling of the Gentiles: for except they were called, they could not heare the goodnesse of God.  
**c** Let all the world see thy iudgements in that that thou art God ouer all, and so confesse that thou art glorious.  
**d** When God by his benefita maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer, to desire him to continue and finish his graces.  
**e** As he hath spoken to Samuel concerning mee, so will he shew himselfe constant, and holy in his promise, so that these nations following shall be subiect vnto me.  
**f** From the sixt verse of this Psalme vnto the last, read the exposition of the ix. Psalme and sixt verse.

**a** Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a sufficient prayse to me.  
**b** To declare that I had no other refuge, but thee, in whom my confidence was at rest.  
**c** Whether it were Boeg, or Saul, or some familiar friend that hath betrayed him, hee prayeth not of priuate affection, but moued by Gods Spirit, that God would take vengeance vpon him.  
**d** As to the elect all things turne to their profite: for the reprobate, euill those things that are good, turne to their damnation.  
**e** This was chiefly accomplished in Iudas, Acts 1. 20.  
**f** He declareth that the curse of God lieth vpon the extortioners, who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iust iudgement

<sup>b</sup> He sheweth that God accustomed to plague them after a strange sort: that shew themselves cruell toward other.

<sup>i</sup> Thus giueth the Lord to every man the thing wherein he delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lusts and reprobate minds.

<sup>b</sup> For being destitute of mans help, he fully trusted in the Lord, that hee would deliuer him.

<sup>i</sup> As thou art named mercifull, gracious and long suffering so shew thy selfe in effect.

<sup>m</sup> Meaning, that he hath no flaynor assurance in this world.

<sup>n</sup> For hunger, that came of sorrow, he was leane, and his naturall moisture failed him.

<sup>o</sup> The more grievous <sup>y</sup> Satan assailed him, the more earnest and instant was he in prayer.

<sup>p</sup> They shall gaine nothing by cursing mee:

<sup>q</sup> Nor enely in confelling it secretly in my selfe, but also in declaring it before all the congregation.

<sup>r</sup> Hereby he sheweth that he had not to doe with them that were of little power, but with the iudges and princes of the world.

16 Because <sup>a</sup> he remembered not to shew mercie, but persecuted the afflicted and poore man, and the sorrowfull hearted to slay him.

17 As he loued cursing, <sup>i</sup> so shall it come vnto him, and as hee loued not blessing, so shall it be fare from him.

18 As he clothed himselfe with cursing like a rayment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith hee shall be alwayes girded.

20 Let this be the reward of mine aduersarie <sup>k</sup> from the Lord, and of them that speake euill against my soule.

21 But thou, O Lord my God, deale with mee according vnto thy <sup>l</sup> Name: deliuer me, (for thy mercy is good)

22 Because I am poore and needy, and mine heart is wounded within me.

23 I depart like the shadow that declineth, and am shaken off as the <sup>m</sup> grasshopper.

24 My knees are weake through fasting, and my flesh <sup>n</sup> hath lost all farnesse.

25 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

26 Helpe me, O Lord my God: <sup>o</sup> saue mee according to thy mercie.

27 And they shall knowe that this is thine hand, and that thou, Lord, hast done it.

28 Though they curse, yet thou wilt blesse: they shall arise, and be confounded, but thy seruant shall reioyce.

29 Let mine aduersaries be clothed with shame, and let them couer themselves with their confusion as with a cloake.

30 I will giue thanks vnto <sup>y</sup> Lord greatly with my <sup>q</sup> mouth, and prayse him among the multitude.

31 For hee will stand at the right hand of the poore, to saue him from them that would <sup>r</sup> condemne his soule.

## PSAL. CX.

<sup>1</sup> David prophesieth of the power of euermlasting kingdome giuen to Christ. <sup>4</sup> And of his Priesthood, which should put an end to the Priesthood of Levi.

<sup>2</sup> A Psalme of David.

**T**He Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of <sup>a</sup> Zion: be thou ruler in the middes of thine enemies.

3 Thy people <sup>b</sup> shall come willingly at the time of assembling <sup>c</sup> thine armie in holy beautie: the youth of thy wombe <sup>d</sup> shall be as the morning dew.

4 The Lord sware, and will not repent, Thou art a Priest for euer, after the order of <sup>e</sup> Melchi-zedek.

5 The Lord <sup>f</sup> shall be at thy right hand, shall wound kings in the day of his wrath.

6 Hee shall be iudge among the heathen: hee shall fill <sup>g</sup> all with dead bodies, and smite the <sup>h</sup> head ouer great countries.

7 He shall <sup>i</sup> drinke of the brooke in the way: therefore shall he lift vp <sup>j</sup> his head.

<sup>b</sup> Iesus Christ in the two and twentieth of Math. verse 44.

<sup>c</sup> giueth the interpretation hereof, and sheweth that this cannot properly be applied vnto David, but to himselfe.

<sup>d</sup> And thence it shall stretch thorough all the world: and this power chiefly standeth in the preaching of his word.

<sup>e</sup> By the word thy people shall be gathered into thy Church, whose increase shall be so aboundant and wonderfull, as the drops of the dew.

<sup>f</sup> As Melchi-zedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any king (save onely Christ Heb. 7. 27.)

<sup>g</sup> No power shall be able to resist him. <sup>h</sup> Vnder this similitude of a captaine, that is for greedie to destroy his enemies, that he will not scarce drinke by the way, he sheweth how God will destroy his enemies.

<sup>d</sup> As Melchi-zedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any king (save onely Christ Heb. 7. 27.)

<sup>e</sup> No power shall be able to resist him. <sup>f</sup> Vnder this similitude of a captaine, that is for greedie to destroy his enemies, that he will not scarce drinke by the way, he sheweth how God will destroy his enemies.

## PSAL. CXI.

<sup>1</sup> He giueth thanks to the Lord for his mercifull workes toward his Church, to and declareth wherein true wisdom and right knowledge consisteth.

<sup>2</sup> Prayse ye the Lord.

**I** Will prayse the Lord with my whole heart in the assembly and congregation of the iust.

2 The workes of the Lord <sup>a</sup> are great, & ought to be sought out of all them that loue them.

3 His worke <sup>b</sup> is beautifull and glorious, and his righteousness endureth for euer.

4 Hee hath made his wonderfull workes to be had in remembrance: the Lord <sup>c</sup> is mercifull and full of compassion.

5 He hath giuen <sup>d</sup> a portion vnto them that feare him: he will euer be mindfull of his couenat.

6 He hath sheweth to his people the power of his workes, in giuing vnto them the heritage of the heathen.

7 The <sup>e</sup> workes of his hands <sup>f</sup> are truth and iudgement: all his statutes are true.

8 They are established for euer and euer, and are done in truth and equity.

9 Hee sent redemption vnto his people: hee hath commanded his couenant for euer: holy and fearefull <sup>g</sup> is his Name.

10 <sup>h</sup> The beginning of wisdom <sup>i</sup> is the feare of the Lord: all they that obserue <sup>j</sup> them, haue good vnderstanding: his prayse endureth for euer.

<sup>k</sup> declare himselfe iust and true in the gouernement of the same. <sup>l</sup> He that feare God, and none haue vnderstanding, but they that obey the word, <sup>m</sup> To wit, his commandments, as verse 7.

## PSAL. CXII.

<sup>1</sup> Hee praiseth the felicitie of them that feare God, to and condemneth the cursed state of the contemners of God.

<sup>2</sup> Prayse ye the Lord.

**B**lessed is the man that <sup>a</sup> feareth the Lord, and delighteth greatly in his commandments.

2 His seed shall be mighty vpon earth: the generation of the righteous shall be blessed.

3 <sup>b</sup> Riches and treasures shall be in his house, and his righteousness endureth for euer.

4 Vnto the <sup>c</sup> righteous ariseth light in darkness: he <sup>d</sup> is mercifull & full of compassion & righteous.

5 A good man <sup>e</sup> is mercifull, and <sup>f</sup> lendeth, and will measure his affaires by iudgement.

6 Surely he shall neuer be mooued: but the righteous shall be had in euermlasting remembrance.

7 He will not be afraid of euill tidings: for his heart is fixed, and beleueth in the Lord.

8 His heart is established: therefore he will not feare, vntill he see <sup>g</sup> his desire vpon his enemies.

9 Hee hath <sup>h</sup> distributed and giuen to the poore: his righteousness remaineth for euer: his <sup>i</sup> horne shall be exalted with glory.

10 The wicked shall see it, and be angry: hee shall gnash with his teeth, and <sup>j</sup> consume away: the desire of the wicked shall perish.

<sup>k</sup> neede requirerh, and not to bestow all on himselfe. <sup>l</sup> The godly pinch not niggardly, but distribute liberally, as the necessitie of the poore requirerh, and as his power is able. <sup>m</sup> His power and prosperous estate. <sup>n</sup> The blessings of God vpon his children shall cause the wicked to die for enuie.

## PSAL. CXIII.

<sup>1</sup> An exhortation to prayse the Lord for his providence, in that that contrary to the course of nature hee worketh in his Church.

<sup>2</sup> Prayse ye the Lord.

**P**rayse, O yee seruants of the Lord, <sup>a</sup> prayse the Name of the Lord.

2 Blessed be the Name of the Lord from henceforth and for euer.

3 The Lords Name is prayed from the rising of the sunne, vnto the going downe of the same.

4 The

<sup>a</sup> The Prophet declareth that he will prayse God both priuately and openly, and that from the heart, as he that consecrateth himselfe wholly and onely vnto God.

<sup>b</sup> He sheweth that Gods workes are a sufficient cause wherefore wee should prayse him, but chiefly his beneficence toward his Church.

<sup>c</sup> God hath giuen to his people all that was necessarie for them, and will doe still euen for his couenants sake, and in this sense the Hebrew word is taken, Pro. 30. 8. and 31. 15.

<sup>d</sup> Or, pray, and food. <sup>e</sup> As God promised to take the care of his Church: so in effect doeth he

<sup>f</sup> They onely are in effect doeth he

<sup>g</sup> He meaneth that reuerent feare, which is in the children of God, which causeth them to delight onely in the word of God.

<sup>h</sup> The godly shall haue abundance, and contentment, because their heart is satisfied in God onely.

<sup>i</sup> The faithfull in all their aduersities, know that all shall goe well with them, for God will be mercifull and iust.

<sup>j</sup> He sheweth what is the fruit of mercy to lend freely, and not for gaine, and so to measure his doings that he may be able to help where

<sup>k</sup> neede requirerh, and not to bestow all on himselfe. <sup>l</sup> The godly pinch not niggardly, but distribute liberally, as the necessitie of the poore requirerh, and as his power is able. <sup>m</sup> His power and prosperous estate. <sup>n</sup> The blessings of God vpon his children shall cause the wicked to die for enuie.

<sup>o</sup> By this often repetition he stirreth vp our cold dulnes to prayse God, seeing his workes are so wonderfull, and that we are created for the same cause.



**I**f Gods glorie shalbe throw all the world, and therefore of all ought to be prayed, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extoll his Name?

**c** By preferring the poore to high honor and giving the barren children, he sheweth that God worketh not onely in his Church by ordinary meanes, but also by miracles.

**Exod. 13. 5.**

**a** That is, from them that were of a strange language. **b** The whole people were witnesses of his holy maiestie, in adopting them, and of his mightie power in deliuering them.

**c** Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his people ought to consider it, and glorifie him for the same.

**d** Ought then his people to be insensible, when they see his power and maiestie?

**e** That is, caused miraculously water to come out of the rocke in most abundance, **Exod. 17. 6.**

**a** Because God promised to deliuer them, not for their sakes, but for his Name, **Isa. 43. 11.** therefore they ground their prayer vpon this promise.

**b** When the wicked see that God accomplisheth not his promise as they imagine, they thinke there is no God.

**c** No impediments can let his worke, but he vserh euen the impediments to serue his will.

**d** Seeing that neither the matter nor the forms can commend the idoles, it followeth that there is nothing why they should be esteemed.

**e** He sheweth what great vanitie it is to aske helpe of them, which not only haue no helpe in them, but lacke sense and reason. **f** As much without sense, as blockes and stones.

**4** The Lord is high above all nations, and his glorie above the heauens.

**5** Who is like vnto the Lord our God, that hath his dwelling on high.

**6** Who abaseth himselfe to behold things in the heauens and in the earth!

**7** Hee rayseth the needie out of the dust, and listeth vpon the poore out of the dung.

**8** That he may set him with the princes, euen with the princes of his people.

**9** He maketh the barren woman to dwell with a family, and a ioyfull mother of children. Praise ye the Lord.

### PSAL. CXIIII.

**x** How the Israelites were deliuered forth of Egypt, and of the wonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercy toward his Church, who when the course of nature faileth, preserveth his miraculosity.

**W**hen \* Israel went out of Egypt, and the house of Iaakob from the barbarous people,

**2** Iudah was his sanctification, and Israel his dominion.

**3** The sea saw it, and fled: Iorden was turned backe.

**4** The mountaines leaped like rammes, and the hills as lambs?

**5** What ailed thee, O sea, that thou fleddest? O Iorden, why wast thou turned backe?

**6** Ye mountaines why leaped ye like rammes, and ye hills as lambs?

**7** The earth trembled at the presence of the Lord, at the presence of the God of Iaakob.

**8** Which turneth the rocke into water-pooles, and the flint into a fountaine of water.

### PSAL. CXV.

**x** A prayer of the faithfull oppressed by idolatrous tyrants against whom they desire that God would succour them, trusting most constantly that God will preserve them in this their neede, seeing that hee hath adopted and receiued them into his fauour. **13** Promising finally that they will not be vnmindfull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

**N**ot vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glorie for thy louing mercie, and for thy truthes sake.

**2** Wherefore shall the heathen say, b Where is now their God?

**3** But our God is in heauen: he doth whatsoever he will.

**4** Their idoles are silver and gold, euen the worke of mens hands.

**5** They haue a mouth, and speake not: they haue eyes, and see not.

**6** They haue eares, and heare not: they haue noses and smell not.

**7** They haue hands, and touch not: they haue feete, and walke not: neither make they a sound with their throat.

**8** They that make them are like vnto them: so are all that trust in them.

**9** O Israel, trust thou in the Lord: for hee is their helpe, and their shield.

**10** O house of Aaron trust ye in the Lord, for he is their helpe, and their shield.

**11** Yee that feare the Lord, trust in the Lord: for he is their helper, and their shield.

**12** The Lord hath bene mindfull of vs, he will blesse, hee will blesse the house of Israel, hee will blesse the house of Aaron.

**13** Hee will blesse them that feare the Lord, both small and great.

**14** The Lord will increase his graces toward you, euen toward you, and toward your children.

**15** Ye are blessed of the Lord, which made the heauen and the earth.

**16** The heauens, euen the heauens are the Lords: but he hath giuen the earth to the sonnes of men.

**17** The dead prayse not the Lord, neither any that goe downe into the place of silence.

**18** But wee will prayse the Lord from henceforth and for euer. Praise ye the Lord.

### PSAL. CXVI.

**x** David being in great danger of Saul in the desert of Maon, perceiving the great & inestimable loue of God toward him, magnifieth such great mercies, 13 and protesteth that hee will be thankfull for the same.

**I** loue the Lord, because hee hath heard my voyce and my prayers.

**2** For he hath inclined his eare vnto me, when I did call vpon him in my dayes.

**3** When the snares of death compassed me, and the griefes of the graue caught me: When I found trouble and sorow.

**4** Then I called vpon the name of the Lord, saying, I beseech thee, O Lord, deliuer my soule.

**5** The Lord is mercifull and righteous, and our God is full of compassion.

**6** The Lord preserveth the simple: I was in milery, and he saued me.

**7** Returne vnto thy rest, O my soule: for the Lord hath bene beneficiall vnto thee.

**8** Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.

**9** I shall walke before the Lord in the land of the liuing.

**10** I beleened, therefore did I speake: for I was sore troubled.

**11** I sayd in my feare, All men are liars.

**12** What shall I render vnto the Lord for all his benefites toward me?

**13** I will take the cup of saluation, and call vpon the Name of the Lord.

**14** I will pay my vowes vnto the Lord, euen now in the presence of all his people.

**15** Precious in the sight of the Lord is the death of his Saints.

**16** Behold, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handmaide: thou hast broken my bonds.

**17** I will offer to thee a sacrifice of prayse, and will call vpon the Name of the Lord.

**18** I will pay my vowes vnto the Lord, euen now in the presence of all his people.

**19** In the courts of the Lords house, euen in the mids of thee, O Ierusalem. Praise ye the Lord.

and drinke in signe of thanksgiving. **i** I perceiue that God hath a care ouer his, so that he both disposeth their death, and taketh an account. **k** I will thanke him for his benefites, for that is a just payment, to confesse that we owe all to God.

### PSAL.

**g** For they were appointed by God as instructors and teachers of faith and religion for others to follow. **h** That is, he will continue his graces toward his people.

**i** And therefore doeth still gouerne and continue all things therein. **k** And they declare enough his sufficiency, so that the world serueth him nothing, but to shew his fatherly care toward men.

**l** Though the dead set forth Gods glorie, yet hee meeteth here, that they prayse him not in Church and Congregation.

**a** Hee granteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither that any thing more stirreth vpon our loue toward him.

**b** That is, in convenient time to seeke helpe, which was when he was in distresse.

**c** He sheweth forth the fruit of his loue in calling vpon him, confesseing him to be iust and mercifull, and to helpe them that are delitutes of aid and counsell.

**d** Which was vnto quieted before, now rest vpon the Lord, for hee hath bene beneficiall towards thee.

**e** The Lord will preserve me, and saue my life.

**f** I felt all these things, and therefore was moued by faith to confesse them, **a. Cor.**

**4. 13.**

**g** In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this temptation, and felt the contrarie.

**h** In the Law they vsed to make a banquet when they gaue solemne thanks to God, and to take the cuppe

## P S A L. CXVII.

*1 Hee exhorteth the Gentiles to prayse God, because he hath accomplished aswell to them as to the Iewes, the promise of life euertlasting by Iesus Christ.*

**A** L<sup>i</sup> nations, prayse ye the Lord: all ye people, prayse him.

**2** For his louing kindnesse is great toward vs, and the<sup>a</sup> truth of the Lord endureth for euer. Prayse ye the Lord.

## P S A L. CXVIII.

*1 David recited of Saul and of the people, at the time appointed obiected the kingdom. 2 For the which hee biddeh all them, that feare the Lord, to be thankfull. And vnder his person in all this was Christ lively set forth, who should be of his people recited.*

**P** Rayse<sup>a</sup> ye the Lord, because he is good: for his mercie endureth for euer.

**2** Let Israel now say, That his mercie endureth for euer.

**3** Let the house of Aaron now say, that his mercie endureth for euer.

**4** Let them that feare the Lord, now say, That is mercie endureth for euer,

**5** I called vpon the Lord in<sup>b</sup> trouble, and the Lord heard mee, and<sup>c</sup> set me at large.

**6** The Lord<sup>d</sup> is with me: therefore I will not feare what<sup>e</sup> a man can doe vnto me.

**7** The Lord<sup>f</sup> is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.

**8** It is better to trust in the Lord, then to haue confidence<sup>g</sup> in man.

**9** It is better to trust in the Lord, then to haue confidence in princes.

**10** All nations haue compassed me: but in the Name of the Lord shall I destroy them.

**11** They haue compassed mee, yea, they haue compassed mee: but in the Name of the Lord I shall destroy them.

**12** They came about me like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

**13** Thou hast thrust sore at me, that I might fall: but the Lord hath holpen me.

**14** The Lord<sup>h</sup> is my strength and I<sup>i</sup> songs: for he hath bene my deliuerance.

**15** The<sup>j</sup> voyce of ioy and deliuerance shall be in the tabernacles of the righteous, saying. The right hand of the Lord hath done valiantly,

**16** The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

**17** I shall not die, but liue, and declare the workes of the Lord:

**18** The Lord had chastened me sore, but hee hath not deliuered me to death.

**19** Open ye vnto me the<sup>k</sup> gates of righteousness, that I may goe into them, and prayse the Lord.

**20** This is the gate of the Lord: the righteous shall enter into it.

**21** I will prayse thee: for thou hast heard me, and hast bene my deliuerance.

**22** The stone, which the builders<sup>l</sup> refused; is the head of the corner.

**23** This was the Lords doing, and it is marvellous in our eyes,

**24** This is the<sup>m</sup> day, which the Lord hath made: let vs reioyce and be glad in it.

**25** O Lord, I pray thee, saue now; O Lord, I pray thee now giue prosperitie

**26** Blessed be he, that commeth in the Name of the Lord; we haue blessed you out of the house of the Lord.

**27** The Lord<sup>n</sup> is mightie, and hath giuen vs<sup>o</sup> light; binde the sacrifice with cordes vnto the hornes of the altar:

**28** Thou art my God, and I will prayse thee, euen my God: therefore I will exalt thee.

**29** Prayse ye the Lord, because he is good: for his mercie endureth for euer.

## P S A L. CXIX.

*1 The Prophet exhorteth the children of God to frame their liues according to his holy word. 123 Also hee sheweth wherein the true seruice of God standeth, that is, when we serue him according to his word, and not a fiersome owne fantasies.*

## A L E P H.

**B**lessed are<sup>a</sup> those that are vpight in their way, and walke in the Law of the Lord.

**2** Blessed are they that keepe his testimonies, and seeke him with their whole heart.

**3** Surely they worke<sup>b</sup> none iniquitie, but walke in his wayes.

**4** Thou hast commaunded to keepe thy precepts diligently.

**5** Oh that my wayes were directed to keepe thy statutes!

**6** Then should I not be confounded, when I haue respect vnto all thy commaundements.

**7** I will prayse thee with an vpight<sup>d</sup> heart, when I shall learne the<sup>e</sup> iudgements of thy righteousness.

**8** I will keepe thy statutes: forsake mee not for euerlong.

*be conformable to Gods word. d For true religion standeth in seruing God without hypocrisie. e That is, thy precepts, which containe pefire righteousness. f He refuseth not to be tryed by tentations, but hee searcheth to faint, if God succour not his infirmities in time.*

## B E T H.

**9** Wherewith shall a<sup>a</sup> yong man redresse his way: in taking heede thereto according to thy word.

**10** With my whole heart haue I sought thee: let me not wander from thy commaundements.

**11** I haue<sup>b</sup> hid thy promise in mine heart, that I might not sinne against thee.

**12** Blessed art thou, O Lord: teach me thy statutes.

**13** With my<sup>c</sup> lippes haue I declared all the iudgements of thy mouth.

**14** I haue had as great<sup>e</sup> delight in the way of thy testimonies, as in all riches.

**15** I will meditate in thy precepts, and consider thy wayes.

**16** I will delite in thy statutes, and I will not forget thy word.

*example for others to follow Gods word, and leaue worldly vanities.*

## G I M E L.

**17** Be beneficiall vnto thy seruant, that I may<sup>a</sup> liue and keepe thy word.

**18** Open mine eyes, that I may see the wonders of thy Law.

**19** I am a<sup>b</sup> stranger vpon earth: hide not thy commaundements from me.

**20** Mine heart breaketh for the desire to thy iudgements alway.

*b Seeing mans life in this world is but a passage, what should become of him if thy word were not his guide?*

**21** Thou

*m The people pray for the prosperitie of Dauids kingdom, who was the figure of Christ.*

*n Which are the Priests, and haue the charge thereof, as Num. 6.23. o Because he hath restored vs from darkenesse to light, we will offer sacrifices and prayse vnto him.*

*a Heere they are not called blessed, which thinke themselves wise in their owne iudgement, nor which imagine to themselves a certaine holinesse, but they whose conuersation is without hypocrisie. b For they are ruled by Gods Spirit and imbrace no doctrine but his. c David acknowledgeth his impfection, desiring God to reforme it, that his life may*

*a Because youth is most giuen to licentiousness, he chiefly warneth them to frame their liues betwixt to Gods word. b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein. c The Prophet doeth not boast of his vertues, but setteth forth an*

*a Hee sheweth that we ought not to desire to liue but to serue God, and that we can not serue him aright, except he open our eyes and mindes.*

*a Rom. 15. 11. a That is, the most certaine and constant testimonies of his Fatherly grace.*

*a Because God by creating Dauid King, sheweth his mercie toward his afflicted Church, the Prophet doeth not only himselfe thanke God, but exhorteth all the people to doe the same. b Wee are here taught y the more that troubles oppress vs, the more ought we to be instant in prayer. c Being exalted to this estate, he assur-eth himselfe to haue man euer to be his enemy. Yet he doubted not, but God would mainteine him, because he had pleased him. d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdom, and therefore he put his trust in God and obained. e He noteth Saul his chief enemy. f In that, he was deliuered, it came not of himselfe, nor of the power of man, but onely of Gods fauour, therefore he will prayse him. g He promisseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored. h So that all, that are both farre and nere, may see his mightie power. i He will h the doores of the Tabernacle to be opened, that he may declare his thankfull minde.*

*g He promisseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored. h So that all, that are both farre and nere, may see his mightie power. i He will h the doores of the Tabernacle to be opened, that he may declare his thankfull minde.*

*g He promisseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored. h So that all, that are both farre and nere, may see his mightie power. i He will h the doores of the Tabernacle to be opened, that he may declare his thankfull minde.*

*g He promisseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored. h So that all, that are both farre and nere, may see his mightie power. i He will h the doores of the Tabernacle to be opened, that he may declare his thankfull minde.*

*g He promisseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored. h So that all, that are both farre and nere, may see his mightie power. i He will h the doores of the Tabernacle to be opened, that he may declare his thankfull minde.*

*g He promisseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored. h So that all, that are both farre and nere, may see his mightie power. i He will h the doores of the Tabernacle to be opened, that he may declare his thankfull minde.*

*met. 21. 43. after 4. 11. roman 9. 33. 1. peter 2. 6. 7. k Though Saul and the chief powers refused me to be King, yet God hath preferred me above them all. l wherein God hath sheweth chiefly his mercie, by appointing me king, and deliuering his Church.*



c In all ages thou  
hast plagued all  
such which mali-  
ciously and con-  
tempuously de-  
part from thy  
truth.  
d When the pow-  
ers of the world  
gave false sentence  
against mee, thy  
word was a guide  
and counsellor to teach me what to doe, and to comfort mee.

21 Thou hast destroyed the proud: cursed are  
they that doe erre from thy commandements.  
22 Remooue from me shame and contempt: for  
I haue kept thy testimonies.  
23 Princes also did sit, and speake against mee:  
but thy seruant did meditate in thy statutes.  
24 Also thy testimonies are my delite, and my  
counsellors.

DALETH.

a That is, it is al-  
most brought to  
the glauc, and with-  
out thy Word I  
cannot liue.  
b I haue confes-  
sed mine offences,  
and now depend  
wholy on thee.  
c If God did not  
maintaine vs by  
his word, our life  
would drop away  
like water.  
d Instruct me in  
thy word, where-  
by my minde may  
be purged from  
vanity, and taught  
to obey thy will.  
e By this wee  
sheweth that wee  
can neither chuse good,  
cleaue to Gods word,  
nor runne forward in his way,  
except hee make our hearts  
large to receiue grace,  
and willing to obey.

25 My soule cleauieth to the dust: quicken  
me according to thy word.  
26 I haue declared my wayes, and thou hear-  
dest me: teach me thy statutes.  
27 Make me to vnderstand the way of thy pre-  
cepts, and I will meditate in thy wondrous works.  
28 My soule melteth for heauinesse: rayse mee  
vp according to thy word.  
29 Take from mee the way of lying, and grant  
me graciously thy Law.  
30 I haue chosen the way of truth, and thy  
iudgements haue I layd before me.  
31 I haue cleaued to thy testimonies, O Lord:  
confound me not.  
32 I will runne the way of thy commande-  
ments, when thou shalt enlarge mine heart.

H E.

a He sheweth that  
he cannot follow  
on to the end; ex-  
cept God teach  
him oft times, and  
leade him forward.  
b Not onely in  
outward conuer-  
sation, but also  
with inward af-  
fection.  
c Hereby meaning  
all other vices,  
because that con-  
uersion is the root  
of all euill.  
d Meaning, all  
his senses.  
e Let me not fall  
to thy dishonour,  
but let mine heart  
still delite in thy  
gracious word.

33 Teach me, O Lord, the way of thy statutes,  
and I will keepe it vnto the end.  
34 Glue me vnderstanding and I will keepe thy  
Law, yea, I will keepe it with my whole heart.  
35 Direct mee in the path of thy commande-  
ments: for therein is my delite.  
36 Incline mine heart vnto thy testimonies:  
and not to couetousnes.  
37 Turne away mine eyes from regarding  
vanity, and quicken me in thy way.  
38 Stablish thy promise to thy seruant, because  
he feareth thee.  
39 Take away my rebukes that I feare: for thy  
iudgements are good.  
40 Behold, I desire thy commandements:  
quicken me in thy righteousness.

f Give me strength to continue in thy word euen to the end.

V A V.

a He sheweth that  
Gods mercy and  
loue is the first cause  
of our saluation.  
b By trusting in  
Gods word hee  
assureth himselfe  
to be able to confute  
the slander of his  
aduersaries.  
c They that simply  
walke after Gods  
word, haue no lets  
to intangle them,  
whereas they that  
doe contrary, are  
euer in nettes and  
snares.  
d Hee sheweth  
that the children of  
God ought not to  
suffer their Fathers  
glory to be obscured  
by the vaine pompe  
of princes.

41 And let thy louing kindnesse come vnto  
mee, O Lord, and thy saluation according to thy  
promise.  
42 So shall I make answer vnto my blasphem-  
ers: for I trust in thy word.  
43 And take not the wordes of truth vter-  
ly out of my mouth: for I waite for thy iudge-  
ments.  
44 So shall I alway keepe thy Law for euer  
and euer.  
45 And I will walke at libertie: for I seeke  
thy precepts.  
46 I will speake also of thy testimonies before  
Kings, and will not be ashamed.  
47 And my delite shall be in thy Commande-  
ments, which I haue loued.  
48 Mine handes also will I lift vp vnto thy  
Commandements, which I haue loued, and I will  
meditate in thy statutes.

E A I N.

49 Remember the promise made to thy ser-  
uant: wherein thou hast caused me to trust.  
50 It is my comfort in my trouble: for thy pro-  
mise hath quickened me.  
51 The proud haue had me exceedingly in  
dirision: yet haue I not declined from thy Law.  
52 I remembered thy iudgements of olde, O  
Lord, and haue bene comforted.  
53 Feare is come vpon mee for the wicked,  
that forsake thy Law.  
54 Thy statutes haue bene my songs in the  
house of my pilgrimage.  
55 I haue remembered thy Name, O Lord, in  
the night, and haue kept thy Law.  
56 This I had because I kept thy precepts.

tion against the wicked. e In the course of this life  
f Euen when other sleepe. g That is, all these benefis.

C H E T H.

57 O Lord, that art my portion, I haue de-  
termined to keepe thy wordes.  
58 I made my supplication in thy presence  
with my whole heart: be mercifull vnto mee ac-  
cording to thy promise.  
59 I haue considered my wayes, and turned  
my feet into thy testimonies.  
60 I made haste and delayed not to keepe thy  
commandements.  
61 The bands of the wicked haue robbed  
me: but I haue not forgotten thy Law.  
62 At midnight will I rise to giue thanks vn-  
to thee, because of thy righteous iudgements.  
63 I am a companion of all them that feare  
thee, and keepe thy precepts.  
64 The earth, O Lord, is full of thy mercy:  
teach me thy statutes.

a Though hee  
feele Gods hand  
still to lie vpon  
him, yet hee reth-  
on his promise, and  
comforteth himselfe  
therein.  
b Meaning, the  
wicked, which  
contemne Gods  
word, and treade  
his Religion vnder  
foote.  
c That is, three-  
amples, whereby  
thou declarest thy  
selfe to be iudge  
of the world.  
d That is, a vehe-  
ment zeale to thy  
glory and indigna-  
tion and forowfull sale,  
I am perswaded  
that to keepe thy  
Law is an heritage  
and great gaine  
for me.  
b He sheweth that  
none can imbrace  
the Word of God,  
except hee consider  
his owne imperfec-  
tions and wayes.  
c They haue gone  
about to draw me  
into their company.  
d Not onely in  
mutual consent,  
but also with aide  
and succour.  
e For the know-  
ledge of Gods  
word is a singular  
token of his fauour.

T E T H.

65 O Lord, thou hast dealt graciously with  
thy seruant, according vnto thy word.  
66 Teach me good iudgement and knowledge:  
for I haue beleued thy commandements.  
67 Before I was afflicted, I went astray: but  
now I keepe thy word.  
68 Thou art good and gracious: teach mee  
thy statutes.  
69 The proud haue imagined a lie against me:  
but I will keepe thy precepts with my whole heart.  
70 Their heart is fat as greafe, but my de-  
light is in thy Law.  
71 It is good for me that I haue bene affli-  
cted, that I may learne thy statutes.  
72 The Law of thy mouth is better vnto mee,  
then thousands of gold and siluer.

of themselves. d Hee confesseth that before that hee was  
rebellious, as man by nature is.

I O D.

73 Thine handes haue made mee and fashio-  
ned me: giue mee vnderstanding therefore, that I  
may learne thy commandements.  
74 So they that feare thee, seeing mee, shall  
reioyce, because I haue trusted in thy word.  
75 I know, O Lord, that thy iudgements are  
right, and that thou hast afflicted me justly.  
76 I pray thee that thy mercie may comfort  
me, according to thy promise vnto thy seruant.  
77 Let thy tender mercies come vnto me, that  
I may liue: for thy Law is my delight.  
78 Let the proude be ashamed: for they haue

a Having proued  
by experience that  
God was true in  
his promise, hee  
desireth that he  
would increase in  
him knowledge and  
iudgement.  
b So Ieremie  
saith, that before  
the Lord touched  
him, he was like  
a calfe vntamed:  
so that the yoke of  
Gods rods, is to  
call vs home to  
God.  
c Their heart is  
indurate and har-  
dened, puffed vp  
with prosperitie  
and vaine estimation  
challenged, he was  
chastened, he was  
a Because God  
leaueth not his  
worke that he  
hath begun, hee  
desireth a new grace  
that is, that hee  
would continue  
his mercies.  
b When God  
sheweth his grace  
toward any, hee  
stretcheth to others,  
that hee faileth  
not them that  
trust in him.  
c Ebr. in truth,  
Hee declareth, that when hee felt not Gods mercies, hee was as dead,  
dealt

d That is, be comforted by mine example.  
e He sheweth that there can be no true feare of God without the knowledge of his word.

a Though my strength faile me, yet my soule groweth and flourisheth still in thy word.

b Like a skin bottle or bladder y is parched in the smoke.

c How long wilt thou afflict thy servant?

d They haue not onely oppressed me violently, but also craftily conspired against me.  
e He assureth himselfe, that God will deliuer his and destroy such as violently persecute them.  
f Finding no helpe in earth, he lifteth vp his eyes to heauen.

a Because none should esteeme Gods word according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.

b Seeing the earth and all creatures remaine in that estate wherein thou hast created them, much more thy truth remaineth constant and vnderstandable.

c He groweth by effect, that he is Gods child, because he seeketh to vnderstand his word.  
d There is nothing so perfect in earth, but it hath an end, onely Gods word lasteth for euer.

a He sheweth that we cannot loue Gods word, except we exercise our selues therein and practise it.

b Whosoever doth submit himselfe only to Gods word, shall not onely be safe against the practises of his enemies, but also learne more wisdom then they that profess it, and are men of experience.

c So then of our selues we can doe nothing: but when God doth inwardly instruct vs with his spirit, we feelee his graces sweeter then hony.

a Of our selues we are but darkness and cannot see, except we be lighted with Gods word.  
b So all the faithfull ought to bind themselves to God by a solemn oath and promise, to stirre vp their zeale to embrace Gods word.

dealt wickedly and falsly with me: but I meditate in thy precepts.

79 Let such as feare thee d turne vnto me, and they that know thy testimonies.

80 Let mine heart be vpriight in thy statutes, that I be not ashamed.

C A P H.

81 My soule a fainteth for thy saluation; yet I wait for thy word.

82 Myne eyes fayne for thy promise, saying, When wilt thou comfort me?

83 For I am like a b bottle in the smoke; yet doe I not forget thy statutes.

84 How many are the c dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proud haue d digged pits for me, which is not after thy Law.

86 All thy commandements are true: they persecute me falsly: e helpe me.

87 They had almost consumed f me vpon the earth: but I forooke not thy precepts.

88 Quicken me according to thy louing kindness: so shall I keepe the testimony of thy mouth.

L A M E D.

89 O Lord, thy word endureth for euer in a heauen.

90 Thy truth is from generation to generation: thou hast layed the foundation of the earth, and it abideth.

91 They b continue euen to this day by thine ordinances: for all are thy seruants.

92 Except thy law had bin my delite, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts, for by them thou hast quickened me.

94 I am b thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for me to destroy me: but I will consider thy testimonies.

96 I d haue seene an end of all perfection: but thy commandement is exceeding large.

M E N.

97 Oh how loue I thy law! it is my meditation a continually.

98 By thy commandements thou hast made me wiser then mine enemies: for they are euer v me.

99 I haue had more b vnderstanding then all my teachers: for thy testimonies are my meditation.

100 I vnderstood more then the ancient, because I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for c thou diddest teach me.

103 How sweete are thy promises vnto my mouth; yea, more then hony vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshood.

N V N.

105 Thy word is a a lanterne vnto my feete, and a light vnto my paths.

106 I haue b sworne and will performe it, that

I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee, accept the c free offerings of my mouth, and teach me thy iudgements.

109 My d soule is continually in mine hand: yet doe I not forget thy law.

110 The wicked haue laid a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an e heritage for euer: for they are the ioy of mine heart.

112 I haue applyed mine heart to fulfill thy statutes alway, euen vnto the end.

S A M E C H.

113 I hate a vaine inuentions: but thy Law doe I loue.

114 Thou art my refuge and shield, and I trust in thy word.

115 b Away from mee, yee wicked: for I will keepe the commandements of my God.

116 Stablish me according to thy promise, that I may liue, and disappoint me not of mine hope.

117 c Stay thou me, and I shall be safe, and I will delight continually in thy statutes.

118 Thou hast troden down all them that depart from thy statutes: for their d deceit is vaine.

119 Thou hast taken away all the wicked of the earth like e dross: therefore I loue thy testimonies.

120 My flesh trembleth for feare of thee, and I am afraid of thy iudgements.

e Which infected thy people, as dross doeth the metall.  
f Thy iudgements do not onely teach me obedience, but cause me to feare, considering mine own weakness, which feare causeth repentance.

A I N.

121 I haue executed iudgement and iustice: leaue me not to mine oppressour.

122 a Answere for thy seruant in that which is good, and let not the proud oppress me.

123 Mine eyes haue layed in wayting for thy saluation, and for thy iust promise.

124 Deale with thy b seruant according to thy mercy, and teach me thy statutes.

125 I am thy seruant: grant mee therefore vnderstanding, that I may know thy testimonies.

126 It is c time for thee, Lord, to worke: for they haue destroyed thy Law.

127 Therefore loue I thy commandements aboue gold, yea, aboue most fine gold.

128 Therefore I esteemed all thy precepts most iust, and hate all false d wayes.

to confusion, and Gods word to utter contempt, then it is Gods time to helpe and send remedy.  
d That is, whatsoeuer dissenteth from the purity of thy word.

P E.

129 Thy testimonies are a wonderfull: therefore doth my soule keepe them.

130 The entrance into thy b wordes sheweth light, and giueth vnderstanding to the simple.

131 I opened my mouth, and c panted, because I loued thy commandements.

132 Looke vpon mee and be mercifull vnto me, as thou vnest to doe vnto those that loue thy Name.

133 Direct my steps in thy word, and let none iniquity haue dominion ouer me.

134 Deliuer me from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenance vpon thy seruant, and teach me thy statutes.

D d

136 Mine

c That is, my prayers and thanksgivings which sacrifice Hosias calleth the calues of the lips, Chap. 14, verse. 3.

d That is, I am in continuall danger of my life.

e I esteemed no worldly things, but made thy word mine inheritance.

a Whosoever will embrace Gods word a right, must abhorre all fantasies and imaginations both of himselfe and others.  
b And hinder me not to keepe the Law of the Lord.  
c He desireth Gods continuall assistance, least he should faint in this race, which he had begun.

d The craftie practises of them that contemne thy Law, shall be brought to nought.

f Thy iudgements do not onely teach me obedience, but cause me to feare, considering mine own weakness, which feare causeth repentance.

a Put thy selfe betwene mine enemies and me, as if thou were my pledge.

b He boasteth not that he is Gods seruant, but hereby putteth God in mind that as he made him his by his grace, so hee would continue his fauour toward him.

c The Prophet sheweth that when the wicked haue brought all things

to confusion, and Gods word to utter contempt, then it is Gods time to helpe and send remedy.

a Containing his and secret mysteries, so that I am moued with admiration and reuerence.

b The simple ideots that submit themselves to God, haue their eyes opened and their minds illuminated, so soone as they begin to read Gods word.  
c My zeale toward thy word was so great.



## Dauids griefe at the wicked.

d He sheweth what ought to be zeale of Gods children, when they see his word contemned.

a We cannot confesse God to be righteous, except we live uprightly, and truly, as he has commanded.  
b Psal. 69, 9.  
c John. 2, 17.  
d Gold hath need to be tried, but thy word is perfection in itselfe.  
e This is the true trial, to praye God in aduersity.  
f So that the life of man without the knowledge of God, is death.

a He sheweth that all his afflictions and whole heart were bent to Godward for to haue helpe in his dangers.  
b He was more earnest in the study of Gods word, when they that kept the watch were in sleepe.  
c He sheweth the nature of the wicked to be to perseuer against their conscience.  
d His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

a For without Gods promise there is no hope of deliuerance.  
b According to the promise made in the law, which because the wicked lacke, they can haue no hope of saluation.  
c My zeale consumed me when I saw their malice and contempt of thy glory.  
d It is a sure signe of our adoption, when we love the Law of God.  
e Since thou first promisedst, euen to the end all thy sayings are true.

a The threatenings and persecutions of princes could not cause me to shrink to confesse thee whom I more feare then men.  
b That is, often and sundry times.  
c For their conscience assureth them, that they please thee, whereas they, that loue not thee, haue the contrary.

136 Mine eyes gush'd out with riners of water, because they keepe not thy Law.

### T S A D D I.

137 Righteous art thou, O Lord; and iust are thy iudgements.

138 Thou hast commanded a iustice by thy testimonies and truth especially.

139 My zeale hath euen consumed mee; because mine enemies haue forgotten thy words.

140 Thy word is purged most pure, and thy seruant loueth it.

141 I am small and despised: yet doe I not forget thy precepts.

142 Thy righteousness is an euermlasting righteousness, and thy Law is truth.

143 Trouble and anguish are come vpon me: yet are thy commandments my delight.

144 The righteousness of thy testimonies is euermlasting: grant me vnderstanding, and I shall aloue.

### K O P H.

145 I haue cried with my whole heart: heare me, O Lord, and I will keepe thy statutes.

146 I called vpon thee; saue me, and I will keepe thy testimonies.

147 I presented the morning light, and cried: for I waited on thy word.

148 Mine eyes prevent the night watches, to meditate in thy word.

149 Heare my voyce according to thy louing kindnesse: O Lord, quicken me according to thy iudgement.

150 They draw neere that follow after carnallics, and are farre from thy law.

151 Thou art neere, O Lord: for all thy commandments are true.

152 I haue known long since by thy testimonies, that thou hast established them for euer.

### R E S H.

153 Behold mine affliction, and deliuer me: for I haue not forgotten thy law.

154 Pleade my cause, and deliuer me; quicken me according vnto thy word.

155 Saluation is farre from the wicked, because they seeke not thy statutes.

156 Great art thy tender mercies, O Lord: quicken me according to thy iudgements.

157 My persecutors and mine oppressors are many: yet doe I not swaue from thy testimonies.

158 I saw the transgressors and was grieved, because they kept not thy word.

159 Consider, O Lord, how I loue thy precepts: quicken me according to thy louing kindnesse.

160 The beginning of thy word is truth, and all the iudgements of thy righteousness indure for euer.

### S C H I N.

161 Princes haue persecuted mee without cause: but mine heart stood in awe of thy words.

162 I reioyce at thy word, as one that findeth a great spoyle.

163 I hate falsehood and abhorre it, but thy Law doe I loue.

164 Seven times a day doe I praye thee, because of thy righteous iudgements.

165 They that loue thy law, shall haue great

## Psalmes.

prosperity, and they shall haue none hurt.

166 Lord, I haue trusted in thy saluation, and haue done thy commandments.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies: for all my wayes are before thee.

### T A V.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding according vnto thy word.

170 Let my supplication come before thee, and deliuer me according to thy promise.

171 My lips shall speake praye, when thou hast taught me thy statutes.

172 My tongue shall intreate of thy word: for all thy commandments are righteous.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law is my delight.

175 Let my soule liue, and it shall praye thee, and thy iudgements shall helpe me.

176 I haue gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandments.

### P S A L. CXX.

1 The prayer of Dauid being vexed by the false reports of Sauls flatterers. 5 And therefore he lamenteth his long abode among these infidels. 7 Who were giuen to all kinde of wickednes and contention.

#### A Song of degrees.

I Called vnto the Lord in my trouble, and hee heard me.

2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doeth thy deceitfull tongue bring vnto thee? or what doeth it auail thee?

4 It is as the sharpe arrowes of a mighty man, and as the coales of Iuniper.

5 Woe is to me that I remaine in Meshech, and dwell in the tents of Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I seeke peace, and when I speake thereof, they are bent to warre.

that there is nothing so sharpe to pierce, nor so hot to set on fire, as a slanderous tongue. e These were people of Arabia, which came of Iaphet. f That is, of the Ishmaelites. g He declareth what he meaneth by Meshech, and Kedar, to wit, the Israelites, which had degenerate from their godly father, and based and contented against the faithfull.

### P S A L. CXXI.

1 This Psalme teacheth that the faithfull ought onely to looke for helpe at God, who onely doth maintaine, preserve and prosper his Church.

#### A Song of degrees.

I Will lift vp mine eyes vnto the mountaines, from whence my helpe shall come.

2 Mine helpe cometh from the Lord, which hath made the heauen and the earth.

3 He will not suffer thy foot to slip, for he that keepeth thee, will not slumber.

4 Behold, he that keepeth Israel, will neither slumber nor sleepe.

5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.

6 The sunne shall not smite thee by day, nor the moone by night.

cuer every member thereof. c Neither heat nor cold, nor any incommmodity shall be able to destroy Gods Church, a be it for a time they may molest it.

7 The

## The lying tongue.

d He sheweth that wee must first haue faith before we can worke and please God.  
e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

a As thou hast promised to be the s. ho. master vnto all them that despend vpon thee.  
b The word signifies to powre forth continually.  
c All his prayer and desire is to profit the word of God.

d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.  
e Being chased to and fro by mine enemies, and having no place to rest in.

a That is, of lifting vp the tune and rising in singing.  
b Albeit the children of God ought to reioyce when they suffer for righteousness sake, yet it is a great griefe to the flesh to heare euill for well doing.  
c He assured himselfe that God would turne their craft to their owne destruction.  
d He sheweth

g Or, about the mountaines: meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.

a He accuseth mans ingratitude, which cannot depend on Gods power.  
b He sheweth that Gods prouidence not onely watcheth ouer his Church in general: but also

<sup>d</sup> whatsoever thou dost enter-  
prise, shall haue  
good successe.

7 The Lord shall preserve thee from all euill :  
he shall keepe thy soule.

8 The Lord shall preserve thy <sup>d</sup> going out, and  
thy coming in from henceforth and for euer.

## P S A L. CXXII.

<sup>1</sup> David reioyceth in the name of the faithfull, that God  
hath accomplished his promise and placed his Arke  
in Zion. <sup>5</sup> For the which hee giueth thanks, <sup>8</sup> And  
prayeth for the prosperitie of the Church.

<sup>¶</sup> A Song of degrees, or Psalm of David.

<sup>1</sup> Reioyce when they said to me, We will goe  
into the house of the Lord.

2 Our <sup>b</sup> feete shall stand in thy gates, O Ieru-  
salem.

3 Ierusalem is builded as a citie, that is <sup>c</sup> com-  
pact together in it selfe :

4 Wherevnto the Tribes, <sup>euen</sup> the Tribes of  
the Lord go vp according to the testimonie to Is-  
rael, to praye the Name of the Lord.

5 For there are thrones set for iudgement,  
<sup>euen</sup> the thrones of the house of <sup>e</sup> David.

6 Pray for the peace of Ierusalem : let them  
prosper that loue thee.

7 Peace be within thy <sup>f</sup> walles, and prosperi-  
tie within thy palaces.

8 For my <sup>g</sup> brethren and neighbours sakes, I  
will wish thee now prosperitie.

9 Because of the House of the Lord our God,  
I will procure thy wealth.

## P S A L. CXXIII.

<sup>1</sup> A prayer of the faithfull, which were afflicted either  
in Babylon or vnder Antiochus, by the wicked world-  
lings and conserners of God.

<sup>¶</sup> A Song of degrees.

<sup>1</sup> Lift vp mine eyes to thee, that dwellest in the  
heauens.

2 Behold, as the eyes of <sup>a</sup> seruants looke vnto  
the hand of their masters, and as the eyes of a  
maiden vnto the hand of her mistresse : so our  
eyes waite vpon the Lord our God, vntill he haue  
mercie vpon vs.

3 Haue mercie vpon vs, O Lord, haue mer-  
cie vpon vs : for wee haue <sup>b</sup> suffered too much  
contempt.

4 Our soule is filled too full of the mocking of  
the wealthy, and of the despitefulness of <sup>f</sup> proud.

## P S A L. CXXXIV.

<sup>1</sup> The people of God, escaping a great perill, doe acknow-  
ledge themselves to be deliuered, not by their owne force,  
but by the power of God. <sup>4</sup> They declare the greatnesse  
of the perill. <sup>6</sup> And praise the name of God.

<sup>¶</sup> A Song of degrees, or Psalm of David.

<sup>1</sup> If the Lord had not bene <sup>a</sup> on our side, (may  
Israel now say)

2 If the Lord had not bene on our side, when  
men rose vp against vs,

3 They had then swallowed vs vp <sup>b</sup> quicke,  
when their wrath was kindled against vs.

4 Then the <sup>c</sup> waters had drowned vs, and the  
streame had gone ouer our soule :

5 Then had the swelling waters gone ouer  
our soule.

6 Prayed be the Lord, which hath not giuen  
vs as a pray vnto their teeth.

7 Our soule is escaped, <sup>euen</sup> as a bird out of

the <sup>d</sup> snare of the fowlers : the snare is broken, and  
we are deliuered,

8 Our helpe is in the Name of the Lord, which  
hath made heauen and earth.

## P S A L. CXXXV.

<sup>1</sup> Hee describeth the assurance of the faithfull in their af-  
flictions. <sup>4</sup> And desireth their wealth. <sup>5</sup> And the  
destruction of the wicked.

<sup>¶</sup> A Song of degrees.

<sup>1</sup> They that trust in the Lord, shall be as mount  
Zion, which cannot <sup>a</sup> be remooued, but remai-  
neth for euer.

2 As the mountaines are about Ierusalem : so  
is the Lord about his people from henceforth and  
for euer.

3 For the <sup>b</sup> rod of the wicked shall not rest on  
the lot of the righteous, least the righteous put  
forth their hand vnto wickednesse.

4 Doe well, O Lord, vnto those that be good  
and true in their hearts.

5 <sup>c</sup> But these that turne aside by their crooked  
wayes, them shall the Lord leade with the workers  
of iniquitie : but peace shall be vpon Israel.

<sup>c</sup> He desireth God to purge his Church from hypocrites, and  
of the truerh.

## P S A L. CXXXVI.

<sup>1</sup> This Psalm was made after the returne of the people  
from Babylon, <sup>5</sup> sheweth that the meane of their deliue-  
rance was wonderfull after the seuenie yeeres of cap-  
tinitie foretold by Ieremie, Chap. 25. 12. and 29. 10.

<sup>¶</sup> A Song of degrees, or Psalm of David.

<sup>1</sup> When the Lord brought againe the capti-  
uitie of Zion, wee were like them that  
<sup>a</sup> dreame.

2 Then was our mouth <sup>b</sup> filled with laughter,  
and our tongue with ioy : then said they among  
the <sup>c</sup> heathen, The Lord hath done great things  
for them.

3 The Lord hath done great things for vs,  
whereof we reioyce,

4 O Lord, bring againe our captinitie, as the  
<sup>d</sup> riuers in the South.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping, and caried <sup>e</sup> precious  
seed : but they shall returne with ioy, and bring  
their sheaues.

selues sufficiently thankfull. <sup>d</sup> It is no more impossible to God, to deliuer his  
people, then to cause the riuers to runne in the Wilderness and barren places.  
<sup>e</sup> That is, seed which was scarce and deare : meaning, that they which trusted in  
Gods promise to returne, had their desire.

## P S A L. CXXXVII.

<sup>1</sup> He sheweth that the whole estate of the world, both deme-  
nitall and politicall, standeth by Gods meere providence  
and blessing. <sup>3</sup> And that to haue children well nur-  
tured, is an especiall grace and gift of God.

<sup>¶</sup> A Song of degrees, or Psalm of Salomon.

<sup>1</sup> Except the Lord <sup>a</sup> build the house, they labour  
in vaine that build it : except the Lord keepe  
the <sup>b</sup> citie, the keeper watcheth in vaine.

2 It is in vaine for <sup>c</sup> you to rise early, and to  
lie downe late, and ear the head <sup>d</sup> of sorrow : but  
hee will surely giue <sup>e</sup> rest to his beloued.

3 Behold, children are the inheritance of the  
Lord, and the fruit of the wombe his reward.

4 As are the arrowes in the hand of the strong  
man ; so are the <sup>f</sup> children of youth.

5 Blessed is the man that hath his quinner full  
of them : for they <sup>g</sup> shall not be ashamed, when  
they speake with their enemies in the gate.

<sup>e</sup> Not exempting them from labour, but making their labours comfortable, and  
as it were a rest. <sup>f</sup> That is, endued with strength and vertues from God : for  
these are signes of Gods blessings, and not the number. <sup>g</sup> Such children shall be  
able to stop their aduersaries mouths, when their godly life is maliciously ac-  
cused before Iudges.

<sup>\* 1. Chron. 29. 9.</sup>  
<sup>a</sup> He reioyceth  
that God had ap-  
pointed a place,  
where the Arke  
should still re-  
maine.  
<sup>b</sup> Which were  
wont to wander  
to and fro, as the  
Arke remooued.  
<sup>c</sup> By the artificall  
ioyning and beau-  
tie of the houses,  
he meaueth the  
concord and loue  
that was betwene  
the citizens.  
<sup>d</sup> All the tribes  
according to Gods  
covenant shall  
come and pray  
there.  
<sup>e</sup> In whose house  
God placed the  
throne of iustice, and made it a figure of Christs kingdome. <sup>f</sup> The fauour of God  
prosper thee both within and without. <sup>g</sup> Not onely for mine owne sake, but for  
all the faithfull.

<sup>a</sup> He compareth  
the condition of  
the godly, to ser-  
uants that are de-  
stitute of all helpe,  
assuring that when  
all other helpes  
faile, God is euer  
at hand and like  
himselfe.  
<sup>b</sup> He declareth  
that when the  
faithfull are so  
full, that they can  
no more endure the oppressions and scornings of the wicked, there is alway helpe  
aboue, if with hungry desires they call for it.

<sup>a</sup> He sheweth that  
God was ready to  
helpe at neede, and  
that there was none  
other way to be  
saue, but by his  
onely meane.  
<sup>b</sup> So vnable were  
we to resist.  
<sup>c</sup> He vseth mo<sup>o</sup>  
proper similitudes  
to expresse the great  
danger that the  
Church was in, and  
of the which  
God miraculously  
deliuered them.

<sup>d</sup> For the wicked  
did not onely fur-  
iously rage against  
the faithfull, but  
craftily imagined  
to destroy them.

<sup>a</sup> Though the  
world be subiect  
to mutations, yet  
the people of God  
shall stand sure, and  
be defended by  
Gods providence.  
<sup>b</sup> Though God  
suffer his to be va-  
der the crosse least  
they should em-  
brace wickednes,  
yet this crosse  
shall not so rest  
vpon them, that  
it should driue  
them from hope.

such as haue no zeale  
of the truerh.

<sup>a</sup> Their desire-  
rance was as a  
thing incredible,  
and therefore  
tooke away all ex-  
cuse of ingratitude.  
<sup>b</sup> He sheweth  
how the godly  
ought to reioyce  
when God gather-  
eth his Church  
or deliuereth it.  
<sup>c</sup> If the iusts  
confesse Gods  
wonderfull works,  
the faithfull can  
neuer shew them-  
selues sufficiently thankfull.

<sup>a</sup> That is, gouerne  
and dispose all  
things pertaining  
to the familie.  
<sup>b</sup> The publike  
estate of the com-  
mon-wealth.  
<sup>c</sup> Which watch  
and ward, and are  
also magistrates,  
and rulers of the  
citie.

<sup>d</sup> Either that  
which is gotten  
by hard labour,  
or eaten with  
griefe of minde.



PSAL. CXXVIII.

*1 He sheweth that blessednesse appertaineth not to all vniversally, but to them only that feare the Lord, and walke in his wayes.*

*2 A song of degrees.*

**B**lessed is every one that feareth the Lord, and walketh in his wayes.

*2* When thou eatest the labours of thine hands, thou shalt be blessed, and it shall be well with thee.

*3* Thy wife shall be as the fruitfull vine on the sides of thine house, and thy children like the olive plants round about thy table.

*4* Lo, surely thus shall the man be blessed, that feareth the Lord.

*5* The Lord out of Zion shall bless thee, and thou shalt see the wealth of Ierusalem all the dayes of thy life.

*6* Yea, thou shalt see thy childrens children, and peace vpon Israel.

*a* God approoueth not our life, except it be reformed according to his word.

*b* The world esteemeth them happy, which live in wealth and idleness: but the holy Ghost approoueth them best that live of the meane profite of their labours.

*c* Because Gods fauour appeareth in none outward thing, more then in increase of children, he promiseth to enrich the faithfull with this gift. *d* Because of the spirituall blessing which God hath made to his Church, these temporal things shall be graunted. *e* For except God blessed his Church publicly, this private blessing were nothing.

PSAL. CXXIX.

*1 He admonisheth the Church to reioyce though it be afflicted. 2 For by the righteous Lord it shall be destroyed. 3 And the enemies for all their glorious power, shall suddenly be destroyed.*

*4 A song of degrees.*

**T**hey haue oftentimes afflicted mee from my youth (may I Israel now say.)

*2* They haue oftentimes afflicted me from my youth: but they could not preuaile against me.

*3* The plowers plowed vpon my backe, and made long furrowes.

*4* But the righteous Lord hath cut the cords of the wicked.

*5* They that hate Zion, shall be all ashamed and turned backward.

*6* They shall be as the grasse on the house tops, which withereth afore it commeth forth.

*7* Whereof the mower filleth not his hand, neither the gleaner his lap.

*8* Neither they which goe by, say, The blessing of the Lord be vpon you, or, We blesse you in the Name of the Lord.

*a* The Church now afflicted, ought to remember how her condition hath ever beene such from the beginning to be molested most grievously by the wicked: yet in time it hath ever beene deliuered.

*b* Because God is righteous, he cannot but plague his aduersaries, and deliuer his, as oxen out of the plough.

*c* The enemies that list them, hee lyes most high, and as it were approach neere to the Sunne, are consumed with the heat of Gods wrath, because they are not grounded in godly humilitie. *d* That is, the wicked shall perish, and none shall passe for them.

PSAL. CXXX.

*1 The people of God from their bottomlesse miseries doe cry vnto God, and are heard. 2 They confesse their sinnes, and seeke vnto Gods mercies.*

*3 A song of degrees.*

**O**ut of the deepe places haue I called vnto thee, O Lord.

*2* Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

*3* If thou, O Lord, straightly markest iniquities, O Lord, who shall stand?

*4* But mercie is with thee, that thou mayest be feared.

*5* I haue waited on the Lord: my soule hath waited, and I haue trusted in his word.

*6* My soule waiteth on the Lord more then the morning watch watcheth for the morning.

*7* Let Israel waite on the Lord: for with the Lord is mercie, and with him is great redemption.

*8* And hee shall redeeme Israel from all his iniquities.

*a* Being in great distresse and sorow.

*b* He declareth that we cannot be iust before God, but by forgiveness of sinnes.

*c* Because of nature thou art mercifull: therefore the faithfull reuerence thee.

*d* He sheweth to whom the mercy of God doth appertaine: to Israel, that is, to the Church and not to the reprobate.

PSAL. CXXXI.

*1 Dauid charged with ambition and greedy desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men what they should doe.*

*2 A song of degrees, or Psalm of Dauid.*

**L**ord, mine heart is not haughty, neither are mine eyes lofty, neither haue I walked in great matters and hid from me.

*2* Surely I haue behaued my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is wained.

*3* Let Israel waite on the Lord from henceforth and for euer.

PSAL. CXXXII.

*1 The faithfull grounding on Gods promise made vnto Dauid, desire that he would establish the same, both as touching his posteritie, and the building of the Temple, to pray there as was foretold, Deut. 12, 5.*

*2 A song of degrees.*

**L**ord, remember Dauid with all his affliction: *2* Who sware vnto the Lord, and vowed vnto the mightie God of Iakob, saying,

*3* I will not enter into the Tabernacle of mine house, nor come vpon my pallet or bed.

*4* Nor suffer mine eyes to sleepe, nor mine eyelids to slumber.

*5* Vntill I finde out a place for the Lord, an habitation for the mightie God of Iakob.

*6* Lo, we heard of it in Ephrathah, and found it in the fields of the forrest.

*7* Wee will enter into his Tabernacles, and worship before his footstole.

*8* Arise, O Lord, to come into thy rest, thou, and the Arke of thy strength.

*9* Let thy Priests be clothed with righteousness, and let thy Saints reioyce.

*10* For thy seruant Dauids sake refuse not the face of thine Anoynted.

*11* The Lord hath sworne in truth vnto Dauid, and he will not shrinke from it, saying, Of the fruit of thy body will I set vpon thy throne.

*12* If thy sonnes keepe my Couenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for euer.

*13* For the Lord hath chosen Zion, and loved to dwell in it, saying,

*14* This is my rest for euer; here will I dwell, for I haue a delight therein.

*15* I will surely blesse her vitales, and will satisfie her poore with bread.

*16* And will cloath her Priests with salvation, and her Saints shall shout for ioy.

*17* There will I make the horne of Dauid to bud: for I haue ordeined a light for mine Anoynted.

*18* His enemies will I cloath with shame, but on him his crowne shall flourish.

*a* He setteth forth his great humilitie, as an example to all rulers and gouernours. *b* Which passe the measure and limits of his vocation. *c* He was void of ambition and wicked desires.

*a* That is, with how great difficulty he came to the kingdom, and with how great zeale and care he went about to build thy Temple. *b* Because the chiefe charge of the king was to set forth Gods glory, he sheweth that he could take no rest, neither would goe about any worldly thing, were it neuer so necessarie, before he had executed his office.

*c* That is, the Arke, which was a figure of Gods presence. *d* The common braut was that the Arke should remaine in Ephrathah, that is, in Beth-lehem a plentiful place: but after we perceiued that thou wouldst place it in Ierusalem, which was barren as a forrest, and compassed about onely with hilles.

*e* That is, Ierusalem, because that afterward his Arke should remouue to none other place. *f* Let the effect of thy grace both appeare in the Priests and in the people.

*g* As thou first madest promise to Dauid, so continue it to his posteritie, that whatsoeuer they shall aske for their people, it may be granted. *h* Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. *i* Meaning, for his owne sake, and not for the plentifulnesse of the place for he promiseth to blesse it, declaring before that it was barren. *k* That is, with my protection, whereby they shall be safe. *l* Though his force for a time seemed to be broken, yet he promiseth to restore it.

PSAL. CXXXIII.

*1 This Psalm containeth the commendation of brotherly amitie among the seruants of God.*

*2 A song of degrees, or Psalm of Dauid.*

**B**ehold, how good and how comely a thing it is, brethren to dwell euery one together.

*a* Because the greatest part were against Dauid, though some fauoured him, yet when hee was established king of length, they ioyned altogether like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly loue.

b The oymment was a figure of the graces which come from Christ y head vnto his Church.  
c By Hermon and Zion he meaneth the plentifull countrey about Ierusalem.  
d Where there is such concord.

a Ye that are Leuites and chiefly appoynted to this office.  
b For their charge was not onely to keepe the Temple, but to pray there, and to giue God thanks.  
c And therefore hath all power, bleſſe thee with his Fatherly loue declared in Zion, Thus the Leuites vsed to praye the Lord, and bleſſe the people.

1 He exhorteth the Leuites watching in the Temple, to praye the Lord.

¶ A Song of degrees.

**B**Ehold, praye ye the Lord, all yee seruants of the Lord, yee that by night stand in the house of the Lord.

2 Lift vp your hands to the Sanctuary, and praye the Lord.

3 The Lord that hath made heauen and earth, bleſſe thee out of Zion.

PSAL. CXXXV.

1 Hee exhorteth all the faithfull, of what estate soeuer they be, to praise God for his marvellous workes. 12 And specially for his graces toward his people, wherein he hath declared his Maiestie. 15 To the confusion of all idolaters and their idoles.

¶ Prayse ye the Lord.

**P**rayse the Name of the Lord; yee seruants of the Lord, praye him.

2 Yee that stand in the House of the Lord, and in the courts of the House of our God.

3 Prayse yee the Lord: for the Lord is good: sing prayes vnto his Name: for it is a comely thing.

4 For the Lord hath chosen Iakob to himselfe, and Israel for his chiefe treasure.

5 For I know that the Lord is great, and that our Lord is about all gods.

6 Whatsoeuer pleased the Lord, that did he in heauen and in earth, in the sea, &c. in all the depths.

7 He bringeth vp the cloudes from the ends of the earth, and maketh the lightnings with the raine: hee draweth forth the winde out of his treasures.

8 He smote the first borne of Egypt both of man and beast.

9 Hee hath sent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 He smote many nations, and slew mighty Kings:

11 As Sihon King of the Amorites, and Og king of Bashan, and all the kingdomes of Canaan:

12 And gaue their land for an inheritance, euen an inheritance vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lord will iudge his people, and be pacified toward his seruants.

15 The idoles of the heathen are filuer and gold, euen the worke of mens hands.

16 They haue a mouth, and speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: so are all that trust in them.

19 Prayse the Lord, yee house of Israel: praye the Lord, ye house of Aaron.

20 Prayse the Lord, ye house of Levi: yee that

fear the Lord, praye the Lord.

21 Prayed to the Lord out of Zion, which dwelleth in Ierusalem. Praye ye the Lord.

PSAL. CXXXVI.

1 A most earnest exhortation to giue thanks vnto God for the creation & gouernance of all things, which standeth in confessing that he giueth vs al of his merre liberalitie.

**P**raye ye the Lord, because he is good: for his mercy endureth for euer.

2 Praye yee the God of gods: for his mercie endureth for euer.

3 Praye yee the Lord of lords: for his mercie endureth for euer.

4 Which onely doeth great wonders; for his mercie endureth for euer.

5 Which by his wisdom made the heauens, for his mercie endureth for euer.

6 Which hath stretched out the earth vpon the waters: for his mercie endureth for euer.

7 Which made great lights: for his mercie endureth for euer.

8 As the sunne to rule the day; for his mercie endureth for euer.

9 The Moone and the starres to gouerne the night: for his mercie endureth for euer:

10 Which smote Egypt with their first borne, (for his mercie endureth for euer.)

11 And brought out Israel from among them; for his mercie endureth for euer.

12 With a mighty hand and stretched out arme; for his mercie endureth for euer:

13 Which diuideth the Sea into two parts; for his mercie endureth for euer.

14 And made Israel to passe through the mids of it; for his mercie endureth for euer:

15 And ouerthrew Pharaoh and his hoaste in the red Sea; for his mercie endureth for euer:

16 Which led his people thorow the wilderness; for his mercie endureth for euer:

17 Which smote great Kings: for his mercie endureth for euer.

18 And slew mighty Kings: for his mercie endureth for euer:

19 As Sihon king of the Amorities: for his mercie endureth for euer:

20 And Og the king of Bashan: for his mercie endureth for euer:

21 And gaue their land for an heritage; for his mercie endureth for euer:

22 Euen an heritage vnto Israel his seruants; for his mercie endureth for euer:

23 Which remembred vs in our base estate; for his mercie endureth for euer:

24 And hath rescued vs from our oppressours; for his mercie endureth for euer:

25 Which giueth food to all flesh; for his mercie endureth for euer:

26 Praye ye the God of heauen; for his mercie endureth for euer.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true Religion decay, lined in great anguish & sorrow of heart: she which grieue the Caldeans did so little pittie. 3 That they rather increased the same daily with tauntes, reproaches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who promoked the Babylonians against them. 8 And mooued by the Spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

**B**y the riuers of Babel we sate, and there wee wept, when we remembred Zion.

2 We hanged our harpes vpon the willowes

fant, yet could it not stay our teares, nor turne as from y true seruice of our God,

a By this repetition he sheweth that the least of Gods benefits binde vs to thanksgiving: but chiefly his mercy, which is principally declared towards his Church.

b This was a common kinde of thanksgiving, which the whole people vsed, when they had receiued any benefit of God, as 2. Chron. 7. 6, and 20. 21. meaning, that God was not onely mercifull to their fathers, but also continued the same to their posterity.

c Gods mercifull providence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thralldome of their enemies.

d In doing such a worke as was neuer done before, nor that any other could doe.

e Where for the space of fourty yeeres he sheweth infinite and most strange wonders.

f Declaring thereby that no power nor authority was so deare vnto him, as the loue of his Church.

g In our greatest affliction and slavery, when we looked for nothing lesse then to haue had any succour.

h Seeing that God prouideth euen for the beasts, much more hath he care ouer his people. i Seeing that all ages haue had most plaine testimonies of Gods benefits.

a That is, we abode along time, and albeit that the countrey was pleasant, yet could it not stay our teares, nor turne as from y true seruice of our God,



b To wit, of that country.

c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God.

d Albeit the faithful are touched with their particular griefes, yet the common sorrow of the Church is most grievous unto them, and is such as they cannot but remember and lament.

e The decay of Gods religion in aheine country.

was so grievous, that no ioy could make them glad, except it were restored. f According to Ezekiel 25. 13. and Ieremiah 49. 7. verse prophesied: and Obadias, vers. 20. sheweth that the Edomites which came of Esau, conspired with the Babylonians against their brethren and kinsfolke. g When thou didst visit Ierusalem. h. He alludeth to Isaiahs prophesie, Chap. 13. and 16. verse. promising good successe to Cyrus and Darius, whom ambition moued to fight against Babylon: but God used them as his rods to punish his enemies.

## P S A L. CXXXVIII.

1. David with great courage praiseth the goodnesse of God toward him, the which is so great. 4. That it is knowne to forein princes, who shall praye the Lord together with him. 6. And hee is assured to haue the like comfort of God in the time following, as he had heretofore.

## A Psalme of David.

I will praye thee with my whole heart: euen before the gods will I praye thee.

a. Euen in the presence of Angels, and of them that haue authority among men.

b. Both the Temple and ceremoniall seruice at Christs coming were abolished: so that now God will be worshipped only in spirit and truth, John 4. 23.

c. Thou hast strengthened me against mine outward and inward enemies.

d. All the world shall confesse that thou hast wonderfully preferred me, and performed thy promise.

e. Distance of place cannot hinder God to shew mercy to his, and to iudge the wicked though they thinke that he is farre off. f. Though mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, will continue his grace to the end.

## P S A L. CXXXIX.

1. David cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not. 13. Which hee confirmeth by the creation of man. 14. After declaring his zeale and feare of God, hee protesteth to be enemy to all them that contemne God.

## To him that excelleth. A Psalme of David.

O Lord, thou hast tried me, and knowen me.

a. He confesseth that neither our actions, thoughts, or any part of our life can be hid from God, though he seeme to be farre off.

b. So that they are quickly knowne to thee.

2. Thou knowest my sitting, and my rising: thou vnderstandest my thoughts as farre off.

3. Thou compassed my pathes, and my lying downe, and art accustomed to all my wayes.

4. For there is not a word in my tongue, but loe, thou knowest it wholly, O Lord.

e. Thou knowest my meaning before I speake.

in the mids thereof.

3. Then they that led ys captiue, required of vs songs and mirth, when we had hanged vp our harpes, saying, Sing vs one of the songs of Zion.

4. How shall wee sing, said we, a song of the Lord in a strange land?

5. If I forget thee, O Ierusalem, let my right hand forget to play.

6. If I doe not remember thee, let my tongue cleaue to the roofof my mouth: yea, if I preferre not Ierusalem to my chiefe ioy.

7. Remember the children of Edom, O Lord, in the day of Ierusalem, which said, Rase it, rase it to the foundation thereof.

8. O daughter of Babel, worthy to be destroyed, blessed shall he be that rewardeth thee, as thou hast serued vs.

9. Blessed shall he be that taketh and dasheth thy children against the stones.

5. Thou holdest me strait behind and before, and layest thine hand vpon me.

6. Thy knowledge is too wonderfull for me: it is so high that I cannot attaine vnto it.

7. Whither shall I goe from thy Spirit? or whither shall I flee from thy presence?

8. If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.

9. Let me take the wings of the morning, and dwell in the ytermost parts of the sea:

10. Yet thither shall thine hand leade me, and thy right hand hold me.

11. If I say, Yet the darknesse shall hide me, euen the night shall be light about me.

12. Yea, the darknesse hideth not from thee: but the night shineth as the day: the darknesse and light are both alike.

13. For thou hast possessed my reins: thou hast couered me in my mothers wombe.

14. I will praye thee, for I am fearefully and wonderously made: maruelous are thy workes, and my soule knoweth it well.

15. My bones are not hid from thee, though I was made in a secret place, and fashioned beneath in the earth.

16. Thine eyes did see me, when I was without forme: I for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.

17. How deare therefore are thy thoughts vnto me, O God! how great is the summe of them!

18. If I should count them, they are more then the sand: when I awake, I am still with thee.

19. Oh that thou wouldest say, O God, the wicked and bloody men, to whom I say, Depart ye from me:

20. Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.

21. Doe not I hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee?

22. I hate them with an vnfaigned hatred, as they were mine enemies.

23. Try mee, O God, and knowe mine heart: proue me and know my thoughts:

24. And consider if there be any way of wickednes in me, and leade me in the way for euer.

friendship of the world, when they would let vs to serue God sincerely. p. Or any heinous way or rebellious: meaning, that though he were subiect to sinne, yet was he not giuen to wickednesse, and so prouoke God by rebellion. q. That he continue thy fauour towards me to the end.

## P S A L. CXL.

1. David complaineth of the crueltie, falsehood and iniuries of his enemies. 8. Against the which hee prayeth vnto the Lord, and assureth himselfe of his helpe and succour. 12. If therefore hee prouoke the Lord to praye the Lord, and to assure himselfe of his iustitie.

## To him that excelleth. A Psalme of David.

Deliver mee, O Lord, from the euill man: preserve me from the cruell man:

2. Which imagine euill things in their heart, and make warre continually.

3. They haue sharpened their tongues like a serpent: adders poison vnder their lips, Selah.

4. Keepe me, O Lord, from the hands of the wicked: preserve me from the cruell man, which purposeth to cause my steps to slide.

5. The proud haue layd a snare for mee, and spread a net with cordes in my pathway, and set grennes for me, Selah.

6. Therefore I said vnto the Lord, Thou art my God: heare, O Lord, the voyce of my prayers, worldlings.

7. O Lord.

d Thou folowest mee with thine hand, that I can turne no way, but where thou shalt appoint me.

e From thy power and knowlege. f Thy power doth so fast hold me, that I can escape by no means from thee.

g Though darknesse be an hinderance to mans sight, yet it serueth thine eyes as well as the light.

h Thou hast made me in all parts, and therefore mult needs know me.

i Considering thy wonderfull workes in forming me, I cannot but praise thee and feare thy mighty power.

k. That is, in my mothers wombe: which he compareth to the inward parts of the earth.

l. Seeing that thou diddest know me before I was composed of either flesh or bone, much more now mult thou know me when thou hast fashioned me.

m. How ought we to esteeme the excellent declaration of thy wisdom in the creation of man?

n. I continually see new occasions to meditate in thy wisdom, and to praye thee.

o. He reacheth boldly to contemne all the hatred of the wicked, and

which perfecteth me of malice and without cause.

b. That is, by their false caualations so lies they kindle the hatred of the wicked against me.

c. He sheweth what weapon the wicked vse, when power and force faile them.

d. He declarer what is the remedie of the godly, when they are oppressed by the

pressed by the

worldlings.

<sup>a</sup> He calleth to God with lively faith, being assured of his mercies, because he had before time proved, that God helped him ever in his dangers.  
<sup>f</sup> For it is in Gods hand to overthrow the counsels and enterprises of the wicked.  
<sup>g</sup> It seemeth that he alludeth to Saul.  
<sup>h</sup> To wit, God: for David saw that they were reprobate, and that there was no hope of repentance in them.  
<sup>i</sup> Gods plagues shall light upon him in such sort, that he shall not escape. <sup>k</sup> That is, shall be defended and preserved by thy fatherly providence and care.

<sup>a</sup> He sheweth that there is none other refuge in our necessities, but only to flee unto God for comfort of soule.  
<sup>b</sup> He meaneth his earnest zeale and gesture, which hee used in prayer: aliding of the sacrifices which were by Gods commandment offered in the old Law.  
<sup>c</sup> He desireth God to keepe his thoughts and wayes either from thinking or executing vengeance.  
<sup>d</sup> Let not their prosperitie allure me to be wicked as they are.  
<sup>e</sup> He could abide all corrections, that came of a loving heart.  
<sup>f</sup> By patience I shall see the wicked so sharply handled, that I shall for pittie pray for them.  
<sup>g</sup> The people which followed their wicked rulers in persecuting the Prophet, shall repent and turne to God, when they see their wicked rulers punished.  
<sup>h</sup> Here appeareth that David was miraculously delivered out of many dangers, as 2. Cor. 1. 9. 10. into Gods nets, whereby he catcheth the wicked in their owne malice, so that none of them escape.

7 O Lord God the strength of my salvation, thou hast covered my head in the day of battell.  
8 Let not the wicked haue his desire, O Lord; performe not his wicked thought, least they be proud. Selah.  
9 As for the chiefe of them that compass me about, let the mischief of their owne lips come vpon them.  
10 Let coales fall vpon them: let him cast them into the fire, and into the deepe pits that they rise not.  
11 For the backbiter shall not be established vpon the earth, euill shall hunt the cruell man to destruction.  
12 I know that the Lord will auenge the afflicted, and iudge the poore.  
13 Surely the righteous shall prayse thy Name, and the iust shall dwell in thy presence.

PSAL. CXLII.

<sup>1</sup> David being grievously persecuted under Saul, onely fleeth vnto God to haue succour. <sup>3</sup> Desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

A Psalm of David.

O Lord, I call vpon thee: hast thee vnto mee: heare my voyce, when I cry vnto thee.  
2 Let my prayer be directed in thy sight as incense, and the lifting vp of mine handes as an evening sacrifice.  
3 Set a watch, O Lord, before my mouth, and keepe the doore of my lips.  
4 Incline not mine heart to euill, that I should commit wicked works with them that worke iniquitie: and let me not eate of their delicacies.  
5 Let the righteous smite me: for that is a benefite; and let him reprove me, and it shall be a precious oyle that shall not breake mine head; for within a while I shall euen pray in their miseries.  
6 When their iudges shall be cast downe in stonie places, they shall heare my wordes, for they are sweeter.  
7 Our bones lie scattered at the graues mouth, as he that heweth wood or diggeth in the earth.  
8 But mine eyes looke vnto thee, O Lord God: in thee is my trust; leaue not my soule destitute.  
9 Keepe mee from the snare, which they haue layd for me, and from the gennes of the workers of iniquitie.  
10 Let the wicked fall into his nets together, whiles I escape.

PSAL. CXLII.

<sup>1</sup> The Prophet neither assuaged with feare, nor carried away with anger, nor forced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserve him.

A Psalm of David, to giue instruction, and a prayer when he was in the caue.

I Cryed vnto the Lord with my voyce; with my voyce I prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

<sup>a</sup> Davids patience and instant prayer to God conuinceth their wicked rage, which in their troubles either despaire and murmur against God, or els direct to others to God, to haue redresse in their miseries.

3 Though my spirit was in perplexitie in me, yet thou knewest my path; in the way wherein I walked, haue they priuily laid a snare for me.  
4 I looked vpon my right hand; and behold, but there was none that would know me; all refuge failed me, and I none cared for my soule.  
5 Then cried I vnto thee, O Lord, and said, Thou art mine hope, and my portion in the land of the liuing.  
6 Hearken vnto my cry, for I am brought very low; deliuer me from my persecuters, for they are too strong for me.  
7 Bring my soule out of prison, that I may prayse thy Name; then shall the righteous come about me, when thou art beneficiall vnto me.  
<sup>d</sup> Either to reioyce at my wonderfull deliuerance, or to let a crowne upon mine head.

PSAL. CXLIII.

<sup>1</sup> An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. <sup>2</sup> He desireth to be restored to grace.  
<sup>10</sup> To be comforted by his holy Spirit, that hee may spend the remnant of his life in the true feare of service of God.

A Psalm of David.

Heare my prayer, O Lord, and hearken vnto my supplication: answer me in thy truth, and in thy righteousness.

2 (And enter not into iudgement with thy seruant: for in thy sight shall none that liueth, be iustified.)

3 For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: hee hath laid me in the darkenesse, as they that haue bene dead long agoe:

4 And my spirit was in perplexitie in me, and mine heart within me was amazed.

5 Yet doe I remember the time past; I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.

6 I stretch forth mine hands vnto thee; my soule desireth after thee, as the thirthe land. Selah.

7 Heare me speedily, O Lord, for my spirit faileth; hide not thy face from mee, else I shall be like vnto them that goe downe into the pit.

8 Let mee heare thy louing kindnesse in the morning, for in thee is my trust; shew me the way, that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies; for I hid mee with thee.

10 Teach me to doe thy will, for thou art my God: let thy good Spirit leade mee vnto the land of righteousness.

11 Quicken me, O Lord, for thy Names sake, and for thy righteousness bring my soule out of trouble.

12 And for thy mercy slay mine enemies, and destroy all them that oppresse my soule; for I am thy seruant.

<sup>h</sup> Let thine holy Spirit counsell me how to come forth of these great cares and troubles. <sup>i</sup> I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power. <sup>k</sup> He confesseth that both the knowledge and obedience of Gods will cometh by the Spirit of God, who teacheth by his worde, giueth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him. <sup>l</sup> That is, iustly and aright: for so soone as wee decline from Gods will, wee fall into errour. <sup>m</sup> Which shall be a signe of thy Fatherly kindnesse toward mee. <sup>n</sup> Resigning my selfe wholly vnto thee, and trusting in thy protection.

PSAL. CXLIV.

<sup>1</sup> He prayeth the Lord with great affection and humilitie for his kingdom restored, and for his victorie obtained.  
<sup>5</sup> Demanding helpe, against the destruction of the wicked.  
<sup>9</sup> Promising to acknowledge the same with songs of prayse.  
<sup>15</sup> And declareth wherein the feiuitie of any people consisteth.

<sup>1</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup>



## A Psalme of David.

**B**lessed be the Lord my strength, which a teacher mine hands to fight, and my fingers to battell.

2 He is my goodnesse and my fortresse, my tower and my deliuerer, my shield and in him I trust, which subdueth my people vnder me.

3 Lord, what is man that thou regardest him! or the sonne of man that thou thinkest vpon him?

4 Man is like to vanitie; his dayes are like a shadow that vanisheth,

5 Bowe thine heauens, O Lord, and come downe; touch the mountaines, & they shall smoke.

6 Cast forth the lightning and scatter them; shoot out thine arrowes and consume them,

7 Send thine hand from aboue; deliuer mee, and take me out of the great waters, and from the hand of strangers.

8 Whose mouth talketh vanitie, and their right hand is a right hand of falshood.

9 I will sing a new song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.

10 It is he that giueth deliuerance vnto kings, and rescueth David his seruant from the hurtfull sword.

11 Rescueme, and deliuer mee from the hand of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falshood.

12 That our sonnes may be as the plants growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a place:

13 That our corners may be full and abounding with diuers sorts; and that our sheepe may bring forth thousands and ten thousand in our freets.

14 That our oxen may be strong to labour; that there be none inuasion, nor going out, nor no crying in our freetes.

15 Blessed are the people, that be so, yea blessed are the people whose God is the Lord.

## P S A L CXLV.

This Psalme was composed when the kingdom of David flourished. 1 Wherein he describeth the wonderfull providence of God, as well in governing man, as in preserving all the rest of his creatures. 2 He prayeth God for his iustice and mercie. 3 But specially for his loving kindness toward those that call vpon him, that feare him, and loue him. 4 For the which he promisseth to prayse him for euer.

## A Psalme of David of prayse.

**O** My God and King, I will extoll thee, and will blesse thy Name for euer and euer.

2 I will blesse thee daily, and prayse thy Name for euer and euer.

3 Great is the Lord, and most worthy to be praysed, and his greatnesse is incomprehensible.

4 Generation shall prayse thy works vnto ge-

i Who of a poore sheeheard hath made me a valiant warriour and mightie conquerour. k Ebr. my deliuerer vnto me: for the Prophet cannot satisfie himselfe with any words. l He confesseth that neither by his owne authoritie, power or policie his Kingdome was quiet, but by the secret grace of God. m To giue vnto God iust prayse, is to confesse our selues to be unworthy of so excellent benefits, and that he bestoweth them vpon vs of his free mercie. n He desireth God to continue his graces, and to send helpe for the present necessitie. o By these maner of speeches he sheweth that all the less in the world cannot hinder Gods power, which he apprehended by faith. p That is, deliuer me from the tumults of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers. q For though they shake hands, yet they keepe no promise. r That is, a rare and excellent song, as thy great benefits deserue. s Though wicked kings be called Gods seruants, as Cyrus, Isa 45. 1. forasmuch as he vseth them to execute his iudgements: yet David because of Gods promise, and they that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glorie. t He desireth God to continue his benefits toward his people, counting the procreation of children and their good education among the chiefest of Gods benefits. u That the very corners of our houses may be full of store for the great abundance of thy blessings. v He attributeth not onely the great commodities, but euen the least also to Gods fauour. w And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

a He sheweth what sacrifices are pleasant and acceptable vnto God. euen prayse and thankgiuing, and seeing that God still continueth his benefits towards vs, wee ought vnwar to be wearie in praising him for the same. b Hereby hee declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory. c Forasmuch as the ende of mans creation, and of his preferation in this life is to prayse God, therefore hee requireth that not onely wee our selues doe this, but cause all others so doe the same.

neration, and declare thy power.

5 I will meditate of the beautie of thy glorious maiestie, and thy wonderfull works.

6 And they shall speake of the power of thy dreadfull acts, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloude of thy righteoulnesse.

8 The Lord is gracious, and mercifull, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies are ouer all his works.

10 All thy works prayse thee, O Lord, and thy Saints blesse thee.

11 They shew the glory of thy kingdome, and speake of thy power.

12 To cause his power to be knowne to the sonnes of men, and the glorious renowne of his kingdome.

13 Thy kingdome is an everlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all that fall, and lifeteth vp all that are ready to fall.

15 The eyes of all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand, and fillest all things liuing of thy good pleasure.

17 The Lord is righteous in all his wayes, and holy in all his works.

18 The Lord is nere vnto all that call vpon him, yea, to all that call vpon him in truth.

19 He will fulfill the desire of them that feare him; he will also heare their cry, & will saue them.

20 The Lord preferreth all them that loue him; but he will destroy the wicked.

21 My mouth shall speake the prayse of the Lord, and all flesh shall blesse his holy Name for euer and euer.

in heauen, and suffer themselves to be governed by him: i To wit, as well of man, as of beast. k He prayeth God, not onely because he is beneficall to all his creatures, but also in that he iustly punisheth the wicked, & mercifullly examineth his by the crosse, giuing them strength and deliuering them. l Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impatience and murmuring. m For they will aske or wish for nothing, but according to his will, 1. Ioh 5, 14. n That is, all men shall be bound to prayse him.

## P S A L CXLVI.

David declareth his great zeale that hee hath to prayse God. 3 And teacheth, not to trust in man, but onely in God Almighty. 7 Which deliuereth the afflicted. 9 Desendeth the strangers, comforteth the fatherlesse, and the widowes. 10 And reigneth for euer.

## Prayse ye the Lord.

**P** Rayse thou the Lord, O my soule.

2 I will prayse the Lord during my life; as long as I haue any being, I will sing vnto my God.

3 Put not your trust in Princes, nor in the forme of man, for there is no helpe in him.

4 His breath departeth, and hee returneth to his earth; then his thoughts perish.

5 Blessed is he that hath the God of Iacob for his helpe, whose hope is in the Lord his God.

6 Which made heauen and earth, the sea, and all that therein is; which keepeth his fidelitie for euer.

7 Which executeth iustice for the oppressed, which giueth bread to the hungrie; the Lord looseth the prisoners.

8 The Lord giueth sight to the blind: the

a He stirreth vp himselfe and all his affections to prayse God. b That God may haue the whole prayse: wherein he forbiddeth all vaine confidence, shewing that of nature wee are more inclined to put our trust in creatures, then in God the Creator. c As their vaine opinions, whereby they flattered themselves, and so imagined wicked enterprises. d He encourageth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promise sake, his will is most ready to doe it. e Whose faith and patience for a while he tryeth, but at length he punisheth the aduersaries, that he may be knowne to be iudge of the world.

Lord.

*f* Though he visit them by affliction, hunger, imprisonment and such like, yet his fatherly love and pitie neuer faileth them, yea, rather to his these are signes of his love.

*g* Meaning, all them that are destitute of worldly meanes and succour. *h* He assureth the Church that God reigneth for ever for the preferuation of the same.

Lord raiseth vp the crooked: the Lord & loweth the righteous.

9 The Lord keepeth the strangers: he releueth the fatherlesse and widow: but hee overthroweth the way of the wicked.

10 The Lord shall <sup>h</sup>reigne for euer: O Zion, thy God endureth from generation to generation, Prayse ye the Lord.

PSAL. CXLVII.

*1* The Prophet prayseth the beauty, wisdom, power, iustice, and providence of God vpon all his creatures, *a* But specially vpon his Church, which he gathereth together after their dispersion. *19* Declaring his word and iudgement so vnto them, as he hath done to none other people.

**P**rayse ye the Lord, for it is good to sing vnto our God: for it is a <sup>a</sup>pleasur thing, and prayse is comely.

2 The Lord doth build vp <sup>b</sup>Ierusalem, and gather together the dispersed of Israel.

3 He healeth those that are <sup>c</sup>broken in heart, and bindeth vp their sores.

4 Hee <sup>d</sup>counteth the number of the starres, and calleth them all by their names.

5 Great is our Lord, and great is his power: his wisdom is infinite.

6 The Lord releueth the meeke, and abaseth the wicked to the <sup>e</sup>ground.

7 Sing vnto the Lord with prayse: sing vpon the harpe vnto our God.

8 Which <sup>f</sup>couereth the heauen with clouds, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountaines:

9 Which giueth to beasts their foode, and to the yong rauens that <sup>g</sup>cry.

10 He hath no pleasure in the <sup>h</sup>strength of an horse, neither delighteth he in the legs of man.

11 But the Lord delighteth in them that feare him, and attend vpon his mercy.

12 Prayse the Lord, O Ierusalem: prayse thy God, O Zion.

13 For he hath made the barres of thy gates strong, and hath blessed thy children within thee.

14 He setteth peace in thy borders, and satisfieth thee with the <sup>i</sup>floure of wheate.

15 He sendeth forth his <sup>k</sup>commandement vpon earth, and his word runneth very <sup>l</sup>swiftly.

16 He giueth snow like wooll, and scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who can abide the cold thereof?

18 He sendeth his word and melteth them: he causeth his winde to blow, and the waters flow.

19 He sheweth his <sup>m</sup>word vnto Iakob, his statutes and his iudgements vnto Israel.

20 He hath not dealt so with euery nation, neither haue they <sup>n</sup>known his iudgements. Prayse ye the Lord.

*a* Hee sheweth wherein we ought to exercise our selues continually, and to take our pastime: to wit, in praying God. *b* Because the Lord is the founder of the Church, it cannot be destroyed, though the members thereof be dispersed, and seeme as it were for a time to be cut off. *c* With affliction, or sorrow for sinne. *d* Though it seeme to man incredible, that God should assemble his Church, being so dispersed, yet nothing can be too hard to him, that can number and name all the starres.

*e* For the more high that the wicked chime, the greater is their fall in the end. *f* He sheweth by the examples of Gods mightie power, goodness, and wisdom, that he can reuer wait most iust occasion to prayse God.

*g* For their crying is as it were a confession of their needs, which cannot be relieved, but by God onely. *h* Then if God shew himselfe minifull of the most contemptible foules, can he suffer them to die with famine, whom he hath assured of life euerlasting?

*i* Though to vse lawfull meanes is both profitable and pleasurable God, yet to put our trust in them, is to defraud God of his honour. *j* He doth not onely furnish his Church with all things necessary, but preferueth also the same, and maketh it strong against all outward force. *k* *l* *m* *n* As before hee called Gods secret working in all his creatures his word, so he meaneth hereby his word the doctrine of life euerlasting, which he hath left to his Church as a most precious treasure. *o* The cause of this difference is Gods free mercie, which hath elected his in his Sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appoynted the reprobate to eternall damnation.

PSAL. CXLVIII.

*1* He prometh all creatures to prayse the Lord in heauen, and earth, and all places. *14* Specially his Church, for the power that hee hath giuen to the same, after that hee had chosen them and ioyned them vnto him.

*g* Prayse ye the Lord.

**P**rayse ye the Lord from the heauen: prayse ye him in the hie places.

2 Prayse ye him, all ye <sup>a</sup>his Angels: prayse him, all his armie.

3 Prayse ye him, <sup>b</sup>sunne and moone: prayse ye him all bright starres:

4 Prayse ye him, <sup>c</sup>heauens of heauens, and <sup>d</sup>waters, that be aboue the heauens.

5 Let them prayse the Name of the Lord: for he commanded, and they were created.

6 And he hath established them for euer and euer: he hath made an ordinance, which shall not passe.

7 Prayse ye the Lord from the earth, ye <sup>e</sup>dragons and all depths:

8 <sup>f</sup>Fire and haile, snow and vapours, stormy winde, which execute his word.

9 Mountaine and all hills, fruitfull trees, and all cedars:

10 Beasts and all cattell, crespung things and fethered foules:

11 <sup>g</sup>Kings of the earth and all people, princes and all iudges of the world:

12 Yong men and maidens, also old men and children:

13 Let them prayse the Name of the Lord: for his Name onely is to be exalted, and his prayse aboue the earth and the heauens.

14 For he hath exalted the <sup>h</sup>home of his people, which is a prayse for all his Saints, euen for the children of Israel, a people that is neere vnto him. Prayse ye the Lord.

*f* which come not by chance or fortune, but by Gods appointed ordinance. *g* For the greater gifts that any hath receiued, and the more high that one is preferred, the more bound is he to prayse God for the same: but neither his exaltation condition or degree can be exempted from this dutie. *h* That is, the dignity, power and glory of his Church. *i* By reason of his couenant made with Abraham.

PSAL. CXLIX.

*1* An exhortation to the Church to prayse the Lord for his victory and conquest, that hee giueth his Saints against all mans power.

*g* Prayse ye the Lord.

**S**ing yee vnto the Lord <sup>a</sup>a new song: let his prayse be heard in the Congregation of Saints.

2 Let Israel reioyce in him that <sup>b</sup>made him, and let the children of Zion reioyce in their <sup>c</sup>King.

3 Let them prayse his Name with the flute: let them sing prayses vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.

5 Let the Saints be ioyfull with glory: let them sing loud vpon their <sup>d</sup>beds.

6 Let the high Acts of God be in their mouth, and a two edged sword in their hands.

7 <sup>e</sup>To execute vengeance vpon the heathen, and corrections among the people:

8 To bind <sup>f</sup>their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the

that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them. *e* This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate injuries. *f* Not onely the people, but the kings that were their enemies, should be destroyed.

*a* Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to doe our duty. *b* In that Gods glory shineth in these inensible creatures, this their beauty is as a continuall praying of God. *c* Not that there are diuers heauens, but because of the spheres and of the situation of the fixed starres and planets, he comprehendeth by this worde the whole heauen. *d* That is, the raine which is in the middle region of the ayre, which he here comprehendeth vnder the Name of the heauens. *e* Meaning, the great and monstrous flires, as whirlwales and such like.

*a* For his rare and manifold benefites bestowed on his Church. *b* In that that they were preferred before all other nations: it was as a new creation, and therefore Psal. 95. 7. they were called the sheepe of Gods hands. *c* For God as he is the creatour of the soule and body, so will he that both will serue him, and that his people be continually subiect to him: as to their most lawfull king.

iudgements



g Herby God bindeth the hands and mindes of all his to enterprise no farther then he appointeth.

a That is, in the heaven.  
q For his wonderfull power appeareth in the firmament, which in Hebrew is called a stretching out, or spreading abroad, wherein the mightie worke of God sheweth.

judgement that is written: this honour shall be to all his Saints. Praise ye the Lord.

## PSAL. CL.

a An exhortation to praise the Lord without cease, by all manner of wayes for all his mighty and wonderful workes.

c Praise ye the Lord.

Praise ye God in his Sanctuary: praise ye him in the firmament of his power.

2 Praise ye him in his mighty Acts: praise ye him according to his excellent greatnesse.

a That is, a stretching out, or spreading abroad, wherein the mightie worke of God sheweth.

3 Praise ye him in the sound of the trumpet: praise ye him upon the viole and the harpe.

4 Praise ye him with timbrel and flute: praise ye him with virginals and organs.

5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.

6 Let euery thing that hath breath praise the Lord. Praise ye the Lord.

thereof is abolished in the Church: d He sheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought neuer to cease to praise him, till they be gathered into that kingdome, which he hath prepared for his, where they shall sing euertasting praise.

c Exhorting the people only to ioyce in praying God, he maketh mention of those instruments which by Gods commandment were appointed in the old Law, but vnder Christ the use

\* This word Proverbe, or Parable, significth a graue and notable sentence, worthy to be kept in memorie: and is sometime taken in the euill part for a mocke at scoole.

# THE \* PROVERBS OF SALOMON.

## THE ARGUMENT.

The wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these brieue sentences, which partly containe doctrine, and partly manners, and also exhortations to both: whereof the nine first Chapters are as a preface full of graue sentences and deepe mysterie, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewel to the Church, of those three thousand parables mentioned 1. King. 4. 32. and were gathered and committed to writing by Salomons seruants, and indited by him.

## CHAP. I.

a The power and use of the word of God. 7 Of the feare of God and knowledge of his word. 10 We may not consent to the enticing of sinners. 20 Wisdome complaineth that sinners contemne her. 24 The punishments of them that contemne her.



H E Parables of Salomon the sonne of Dauid king of Israel,

2 To knowe wisdom, and instruction, to vnderstand the words of knowledge,

3 To receiue instruction to doe wisely, by iustice and iudgement and equity,

4 To giue vnto the simple sharpnesse of wit, and to the childe knowledge and discretion.

5 A wise man shall heare and increase in learning, and a man of vnderstanding shall attaine vnto wise counsels,

6 To vnderstand a parable, and the interpretation, the words of the wise, & their darke sayings.

7 \* The feare of the Lord is the beginning of knowledge: but fooles dispise wisdom and instruction.

8 My sonne, heare thy fathers instruction, and forsake not thy mothers teaching.

9 For they shall be to thee a comely ornament vnto thine head, and as chaines for thy necke.

10 ¶ My sonne, if sinners doe intise thee, consent thou not.

11 If they say, Come with vs, we will lay wait for blood, and lie priuily for the innocent without a cause:

12 We will swallow them vp aliue like a I graue, euen whole, as those that goe downe into the pit:

13 We shall finde all precious riches, and fill our houses with spoyle:

14 Cast in thy lot among vs: we will all haue one purpose:

15 My sonne, walke not thou in the way with them: refraine thy foote from their path.

a That is, what we ought to know and follow, and what we ought to refuse.  
b Making, the words of God whereof is the onely true knowledge.  
c To learne to submit our selues to the correction of those that are wise.  
d By liuing lustily and rendering to euery man that which he hath appointed vnto him.  
e To such as haue no discretion to rule themselves.  
f As we sheweth that these parables containe the effect of religion as touching manners and doctrine, doe appertaine to the simple people: so doeth he declare that the same is also necessary for them that are wise and learned.

\* Psal. 119. 10.

Ecclus. 1. 16.

g He speaketh this in the Name of God, which is the universal Father of all creatures, or in the name of the pastor of the Church, who is as a father. h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods worde. i Ebr. increase of grace. j To wit, the wicked which haue not the feare of God. k He speaketh not onely of the shedding of blood with band, but of all carnall practises which tend to the detriment of our neighbour. l As the graue is neuer satiate, so the auarice of the wicked and their cruelty hath no end. m He sheweth whereby the wicked are allured to ioyne toge her, because they haue euery one part of the spoyle of the innocent. n That is, haue nothing at all to doe with them.

16 For their feete run to euill, and make haste to shed blood.

17 Certainly as without cause the net is spread before the eyes of all that hath wing:

18 So they lay waite for blood, and lie priuily for their liues,

19 Such are the wayes of euery one that is greedy of gaine: he would take away the life of the owners thereof.

20 ¶ A Wisdome cryeth without: she vttereth her voyce in the streets.

21 She calleth in the high streets, among the prease in the entrings of the gates, and vttereth her words in the city, saying,

22 O ye foolish, how long will ye loue foolishnesse? and the scornfull take their pleasure in scorning: and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will poure out my mind vnto you, and make you vnderstand my words.)

24 Because I haue called, and ye refused: I haue stretched out mine hand, and none would regard.

25 But yee haue despised all my counsell, and would none of my correction,

26 I will also laugh at your destruction, and mocke when your feare commeth.

27 When your feare commeth like sudden desolation, and your destruction shall come like a whilewinde: when affliction and anguish shall come vpon you,

28 Then shall they call vpon mee, but I will not answere: they shall seeke me early, but they shall not finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord

30 They would none of my counsell, but despised all my correction.

31 Therefore shall they eat of the fruit of their owne way, and be filled with their owne deuises.

32 For a ease slayeth the foolish, and the perpetrie of fooles destroyeth them.

33 But he that obeyeth me, shall dwell safely, and be quiet from feare of euill.

## CHAP. II.

1 Wisdome exhorteth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God. 10 She profermeth from wickednesse.

o He sheweth that there is no cause to moue these wicked to spoile the innocent, but their auarice and cruelty.  
p Whereby he concludeth, that the conuolous man is a murderer.  
q This wisdom is the eternall word of God.

r So that none can pretend ignorance.  
s Wisdome reprooueth three kindes of men: the foolish or simple which are of ignorance, and the mockers that cannot suffer to be taught, and the fooles which are drowned in worldly luste, and hate the knowledge of godlinesse.

t This is spoken according to our capacitie, signifying that the wicked, which mocke and iest at Gods word, shall haue the iust reward of their mocking.  
u That is, your destruction, which thing you feared.

x Because they sought not with an affection to God, but for ease of their owne gaine.

y Shewing that without faith and obedience, we can not call vpon God aright.

z They shall see what commoditie their wicked life shall giue them.

a That is, the prosperity and felicitie wherein they delight.

**M**y sonne, if thou wilt receive my wordes, and  
hide my commandements within thee.

2 And cause thine eares to hearken vnto wisdom, and encline <sup>b</sup> thine heart to vnderstanding.

3 (For if thou callest after knowledge, <sup>c</sup> and cryest for vnderstanding:

4 If thou seekest her as siluer, and searchest for her as for <sup>d</sup> treasures.

5 Then shalt thou vnderstand the feare of the Lord, and finde the <sup>e</sup> knowledge of God.

6 For the Lord giueth wisdom, out of his mouth commeth knowledge and vnderstanding.

7 He <sup>f</sup> preferueth the state of the righteous, he is a shield to them that walke vprightly,

8 That they may keepe the wayes of iudgement: and he perfecteth the way of his Saints)

9 Then shalt thou vnderstand righteousness and iudgement, and equitie, and every good path.

10 ¶ When wisdom entred into thine heart, and knowledge delighteth thy soule.

11 Then shall <sup>g</sup> counsell preferue thee, and vnderstanding shall keepe thee.

12 And deliuer thee from the euill way, and from the man that speaketh froward things,

13 And from them that leaue the <sup>h</sup> wayes of righteousness to walke in the wayes of darkenes:

14 Which reioyce in doing euill, and delight <sup>i</sup> in the frowardnesse of the wicked,

15 Whose wayes are crooked, and they are lewd in their paths.

16 And it shall deliuer thee from the strange woman, <sup>j</sup> even from the stranger, which flattereth with her wordes.

17 Which forsaketh the <sup>k</sup> guide of her youth, and forgetteth the <sup>l</sup> covenant of her God.

18 Surely her <sup>m</sup> house tendeth to death, and her paths vnto <sup>n</sup> the dead:

19 All they that goe vnto her, retorne not againe, neither take they hold of the wayes of life.

20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous,

21 For the iust shall dwell in the <sup>o</sup> land, and the vpright men shall remaine in it.

22 But the wicked shall be cut off from the earth, and the transgressor shall be rooted out of it.

CHAP. III.

<sup>1</sup> The word of God giueth life. <sup>2</sup> Trust in God. <sup>3</sup> Feare him. <sup>4</sup> Honour him. <sup>5</sup> Suffer his correction. <sup>6</sup> To them that follow the word of God, all things shall succeed well.

**M**y sonne, forget not thou my Law, but let thine heart <sup>a</sup> keepe my commandements,

2 For they shall increase the length of thy <sup>b</sup> dayes and the yeeres of life, and thy prosperitie.

3 Let not <sup>c</sup> mercy and trueth forsake thee: bind them on thy <sup>d</sup> necke, and write them vpon the table of thine <sup>e</sup> heart.

4 So shalt thou finde fauour and good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisdom.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare the Lord, and depart from euill.

8 So health shall be vnto thy <sup>f</sup> nauell, and marrow vnto thy bones.

9 <sup>g</sup> Honour the Lord with thy riches, and with the first <sup>h</sup> fruits of all thine increase.

10 So shall thy barnes be filled with abundance, and thy presses shall <sup>i</sup> burst with new wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieved with his correction.

12 <sup>j</sup> For the Lord correcteth him, whom hee loueth, euen as the father <sup>k</sup> doth the childe, in <sup>l</sup> whom he delighteth.

13 Blessed <sup>m</sup> is the man that findeth wisdom, and the man that getteth vnderstanding.

14 For the marchandise thereof is better then the marchandise of siluer, and the gaine thereof <sup>n</sup> is better then gold.

15 It is more precious then pearles: and all things that thou <sup>o</sup> canst desire, are not to be compared vnto her.

16 Length of dayes <sup>p</sup> is in her right hand, <sup>q</sup> and in her right hand riches and glory.

17 Her wayes <sup>r</sup> are wayes of pleasure, and all her paths prosperitie.

18 She is a tree <sup>s</sup> of life to them that lay hold on her, and blessed is he that retaineth her.

19 The Lord by wisdom hath laid the <sup>t</sup> foundation of the earth, and hath stablished the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, and the cloudes drop downe the dew.

21 My sonne, let not <sup>u</sup> these things depart from thine eyes, but obserue wisdom and counsell.

22 So they shall be life to thy soule, and grace vnto thy <sup>v</sup> necke.

23 Then shalt thou walke safely by the way: and thy foote shall not stum ble.

24 If thou sleepest, thou shalt not be afraid: and when thou sleepest, thy sleepe shall be sweet.

25 Thou shalt not feare for <sup>w</sup> any sudden feare, neither for the destruction of the wicked, when it cometh.

26 For the Lord shall be for thine assurance, and shall preferue thy foot from taking.

27 ¶ With hold not the good from <sup>x</sup> the owners thereof, though there be power in thine hand to doe it.

28 Say not vnto thy neighbour, Go and come againe, and to morrow will I giue thee, if thou <sup>y</sup> now haue it.

29 ¶ Intend none hurt against thy neighbour, seeing he doth dwell <sup>z</sup> without feare by thee.

30 ¶ Strive not with a man causelesse, when hee hath done thee no harme.

31 ¶ Be not <sup>aa</sup> enuious for the wicked man, neither chafe any of his wayes.

32 For the froward <sup>ab</sup> is abomination vnto the Lord: but his <sup>ac</sup> secret <sup>ad</sup> is with the righteous.

33 The curse of the Lord <sup>ae</sup> is in the house of the wicked: but hee blesteth the habitation of the righteous.

34 With the scornfull <sup>af</sup> he scorneth, but hee giueth grace vnto the humble.

35 The wise shall inherit glory: but foolkes dishonour, though they be exalted.

CHAP. IIH.

<sup>1</sup> Wisdom and her fruits ought to be searched. <sup>2</sup> The way of the wicked must be refused. <sup>3</sup> By the word of God the heart, eyes, and course of life must be guided.

**H**ear, O ye children, the instruction of a <sup>a</sup> father, and giue care to learne vnderstanding.

and minister, which is as a father vnto the people, read Chapter 2, verse 1.

<sup>f</sup> As was commanded in the Law. Exod. 22. 19. Deut. 25. 2. and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandement. <sup>g</sup> For to the faithful distributor God giueth in greater abundance. <sup>h</sup> Heb. 2. 5. reuel. 3. 19.

<sup>i</sup> Meaning, that he that seeketh wisdom, that is, suffereth himselfe to be governed by the word of God, shall haue all prosperitie both corporall and spirituall. <sup>j</sup> Which bringeth forth such fruit that they that eat thereof haue life: and he alludeth to the tree of life in paradise. <sup>k</sup> Hereby he sheweth that this wisdom, whereof he speaketh, is euerglasting, because it warreth before all creatures, and that all things euen the whole world were made by it. <sup>l</sup> Or, thou art, read Chapter 1. 9. <sup>m</sup> For when God destroyeth the wicked, he will saue his as he did Lot in Sodom. <sup>n</sup> Not onely from them to whom the possession belongeth, but also those that keep it from them, which haue need of the use thereof. <sup>o</sup> That is, putteth his trust in thee. <sup>p</sup> Desire not to be like vnto him. <sup>q</sup> That is, his countenance and fatherly affection which is hid and secret from the world. <sup>r</sup> He will shew by his plagues, that their enemies shall turne to their owne destruction. <sup>s</sup> Chap. 1. 16.

<sup>a</sup> That is, keepe them in thine heart. <sup>b</sup> If thou giue thy selfe to the true knowledge of God without hypocricie. <sup>c</sup> Meaning, that we must seeke the knowledge of God with care and diligence. <sup>d</sup> Shewing that no labour shall be spared. <sup>e</sup> This (saith he) is the true wisdom, to know and feare God. <sup>f</sup> Or, hideth the saluation. <sup>g</sup> The word of God shall teach thee, and counsell thee how to gouerne thy selfe. <sup>h</sup> That is, the word of God, which is the only light, to follow their owne fantasies which are darkenesse. <sup>i</sup> When they see any giuen to euill as they are. <sup>j</sup> Meaning, that wisdom which is the word of God, shall preferue us from all vices, naming this vice of wisdom whereunto man is most prone. <sup>k</sup> That is, her husband, which is her head and guide to gouerne her, from whom she ought not to depart, but remaine in his subiection. <sup>l</sup> Which is the promise made in marriage. <sup>m</sup> Her acquaintance with her familiars, and them that haue her. <sup>n</sup> To them that are dead in body and soule. <sup>o</sup> They shall enioy the temporall and spirituall promises of God, as the wicked shall be voyd of them. <sup>p</sup> Deut. 8. 1. & 30. 16. <sup>q</sup> Long life is the blessing of God, which he giueth to his, so far forth as it is expedient for them. <sup>r</sup> By mercy and truth he meaneth the commandments of the first and second table: or els the mercy and faithfulness that ouerought to vie toward our neighbours. <sup>s</sup> Keepe them as a most precious iewel. <sup>t</sup> Haue them euen in remembrance. <sup>u</sup> By this part he comprehendeth the whole body, as by hea'th he meaneth all the benefits promised in the Law both corporall and spirituall.



**Meaning, David his father,**

**c** He sheweth that we must first begin at Gods Word, if so be we will that other things prosper with vs, contrary to the judgement of the world, which make it their last study, or els care not for it at all. **d** Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Davids protestation. **e** Thou shalt walke at liberty without offence.

**d** Meaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, & to drinke.

**g** Gotten by wicked meanes and euell oppression. **h** Signifying, that the godly increase dayly in knowledge and perfection, till they come to full perfection, which is when they shall be loyned to their head in the heauens. **i** That is, they shall haue health of body: vnder the which all other blessings promised in the law are contained.

**k** For as the heart is either pure or corrupt, so is the whole course of mans life. **l** Keepe a measure in all thy doings.

**l** Or, vnderstanding.

**a** That is, an harlot which giueth herselfe to another then to her husband. **b** By oyle and honey hee meaneth flattering and craftie inticements. **c** All her doings lead to destruction.

**2** For I doe giue you a good doctrine: therefore forsake ye not my law.

**3** For I was my fathers sonne, tender and deare in the sight of my mother.

**4** When hee taught me, and sayd vnto mee, Let thine heart holde fast my words: keepe my commandments, and thou shalt liue.

**5** Get wisdome: get vnderstanding: forget not, neither decline from the words of my mouth.

**6** Forsake her not, and shee shall keepe thee: loue her and shee shall preserue thee.

**7** Wisdome is the beginning: get wisdome therefore: and aboue all thy possession get vnderstanding.

**8** Exalt her, and she shall exalt thee: she shall bring thee to honour, if thou imbrace her.

**9** Shee shall giue a comely ornament vnto thine head, yea, shee shall giue thee a crowne of glory.

**10** Hear, my sonne: and receiue my words, and the yeeres of thy life shall be many.

**11** I haue taught thee in the way of wisdom, and led thee in the pathes of righteousness.

**12** When thou goest, thy gate shall not be strait, and when thou runnest, thou shalt not fall.

**13** Take hold of instruction, and leaue not: keepe her, for shee is thy life.

**14** Enter not into the way of the wicked, and walke not in the way of euill men.

**15** Auoyde it, and goe not by it: turne from it, and passe by.

**16** For they cannot sleepe, except they haue done euill, and their sleepe departeth except they cause *sonne* to fall.

**17** For they eate the bread of wickednesse, and drinke the wine of violence.

**18** But the way of the righteous shineth as the light, that shineth more and more vnto the perfect day.

**19** The way of the wicked is as the darkenesse: they know not wherein they shall fall.

**20** My sonne, hearken vnto my words, incline thine eare vnto my sayings.

**21** Let them not depart from thine eyes, but keepe them in the mids of thine heart.

**22** For they are life vnto those that find them, and health vnto all their flesh.

**23** Keepe thine heart with all diligence: for thereout commeth life.

**24** Put away from the a froward mouth, and put wicked lips farre from thee.

**25** Let thine eyes behold the right, and let thine eye lids direct thy way before thee.

**26** Ponder the path of thy feet, and let all thy wayes be ordered aright.

**27** Turne not to the right hand, nor to the left, but remooue thy foot from euill.

#### CHAP. V.

**Whoredome forbidden. 9 And prodigallitie. 15 He wil- leth a man to liue on his labours and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.**

**M**y sonne, hearken vnto my wisdome, and incline thine eare vnto my knowledge.

**2** That thou mayest regard counsell, and thy lips obserue knowledge.

**3** For the lips of a strange woman drop as an hony combe, and her mouth is more soft then oyle.

**4** But the end of her is bitter as wormewood, and sharpe as a two edged sword.

**5** Her feet goe downe to death, and her

steps take hold on hell.

**6** She weigheth not the way of life: her paths are moueable: thou canst not know them.

**7** Heare yee mee now therefore, O children, and depart not from the words of my mouth.

**8** Keepe thy way farre from her, and come not neere the doore of her house,

**9** Least thou giue thine honour vnto others, and thy yeeres to the cruell:

**10** Least the stranger should be filled with thy strength, and thy labours be in the house of a stranger.

**11** And thou mourne at thine ende, (when thou hast consumed thy flesh and thy body)

**12** And say, How haue I hated instruction, and mine heart despised correction!

**13** And haue not obeyed the voyce of them that taught mee, nor inclined mine eare to them that instructed me!

**14** I was almost brought into all euill in the mids of the Congregation and assembly.

**15** Drinke the water of thy cistern, and of the riuers out of the mids of thine owne well.

**16** Let thy fountaines flow forth, and the riuers of waters in the streetes.

**17** But let them be thine, *euill* thine onely, and not the strangers with thee.

**18** Let thy fountaine be blessed, and reioyce with the wife of thy youth.

**19** Let her be as the louing hinde and pleasant roe: let her breasts satisfie thee at all times, and delite in her loue continually.

**20** For why shouldst thou delite, my sonne, in a strange woman, or embrace the bolome of a stranger?

**21** For the wayes of man are before the eyes of the Lord, and he pondereth all his paths.

**22** His owne iniquities shall take the wicked himselfe, and he shall be holden with the cords of his owne sinne.

**23** He shall die for fault of instruction, and shall goe astray through his great follie.

#### CHAP. VI.

**Instruction for sureties. 6 The foolish and sluggish is stirred to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the word of God. 24 To see adulterie.**

**M**y sonne, if thou be surety for thy neighbour, and hast striken hands with the stranger,

**2** Thou art snared with the wordes of thy mouth: thou art *euill* taken with the wordes of thine owne mouth.

**3** Doe this now, my Sonne and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and sollicite thy friends.

**4** Giue no sleepe to thine eyes, nor slumber to thine eye lids.

**5** Deliuer thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.

**6** Goe to the pismire, O sluggard: behold her wayes, and be wise.

**7** For shee hauing no guide, gouernour, nor ruler.

**8** Prepareth her meat in the summer, and gathereth her foode in haruest.

**9** How long wilt thou sleepe, O sluggard? when

**d** She hath euer beene ready to allure to wickednes.

**e** That is, thy strength and goods to her that will haue no pittie vpon thee: as is reade of Samson, and the prodigall sonne.

**f** The goods gotten by thy trauell.

**g** Although I was faithfully instructed in the truth, yet had I almost fallen to utter shame and destruction, notwithstanding my good bringing vp in the assembly of the godly.

**h** He teacheth vs sobrietie, exhorting vs to liue of our owne labours and to be beneficiall to the godly that want.

**i** Distribute them not to the wicked and inuides, but reserve them for thy selfe, thy family and them that are of the household of faith.

**k** Thy children which shall come of thee in great abundance, shewing that God blesteth marriage, and curseth whoredome.

**l** Which thou diddest marry in thy youth. **m** Or, goe astray with a stranger?

**n** He declareth that except man doe ioyne to his wife both in heart and in outward conuersation, that he shall not escape the iudgements of God.

**o** Because he will not giue eare to Gods word and be admonished.

**p** He forbiddeth vs not to become suretie one for another, according to the rule of charitie, but that we consider for whom and after what sort, so that the creditor may not be defrauded.

**q** If the word of God cannot instruct thee, yet learne at the little pismire to labour for thy selfe and not to burden others.

\* Chap. 14. 33.  
e He expresseth  
liuely the nature  
of the fluggards,  
which though they  
sleepe neuer so  
long, yet haue ne-  
uer enogh, but  
euer seeke occa-  
sions hereunto.  
d That is, sudden-  
ly, and when thou  
lookest not for it.  
e It shall come in  
such sort, as thou  
art not able to  
resist it.

f He sheweth to  
what inconueni-  
ence the idle per-  
sons and fluggards  
come, by calling  
them vnthriftie, or  
the men of Belial,  
and standerous.  
† Ebr. speaketh.  
g Thus all his  
gesture tendeth to  
wickednesse.  
h Meaning, the  
staying affections,  
which carry a man  
away in such sort  
that he cannot tell  
what he doeth.

i Or, neighbours.  
j Reade Chap. 3. 3.  
k By the comman-  
dement, hee mea-  
neth the word of  
God: and by the  
instruction, the  
preaching and de-  
claration of the  
same, which is  
committed to the  
Church.

l And reprehens-  
ions when the  
word is preached  
bring vs to life.  
m With her  
vanton looks  
and gesture.

n Meaning, that  
she will neuer  
cease till she haue  
brought thee to  
beggerie, and then  
seeketh thy destruc-  
tion.

o He approoueth  
not theft, but shew-  
eth that it is not  
so abominable as  
whoredome, for as-  
much as these  
might be redee-  
med, but adulterie  
was a perpetuall in-  
fanie, and death by  
the law of God.

p Meaning, for ve-  
ry necessity.  
† Ebr. faileth in  
heart.

q That is, death ap-  
pointed by the Law.  
r He sheweth that  
man by nature see-  
keth his death, that  
hath abused his wife,  
and so concludeth, that  
neither Gods Law  
nor the law of nature  
admitteth any ran-  
some for the adulterie.

when wilt thou arise out of thy sleepe?

10 \* Yea a little sleepe, a little slumber, a little  
folding of the hands to sleepe.

11 Therefore thy pouertie commeth as one  
that trauelleth by the way, and thy necessitie  
like an armed man.

12 The vnthriftie man and the wicked man  
walketh with a froward mouth.

13 He maketh a signe with his eyes: he signifi-  
fieth with his feet: he is instructed by his fingers.

14 Lewd things are in his heart: he imagineth  
euill at all times, and raiseth vp contentions.

15 Therefore shall his destruction come speedi-  
ly: he shall be destroyed suddenly without reco-  
uerie.

16 ¶ These six things doth the Lord hate: yea,  
his soule abhorreth seuen:

17 The haucie eyes, a lying tongue, and the  
hands that shed innocent blood,

18 An heart that imagineth wicked enterpri-  
ses, feete that be swift in running to mischief,

19 A false witness that speaketh lyes, and him  
that raiseth vp contentions among brethren.

20 ¶ My sonne, keepe thy fathers commande-  
ment, and forsake not thy mothers instruction.

21 Binde them alway vpon thine heart, and  
tie them about thy necke.

22 It shall leade thee when thou walkest: it  
shall watch for thee when thou sleepest, and when  
thou wakest, it shall talke with thee.

23 For the commandement is a lanterne, and  
instruction a light: and corrections for inst-  
ruction are the way of life,

24 To keepe thee from the wicked woman,  
and from the flatterie of the tongue of a strange  
woman.

25 Desire not her beaultie in thine heart, nei-  
ther let her take thee with her meeye lids.

26 For because of the whorish woman, a man  
is brought to a morsell of bread, and a woman will  
hunt for the precious life of a man.

27 ¶ Can a man take fire in his bosome, and  
his clothes not be burnt?

28 Or can a man goe vpon coales, and his feet  
not be burnt?

29 So he that goeth in to his neighbours wife,  
shall not be innocent, whosoever toucheth her.

30 Men do not despise a thiefe, when he stea-  
leth to satiate his soule, because he is hungry.

31 But if hee be found, hee shall restore seuen-  
fold, or he shall giue all the substance of his house.

32 But hee that committeth adulterie with a  
woman, he is destitute of vnderstanding: he that  
doeth it, destroyeth his owne soule.

33 Hee shall finde a wound and dishonour,  
and his reproach shall neuer be put away.

34 For ielousie is the rage of a man: therefore  
he will not spare in the day of vengeance.

35 He cannot beare the sight of any rancome:  
neither will hee consent, though thou augment  
the gifts.

1 An exhortation to wisdom and to the word of God, 5.  
Which will preserve us from the harlot, 6 Whose manners  
are described.

MY sonne, keepe my words, and hide my com-  
mandements with thee.

2 Keepe my commandements, and thou shalt

live, and mine instruction as an apple of thine eyes.

3 Bind them vpon thy fingers, and write them  
vpon the table of thine heart.

4 Say vnto wisdom, Thou art my sister: and  
call vnderstanding thy kinswoman.

5 That they may keepe thee from the strange  
woman, even from the stranger that is smooth in  
her words.

6 ¶ As I was in the window of mine house,  
I looked thorow my window.

7 And I saw among the fooles, and confide-  
red among the children a yong man destitute of  
vnderstanding.

8 Who passed thorow the streete by her cor-  
ner, and went toward her house.

9 In the twilight in the evening, when the  
night began to be blacke and darke.

10 And behold, there met him a woman with  
an harlots behaviour, and subtil in heart.

11 (Shee is babling and lowd, whose feste  
cannot abide in her house.

12 Now she is without, now in the streets, and  
lieth in wait at euery corner)

13 So she caught him and kissed him, and  
with an impudent face sayd vnto him,

14 I haue peace offerings: this day haue I  
payed my vowes.

15 Therefore came I forth to meet thee, that  
I might seeke thy face: and I haue found thee.

16 I haue deckt my bed with ornaments, car-  
pets and laces of Egypt.

17 I haue perfumed my bed with myrthe, a-  
loes, and cynamom.

18 Come, let vs take our fill of lone vntill the  
morning: let vs take our pleasure in dalliance.

19 For mine husband is not at home: hee is  
gone a iourney farre off.

20 He hath taken with him a bagge of sil-  
uer, and will come home at the day appointed.

21 Thus with her great craft she caused him to  
yeeld, and with her flattering lips she inticed him.

22 And hee followed her straightwayes, as an  
oxe that goeth to the slaughter, and as a foole  
to the stockes for correction.

23 Till a dart strike thorow his liner, as a  
bird hasteth to the snare, not knowing that he  
is in danger.

24 ¶ Heare me now therefore, O children, and  
hearken to the words of my mouth.

25 Let not thine heart decline to her wayes:  
wander thou not in her paths.

26 For shee hath caused many to fall downe  
wounded, and the strong men are all slaine by her.

27 Her house is the way vnto the graue,  
which goeth downe to the chambers of death.

† Ebr. It is for his life. i Neither wit nor strength can deliuer them that fall  
into the hands of the harlot. \* Chap. 3. 18.

CHAP. VIII.

1 Wisdom declareth her excellencie, 11 riches, 20 power,  
23 eternitie. 32 She exhorteth all to loue and follow her.

DOth not a wisdom cry? and vnderstan-  
ding utter her voyce?

2 She standeth in the toppes of the high places,  
by the way in the place of the pathes.

3 She cryeth besides the gates before the ci-  
tie at the entrie of the doores,

4 O men, I call vnto you, and utter my voyce  
to the children of men.

low vertue, and to flee from vice, b Where the people did most resort, and which  
was the place of iustice.

5 O

a By this diversitie  
of words, hee  
meaneth that no-  
thing ought to be  
so deare vnto vs,  
as the word of  
God, nor that we  
look on any thing  
more, nor mind a-  
ny thing so much.  
b Salomon vseth  
this parable to de-  
clare their folly,  
that suffer them-  
selves to be abu-  
sed by harlots.  
c He sheweth that  
there was almost  
more so impudent,  
but they were a-  
fraid to be seene,  
and also their owne  
consciencs did  
accuse them which  
caused them to  
seek the night to  
couer their subti-  
nesse.

¶ Or, garments.  
¶ Or, bid.

d He describeth  
certaine condi-  
tions, which are pe-  
culiar to harlots.

† Ebr. she strength-  
ned her face.

e Because that in  
peace offerings a  
portion returned  
to them that offer-  
red, she sheweth  
him that shee hath  
meat at home to  
make good cheere  
with: or els shee  
would vse some  
cloak of holinesse  
till she had gored  
him in her snares.

f Which decla-  
reth that harlots  
outwardly will  
seeme holy and  
religious: both  
because they may  
the better deceiue  
others, and also  
thinking by obse-  
ring of ceremo-  
nies and offerings  
to make satisfac-  
tion for their finnes.

¶ Or, caused works.

† Ebr. in his hand,  
g Which thinking  
hee goeth to the  
pasture, goeth wil-  
lingly to his owne  
destruction.

h Which goeth  
cheerfully, not  
knowing that he  
shall be chastised.

i Neither wit nor strength can deliuer them that fall  
into the hands of the harlot. \* Chap. 3. 18.

CHAP. I. 30.

a Salomon decla-  
reth that man is  
in case of his owne  
perdition and that  
he can pretend no  
ignorance, for as-  
much as God cal-  
leth to all men by  
his word, and by  
his works to fol-  
low vertue, and to flee from vice, b Where the people did most resort, and which  
was the place of iustice.

5 O



5 O ye foolish men, vnderstand wifedome, and  
 6 Give eare, for I will speake of excellent  
 things, and the opening of my lippes shall reach  
 things that be right.  
 7 For my mouth shall speake the truth, and  
 my lippes abhorre wickednesse.  
 8 All the words of my mouth are righteous:  
 there is no lewdnesse, nor frowardnesse in them.  
 9 They are all e plaine to them that will vnder-  
 stand, and straight to them that would finde  
 knowledge.  
 10 Receiue mine instruction, and not siluer,  
 and knowledge rather then fine gold.  
 11 For wifedome is better then precious stones:  
 and all pleasures are not to be compared vnto  
 her.  
 12 I wifedome dwell with d prudence, and I  
 find forth knowledge and counsels.  
 13 The feare of the Lord is to hate e euill, as  
 pride, and arrogancie, and the euill way: and a  
 mouth that speaketh lewd things I doe hate.  
 14 I haue counsell and wifedome: I am vnder-  
 standing, and I haue strength.  
 15 By me kings raigne, and princes decree  
 iustice.  
 16 By me princes rule, and the nobles, and all  
 the iudges of the earth.  
 17 I loue them that loue mee: and they that  
 seeke me e early shall finde me.  
 18 Riches and honour are with mee: b euen  
 durable riches and righteousness.  
 19 My fruit is better then gold, euen then fine  
 gold, and my reuenues better then fine siluer.  
 20 I cause to walke in the way of righteous-  
 nes, and in the mids of the paths of iudgement.  
 21 That I may cause them that loue me, to in-  
 herite substance, and I will fill their treasures.  
 22 The Lord hath possessed me in the begin-  
 ning of his way: I was k before his works of old.  
 23 I was set vp from euerlasting, from the be-  
 ginning, and before the earth.  
 24 When there were no depths, was I begot-  
 ten, when there were no fountaines abounding  
 with water.  
 25 Before the mountaines were seiled, and be-  
 fore the hilles, was I begotten.  
 26 Hee had not yet made the earth, nor the  
 open places, nor the height of the dust in the  
 world.  
 27 When he prepared the heauens, I was there,  
 when hee set the compasse vpon the deepe:  
 28 When hee established the cloudes aboue,  
 when hee confirmed the fountaines of the deepe:  
 29 When he gaue his decree to the sea, that the  
 waters should not passe his commandement, when  
 hee appointed the foundations of the earth,  
 30 Then was I with him m as a nourisher, and  
 I was dayly his delight, reioyng alway before  
 him,  
 31 And tooke my n solace in the compasse of  
 his earth: and my delight is with the children  
 of men.  
 32 Therefore now hearken, O children, vnto  
 me: for blessed are they that keepe my wayes.  
 33 Heare instruction, and be ye wise, and re-

e Meaning, that  
 the word of God  
 is easie vnto all  
 that haue a desire  
 vnto it, and which  
 are not blinded  
 by the price of  
 this world.  
 d That is, except  
 a man haue wifed-  
 ome, which is the  
 true knowledge of  
 God, he can nei-  
 ther be prudent  
 nor good counsellor.  
 e So that hee that  
 doeth not hate  
 euill, feareth not  
 God.  
 f Whereby he de-  
 clareth that ho-  
 nours, dignitie or  
 riches come not  
 of mans wifedome  
 or indoltry, but  
 by the prouidence  
 of God.  
 g That is, studie  
 the word of God  
 diligently, and  
 with a desire to  
 profit.  
 h Signifying that  
 he chiefly meaneth  
 the spirituall trea-  
 sures and heavenly  
 riches.  
 i For there can be  
 no true iustice or  
 iudgement, which  
 is not directed by  
 this wifedome.  
 k Hee declareth  
 thereby the diuini-  
 tie and eternitie  
 of this wifedome,  
 which he magnifi-  
 eth and prayeth  
 sheweth this booke:  
 meaning thereby  
 the eternall son of  
 God Iesus Christ  
 our Saviour, whom  
 Saint Iohn calleth  
 the word that was  
 in the beginning,  
 John. 1.  
 l He declareth the  
 eternitie of the  
 Sonne of God,  
 which is meant by  
 this word, Wifed-  
 ome, who was  
 before all time,  
 and euer present  
 with the Father.  
 m Some reade, a  
 chiefe worker: sig-  
 nifying that this  
 Wifedome, euen  
 Christ Iesus, was  
 equall with God  
 his father, and crea-  
 ted, preterueth and  
 still worketh with  
 him, as Ioh. 5. 17.  
 n Whereby is de-  
 clared, that the worke  
 of the creation was no paine, but a solace vnto the wifed-  
 ome of God. n By earth hee meaneth man, which is the worke of God, in whom  
 wifedome took pleasure: in so much as for mans sake the diuine wifedome tooke  
 mans nature, and dwelt among vs, and filled vs with unspeakable treasures: and  
 this is that solace and pastime whereof is here spoken.

fulc it not: blessed is the man that heareth mee,  
 watching dayly at my gates, and gluing atten-  
 dance at the posts of my doores.  
 34 For he that findeth me, findeth life, and shall  
 obtaine fauour of the Lord.  
 35 But hee that sinneth against me, hurteth his  
 owne soule: and all that hate me, loue death.

CHAP. IX.

Wifedome calleth all to her feast. 7 The scorner will  
 not be corrected. 10 The feare of God. 13 The con-  
 ditions of the haylor.  
 Wifedome hath built her a house, and hewen  
 out her b seuen pillars.  
 2 She hath killed her victuals, drawn her  
 wine, and e prepared her table.  
 3 She hath sent forth her d maidens, and cri-  
 eth vpon the highest places of the citie, saying,  
 4 Who so is e simple, let him come hither, and  
 to him that is destitute of wifedome, she saith,  
 5 Come, and eate of my f meate, and drink of  
 the wine that I haue drawn.  
 6 Forake your way, yee foolish, and yee shall  
 liue: and walke in the way of vnderstanding.  
 7 He that reprooueth a scorner, purchaseth to  
 himselfe shame: and he that rebuketh the wicked,  
 getteth himselfe a g blot.  
 8 Rebuke not a b scorner, least he hate thee:  
 but rebuke a wise man, and he will loue thee.  
 9 Giue admonition to the wise, and he will be  
 the wiser: teach a righteous man, and hee will  
 increase in learning.  
 10 The beginning of wifedome is the feare of  
 the Lord, and the knowledge of holy things, is  
 i vnderstanding.  
 11 For thy dayes shall be multiplied by mee,  
 and the yeeres of thy life shall be augmented.  
 12 If thou be wise, thou shalt be wise for k thy  
 selfe, and if thou be a scorner, thou alone shalt  
 suffer.  
 13 ¶ A l foolish woman is troublesome; she is  
 ignorant and knoweth nothing.  
 14 But shee sitteth at the doore of her house  
 on a seate in the high places of the citie,  
 15 To call them that passe by the way, that  
 goe right on their way, saying,  
 16 Who so is simple let him come hither, and  
 to him that is destitute of wifedome, she saith also,  
 17 Stollen waters are sweet, and hid bread is  
 pleasant.  
 18 But he knoweth not, that the dead are there,  
 and that her ghefts are in the depth of hell.

a Christ hath pre-  
 pared him a Church.  
 b That is, many  
 chiefe stayes and  
 principall parts of  
 the Church, as  
 were the Patri-  
 aikes, Prophets,  
 Apostles, Pastors  
 and Doctors.  
 c Hee compareth  
 wifedome with  
 great Princes that  
 keepe open house,  
 for all that come.  
 d Meaning, true  
 preachers, which  
 are not infected  
 with mans wifed-  
 ome.  
 e Hee that know-  
 eth his owne ig-  
 norance, and is  
 voide of malice,  
 f By the meate and  
 drinke, is meant  
 the word of God,  
 and the ministra-  
 tion of the Sacra-  
 ments, whereby  
 God nourisheth  
 his seruants in his  
 house, which is the  
 Church.  
 g For the wicked  
 will contemne  
 him and labour to  
 defame him.  
 h Meaning them  
 that are incorrigi-  
 ble, which Christ  
 calleth dogs and  
 swine: or he spea-  
 keth this in com-  
 parison, not that  
 the wicked should  
 not be rebuked,  
 but he sheweth  
 their malice, and  
 the small hope of  
 profit.  
 i He sheweth what  
 true vnderstanding

is, to know the will of God in his word, which is meant by holy things. k Thou  
 shalt haue the chiefe profit and commoditie thereof. l By the foolish woman,  
 some vnderstand the wicked preachers, who counterfeite the word of God: as  
 appeareth verse 16: which were the words of the true preachers, as verse 4: but  
 their doctrine is but as stollen waters: meaning, that they are but mens tradi-  
 tions, which are more pleasant to the flesh then the word of God, and therefore  
 they themselves boast thereof.

CHAP. X.

In this Chapter, and all that follow, vnto the thirtieth,  
 the wise man exhorteth by diuers sentences, which hee  
 calleth Parables, to follow vertue, and flee vice: and  
 also sheweth what profite cometh of wifedome, and  
 what hinderance proceedeth of foolishnesse.  
 THE PARABLE OF SALOMON.  
 A Wife\* sonne maketh a glad father: but a  
 foolish sonne is an heauinesse to his mother.  
 2 The treasures of a wickednesse profite no-  
 thing: but right counseile delivereth from death.  
 3 The

\* Chap. 15. 20.  
 a That is, wickedly  
 gotten.  
 3 The

*b* Though he suffer the lust to want for a time, yet he will find him comfort in due season. *Or, deceitfull.*

3 The Lord will not furnish the soule of the righteous: but he casteth away the substance of the wicked.

4 A mouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 He that gathereth in summer, is the sonne of wisdom: but he that sleepeth in harvest, is the son of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked.

7 The memoriall of the iust shall be blessed: but the name of the wicked shall rot.

8 The wife in heart will receive commandments: but the foolish in talke shall be beaten.

9 He that walketh vprightly, walketh boldly: but hee that peruerteth his wayes, shall be knowne.

10 Hee that winketh with the eye, worketh sorrow, and he that is foolish in talke, shall be beaten.

11 The mouth of a righteous man is a wellspring of life: but iniquity couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: \* but loue couereth all trespasses.

13 In the lippest of him that hath vnderstanding, wisdom is found, and a rod shall be for the backe of him that is destitute of wisdom.

14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his strong city: but the feare of the needy is their pouerty.

16 The labour of the righteous tendeth to life, but the reuenues of the wicked to sinne.

17 He that regardeth instruction is in the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many words there cannot want iniquity: but he that restraineth his lips, is wise.

20 The tongue of the iust man is as a fenced siluer: but the heart of the wicked is little worth.

21 The lips of the righteous doe feed many: but fooles shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he doeth adde no sorrowes with it.

23 It is a pastime to a foole to doe wickedly: but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will graunt the desire of the righteous.

25 As the whirlewinde passeth, so is the wicked no more: but the righteous is an euerslasting foundation.

26 As vineger is to the teeth, and as smoke to the eyes, so is the slothfull to them that send him.

27 The feare of the Lord increaseth the dayes: but the yeeres of the wicked shall be diminished.

28 The patient abiding of the righteous shall be gladnes: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shall neuer be remooued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitful in wisdom: but the tongue of the froward shall be cut out.

32 The lips of the righteous know what is

acceptable: but the mouth of the wicked speaketh froward things.

CHAP. XI.

*F*alse balances are an abomination vnto the Lord: but a perfitre weight pleaseh him.

2 When pride commeth, then commeth shame: but with the lowly is wisdom.

3 The vprightnesse of the iust shall guide them: but the frowardnesse of the transgressors shall destroy them.

4 Riches analle not in the day of wrath: but righteousness deliuereth from death.

5 The righteousness of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousness of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednesse.

7 When a wicked man dieth, his hope perissheth, and the hope of the vniust shall perissh.

8 The righteous escapeth out of trouble, and the wicked shall come in his stead.

9 An hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the citie reioyceth: and when the wicked perissh, there is ioy.

11 By the blessing of the righteous the citie is exalted: but it is subuerted by the mouth of the wicked.

12 Hee that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding will keepe silence.

13 He that goeth about as a slanderer, disconcealeth a secret: but hee that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many counsellers are, there is health.

15 He shall be fore vexed, that is suctie for a stranger, and he that hateth suretiship, is sure.

16 A gracious woman attaineth honor, and the strong men attaine riches.

17 He that is mercifull, rewardeth his owne soule: but hee that troubleth his owne flesh, is cruell.

18 The wicked worketh a deceitfull worke: but he that soweth righteousness, shall receive a sure reward.

19 As righteousness leadeth to life: so he that followeth euill, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delight.

21 Though hand ioyne in hand, the wicked shall not be vnpunished: but the seed of the righteous shall escape.

22 As a iewell of golde in a swines snout, so is a faire woman which lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked is indignation.

24 There is that scattereth, and is more increased: but he that spareth more, then is right, surely commeth to pouerty.

25 The liberall person shall haue plenty: and he that watereth, shall also haue raine.

26 He that withdraweth the corne, the people will curse him: but blessing shall be vpon the head of him that selleth corne.

27 He that seeketh good things, getteth fauour: but he that seeketh euill, it shall come to him.

28 He.

*a* Valer th's word he condemneth all false weights, measures and deceit. *† Ebr. fene.*  
*b* When man forgetteth himselfe, and thinketh to be exalted above his vocation, then God bringeth him to confusion. *\* Eze. 7. 19. ecclus. 5. 1.*

*\* Wis. 5. 12.*

*c* That is, shall enter into trouble. *d* A dissembler that pretendeth friendship, but is a priuie enemy. *e* The country is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away. *† Or, prosperitie.* *f* Will not make light report of others.

*g* Where God giueth store of men of wisdom and counsell. *h* Whose conversation he knoweth not. *i* He that doth not without iudgement, and consideration of the circumstances, put himselfe in danger, as Chap. 6. 1. *† Or, modest.*  
*k* Is both good to himselfe and to others. *† Or, neighbours.*  
*l* Though they make neuer so many friends, or thinke themselves neuer so sure, yet they shall not escape. *† Or, of vncemely behauiour.*  
*m* They can look for nothing but Gods vengeance. *n* Meaning them that giue liberally, whom God blesteth. *o* That is, the riggard. *† Ebr. the soule of blessing shall be made fat.*  
*p* The prouident for the vse of them that are in need. *fittie.*

*e* When their wickednesse shall be discovered, they shall be as dumbe, and not know what to say. *d* Shall be vile and abhorred both of God and man, contrary to their owne expectation, which thinke to make their name immortal. *† Ebr. lippest.*  
*† Or, surely.*  
*e* That beareth a faire countenance, and imagineth mischief in his heart, as Chap. 6. 13.  
*f* For the corruption of his heart is known by his talke. *\* 1. Cor. 13. 4. 1. pet. 4. 8.*  
*g* That is, God will hide him out to punish him. *h* And so maketh him bold to doe euill, whereas pouerty bridleth the poore from many euill things.

*i* For they speake truth, and edifie many by exhortations, admonitions, and counsell. *k* Meaning, that all worldly things bring care, and sorrow, whereas they that feele the blessings of God, haue none.

*l* He is but a trouble and griefe to him that seeth him about any businesse. *m* The time of their prosperitie shall be short because of their great fall, though they seeme to liue long. *n* They enioy in this life by faith and hope, their euerslasting life.



q The covetous men that spare their riches to the hindrance of their families, shall be deprived thereof miserably. r For though the wicked be rich, yet are they but slaves to the godly, which are true possessors of the gifts of God. s That is, bringeth them to the knowledge of God. t Shall be punished as he deserveth. 1. Pet. 4. 13.

a They are so grounded in the favour of God, that their root shall prosper continually. t Ebr. strong, or painful.

b As their conscience is upright, so shall they be able to speak for themselves against their accusers.

c The poore man that is contemned and yet lieth of his owne travail. d Is mercifull.

euen to the very beast that doeth him service. \* Chap. 25. 19. Eccles. 30. 27.

f Or, defence.

g Continually imagineth meanes how to do harme to others. f Meaning, their heart within, which is upright, and doeth good to all.

h He standeth in his owne conceit, and condemnerth all others in respect of himselfe. i Which breedeth his affections.

\* Chap. 14. 5. e Which seeketh nothing more then to prouoke others to anger.

\* Chap. 10. 4.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leafe. 29 He that troubleth his owne house, shall inherit the wind, and the foole shall be a seruant to the wise in heart. 30 The fruite of the righteous is as a tree of life, and he that s winneth soules is wise. 31 Behold, the righteous shall be recompensed in the earth: how much more the wicked and the sinner.

# CHAP. XII.

**H**E that loveth instruction, loveth knowledge: but he that hateth correction, is a foole. 2 A good man getteth favour of the Lord: but a man of wicked imaginations will be condemned. 3 A man cannot be established by wickedness: but the root of the righteous shall not be moved. 4 A virtuous woman is the crowne of her husband: but she that maketh him ashamed, is as corruption in his bones. 5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull. 6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous will deliver them. 7 God overthroweth the wicked, and they are not: but the house of the righteous shall stand. 8 A man shall be commended for his wisdom: but the froward of heart shall be despised. 9 He that is despised, and is his owne servant, is better then he that boasteth himselfe, and lacketh bread. 10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruell. 11 He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of vnderstanding. 12 The wicked desireth the net of euils: but the root of the righteous giveth fruit. 13 The euill man is snared by the wickednes of his lips, but the iust shall come out of aduersitie. 14 A man shall be satiate with good things by the fruite of his mouth, and the recompense of a mans hands shall God giue vnto him. 15 The way of a foole is right in his owne eyes: but he that heareth counsell, is wise. 16 A foole in a day shall be known by his anger: but he that couereth shame is wise. 17 He that speaketh truth, will shew righteousness: but a false witness vteth deceit. 18 There is that speaketh words like the prickings of a sword: but the tongue of wise men is health. 19 The lips of truth shall be stable for euer; but a lying tongue varseth incontinently. 20 Deceit is in the heart of them that imagine euill: but to the counsellors of peace shall be ioy. 21 There shall none iniquitie come to the iust; but the wicked are full of euill. 22 The lying lips are an abomination to the Lord: but they that deale truly are his delight. 23 A wise man concealeth knowledge; but the heart of the fooles publisheth foolishnesse. 24 The hand of the diligent shall beare rule; but the idle shall be vnder tribute. 25 Heauinesse in the heart of man doth bring

it downe: but a good word reioyceth it. 26 The righteous is more excellent then his neighbour: but the way of the wicked will deceiue them. 27 The deceitfull man rooketh not that hee tooke in hunting: but the riches of the diligent man are precious. 28 Life is in the way of righteousness, and in that path way there is no death.

# CHAP. XIII.

**A** wise sonne will obey the instruction of his father: but a scorner will heare no rebuke. 2 A man shall eare good things by the fruite of his mouth: but the soule of the trespassers shall suffer violence. 3 Hee that keepeth his mouth, keepeth his life: but he that openeth his lippes, destruction shall be to him. 4 The sluggard lusteth, but his soule hath nought: but the soule of the diligent shall haue plenty. 5 A righteous man hateth lying words: but the wicked causeth slander and shame. 6 Righteousnesse preserveth the vpright of life: but wickednesse overthroweth the sinner. 7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches. 8 A man will giue his riches for the ransom of his life: but the poore cannot heare the reproach. 9 The light of the righteous reioyceth: but the candle of the wicked shall be put out. 10 Onely by pride doeth man make contention; but with the well aduised is wisdom. 11 The riches of vanity shall diminish; but he that gathereth with the hand, shall increase them. 12 The hope that is deferred, is the fainting of the heart, but when the desire commeth, it is as a tree of life. 13 He that despiseth the word, hee shall be destroyed: but hee that feareth the commandment, he shall be rewarded. 14 The instruction of a wise man is as the well spring of life, to turne away from the snares of death. 15 Good vnderstanding maketh acceptable, but the way of the disobedient is hated. 16 Euery wise man will worke by knowledge; but a foole will spread abroad folly. 17 A wicked messenger falleth into euill; but a faithfull ambassadour is preferuation. 18 Pouertie and shame is to him that refuseth instruction; but hee that regardeth correction, shall be honoured. 19 A desire accomplished, delighteth the soule; but it is an abomination to fooles to depart from euill. 20 He that walketh with the wise shall be wise; but a companion of fooles shall be afflicted. 21 Affliction followeth sinners; but vnto the righteous, God will recompense good. 22 The good man shall giue inheritance vnto his childrens children; and the riches of the sinner is laid vp for the iust. 23 Much food is in the field of the poore; but the field is destroyed without discretion. 24 He that spareth his rod, hateth his sonne; but he that loveth him, chasteneth him betime. 25 The righteous eareth to the contentation of his mind; but the belly of the wicked shall want.

k That is, words of comfort, or a cherefull minde, which is declared by his words, reioyceth a man, as a courteous minde killeth him. l That is, mortally befalling in giuing. m Although he get much by vnlawfull meanes, yet will he not spend it vpon himselfe.

a If he vse his tongue to Gods glory, and the profit of his neighbour, God shall blesse him.

b He euer desireth, but taketh no paines to get anything.

t Ebr. way.

c For his pouertie, he is not able to escape the threatenings, which the cruell oppressors vse against him. d When as euery man contendeth to haue the preeminence, and will not giue place to another. e That is, goods euill gotten. f That is, with his owne labour. g Meaning, the word of God, whereby he is admonished of his duty.

\* Chap. 25. 19. h Bringeth many inconueniences both to himselfe and to others.

i As he is partaker of their wickednesse and beareth with their vices, so shall he be punished alike as they are.

k Reade Iob 27. 16.

l God blesseth the labour of the poore, and consumeth their goods which are negligent, because they thinke they haue enough.

\* Chap. 23. 13. Eccles. 30. 1.

# CHAP.

## C H A P. XIV.

a That is, taketh paine to profit her family, and to doe that which concerneth her dutie in her house.

\* Job 12. 4. b That is, in vprightnes of heart, and without hypocrisie.

c His proude tongue shall cause him to be punished.

d By the oxe is meant labour, and by the cribbe the barn: meaning, without labour there is no profit.

e For the maintenance of his owne ambition, and not for Gods glory, as Simon Magus, f Doeth not know the grieuousnesse thereof, nor Gods iudgements against the same.

g As a mans conscience is witness of his owne griefe, so another cannot feele the ioy and comfort which a man feeleth in himselfe.

\* Chap. 16. 35.

h He sheweth that the allurements vnto sinne, seemeth sweet, but the end thereof is destruction.

i He that forsaketh God shall be punished, and made weary of his sin, wherein he delighted.

j Ebr. the man of imaginations.

k If this come not daily to passe, we must consider that it is because of our finnes, which let Gods working.

A Wife woman<sup>a</sup> buildeth her house: but the foolish destroyeth it with her owne hands.

2 \* He that walketh in his<sup>b</sup> righteousness, feareth the Lord: but hee that is lewd in his wayes, despiseth him.

3 In the mouth of the foolish<sup>c</sup> is the rod of pride: but the lips of the wise preferne them.

4 Where none<sup>d</sup> oxen are, there the cribbe is empty: but much increaseth<sup>e</sup> corneth by the strength of the oxe.

5 A faithfull witness will not lie: but a false record will speake lies.

6 A corner seeketh<sup>f</sup> wisdom, and findeth it not: but knowledge<sup>g</sup> is easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not<sup>h</sup> in him the lips of knowledge.

8 The wisdom of the prudent<sup>i</sup> is to vnderstand his way: but the foolishnes of the fool<sup>j</sup> is deceit.

9 The fool maketh a mocke of<sup>k</sup> sinne: but among the righteous there is fauour.

10 The heart knoweth the bitterness of his soule, and the stranger shall not meddle with his ioy.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

12 \* There is a way that seemeth right to a man: but the issues thereof are<sup>l</sup> fy wayes of death.

13 Euen in laughing the heart is sorowfull, and the end of that mirth<sup>m</sup> is heauinesse.

14 The heart that declineth, shall be satiate with his owne wayes: but a good man shall depart from him.

15 The foolish will beleue every thing: but the prudent will consider his steps.

16 A wife man feareth, and departeth from euill, but a fool rageth, and is carelesse.

17 He that is hasty to anger, committeth folly, and a<sup>n</sup> busie body is hated.

18 The foolish doe inherit folly: but the prudent are crowned with knowledge.

19 The euill shall bowe before the good, and the wicked<sup>o</sup> at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friends of the rich are many.

21 The sinner despiseth his neighbour: but he that hath mercy on the poore, is blessed.

22 Do not they erre that imagine euill<sup>p</sup>? but to them that thinke on good things, shall be mercy and trueth.

23 In all labour there is abundance; but the talke of the lips<sup>q</sup> bringeth onely want.

24 The crowne of the wise is their riches, and the folly of fool<sup>r</sup> is foolishnesse.

25 A faithfull witness deliuereth soules: but a deceiuer speaketh lies.

26 In the feare of<sup>s</sup> Lord is an assured strength, and his children shall haue hope.

27 The feare of the Lord<sup>t</sup> is as a wellspring of life, to auoyd the snares of death.

28 In the multitude of the<sup>u</sup> people is the honour of a King, and for the want of people cometh the destruction of the prince.

29 He that is slow to wrath, is of great wisdom: but he that is of an hasty mind, exalteth folly.

30 A sound heart<sup>v</sup> is the life of the<sup>w</sup> flesh; but enuy is the rotting of the bones.

31 \* He that oppresseth the poore, reprooeth him that made him: but hee honoureth him, that hath mercy on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath vnderstanding, and is knowen<sup>x</sup> in the mids of fool<sup>y</sup>.

34 Iustice exalteth a nation, but sinne is a shame to the people.

35 The pleasure of a King is in a wise seruant: but his wrath shall be toward him that is lewd.

## C H A P. XV.

A \* Soft answer putteth away wrath: but grievous words stirre vp anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fool<sup>z</sup> is bableth out foolishnesse.

3 The eyes of the Lord in every place behold the euill and the good.

4 A wholesome tongue is as a tree of life: but the frowardnesse thereof<sup>aa</sup> is the breaking of the mind.

5 A fool despiseth his fathers instruction, but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of<sup>ab</sup> wicked is a trouble.

7 The lips of the wise do spread abroad knowledge; but the heart of the foolish<sup>ac</sup> doeth not so.

8 The<sup>ad</sup> sacrifice of the wicked is abomination vnto the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord; but he loneth him that followeth righteousness.

10 Instruction is euill to him that forsaketh the way, and he that hateth correction, shall die.

11<sup>ae</sup> Hell and destruction are before the Lord, how much more the hearts of the sonnes of men?

12 A corner loneth not him that rebuketh him, neither will he go vnto the wife.

13 \* A ioyfull heart maketh a cheerefull countenance: but by the sorow of the heart the minde is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the fool<sup>af</sup> is fed with foolishnesse.

15 All the dayes of the afflicted are euill; but a good conscience is a continuall feast.

16 \* Better is a little with the feare of the Lord, then great treasure and trouble therewith.

17 Better is a dinner of greene hearbes where loue is, then a stalled oxe and hatred therewith.

18 \* An angrie man stirreth vp strife: but he that is slow to wrath, appeaseth strife.

19 The way of a slothfull man is as an hedge of<sup>ag</sup> thornes; but the way of the righteous is plaine.

20 \* A wife sonne reioyceth the father; but a foolish man despiseth his mother.

21 Foolishnesse is ioy to him that is destitute of vnderstanding; but a man of vnderstanding walketh vprightly.

22 Without counsell, thoughts come to nought: but<sup>ah</sup> in the multitude of counsellers there is stedfastnesse.

23 A ioy cometh to a man by<sup>ai</sup> fy answere of his mouth: and how good is a word<sup>aj</sup> g in due season?

24 The way of life is on high to the prudent, to auoid from hell beneath.

25 The Lord will destroy the house of the proude men: but he will stablish the borders of the widow.

26 The thoughts of the wicked are abominable to the Lord; but<sup>ak</sup> fy pure haue<sup>al</sup> pleasant words.

E.e

27 He

m Forasmuch as they are conuicted thereby and put to silence.

n Or, and the mercy of the people is a sacrifice for sinne.

\* Chap. 35. 15.

\* Verse 23.

a For though they haue much, yet it is full of trouble and care.

b That thing is abominable before God, which the wicked thinke to be most excellent, and whereby they thinke most to be accepted.

c He that swarveth from the word of God, cannot abide to be admonished.

d There is nothing so deepe or secret, that can be hidde from the eyes of God, much lesse mens thoughts.

\* Chap. 17. 22.

j Ebr. heart.

\* Psal. 37. 16.

\* Chap. 29. 22.

e That is, he euer findeth some let or stay, and dare not goe forward.

\* Chap. 10. 1.

f Read Chap. 11. 14.

g If we will that our talke be comfortable, we must wait for time and season.

h That is, wholesome and profitable to the hearers.

l That is, the strength of a king standeth in many people.

o Or, body.

\* Chap. 27. 9.



27 He that is greedy of gaine, troubleth his owne house: but he that hateth gifts, shall live.

28 The heart of the righteous studieth to answer: but the wicked mans mouth babbleth euill things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.

31 The eare that hearkeneth to the correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord is the instruction of wisdom: and before honour goeth humilitie.

#### CHAP. XVI.

**T**he preparations of the heart are in man: but the answer of the tongue is of the Lord.

2 All the wayes of a man are cleave in his owne eyes: but the Lord pondereth the spirits.

3 Commit thy works vnto the Lord, and thy thoughts shall be directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of euill.

5 All that are proud in heart, are an abomination to the Lord: though his hand laye in hand, he shall not be unpunished.

6 By mercy and truth iniquitie shall be forgiven, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 Better is a little with righteousness, then great revenues without equity.

9 The heart of a man purposeth his way: but the Lord doth direct his steps.

10 A diuine sentence shall be in the lips of a king: his mouth shall not transgresse in iudgement.

11 A true waight and balance are of the Lord: and the waights of the bag are his worke.

12 It is an abomination to kings to commit wickednesse: for the throne is stablished by iustice.

13 Righteous lips are the delight of kings, and the king loneth him that speaketh right things.

14 The wrath of a king is as messengers of death: but a wise man will pacifie it.

15 In the light of the kings countenance is life; and his fauour as a cloud of the latter raine.

16 How much better is it to get wisdom then gold: and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, & he keepeth his soule that keepeth his way.

18 Pride goeth before destruction, and an high mind before the fall.

19 Better it is to be of humble mind with the lowly, then to diuide the spoyle with the proud.

20 He that is wise in his busines, shall find good; and he that trusteth in the Lord, he is blessed.

21 The wise in heart shall be called prudent; and the sweetnesse of the lips shall increase doctrine.

22 Vnderstanding is a wellspring of life vnto them that haue it; and the instruction of fooles is folly.

23 The heart of the wife guideth his mouth wisely, and addeth doctrine to his lips.

i That suffereth himselfe to be admonished by Gods word, which bringeth life and so amendeth.  
k Meaning, that God exalteth none but them that are truly humbled.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart or such like, seeing that he is not able to speake a word, except God giue it him.  
b He sheweth hereby that man flattereth himselfe in his doings, calling that vertue, which God termeth vice.  
† Ebr. role.

c So that the iustice of God shall appeare to his glory, euen in the destruction of the wicked.

\* Chap. 11. 21.  
d Their vpright and repeating life shall be a token that their finnes are forgiven.

\* Chap. 15. 16.  
Psal. 37. 16.

e He sheweth the folly of man, which thinketh that his wayes are in his owne hand, and yet is not able to remouue one foote except God giue force.

\* Chap. 11. 7.

f If they be true and iust, they are Gods worke, and he delighteth therein, but otherwise if they be false, they are the worke of the deuill, and to their condemnation that vse them.

g They are appointed by God to rule according to equity and iustice.

h That is, he findeth out many meanes to execute his wrath.

i Which is most comfortable to the drie ground, Deut. 11. 14.

\* Chap. 3. 10. \* Psal. 12. 1. k The sweet words of consolation, which come forth of a godly heart.

l Either that which the wicked teach others, or els it is folly to teach them that are malicious.

24 Faires wordes are as an hony combe, sweetness to the soule, and health to the bones.

25 There is a way that seemeth right to man, but the issue thereof are the wayes of death.

26 The person that trauaileth, trauaileth for himselfe: for his mouth craueth it of him.

27 A wicked man diggeth vp euill, and in his lips is like a burning fire.

28 A froward person soweth strife: and a tale-teller maketh diuision among princes.

29 A wicked man deceiueh his neighbour, and leadeth him into the way that is not good.

30 He shutteth his eyes to diuile wickednes: he troqueth his lips, and bringeth euill to passe.

31 Age is a crowne of glory, when it is found in the way of righteousness.

32 Hee that is slow vnto anger, is better then the mightie man: and hee that ruleth his owne mind, is better then he that winneth a citie.

33 The lot is cast into the lap: but the whole disposition thereof is of the Lord.

#### CHAP. XVII.

**B**etter is a dry morsell, if peace be with it, then an house full of sacrifices with strife.

2 A discrete seruant shall haue rule ouer a lewd sonne, and he shall diuide his heritage among the brethren.

3 As is the fining pot for siluer, and the fornace for gold, so the Lord trieth the hearts.

4 The wicked giueth heed to false lips, and a liar hearkeneth to the naughty tongue.

5 Hee that mocketh the poore, reproacheth him that made him; and he that reioyceth at destruction, shall not be unpunished.

6 Childrens children are the crowne of the elders; and the glory of the children are their fathers.

7 High talke becommeth not a foole, much lesse a lying talke a prince.

8 A reward is as a stone pleasant in the eyes of them that haue it; it prospereth, whither soeuer it turneth.

9 Hee that couereth a transgression, seeketh loue; but hee that repeateth a matter, separateth the prince.

10 A reproofe entrencheth more into him that hath vnderstanding, then an hundred stripes into a foole.

11 A seditious person seeketh onely euill, and a cruell messenger shall be sent against him.

12 It is better for a man to meet a beare robbed of her whelps, then a foole in his folly.

13 Hee that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife is as one that openeth the waters; therefore, or the contention be medled with, leane off.

15 He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.

16 Wherefore is there a price in the hand of the foole to get wisdom, and he hath none heart?

17 A friend loneth at all times; and a brother is borne for aduersitie.

18 A man destitute of vnderstanding, toucheth the hand, & becometh surety for his neighbour.

19 He loneth transgression that loneth strife; and hee that exalteth his gate, seeketh destruction.

20 The froward heart findeth no good; and hee that

\* Chap. 14. 12.  
† Ebr. soweth vnto him.

m For he confuseth himselfe and others.

n With his whole iudgement he labourerh to bring his wickednesse to passe.

o That is, when it is ioyued with vertue: or els the elder that the wicked are the more they are to be abhorred.

g So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsel of God which shall come to passe.

a For whereas were many sacrifices, there were many portions giuen to the people, wherewith they feasted.

\* Eccles. 10. 16.  
b That is, shall be made gouernour ouer the children.

\* Chap. 14. 21.

c The reward hath great force to gaine the hearts of men.

d He that admonished the prince of his fault, maketh him his enemy.

e By the messenger is meant such meanes as God vseth to punish the rebels.

f Whereby hee meaneth the wicked in his rage, who hath no feare of God.

\* Rom. 12. 17.  
1. Theb. 1. 15.  
1. Pet. 3. 9.

\* Isa. 5. 23, chap. 24. 24.

g What auaileth it the wicked to be rich, seeing he setteth not his mind to wisdom?

h So that he is borne then a friend, euen a brother that helpeth in time of aduersity.

i Reade Chap. 6. 14.  
k Lifteth vp himsele about his degree.

that hath a naughtie tongue, shall fall into euill.

He that begetteth a foole, *getteth* himselfe sorow, and the father of a foole can haue no ioy.

22. \* A ioyfull heart causeth good health: but a sorowfull minde drieth the bones.

23. A wicked man taketh a gift out of the <sup>1</sup> bo- some to wrest the wayes of iudgement.

24. \* Wisedome is in the face of him that hath vnderstanding: but the eyes of a foole are in the <sup>m</sup> corners of the world.

25. A foolish sonne is a grieue vnto his father, and a <sup>a</sup> heauinesse to her that bare him.

26. Surely it is not good to condemne the iust, nor that the princes should smite *such* <sup>n</sup> for equitie.

27. He that hath knowledge, spareth his words, and a man of vnderstanding is of an excellent spirit.

28. Euen a foole, (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

### CHAP. XVIII.

For the desire *thereof* hee will separate him- selfe to seeke it, and occupie himselfe in all wisedome.

2. A foole hath no delight in vnderstanding: but that his heart may be <sup>b</sup> disconoured.

3. When the wicked commeth, then commeth <sup>c</sup> contempt, and with the vile man reproach.

4. The words of a mans mouth are like deepe <sup>d</sup> waters, and the wellspring of wisdome is like a flowing riuier.

5. It is not good to <sup>e</sup> accept the person of the wicked, to cause the righteous to fall in iudgement.

6. A foolies lips come with strife, and his mouth calleth for stripes.

7. A foolies mouth is his owne destruction, and his lips are a snare for his soule.

8. The words of a tale-bearer are as flatter- ings, and they goe downe into the <sup>f</sup> bowels of the belly.

9. Hee also that is slouthfull in his worke, is euen the brother of him that is a great waster.

10. The name of the Lord is a strong tower: the righteous runneth <sup>g</sup> vnto it, and is exalted.

11. \* The rich mans riches are his strong citie: and as an high wall in his imagination.

12. \* Before destruction the heart of a man is haucie, and before glory goeth lowlinesse.

13. \* Hee that answereth a matter before hee heare it, it is follie and shame vnto him.

14. The spirit of a man will sustaine his infir- mitie: but <sup>h</sup> a wounded spirit who can beare it?

15. A wise heart getteth knowledge, and the care of the wise seeketh learning.

16. A mans gift <sup>i</sup> enlargeth him, and leadeth him before great men.

17. \* Hee that is first in his owne cause, is iust: then commeth his neighbour and maketh en- quirie of him.

18. The lot <sup>j</sup> causeth contentions to cease, and maketh a partition among the mightie.

19. A brother offended is harder to winne than a strong citie, and *their* contentions are like the <sup>k</sup> barre of a palace.

20. With the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

21. Death and life are in the power of the

tongue, and they that <sup>o</sup> lone it, shall eat the fruit thereof.

22. Hee that findeth a <sup>p</sup> wife, findeth a good thing, and receiveth fauour of the Lord.

23. The poore speaketh *with* prayers: but the rich answereth roughly.

24. A man *that* hath friends, ought to shew him- self friendly: for a friend is neerer <sup>q</sup> then a brother.

q That is, oft times such are found which are more ready to do pleasure, then he that is more bound by duetie.

### CHAP. XIX.

Better <sup>r</sup> is the poore that walketh in his vp- rightnesse, then he that abuseth his lips, and is a foole.

2. For without knowledge the minde is not good, and he that hasteth with his feet, sinneth.

3. The foolishnes of a man peruertereth his way, and his heart fretteth against the Lord.

4. Riches gather many friends: but the poore is separated from his neighbour.

5. \* A false witness shall not be vnpunished: and he that speaketh lies, shall not escape.

6. Many reuerence the face of the prince, and euery man is friend to him that giueth gifts.

7. All the brethren of the poore doe hate him: how much more will his friends depart farre from him: though he be instant <sup>a</sup> with words, yet they will not.

8. He that possesseth vnderstanding, <sup>b</sup> loueth his owne soule, and keepeth wisdome to find goodnes.

9. A false witness shall not be vnpunished: and he that speaketh lies, shall perish.

10. <sup>c</sup> Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11. The discretion of a man deferreth his an- ger: and his glory is <sup>d</sup> to passe by an offence.

12. \* The kings wrath is like the roaring of a lion: but his fauour is like <sup>e</sup> dew vpon the grasse.

13. \* A foolish sonne is the calamitie of his fa- ther, <sup>f</sup> & the contentions of a wife are like a con- tinuall <sup>g</sup> dropping.

14. House and riches are the inheritance of the fatherst; but <sup>h</sup> a prudent wife commeth of the Lord.

15. Slouthfulnesse causeth to fall asleepe, and a deceitfull person shalbe affamished.

16. Hee that keepeth the commandement, kee- peth his owne soule: but hee that despiseth his wayes, shall die.

17. Hee that hath mercie vpon the poore, len- deth vnto the Lord: and the Lord will recompense him that which he hath giuen.

18. Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19. A man of much anger shall suffer punish- ment, and though thou <sup>i</sup> deliuer him, yet will *his* anger come againe.

20. Heare counsell and receiue instruction, that thou mayest be wise in thy latter end.

21. Many diuises are in a mans heart: but the counsell of the Lord shall stand.

22. That that is to be desired of a man, is his <sup>j</sup> goodnesse, and a poore man is better than a liar.

23. The feare of the Lord *leadeth* to life: and he that is filled *therein*, shall continue, and shall not be visited with euill.

24. \* The slouthfull hideth his hand in his bo- some, and will not put it to his mouth againe.

25. \* Smite a scorner, and the foolish will be- ware: and reprove the prudent, and hee will vn- derstand knowledge.

26. Hee that destroyeth his father, or chasteth away

o By the vsing of the tongue well or euill, commeth the fruit thereof either good or bad. p He that is ioy- ned with a virtu- ous man in ma- riage, is blessed of the Lord, as Chap. 19, 14.

\* Chap. 23, 6.

\* Dent. 19, 15; dan. 13, 62.

a To haue con- fort of them. b He that is vp- right in iudgement, findeth fauour of God.

c The free vse of things are not to be permitted to him that cannot vse them aright. d That is, to couer it by charitie, and to doe therein as may most serue to Gods glory. \* Chap. 20, 2. \* Chap. 17, 21. \* Chap. 21, 9. c As raine that droppeth and rot- teth the house. \* Chap. 18, 22.

f Though for a time he giue place to counsell, yet soone after will he giue place to his raging affections. g Mans diuise shall not haue successe, except God gouerne it, whose purpose is vn- changeable. h That is, that he be honest: for the poore man that is honest, is to be esteemed about the rich which is not virtuous. \* Chap. 16, 15. \* Chap. 21, 11. i That is, the sim- ple and ignorant men learne, when they see the wic- ked punished.

\* Chap. 15, 23.

l That is, secretly and out of the bo- some of the rich. \* Eccle. 3, 21, 23, 1.

m That is, wander to and fro, and seeke not after wisedome. \* Chap. 10, 1.

n For their well doing.

a Hee that loueth wisdome, will se- parate himselfe from all impedi- ments, and giue himselfe wholly to seeke it. b That is, that he may talke licenti- ously of whatso- euer commeth to mind.

c Meaning, such one as conuinceth all others. d Which can ne- uer be drawen empty, but bring euery profit. e That is, to fa- uour him and sup- port him.

f They are soone beleeued, and enter most deeply. g Hee sheweth what is the refuge of the godly against all trouble. \* Chap. 10, 15.

\* Chap. 16, 18. \* Eccle. 11, 3. h The mind can will beare the in- firmities of the bo- dy, but when the spirit is wounded, it is a thing most hard to sustaine.

i Getteth him li- bertie to speake, and fauour of them that are most in estimation.

k He that speaketh first, is best heard of the wicked iudge, but when his aduersarie en- quireth out the matter, it turneth to his shame.

l If a controuersie cannot otherwise be decided, it is best to call lora to know whose the things shalbe.

m Appealeth their controuersie, which are so stout that cannot otherwise be pacified, n which for the strength thereof will not bow nor yeeld.



away his mother, is a lewd and shamefull child.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked swalloweth vp iniquitie.

29 But iudgements are prepared for the scorner, and stripes for the backe of the fool.

#### CHAP. XX.

Wine is a mocker, and strong drinke is railing: and whosoever is deceived thereby, is not wise.

2 \* The feare of the King is like the roaring of a lyon; hee that prouoketh him vnto anger sinneth against his owne soule.

3 It is a mans honour to cease from strife; but euery foole will be meddling.

4 The slothfull will not plow, because of winter; therefore shall hee begge in summer, but haue nothing.

5 The counsell in the heart of a man is like deepe waters; but a man that hath vnderstanding, will draw it out.

6 Many men will boast euery one of his owne goodnesse; but who can find a faithfull man?

7 He that walketh in his integritie, is iust, and blessed shall his children be after him.

8 A king that sitteth in the throne of iudgement, shall chaſtise away all euill with his eyes.

9 \* Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers weights, and diuers measures, both these are euen abomination vnto the Lord.

11 A child also is known by his doings, whether his worke be pure and right.

12 The Lord hath made both these, euen the care to heare, and the eye to see.

13 Loue not sleepe, least thou come vnto pouertie; open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer, but when he is gone apart, he boasteth.

15 There is gold, and a multitude of precious stones; but the lips of knowledge are a precious iewel.

16 \* Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweete to a man; but afterward his mouth shall be filled with grauell.

18 Establish thy thoughts by counsell; and by counsell make warre.

19 He that goeth about as a slanderer, discouereth secrets; therefore meddle not with him that flattereth with his lips.

20 \* He that curseth his father or his mother, his light shall be put out in obscure darkenesse.

21 An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.

22 Say not thou, I will recompense euill, but waite vpon the Lord, and he shall saue thee.

23 \* Diuers weights are an abomination vnto the Lord, and deceitfull balances are not good.

24 \* The steps of man are ruled by the Lord; how can a man then vnderstand his owne way?

25 It is a destruction for a man to deuoure that which is sanctified, and after the vowes to enquire.

26 A wise King scattereth the wicked, and causeth the wheele to turne ouer them.

27 The light of the Lord is the breath of

man, and searcheth all the bowels of the bellie.

28 \* Mercie and truth preferre the king: for his throne shall be established with mercie.

29 The beautie of young men is their strength, and the glory of the aged is the gray head.

30 \* The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the bellie.

#### CHAP. XXI.

The Kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whither-soeuer it pleaseth him.

2 Euery way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 \* To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke, and a proud heart which is the light of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance; but whosoever is hasty, commeth surely to pouertie.

6 \* The gathering of treasures by a deceitfull tongue, is vanitie tolled too and fro of them that seeke death.

7 The robbery of the wicked shall destroy them; for they haue refused to execute iudgement.

8 The way of some is peruered and strange; but of the pure man, his worke is right.

9 \* It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

10 The soule of the wicked wisheth euill: and his neighbour hath no fauour in his eyes.

11 \* When the scorner is punished, the foolish is wise, and when one instructeth the wise, he will receiue knowledge.

12 The righteous teacheth the house of the wicked; but God ouerthroweth the wicked for their euill.

13 Hee that stoppeth his eare at the crying of the poore, he shall also crie and not be heard.

14 A gift in secret pacifieth anger, and a gift in the bosome, great wrath.

15 It is ioy to the iust to doe iudgement; but destruction shall be to the workers of iniquitie.

16 A man that wandreth out of the way of wisdom, shall remaine in the congregation of the dead.

17 He that loueth pastime, shall be a poore man: and he that loueth wine and oyle, shall not be rich.

18 The wicked shall be a ranſome for the iust, and the transgressor for the righteous.

19 \* It is better to dwell in the wilderness, then with a contentious and angry woman.

20 In the house of the wife is a pleasant treasure and oyle, but a foolish man deuoureth it.

21 He that followeth after righteousness and mercie, shall find life, righteousness and glory.

22 A wise man goeth vp into the citie of the mightie, and casteth downe the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, haucie, and scornfull is his name that worketh in his arrogancie wrath.

25 The desire of the slothfull slayeth him; for his hands refuse to worke.

26 Hee coueteth euermore greedily: but the righteous giueth and spareth not.

\* Chap. 19, 14.  
\* Sharpe punish-  
ment that pierceth  
euen the inward  
parts, is profitable  
for the wicked, to  
bring them to a  
maudement.

a Though Kings  
seeme to haue all  
thing at comma-  
ndement, yet are  
they not able to  
bring their owne  
purposes to passe  
any other wise  
then God hath ap-  
pointed: much  
lesse are the in-  
feriours able.  
\* Chap. 16, 1.  
\* Mich. 6, 3.  
\* Or, plowing.

b That is, the  
thing whereby hee  
is guided, or which  
he bringeth forth  
as the fruit of his  
worke.

c He that goeth  
rashly about his  
business, and with-  
out counsell.

\* Chap. 13, 11.  
d He meaneth  
this chiefly of Iu-  
ges, and Princes  
which leaue that  
vocation, where-  
vnto God hath  
called them, and  
prowle their sub-  
jects to maintaine  
their lusts.

\* Chap. 19, 13.  
and 25, 24.  
\* Or, in a great  
misie.

e Reade Chap.  
19, 25.

f Though the godly  
admonish them  
both by words  
and example of  
life, yet the wicked  
will not amend, till  
God destroy them.

g To doe pleasure  
to the angry man  
pacifieth him.

h God shall cause  
that to fall on their  
owne heads, which  
they intended a-  
gainst the iust, by  
deliuering the iust,  
and putting the  
wicked in their  
places.

\* Eccles. 25, 13.

i Meaning, abun-  
dance of all things.

k Wisdome ouer-  
commeth strength  
and confidence in  
worldly things.  
l He thinketh to  
liue by wilting  
and desiring all  
things, but will  
take no paine to  
get ought.

k Taketh a plea-  
sure and delight  
therein, as gluttons  
and drunkeards in  
delicate meates  
and drinckes.

a By wine here is  
meant him that is  
giuen to wine, and  
so by strong drinke.  
\* Chap. 19, 12.

b Putteth his life  
in danger.

c It is hard to find  
out: for it is as  
deepe waters,  
whose bottom  
cannot be found:  
yet the wise man  
will know a man  
either by his  
words or maners.

d Where righte-  
ous iudgement is  
executed, there  
sinne ceaseth, and  
vice dare not ap-  
peare.

\* 1. Kin. 8, 46.

\* 2. chron. 6, 36.

\* Eccles. 7, 23.

\* 1. iohn. 1, 8.

\* Ebr. stone and  
stone, ephah and  
ephah.

e Reade Chap.  
16, 11.

\* Chap. 27, 13.

f Teach him wit,  
that he call not  
himselfe rashly  
into danger.

\* Chap. 11, 13.

\* Ex. 21, 17.

\* 1. iohn. 20, 9.

\* math. 15, 4.

\* Deut. 32, 35.

\* Chap. 17, 13.

\* 1. iohn. 12, 17.

\* 1. iohn. 5, 15.

\* 1. Pet. 3, 9.

\* Chap. 11, 1.

\* 1. iohn. 10, 23.

g That is, to ap-  
plie it, or take it  
to his owne vse,  
which was appoin-  
ted to Gods, and  
then enquire how  
they may be ex-  
empted from the  
faute.

h Which was a  
kind of punish-  
ment then vsed.

i The word of  
God giueth life  
vnto man, and cau-  
seth vs to see and  
trie the secret of  
our darke heate,  
Hebr. 4, 12.

\* Chap. 15. 8.  
isa. 1. 13.  
eccles. 34. 21.

\* Chap. 19. 5.  
m He may boldly  
restitute the truth  
that he hath heard.

\* Eccles. 7. 3.  
a Which com-  
meth by well do-  
ing.  
\* Chap. 19. 13.  
b Live together,  
and haue neede  
the one of the  
other.  
\* Chap. 27. 12.  
c That is, the pu-  
nishment, which is  
prepared for the  
wicked, and fleeth  
to God for suc-  
cour.  
d Bring him vp  
vertuouly, and he  
shall so continue,

\* His authority,  
whereby he did  
oppreſſe others,  
ſhalbe taken from  
him.  
\* Eccles. 3. 12.  
f He that is merci-  
full and liberall.  
g Hee ſheuech  
that princes  
ſhould vſe their  
familiarity, whoſe  
conſcience is  
good and their  
talke wiſe and  
godly.  
h Faſour them  
that loue know-  
ledge.  
i He deſireth  
them that inuent  
vaine excuſes,  
becauſe they would  
not doe their  
dutie.  
k So God puni-  
ſheth one ſinne by  
another, when he  
ſuffereth the wic-  
ked to fall into  
the acquaintance  
of an harlot.  
l He is naturally  
giuen vnto it.  
m He ſheuech  
what the end of  
wiſdome is: to  
wit, to direct vs  
to the Lord.  
n That is, ſundry  
times.

\* Ebr. in the gates.  
\* Chap. 23. 11.  
o Haue not to do  
with him that is  
not able to rule  
his affections: for  
he would hurt  
thee by his euill  
conuerſation.

27 The \* ſacrifice of the wicked is an abomi-  
nation: how much more when hee bringeth it  
with a wicked mind?

28 \* A falſe witneſſe ſhall periſh: but he that  
heareth, <sup>m</sup> ſpeaketh continually.

29 A wicked man hardeneth his face: but the  
juſt, he wil direct his way.

30 There is no wiſdome, neither vnderſtan-  
ding, nor counſell againſt the Lord.

31 The horſe is prepared againſt the day of  
battell: but ſaluation is of the Lord.

## C H A P. XXII.

A \* Good name is to be choſen aboue great ri-  
ches, and a louing fauour is aboue ſiluer and  
aboue gold.

2 \* The rich and poore <sup>b</sup> meet together, the  
Lord is the maker of them all.

3 \* A prudent man <sup>c</sup> ſeeth the plague, and hi-  
deth himſelfe: but the fooliſh go on ſtill, and are  
punished.

4 The reward of humilitie, and the feare of  
God is riches, and glory, and life.

5 Thornes and ſnares are in the way of the  
froward: but he that regardeth his ſoule, will de-  
part farre from them.

6 Teach a child <sup>d</sup> in the trade of his way, and  
when he is old he ſhall not depart from it.

7 The rich ruleth the poore, and the borrower  
is ſeruant to the man that lendeth.

8 Hee that ſoweth iniquitie, ſhall reape affli-  
ction, and the <sup>e</sup> rod of his anger ſhall faile.

9 \* He that hath a good <sup>f</sup> eye, he ſhall be bleſ-  
ſed: for he giueth of his bread vnto the poore.

10 Caſt out the ſcorner, and ſtriſe ſhall go out:  
ſo contention and reproach ſhall ceaſe.

11 Hee that loneth pureneſſe of heart for the  
grace of his lips, the <sup>g</sup> king ſhalbe his friend.

12 The eyes of the Lord preferre <sup>h</sup> know-  
ledge: but hee ouerthroweth the words of the  
transgreſſour.

13 The ſouthfull man ſaith, i A Lyon is with  
out, i ſhalbe ſlaine in the ſtreete.

14 The mouth of ſtrange women is as a deepe  
pit: he with whom the Lord is angry, k ſhall fall  
therein.

15 Fooliſhneſſe is bound <sup>l</sup> in the heart of a  
child: but the rod of correction ſhall driue it  
away from him.

16 Hee that oppreſſeth the poore to increaſe  
himſelfe, and giueth vnto the rich, ſhall ſurely  
come to pouertie.

17 ¶ Encline thine eare, and heare the words  
of the wiſe, and apply thine heart vnto my know-  
ledge.

18 For it ſhall be pleaſant, if thou keepe them  
in thy bellie, and if they be directed together in  
thy lips.

19 That thy confidence may be in <sup>m</sup> the Lord,  
I haue ſhewed thee this day: thou therefore take  
hede.

20 Haue not I written vnto thee <sup>n</sup> three times  
in counſels and knowledge,

21 That I might ſhew thee the aſſurance of  
the words of truth, to answer the words of truth  
to them that ſend to thee?

22 Robbe not the poore, becauſe hee is poore,  
neither oppreſſe the afflicted <sup>o</sup> in iudgement.

23 For the Lord \* will defend their cauſe, and  
ſpoyle the ſoule of thoſe that ſpoyle them.

24 Make <sup>p</sup> no friendſhip with an angry man,  
neither goe with the furious man,

25 Leaſt thou learne his wayes, and receiue de-  
ſtruction to thy ſoule.

26 Be not thou of them that <sup>p</sup> touch the hand,  
nor among them that are ſuretie for debts.

27 If thou haſt nothing to pay, why cauſeſt  
thou that hee ſhould take thy bed from vnder  
thee?

28 Thou ſhalt not \* remooue the ancient  
bounds which thy fathers haue made.

29 Thou ſeeſt that a diligent man in his buſi-  
neſſe ſtandeth before Kings, and ſtandeth not be-  
fore the baſe ſort.

## C H A P. XXIII.

W HEN thou fitteſt to eate with a ruler, <sup>a</sup> con-  
ſider diligently what is before thee,

2 <sup>b</sup> And put thy knife to thy throat, if thou  
be a man giuen to the appetite.

3 Be not deſirous of his dainie meates: <sup>c</sup> for  
it is a deceivable meat.

4 Trauaile not too much to be rich: but ceaſe  
from thy <sup>d</sup> wiſdome.

5 Wilt thou caſt thine eyes vpon it, which is  
nothing? for riches taketh her to her wings, as  
an Eagle, and ſtieth into the heauen.

6 Eate thou not the bread of him that hath  
an <sup>e</sup> euill eye, neither deſire his dainty meats.

7 For as though hee thought it in his heart: ſo  
will hee ſay vnto thee, Eate and drinke: but his  
heart is not with thee.

8 Thou ſhalt vomit thy <sup>f</sup> morſels that thou  
haſt eaten, and thou ſhalt loſe thy ſweet words,

9 Speake not in the eares of a foole: for hee  
will deſpiſe the wiſdome of thy words.

10 \* Remooue not the ancient bounds, and  
enter not into the fields of the fatherleſſe.

11 For hee that redeemeth them, is mightie:  
he will \* defend their cauſe againſt thee.

12 Apply thine heart to inſtruction, and thine  
eares to the words of knowledge.

13 \* Withhold not correction from the child:  
if thou ſmite him with the rod, he ſhall not die.

14 Thou ſhalt ſmite him with the rod, and  
ſhalt deliuer his ſoule from <sup>g</sup> hell.

15 My ſonne, if thine heart be wiſe, mine heart  
ſhall reioyce, and I alſo,

16 And my reines ſhall reioyce, when thy lips  
ſpeake righteous things.

17 \* Let not thine heart be enuious againſt  
ſinners: but let it be in the feare of the Lord con-  
tinually.

18 For ſurely there is an end, <sup>h</sup> and thy hope  
ſhall not be cut off.

19 O thou my ſonne, heare, and be wiſe, and  
guide thine heart in the <sup>i</sup> way.

20 Keepe not companie with <sup>†</sup> drunkards,  
nor with <sup>†</sup> gluttons.

21 For the drunkard and the glutton ſhall  
be poore, and the ſleeper ſhall be cloathed with  
ragges.

22 Obey thy father that hath begotten thee,  
and deſpiſe not thy mother when ſhe is old.

23 Buy <sup>k</sup> the truth, but ſell it not: <sup>likewiſe</sup>  
wiſdome, inſtruction, and vnderſtanding.

24 The father of the righteous ſhall greatly  
reioyce, and he that begetteth a wiſe child, ſhall  
haue ioy of him.

25 Thy father and thy mother ſhall be glad,  
and ſhe that bare thee ſhall reioyce.

26 My ſonne, giue mee <sup>l</sup> thine heart, and let  
thine eyes delight in my wayes.

27 \* For a whore is as a deepe ditch, and a  
ſtrange

p Which raſhly  
put themſelves in  
danger for others,  
as Cap. 6. 1.

\* Dent. 27. 17.  
chap. 23. 10.

a Eate with ſo-  
briety.  
b Bridle thine ap-  
petite, as it were  
by force and vio-  
lence.  
c For oft times  
the rich when they  
bid their inferiours  
to their tables, it is  
not for the lone  
they beare them,  
but for their owne  
ſecret purpoſes.  
d Beſtow not the  
giſtes that God  
hath giuen thee,  
to get worldly  
riches.  
e That is, con-  
trary, as contrary  
a good eye is ta-  
ken for liberall,  
as Cap. 25. 9.  
f Hee will nor ceaſe  
till he hath done  
thee ſome harme,  
and his flatter-  
ing words ſhall come  
to no vſe.  
\* Dent. 27. 17.  
chap. 23. 28.  
\* Chap. 22. 23.  
\* Chap. 13. 24.  
and 19. 35.  
eccles. 30. 1.

g That is, from  
deſtruction.

\* Pſal. 37. 12  
chap. 24. 1.

h The proſperity  
of the wicked ſhall  
not continue.

i In the obſer-  
uation of Gods com-  
mandements.  
† Ebr. wine-bibbers.  
† Ebr. deuourers of  
ſeſſe.

k Spare no coſt  
for truths ſake,  
nei. ber depart  
from it for any  
gaine.

l Giue thy ſelfe  
wholly to wiſe-  
dome.  
\* Chap. 22. 14.



\* Chap. 7. 12.  
m She seduceth  
many and causeth  
them to offend God.

n Which by art  
make wine stronger  
and more pleasant.

o That is, drun-  
kenness shall bring  
thee to whoredome.  
p In such great  
danger shalt thou  
be.  
q Though drun-  
kenness make  
them more inen-  
surable then beasts,  
yet can they not  
refraine.

\* Psal 37. 1.  
chap. 23. 17.

\* Chap. 10. 13.

n In the place  
where wisdom  
should be shewed.

b Man hath no  
strength of his strength  
all he be in troubles.  
c None can be ex-  
cused, if he helpe  
not the innocent  
when he is in  
danger.

d As hony is sweet  
and pleasant to  
the taste, so wis-  
dome is to the  
soule.  
e Or, reward.

e He is subiect  
to many perils,  
but God deli-  
vereth him.

f To be avenged  
on thee.  
\* Psal 37. 1.  
chap. 23. 17.

strange woman is as a narrow pit:

28 \* Also she lieth in wait as for a pray, and she increaseth the transgressors among men.

29 To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the redness of the eyes?

30 Even to them that tary long at the wine, to them that goe, and seeke mixt wine.

31 Look not thou upon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine eyes shall looke vpon strange women, and thine heart shall speake lewd things.

34 And thou shalt be as one that sleepech in the midst of the sea, and as he that sleepech in the top of the mast.

35 They haue stricken mee, shalt thou say, but I was not sicke: they haue beaten mee, but I knew not, when I awoke: therefore will I seeke it yet still.

#### CHAP. XXIV.

BE \* not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischief.

3 Through wisdom is an house builded, and with vnderstanding it is established.

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man is strong: for a man of vnderstanding increaseth his strength.

6 \* For with counsell thou shalt enterprise thy warre, and in the multitude of them that can giue counsell, is health.

7 Wisdome is high to a foole: therefore hee cannot open his mouth in the gate.

8 Hee that imagineth to doe euill, men shall call him an author of wickednesse.

9 The wicked thought of a foole is sinne, and the scorner is an abomination vnto men.

10 If thou be faint in the day of aduersitie, thy strength is small.

11 Deliuere them that are drawn to death, and wilt thou not preferre them that are led to be slaine?

12 If thou say, Behold, we knew not of it: he that pondereth the hearts, doeth not hee vnderstand it? and he that keepeth thy soule, knoweth he it not? will he not also recompense euery man according to his workes?

13 My sonne, eate hony, for it is good, and the honycombe as for it is sweet vnto thy mouth.

14 So shall the knowledge of wisdom be vnto thy soule if thou finde it, and there shall be an end, and thine hope shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoyle not his resting place.

16 For a iust man falleth seuen times, and riseth againe, but the wicked fall into mischief.

17 Be thou not glad when thine enemy fal-  
leth, and let not thine heart reioyce when hee stumbleth.

18 Least the Lord see it, and it displease him, and he turne his wrath from him.

19 \* Fret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none end of plagues to

the euill man: the light of the wicked shall be put out.

21 My sonne, feare the Lord, and the King, and meddle not with them that are fecitious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them? both?

23 ALSO THESE THINGS PERTENE TO THE WISE. It is not good to haue respect of any person in iudgement.

24 Hee that faith to the wicked, \* Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodnesse.

26 They shall kisse the lips of him that answereth vpright words.

27 Prepare thy worke without, and make ready thy things in the field, and after, build thine house.

28 Be not a witness against thy neighbour without cause: for wilt thou deceiue with thy lips?

29 \* Say not, I will do to him as he hath done to me, I will recompense euery man according to his worke.

30 I passed by the field of the slouthfull, and by the vineyard of the man destitute of vnderstanding.

31 And lo, it was all growen ouer with thornes, and nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, and I considered it well: I looked vpon it, and receiued instruction.

33 Yet a little sleepe, a little slumber, a little folding of the hands to sleepe.

34 So thy powerie commeth as one that tra-  
uelleth by the way, and thy necessitie like an armed man.

#### CHAP. XXV.

THESE ARE ALSO PARABLES of Salomon, which the men of Hezekiah King of Iudah copied out.

THE glory of God is to conceale a thing secret: but the Kings honour is to search out a thing.

3 The heauens in height, and the earth in deep-  
nesse: and the Kings heart can no man search out.

4 Take the drosse from the silver, and there shall proceed a vessell for the finer.

5 Take away the wicked from the King, and his throne shall be established in righteousness.

6 Boast not thy selfe before the King, and stand not in the place of great men.

7 \* For it is better, that it be said vnto thee, Come vp hither, then thou to be put lower in the presence of the Prince whom thine eyes haue scene.

8 Go not soorth hastily to strife, least thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another.

10 Least hee that heareth it, put thee to shame, and thine infamie doe not cease.

11 A word spoken in his place, is like apples of gold with pictures of silver.

12 He that reproveth the wise and the obedi-  
ent care, is as a golden earring, and an orna-  
ment of fine gold.

that be corrupted. \* Luke 15. 10. h Least where as thou thinkest by this meane to haue an end of the matter, it put thee to further trouble.

g Meaning either  
of the wicked and  
feditious, as verse  
19 and 21. or, of  
them that feare not  
God, nor obey  
their King.  
i Ebr. 10 know the  
face.  
\* Chap. 17. 25.  
if 5. 23.

h Be sure of the  
meanes how to  
compass it, before  
thou take any en-  
terprize in hand.

\* Chap. 20. 12.  
i Hee sheweth  
what is the nature  
of the wicked, to  
reuege wrong  
for wrong.

k That I might  
learne by another  
mans fault.  
l Reale Chap. 6. 10.

a Whom Heze-  
kiah appointed for  
this purpose.  
b That is, gathered  
out of diuers  
bookes of Salomon.  
c God doeth not  
reueale the cause  
of his iudgements  
to man.  
d Because the  
king ruleth by the  
reuealed word of  
God, the cause of  
his doings must  
appeare, and there-  
fore he must vse  
discreetie in trying  
out of causes.  
e He sheweth that  
it is too hard for  
man to attaine to  
the reason of all the  
secret doings of the  
King, euen when  
he is vpright, and  
doeth his dutie.  
f When vice is re-  
moued from a  
king, he is a meane  
vessell for the  
Lords vse.  
g It is not enough  
that he be pure  
himselfe, but that  
he put away others

i In the time of  
great heat, when  
men desire cold,

k Which haue an  
outward appea-  
rance, and are no-  
thing within.  
l By not mini-  
sterring occasion to  
provoke him further.  
m That is, the  
heart that is bent  
to anger, as Chap.  
15. 1.  
n Use moderately  
the pleasures of  
this world.

o Which melteth it,  
and consumeth it.  
p Or, assume.  
q Rom. 12, 20.

r Thou shalt, as it  
were by force, ouer-  
come him, in  
so much that his  
owne conscience  
shall moue him to  
acknowledge thy  
benefits, and his  
heart shall be in-  
flamed.  
s Chap. 21, 9.

\* Eccles. 3, 22.

q And so is in  
extreme danger.

a Consent not vn-  
to him in his do-  
ings.  
b Reprooue him  
as the matter  
requirith.  
c To wit, of the  
messenger whom  
he sendeth.  
d That is, recei-  
ueth damage  
thereby.

e Whereby he  
both hurteth him-  
selfe and others.  
f Meaning, God.  
g 2. Pet. 2, 22.  
h For the foole  
will rather be  
counselled then  
be: also the foole  
fineth of igno-  
rance, and the  
other of malice.  
i Read Chap. 22, 13.

13 As the cold of the snow i in the time of har-  
uest, so is a faithfull messenger to them that send  
him; for he refresheth the soule of his masters,

14 A man that boasteth of false liberallitie, is  
like k clouds and wind without raine.

15 A Prince is pacified by staying of l anger,  
and a soft tongue breaketh the m bones.

16 If thou haue found hony, eat that is n suffi-  
cient for thee, least thou be ouerfull, and vomit it

17 Withdraw thy foote from thy neighbours  
house, least he be weary of thee, and hate thee.

18 A man that beareth false witness againt  
his neighbour, is like an hammer and a sword, and  
a sharpe arrow.

19 Confidence in an vnfaithfull man in time  
of trouble, is like a broken tooth & a sliding foot.

20 Hee that taketh away the garment in the  
cold season, is like vineger poured vpon o nitre, or  
like him that singeth songs to an heauy heart.

21 \* If hee that hateth thee be hungry, giue  
him bread to eat, and if hee be thirstie, giue him  
water to drinke.

22 For thou shalt lay p coales vpon his head,  
and the Lord shall recompense thee.

23 As the Northwind driueth away the raine,  
so doeth an angry countenance the flandering  
tongue.

24 \* It is better to dwell in a corner of the  
housetop, then with a contentious woman in a  
wide house.

25 As are the cold waters to a weary soule, so  
is good newes from a farre country.

26 A righteous man falling downe before the  
wicked, is like a troubled well and a corrupt spring.

27 It is not good to eate much hony: \* so to  
search their owne glory, is not glory.

28 A man that refraineth not his appetite, is  
like a city which is q broken downe and without  
walles.

#### CHAP. XXVI.

A S the snow in the Summer, and as the raine  
in the Haruest are not meet, so is honour vn-  
seemely for a foole.

2 As the sparrow by flying, and the swallow  
by flying escape, so the curse that is causelesse, shal  
not come.

3 Vnto the horse belongeth a whip, to the asse  
a bilble, and a rod to the foolles backe.

4 Answere not a foole a according to his foo-  
lishnesse, least thou also be like him.

5 Answere a foole b according to his foolish-  
nesse, least he be wise in his owne c conceit.

6 He that sendeth a message by the hand of a  
foole, is as hee that cutteth off e the feet, d and  
drinketh iniquitie.

7 As they that lift vp the legs of the lame, so  
is a parable in a foolles mouth.

8 As the closing vp of a precious stone in an  
heape of stones, so is hee that giueth glory to a  
foole.

9 As a thorne standing e vp in the hand of a  
drunkard, so is a parable in the mouth of foolles.

10 The Excellent that formed all things,  
both rewardeth the foole, and rewardeth the  
transgressours.

11 \* As a dog turneth againe to his owne vo-  
mit, so a foole turneth to his foolishnesse.

12 Seekest thou a man wise in his owne conceit?  
g more hope is of a foole then of him.

13 The slouthfull man saith, h A lion is in the  
way: a lion is in the streets,

14 As the doore turneth vpon his hinges, so  
doeth the slouthfull man vpon his bed.

15 \* The slouthfull hideth his hand in his bo-  
some, and it griueth him to put it againe to his  
mouth. \* Chap. 19, 14.

16 The sluggard is wiser in his owne conceit,  
then seuen men that can render a reason.

17 Hee that passeth by and medleth with the  
strife that belongeth not vnto him, is as one that  
taketh a dog by the eares.

18 As hee that faineth himselfe mad, casteth  
firebrands, arrowes, and mortall things.

19 So dealeth the deceitfull man with i his  
friend, and saith, Am not I in sport?

20 Without wood the fire is quenched, and  
without a tale-bearer strife ceaseth.

21 \* As the cole maketh burning coales, and  
wood a fire, so the contentious man is apt to kin-  
dle strife. \* Eccles. 28, 10.

22 \* The words of a tale-bearer are as flate-  
rings, and they go downe into the bowels of the  
belly. \* Chap. 18, 8.

23 As silver droffe overlaid vpon a potthead,  
so are burning lips, and k an euill heart.

24 Hee that hateth l will counterfeite with his  
lips, but in his heart he layeth vp deceit.

25 Though hee speake fauourably, beseece  
him not: for there are m seuen abominations in his  
heart.

26 Hatred may be couered by deceit: but the  
malice thereof shall be discovered in the n con-  
gregation.

27 \* He that diggeth a pit shall fall therein, and  
he that rolleth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a  
flattering mouth causeth ruine.

#### CHAP. XXVII.

B Oast not thy selfe of to morrowe, for thou  
knowest not what a day may bring forth.

2 Let another man praise thee, and not thine  
owne mouth: a stranger, and not thine owne lips.

3 \* A stone is heavy, and the sand weigheth:  
but a foolles wrath is heauier then them both. \* Eccles. 22, 15.

4 Anger is cruell, and wrath is raging: but who  
can stand before b enuie?

5 Open rebuke is better then secret loue.

6 The wounds of a louer are faithfull, and the  
kisses of an enemy are c pleasant.

7 \* The person that is full, despiseth an hony  
combe: but vnto the hungry soule euery bitter  
thing is sweet.

8 As a bird that wandreth from her nest, so is  
a man that wandreth from his owne place.

9 As oymment and perfume reioyce the  
heart, so doeth the sweetnesse of a mans friend by  
hearty counsell.

10 Thine owne friend and thy fathers friend  
forsake thou not: neither enter into thy brothers  
d house in the day of thy calamitie: for better is  
a neighbour that is neere, then a brother farre off.  
in the day of thy  
trouble.

11 My sonne, be wise, and reioyce mine heart,  
that I may answer him that reproacheth me.

12 \* A prudent man seeth the plague, and hi-  
deth himselfe: but the foolish goe on still, and are  
punished. \* Chap. 20, 16.

13 \* Take his garment that is suretie for a  
stranger, and a pledge of him for the stranger.

14 He that t praiseth his friend with a loude  
voyce, rising f early in the morning, it shall be  
counted to him as a curse.

15 A \* continually dropping in the day of raine,

E e 4 and

i Which dissem-  
beth himselfe to  
be that he is not.

k They will soone  
breake out and  
vnter themselves.

l Meaning, many,  
he vseth the num-  
ber certaine, for  
the vncertaine.  
m In the assembly  
of the godly.  
n Eccles. 10, 8.  
eccles. 27, 16.

a Delay not the  
time, but take oc-  
casion when it is  
offered.

\* Eccles. 22, 15.

b For the enuious  
are obdurate, and  
cannot be recon-  
ciled.  
c They are flate-  
ring, and seeme  
friendfull.  
\* Job. 6, 6.

d Trust not to any  
worldly helpe in  
the day of thy  
trouble.

\* Reade Chap. 22, 34.

t Ebr. blesteth.  
f Hastily and with-  
out cause.  
\* Chap. 19, 13.  
and 21, 9.



## Know thy flocke.

## Proverbes.

## The want of the world

g. One hasty man  
prouoketh ano-  
ther to anger.

h There is no dif-  
ference between  
man and man by  
nature, but onely  
the grace of God  
maketh the differ-  
ence.  
\* Eccles. 14, 9.  
\* Chap. 17, 3.  
i That is, hee is ei-  
ther knowen to be  
ambitious, and glo-  
rious, or humble  
and modest.

k This declareth  
the great good-  
nesse of God to-  
wards man, and  
the diligence that  
he requireth of  
him for the prefer-  
uation of his gifts.

m Because their  
owne conscience  
accuseth them.  
n The state of the  
common-weale is  
oftentimes changed.

o Chap. 19, 21.

p For God will  
take away the wic-  
ked vsurer, and giue  
his goods to him  
that shall bestow  
them well.  
q Because it is not  
of faith which is  
grounded of Gods  
word or Law,  
whiche the wicked  
contemne.

r And iudge that  
he is not wise.  
\* Chap. 29, 2.  
s He is knowen  
by his doings to  
be wicked.

t Which standeth  
an axe of God and  
is afraid to offend  
him.

u For he can ne-  
uer be satisfied,  
but euer oppres-  
seth and spoyleth.

and a contentious woman are alike.

16 He that hideth her, hideth the winde, and  
she is as the oyle in his right hand that vitereth it  
selfe.

17 Yron sharpeneth yron, so doeth e man shar-  
pen the face of his friend.

18 He that keepeth the figge tree, shall eate the  
fruit thereof: so hee that waiteth vpon his mas-  
ter, shall come to honour.

19 As in water face answereth to face, so the  
heart of man to man.

20 The graue and destruction can neuer be full,  
so the eyes of man can neuer be satisfied.

21 \* As is the fining pot for siluer, and the for-  
nace for gold, so is every man according to his  
dignitie.

22 Though thou shouldest bray a foole in a  
morter among wheat brayed with a pestell, yet  
will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flocke,  
and take heed to the herds.

24 For riches remaine not alway, nor the  
croune from generation to generation.

25 The hay discouereth it selfe, and the grassie  
apeareth, and the herbes of the mountaines are  
gathered.

26 The lambs are for thy cloathing, and the  
goats are the price of the field.

27 And let the milke of the goats be sufficient  
for thy food, for the food of thy familie, and for  
the sustenance of thy maides.

### CHAP. XXVIII.

The wicked flee when none pursueth: but  
the righteous are bold as a lion.

2 For the transgression of the land there are  
many princes thereof: but by a man of vnder-  
standing and knowledge a realme likewise endu-  
reth long.

3 A poore man, if hee oppresse the poore, is  
like a raging raue that leaueth no food.

4 They that forsake the Law, prayse the wic-  
ked: but they that keepe the Law, set themselves  
agaist them.

5 Wicked men vnderstand not iudgement: but  
they that seeke the Lord, vnderstand all things.

6 \* Better is the poore that walketh in his vp-  
rightnesse, then hee that peruerteth his wayes,  
though he be rich.

7 He that keepeth the Law, is a childe of vnder-  
standing: but hee that feedeth the gluttons,  
shameth his father.

8 He that increaseth his riches by vsurie and  
interest, gathereth them for him that will be  
mercifull vnto the poore.

9 He that turneth away his care from hearing  
the Law, euen his prayer shall be abominable.

10 He that causeth the righteous to go astray  
by an euill way, shall fall into his owne pit, and the  
vpriht shall inherit good things.

11 The rich man is wise in his owne conceit: but  
the poore that hath vnderstanding, can trie him.

12 \* When righteous men reioyce, there is  
great glory: but when the wicked come vp, the  
man is tried.

13 He that hideth his sinnes, shall not profes-  
per: but he that confesseth, and forsaketh them,  
shall haue mercie.

14 Blessed is the man that feareth alway: but  
he that hardeneth his heart, shall fall into euill.

15 As a roaring lion, and an hungry beare, so  
is a wicked ruler over the poore people.

16 A prince destitute of vnderstanding, is also  
a great oppressour: but he that hateth couerous-  
nesse, shall prolonge his dayes.

17 A man that doeth violence against the  
blood of a person, shall flee vnto the graue, and  
they shall not stay him.

18 He that walketh vprightly shall be saued: to deliuer him,  
but hee that is froward in his wayes, shall once  
fall.

19 \* He that tilleth his land, shall be satisfied  
with bread, but he that followeth the idle, shall be  
filled with pouertie.

20 A faithfull man shall abound in blessings,  
and hee that maketh haste to be rich, shall not  
be innocent.

21 To haue respect of persons is not good: for  
that man will transgresse for a piece of bread.

22 A man with a wicked eye hasteth to ri-  
ches, and knoweth not that pouertie shall come  
vpon him.

23 He that rebuketh a man, shall finde more  
fauour at the length, then he that flattereth with  
his tongue.

24 He that robbeth his father and mother, and  
saith, It is no transgression, is the companion of  
a man that destroyeth.

25 Hee that is of a proud heart, stirreth vp  
strife: but the that trusteth in the Lord, shall be  
made fat.

26 Hee that trusteth in his owne heart, is a  
foole: but hee that walketh in wisdome, shall be  
deliuered.

27 Hee that giueth vnto the poore, shall not  
lacke: but he that hideth his eyes, shall haue ma-  
ny curses.

28 \* When the wicked rise vp, men hide them-  
selues: but when they perish, the righteous in-  
crease.

### CHAP. XXIX.

A Man that hardeneth his necke when he is re-  
buked, shall suddenly be destroyed, and can-  
not be cured.

2 \* When the righteous are in authority, the  
people reioyce: but when the wicked beareth  
rule, the people sigh.

3 A man that loueth wisdome reioyceth his  
father; but hee that feedeth harlots wasteth his  
substance.

4 A king by iudgement maintaineth the coun-  
trei: but a man receiving gifts, destroyeth it.

5 A man that flattereth his neighbour, spreadeth  
a net for his steps.

6 In the transgression of an euill man is his  
snare: but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the  
poore: but the wicked regardeth not knowledge.

8 Scornefull men bring a city into a snare:  
but wise men turne away wrath.

9 If a wife man contend with a foolish man,  
whether he be angry or laugh, there is no rest.

10 Bloody men hate him that is vpright: but  
the iust haue care of his soule.

11 A foole powreth out all his minde: but a  
wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his  
seruants are wicked.

13 \* The poore and the vsurer meet together,  
and the Lord lighteneth both their eyes.

14 A King that iudgeth the poore in truth, his  
throne shall be established for euer.

15 The rod and correction giue wisdome;  
but

i None shall be able

\* Chap. 12, 11;  
Eccles. 20, 27.

\* Chap. 23, 11;  
and 20, 21.

k He will be abuse  
fed for nothing.  
l Meaning, him  
that is couerous.

m Shall haue all  
things in abundance.

\* Chap. 19, 21.

\* Chap. 28, 21, 19;  
Or, are increased.

\* Luke 15, 13.

n He that giueth  
care to the flatter-  
er, is in danger  
as the bird is be-  
fore the fowler.  
b He is euer re-  
ady to fall into the  
snare that he laith  
for others.

c He can heare  
no admonition in  
what sort foeuer  
it is spoken.

but a childe set at libertie, maketh his mother ashamed.

16. When the wicked are increased, transgression increaseth: but the righteous shall see their fall.  
17. Correct thy sonne, and hee will giue thee rest, and will giue pleasures to thy soule.

18. Where there is no vision, the people decay: but he that keepeth the law is blessed.

19. A seruant will not be chastised with words: though he vnderstand, yet he will not answer.

20. Seest thou a man hasty in his matters? There is more hope of a foole, then of him.

21. He that delicately bringeth vp his seruant from youth, at length he will be euen as his sonne.

22. And angry man stirreth vp strife, and a furious man aboundeth in transgression.

23. The pride of a man shall bring him low: but the humble in spirit shall enioy glory.

24. He that is partner with a thiefe, hateth his owne soule: he heareth cursing and declareth it not.

25. The feare of man bringeth a snare: but he that trusteth in the Lord shalbe exalted.

26. Many doe seeke the face of the ruler: but every mans iudgement cometh from the Lord.

27. A wicked man is abomination to the iust, and he that is vpriight in his way, is abomination to the wicked.

CHAP. XXX.

To humble our selues in consideration of Gods workes.  
5 The word of God is perfite. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderful.

THE WORDES OF AGUR THE SONNE OF IAKEH.

The prophecie which the man spake vnto Ithiel, euen to Ithiel, and Vcal.

2. Surely I am more foolish then any man, and haue not the vnderstanding of a man in me.

3. For I haue not learned wisdom, nor attained to the knowledge of holy things.

4. Who hath ascended vp to heauen, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5. Every word of God is pure: he is a shield to those that trust in him.

6. Put nothing vnto his wordes, least hee reprooue thee, and thou be found a liar.

7. Two things haue I required of thee: denie me them not before I die.

8. Remoue farre from mee vanitie and lyes: giue me not pouertie, nor riches: feede mee with fooles conuenient for me.

9. Least I be full, and denie thee, and say, Who is the Lord? or least I be poore and steale, and take the Name of my God in vaine.

10. Accuse not a seruant vnto his master, least he curse thee, & when thou hast offended.

11. There is a generation that curseth their father, and doeth not blesse their mother.

12. There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.

13. There is a generation whose eyes are haughty, and their eye lids are lifted vp.

14. There is a generation, whose teeth are as swords, and their chawes as knives to eate vp the afflicted out of the earth, and the poore from among men.

15. The horse leach hath two daughters, which saye, Giue, giue. There be three things that will not be satisfied: yea, soules that say not, It is enough.

16. The graue, and the barren wombe, the earth, that cannot be satisfied with water, and the fire that saith not, It is enough.

17. The eye that mocketh his father & despiseth the instruction of his mother, let the rauen of the valley picke it out, and the yong eagles eate it.

18. There be three things hid from mee, yea, foure that I know not:

19. The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a shippe in the mids of the sea, & the way of a man with a maide.

20. Such is the way also of an adulterous woman: shee eateth and wipeth her mouth, and saith, I haue not committed iniquity.

21. For three things the earth is mooued: yea, for foure it cannot susteine it selfe,

22. For a seruant when hee reigneth, and a foole when he is filled with meate.

23. For a hatefull woman, when she is married, & for a handmaid that is heiress to her mistresse.

24. These be foure small things in the earth, yet they are wise, and full of wisdom.

25. The pismires a people not strong, yet prepare they their meate in summer:

26. The conies a people not mighty, yet make they their houses in the rocke:

27. The grasshopper hath no king, yet goe they forth all by bands:

28. The spider taketh hold with her hands, and is in kings palaces.

29. There be three things that order well their going: yea, foure are comely in going.

30. A lion which is strong among beastes, and turneth not at the sight of any:

31. A lusty grayhound, and a goat, and a king, against whom there is no rising vp.

32. If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand vpon thy mouth.

33. When one churneth milke, hee bringeth forth butter; and he that wringeth his nose, causeth blood to come out, so he that forceth wrath, bringeth forth strife.

CHAP. XXXI.

He exhorteth to chastitie and iustice, 10 and sheweth the conditions of a wise and worthy woman.

THE WORDS OF KING LEMUEL:

The prophecie which his mother taught him.

What my sonne! and what the sonne of my wombe! and what, O sonne of my desires!

3. Giue not thy strength vnto women, nor thy wayes which is to destroy kings.

4. It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes strong drinke.

5. Least he drinke and forget the decree, and change the iudgement of all the children of affliction.

6. Giue yee strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7. Let him drinke, that hee may forget his pouertie, and remember his miserie no more.

8. Open thy mouth for the dumbe in the

which is to execute iudgement. For wine doeth comfort the heart, as Psal. 104.

15. g Defend their cause that are not able to helpe themselves, cause

h The leach hath two forks in her tongue, which hee calleth her two daughters, where by shee sucketh the blood, and is neuer satiate: euen so are the covetous extortioners insatiable. i Which haunt in the valley for carions.

k Shee hath her desires, and after counterfeiteth as though she were an honest woman. l These commonly abuse the state wherevnto they are called. m Which is married to her master after the death of her mistresse. n They containe great doctrine and wisdom.

o If man be not able to compass these common things by his wisdom, we cannot attribute wisdom to man, but folly.

p Make a stay, and continue not in doing euill.

a That is, of Solomon, who was called Lemuel, that is, of God, because God had ordeined him to be king over Israel. b The doctrine which his mother Bath-sheba taught him. c By this often repetition of one thing, she declarerh her motherly affection. d Meaning, that women are the destruction of kings, if they haunt them. e That is, the King must not giue himselfe to wantonnesse, and neglect his office.

d Where there are not faithfull ministers of the word of God. e He that is of a ferule and rebellious nature. f Or, regard.

\* Chap. 15, 18. # Job. 22, 29.

f He that feareth man more then God, falleth into a snare and is destroyed. g He needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

a Who was an excellent man in vertue and knowledge in the time of Solomon. b Which were Agurs scholars or friends. c Herein he declareth his great humilitie, who would not attribute any wisdom to himselfe, but all vnto God. d Meaning, to know the secrets of God, as though he would say, None. e Psal. 19, 8. f Dent. 4, 2. and 10, 32. g He maketh this request to God.

f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to the same. g In accusing him without cause.



cause of all the children of destruction.

9 Open thy mouth, iudge righteously, and iudge the afflicted, and the poore.

10 ¶ Who shall finde a vertuous woman? for her price is farre above the pearles.

11 The heart of her husband trusteth in her, and he shall haue no neede of spoyle.

12 Shee will doe him good, and not euill all the dayes of her life.

13 She seeketh wooll and flaxe, and laboureth cheerefully with her hands.

14 Shee is like the ships of marchants: shee bringeth her fooode from afarre.

15 And she ariseth, whiles it is yet night: and giueth the portion to her houtholde, and the ordinary to her maides.

16 She considereth a fild, and getteth it: and with the fruite of her hands shee planteth a vineyard.

17 She girdeth her loynes with strength, and strengtheneth her armes.

18 Shee seeth that her marchandise is good: her candle is not put out by night.

19 Shee putteth her hands to the wheele, and her hands handle the spindle.

20 Shee stretcheth out her hand to the poore, and putteth forth her hands to the needy.

21 Shee feareth not the snow for her familie: for all her familie is clothed with skarlet.

22 She maketh her selfe carpets: fine linnen and purple is her garment.

23 Her husband is known in the gates, when he sitteth with the Elders of the land.

24 She maketh theetes, and selleth them, and giueth girdles vnto the marchant.

25 In strength and honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdom, and the law of grace is in her tongue.

27 Shee overseeth the wayes of her household, and eateth not the bread of idlenesse.

28 Her children rise up, and call her blessed: her husband also shall prayse her, saying,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Favour is deceitfull, and beautie is vanitie: but a woman that feareth the Lord shee shall be prayed.

31 Giue her of the fruite of her hands, and let her owne workes prayse her in the gates.

Or, with double  
In the affor-  
bles and places  
of iudgement.  
Or, linnen cloth,  
After that he  
had spoken of the  
apparell of the bo-  
dy, he now de-  
scribeth the apparell  
of the spirit.  
Her tongue is  
as a booke where-  
by one might  
learne many good  
things: for she de-  
lighteth to talke  
of the word of  
God.  
That is, doe her  
reuerence.

Confesse her di-  
ligent labours, and  
commend her  
therefore.  
Forasmuch as  
the most honou-  
rable are clad in  
the apparell thus  
described.

h He shall not  
need to use any  
vniuersall meanes  
to gaine his living.

Or, meate, as  
Psal. 111. 5.  
She prepareth  
their meate betime.  
She purchaseth  
it with the gaites  
of her trouble.

## ECCLESIASTES, OR THE PREACHER.

### THE ARGUMENT.

Salomon as a Preacher and one that desired to instruct all in the way of saluation, describeth the deceiueable vanities of this world: that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which seeke their felicity either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicity consisteth in that, that hee is vnited with God, and shall enioy his presence: so that all other things must be reiected, save in as much as they further vs to attaine to this heavenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

### CHAP. I.

1 All things in this world are full of vanitie, and of none endurance. 13 All mans wisdom is but follie and griefe.



HE wordes of the Preacher, the sonne of David king in Ierusalem.

2 Vanitie of vanities, sayth the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in all his trouble, which he suffereth vnder the sunne?

4 One generation passeth, and another generation succeedeth: but the earth remaineth for euer.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place where he riseth.

6 The winde goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuit.

7 All the rivers goe into the sea, yet the sea is not full: for the rivers goe vnto the place whence they returne, and goe.

8 All things are full of labour: man cannot vnder it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 What is it that hath bin? that that shalbe: and what is it that hath bin done? that which shall

be done: & there is no new thing vnder the sunne.

10 Is there any thing, whereof one may say, Behold this, it is new? it hath bin already in the old time that was before vs.

11 There is no memory of the former, neither shall there be a remembrance of the latter that shall be, with them that shall come after.

12 ¶ I the Preacher haue beneeking ouer Israel in Ierusalem.

13 And I haue giuen mine heart to searh and find out wisdom by all things that are done vnder the heauen: (this trouell hath God giuen to the sonnes of men, to humble them thereby.)

14 I haue considered all the workes that are done vnder the sunne, and behold, all is vanitie, and vexation of the spirit.

15 That which is crooked, can none make straight: & that which faileth, cannot be numbred.

16 I thought in mine heart, and sayd, Behold, I am become great, and excell in wisdom all them that haue bene before me in Ierusalem: and mine heart hath seene much wisdom and knowlege.

17 And I gaue mine heart to know wisdom and knowlege, I madnesse and foolishnesse; I knew also that this is a vexation of the spirit.

18 For in the multitude of wisdom is much griefe; and he that increaseth knowlege, increaseth sorrow.

the faults that are committed, much lesse remedy them. That is, vaine things, which serued vnto pleasure, whereis no commoditie, but griefe and trouble of conscience. In wisdom and knowlege cannot be come by without great paine of body and minde: for when a man hath attained to the height, yet is his minde neuer fully content: therefore in this world is no true felicity.

### CHAP.

a Salomon is here called a preacher, or one that assem-  
bleth the people,  
because he teach-  
eth the true  
knowledge of  
God, and how men  
ought to passe their  
life in this transi-  
tory world.  
b He condemneth  
the opinions of all  
men that see fel-  
icity in any thing,  
but in God alone,  
seeing that in this  
world all things  
are as vanitie and  
nothing.  
c Salomon doeth  
not condemne  
mans labour or di-  
ligence, but shew-  
eth that there is  
no full contenti-  
on in any thing vnder  
the heauen, nor  
in any creature,  
forasmuch as all  
things are transitory.  
d One man dieth after another, and the earth remaineth longest, even to the last  
day, which yet is subiect to corruption. e By the sunne, wind, and rivers, he  
sheweth that the greatest labour and longest hath an end, and therefore there can  
be no felicity in this world. f Eccles. 40. 11. f The sea which compasseth all  
the earth, filleth the veins thereof, the which poure out springs and riuers into  
the sea againe. g Hee speaketh of times and seasons, and things done in them,  
which as they haue bene in times past, so come they to passe againe.

h He proueth that  
if any would haue  
attained to felici-  
ty in this world  
by labour and tri-  
die, hee chiefly  
should haue ob-  
tained it, because  
he had gifts and  
aydes of God  
thereunto about  
all other.  
i Man of nature  
hath a desire to  
know, and yet is  
not able to come  
to the perfection  
of knowlege,  
which is the pun-  
ishment of sinne,  
to humble man,  
and to teach him  
to depend onely  
vpon God.  
k Man is not able  
by all his diligene  
to cause things to  
goe otherwile than  
they doe: neither  
can hee number

## C H A P. II.

*Pleasures, sumptuous buildings, riches and possessions are but vanitie. 24 The wise and the fool have both one ende touching the bodily death.*

I Said in mine heart, Goe to now, I will procure thee with ioy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I fought in mine heart to give my selfe to wine, and to leade mine heart in wisdom, and to take hold of folly, till I might see where is that goodnesse of the children or men, which they enjoy vnder the Sunne, the whole number of the dayes of their life.

4 I haue made my great workes: I haue built me houses: I haue planted me vineyards.

5 I haue made me gardens and orchards, and planted in them trees of all fruit.

6 I haue made me cisternes of water, to water therewith the woods that grow with trees.

7 I haue gotten seruants and maides, and had children borne in the house: also I had great Possession of beeces and sheepe aboue all that were before me in Ierusalem.

8 I haue gathered vnto mee also siluer and gold, and the chiefe treasures of Kings and prouinces: I haue provided me men fingers, and women fingers, and the delights of the sonnes of men, as a woman taken captiue, and women taken captiues.

9 And I was great, and increased aboue all that were before me in Ierusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired, I withheld it not from them: I withheld not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my portion of all my traualle.

11 Then I looked on all my works that mine hands had wrought, and on the traualle that I had laboured to doe: and behold, all is vanitie and vexation of the spirit: and there is no profit vnder the sunne.

12 ¶ And I turned to behold wisdom, and madnes, and folly: (for who is the man that I will come after the King in things, which men now haue done?)

13 Then I saw that there is profit in wisdom, more then in folly: as the light is more excellent then darkenesse.

14 ¶ For the wise mans eyes are in his head, but the foole walketh in darkenesse: yet I know also that the same condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole. Why therefore doe I then labour to be more wise? And I said in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wise, nor of the foole for ever: for that that now is, in the dayes to come, shall all be forgotten. And how dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the Sunne is grievous vnto me; for all is vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had traualled vnder the Sunne, which I shall leaue to the man that shall be after me.

19 And who knoweth whether he shall be wise or foolish? yet shall he haue rule ouer all my labour, wherein I haue traualled, and wherein I haue shewed my selfe wise vnder the sunne. This

is also vanitie.

20 Therefore I went about to make mine heart abhorre all the labour, wherein I had traualled vnder the Sunne.

21 For there is a man whose traualle is in wisdom, and in knowledge, and in equitie: yet to a man that hath not traualled herein, shall he give his portion: this also is vanitie, and a great griefe.

22 For what hath man of all his traualle and griefe of his heart, wherein he hath traualled vnder the Sunne?

23 For all his dayes are sorowes, and his traualle griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profit to man, but that he eat, and drinke, and delight his soule with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who could eat, and who could haste to outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdom, and knowledge, and ioy: but to the sinner hee giueth paine to gather, and to heape to giue to him that is good before God: this also is vanitie, and vexation of the spirit.

## C H A P. III.

*All things haue their time. 14 The workes of God are perfect, and cause vs to feare him. 17 God shalludge both the iust and vniust.*

To all things there is an appointed time, and a time to euery purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh, a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath hee that worketh of the thing wherein he traualleth?

10 I haue seene the traualle that God hath giuen to the sonnes of men, to humble them thereto.

11 He hath made euery thing beautifull in his time; also hee hath set the world in their heart, yet cannot man find out the work that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them: but to reioyce, and to doe good in his life.

13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour. This is the gift of God.

14 I know that whatsoever God shall doe, it shall be for ever; to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath beene? that is now; and that that shall be, hath now beene; for God requireth that which is past.

16 And moreover, I haue seene vnder the Sunne the place of iudgement, where was wickednesse, and the place of iustice, where was iniquity.

17 I thought in mine heart, God will iudge the iust.

That I might seeke the true felicitie which is in God.

Among other griefes that was not the least, to leaue that which he had gotten by great traualle, to one that had taken no paine thereto, and whom he knew not whether he were a wise man or a foole.

When man hath all laboured, hee can get no more then food and refreshing, yet hee confesseth also that this commendeth of Gods blessing as Chap. 3. 13. q Meaning, a pleasures.

He speareth of this diuersitie of time for two causes, first to declare that there is nothing to this world perpetuall: next to teach vs not to be grieued, if we haue not all things at once according to our desires, neither enuie them so long as we would wish.

Reade Chap.

1. 13.

God hath giuen man a desire, and affection to seeke out the things of this world, and to labour therein.

Reade Chap. 1.

24. and these places declare that we should doe all things with sobriety and in the feare of God, forasmuch as he giueth not his gifts to the intent that they should be abused.

That is, man shall neuer be able to let Gods worke, but as he hath determined, so it shall come to passe.

God onely causeth that, which hee putteth to returne.

a Solomon maketh this discourse with himselfe, as though he would try whether there were contentation in ease and pleasures.

† Ebr. draw my life to wine.

b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisdom and the feare of God in mine heart, and gouerne mine affaires by the same.

† Ebr. doe.

† Ebr. paradises.

c Meaning, of the seruants or slaves, which hee had bought: so the children borne in their seruitude, were the matters.

d That is, whatsoever men take pleasure in.

e Which were the most beautifull of them that were taken in warre, as Iudg. 5. 30. Some vnderstand by these words, no women, but instruments of musicke.

f For all this God did not take his gift of wisdom from mee.

g This was the fruit of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

h I thought with my selfe whether it were better to follow wisdom or mine were affections and pleasures, which he calleth madnes.

i Or. compare with the King.

¶ Prov. 17. 24.

i Hee foreseeeth things, which the foole cannot: for lacke of wisdom, hee is called madnes.

k For both die and are forgotten as verse 16. or they both alike haue prosperitie or sterilitie.

l Meaning, in this world.

m He wondreth that men forget a wife man, being dead, as one as they doe a foole.



g Meaning, with God, howsoever man neglect his duties.  
h And made them pure in their first creation.  
i Man is not able by his reason and judgement to put difference between man and beast, as touching those things whereunto both are subject: for the eye cannot judge any otherwise of a man being dead, then of a beast, which is dead: yet by the word of God and faith we easily know the difference, as verse 21.  
k Meaning, that reason cannot comprehend that which faith beleueth herein. 1 By the often repetition of this sentence, as Chap. 2. 24. and Chap. 3. 11. 22. Chap. 5. 17. and Chap. 8. 17. he declareth that man by reason can comprehend nothing better in this life, then to vie the gifts of God soberly and comfortably: for to know further, is a speciall gift of God reuealed by his Spirit.

a He maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore.  
b Because they are no more subject to these oppressions.  
c He speaketh according to the judgement of the flesh, which cannot abide to feele or see troubles.  
d The more perfit that the worke is, the more it is enuied of the wicked.  
e For idleness he is compelled to destroy himselfe.

f Forasmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to liue in mutuall societie so the intent they may be profitable one to another, and that their things may increase.  
g By this prouerbe he declareth how necessary it is, that men should liue in societie.  
h That is, from a poore and base estate, or out of trouble, and prison as Ioseph did, Gen. 41. 14.  
i Meaning, that is becom a King.

lust and the wicked: for time is, therefore for every purpose and for every worke.  
18 I considered in mine heart the state of the children of men, that God had purged them: yet to see too, they are in themselves as beasts.  
19 For the condition of the children of men, and the condition of beasts are euen as one condition vnto them. As the one dieth, so dieth the other: for they haue al one breath, & there is no excellencie of man aboue the beast: for all is vanitie.  
20 All go to one place, and all was of the dust, and all shall returne to the dust.  
21 Who knoweth whether the spirit of man ascend vppward, and the spirit of the beast descend downward to the earth?  
22 Therefore I see that there is nothing better then that a man should reioyce in his affaires, because that is his portion. For who shall bring him to see what shalbe after him.

CHAP. IIIII.

a The innocents are oppressed. 4 Mans labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A young man poore and wise, is to be preferred to an old King that is a foole.

**S**O I turned and considered all the oppressions that are wrought vnder the sunne, and behold, the teares of the oppressed, and none comforteth them, and loe, the strength is of the hand of them that oppresseth them, and none comforteth them.  
2 Wherefore I prayd the dead which now are dead, aboue the liuing, which are yet aliue.  
3 And I count him better then them both, which hath not yet bene: for hee hath not seene the euill works which are wrought vnder the sun.  
4 Also I beheld all trauaile, and all perfection of workes, that this is the enuie of a man against his neighbour: this also is vanitie and vexation of spirit.  
5 The foole foldeth his hands, and eateth vp his owne flesh.  
6 Better is an handfull with quiemesse, then two handfals with labour and vexation of spirit.  
7 Againe I returned, and sawe vanitie vnder the sunne.  
8 There is one alone, and there is not a second, which hath neither sonne nor brother, yet is there none end of all his trauaile, neither can his eye be satisfied with riches: neither doeth he thinke, For whom doe I trauaile and defraud my soule of pleasure? this also is vanitie, & this is an euill trauaile.  
9 Two are better then one: for they haue better wages for their labour.  
10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for he faileth, and there is not a second to lift him vp.  
11 Also if two sleepe together, then shall they haue heate: but to one how should there be heate?  
12 And if one overcome him, two shall stand against him: and a threefold socord is not easily broken.  
13 Better is a poore and wise childe, then an old and foolish King, which will no more be admonished.  
14 For out of the prison he commeth forth to reigne: when as he that is borne in his kingdom, is made poore.

15 I behelde all the liuing, which walke vnder the sunne with the second childe, which shall stand vp in his place.  
16 There is none end of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirit.  
17 Take heed to thine foote when thou entrest into the house of God, and be more nere to heare then to giue the sacrifice of fooles: for they know not that they doe euill.

thinke themselves abused, as other haue bene in time past, for him. That is, with what affection thou comest to the house of God. n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

a Not to speake lightly, chiefly in Gods matters. 9 The customs can neuer haue enough. 12 The labourers sleepe as sweete. 14 Man when he dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented mind, is the gift of God.

**B**E not rash with thy mouth, nor let thine heart be hastic to utter a thing before God: for God is in the heauens, and thou art on the earth; therefore let thy words be few.  
2 For as a dreame commeth by the multitude of businesse; so the voyce of a foole is in the multitude of words.  
3 When thou hast vowed a vow to God, defer not to pay it; for he delighteth not in fooles; pay therefore that thou hast vowed.  
4 It is better that thou shouldest not vow, then that thou shouldest vow and not pay it.  
5 Suffer not thy mouth to make thy flesh to sinne; neither say before the Angel, that this is ignorance; wherefore shall God be angry by thy voyce, and destroy the worke of thine hands?  
6 For in the multitude of dreames, and vanities are also many words: but feare thou God.  
7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonished at the matter: for he that is higher then the highest, regardeth, and there be higher then they.  
8 And the abundance of the earth is ouer all: the king also consisteth by the field that is tilled.  
9 He that loueth siluer, shall not be satisfied with siluer, and he that loueth riches, shalbe without the fruit thereof: this is also vanitie.  
10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding thereof with their eyes.  
11 The sleepe of him that trauaileth, is sweete, whether hee eate little or much: but the satisfaction of the rich will not suffer him to sleepe.  
12 There is an euill sicknesse that I haue seene vnder the sunne: to wit, riches referred to the owners thereof for their euill.  
13 And these riches perish by euill trauell, and he begetteth a sonne, and in his hand is nothing.  
14 As he came forth of his mothers belly, he shall returne naked to goe as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.  
15 And this also is an euill sicknesse, that in all points as he came, so shall he goe, and what profit hath he that he hath trauailed for the wind?  
16 Also all his dayes he eateth in darkness which

k Which follow and flatter the Kings sonne, or him that shall succede, to enter in to credite with them in hope of gaine.  
l They neuer craze by all means to creepe into fauour, but when they obtaine not their greedy desires, they do care no more to heare the worde of God with ctemper.  
m Either in vowing or in praying: meaning, that we should vie all reuerence to Godward.  
n Hee heareth thee not for thy many words sake, or often repetitions, but considereth thy faith and seruent minde.  
o Dent. 23. 21.  
p He speaketh of vowes, which are approued by Gods worde, and serue to his glory.  
q Cause not thy selfe to sinne by vowing rashly: as they doe which make a vow to liue unmarried, such like.  
r That is, before Gods messenger, when he shall examine thy doing, as though thy ignorance should be a iust excuse.  
s Meaning, that God will redresse these things, and therefore we must depend vpon him.  
t The reuenues of the earth are to be preferred aboue all things which appertene to this life.  
u Kings and Princes cannot mainteine their estate without tillage, which thing commendeth the excellencie of tillage.  
v That is, his great abundance of riches or the surfeiting, which commeth by his great feeding.  
w When covetous men escape vp riches, which turne to their destruction.  
x Hee goe not to enioy his fathers riches.  
y Job. 1. 21. I will die.  
z 1. Tim. 6. 7.  
aa Meaning, in vaine, and without profit.  
ab In affliction and griefe of minde,

with much griefe, and in his sorow and anger.

17 Behold then, what I haue seene good, that it is comely to eate, and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his life, because God answereth to the ioy of his heart.

## CHAP. VI.

*The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.*

**T**Here is an euill, which I saw vnder the sunne, and it is much among men:

1 Aman to whom God hath giuen riches and treasures and honour, and hee wanteth nothing for his soule of all that he desireth: but a God giueth him not power to eate thereof, but a strange man shall eat it vp: this is vanitie, and this is an euill sickenesse.

3 If a man beget an hundred children and liue many yeeres, and the dayes of his yeeres be multiplied: and his soule be not satisfied with good things, and he be not buried, I say that an vntimely fruit is better then he.

4 For he commeth into vanitie, and goeth into darkenesse: and his name shall be covered with darkenesse.

5 Also he hath not seen the sunne, nor knownen it: therefore this hath more rest then the other.

6 And if he had liued a thousand yeeres twise tolde, and had seene no good, shall not all go to one place?

7 All the labour of man is for his mouth; yet the soule is not filled.

8 For what hath the wise man more then the fool? what hath the poore that knoweth how to walke before the liuing?

9 The sight of the eye is better then to walke in the lusts: this also is vanitie, and vexation of spirit.

10 What is that that hath bene? the name thereof is now named: and it is knownen that it is man: and he cannot strue with him that is stronger then hee.

## CHAP. VII.

*Diuers precepts to follow that which is good, and to auoid the contrary.*

**S**urely there be many things that increase vanitie, and what auaileth it a man?

2 For who knoweth what is a good for man in the life, and in the number of the dayes of the life of his vanitie, seeing hee maketh them as a shadow? for who can shew vnto man what shall be after him vnder the sunne?

3 A good name is better then a good oyntment, and the day of death, then the day that one is borne.

4 It is better to goe to the house of mourning, then to goe to the house of feasting, because this is the end of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of foolles is in the house

of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of foolles.

8 For like the noise of the thornes vnder the por, so is the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wise man mad; and the reward destroyeth the heart.

10 The end of a thing is better then the beginning thereof, and the patient in spirit is better then the proud in spirit.

11 Be not thou of an hasty spirit to be angry for anger resteth in the bosome of foolles.

12 Say not thou, Why is it that the former daies were better then these? for thou doest not enquire wisely of this thing.

13 Wisedome is good with an inheritance, and excellent to them that see the sunne.

14 For man shall rest in the shadow of wisdom, and in the shadow of filer: but the excellencie of the knowledge of wisdom giueth life to the possessors thereof.

15 Beholde the worke of God; for who can make straight that which he hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction consider: God also hath made this contrary to that, to the intent that man should find nothing after him.

17 I haue seene all things in the daies of my vanity: there is a iust man that perisheth in his iustice, & there is a wicked man that continueth long in his malice.

18 Be not thou iust ouermuch, neither make thy selfe ouerwise: wherefore shouldest thou be defolate?

19 Be not thou wicked ouermuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay hold on this: but yet withdraw not thine hand from that: for he that feareth God shall come forth of them all.

21 Wisdom shall strengthen the wise men more then ten mighty princes that are in the city.

22 Surely there is no man iust in the earth that doeth good and sinneth not.

23 Giue not thine heart also to all the words that men speake, lest thou doe heare thy seruants cursing thee.

24 For oftentimes also thine heart knoweth that thou likewise hast cursed others.

25 All this haue I proued by wisdom: I thought, I will be wise, but it went farre from me.

26 It is farre off, what may it be? and it is a profound deepenesse, who can find it?

27 I haue compassed about, both I and mine heart to know and to enquire and to search wisdom, and reason, and to know the wickednesse of folly, and the foolishnesse of madnesse.

28 And I find more bitter then death the woman whose heart is as nets and snares, and her hands as bands: he that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

29 Behold, saith the Preacher, this haue I found, seeking one by one to find the count:

30 And yet my soule seeketh, but I finde it not. I haue found one man of a thousand: but a woman among them all haue I not found.

31 Onely loe, this haue I found, that God hath made man righteous; but they haue sought many inuentions.

d which crackle for a while and profit nothing.

e A man that is esteemed wise, when he falleth to oppression, becommeth like a beast.

f He noteth their lightnesse which enterprize a thing and suddenly leaue it off againe.

g Murmure not against God when he sendeth adversities for mans sin.

h He answereth to them that esteeme not wisdom, except riches be ioyned therewith.

i Showing that both are the gifts of God, but that wisdom is farre more excellent, and may be without riches.

\* Chap. 1. 15. i Consider wherefore God doeth send it, and what may comfort thee.

k That man should be able to control nothing in his workes.

l Meaning, that cruell tyrants put the godly to death and let the wicked goe free.

m Boast not too much of thine owne iustice and wisdom.

n Tary not long when thou art admonished to come out of the way of wickednesse.

o To wit, on these admonitions that goe before.

p Consider what desolation and destruction shall come, if thou doe not obey them.

\* 1. King. 3. 26. 2. chron. 6. 36.

pro. 20. 9. 1. ioh. 1. 8.

q Credite them not, neither care for them.

r Or, spoken euill of others.

s Meaning, wisdom.

t And soere cause of their owne destruction.

## CHAP.

a Xade Chap. 9. 21.

p He will take no great thought for the paines that he hath endured in time past.

a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.

b If he can neuer haue enough.

c As we see oftentimes that the covetous man either faileth into crimes that deserve death, or is murdered or drowned or hanged himselfe or such like, and so lacketh the honor of buriall, which is the last office of humanitie.

d Meaning, the vntimely fruit whose life did neither profit or hurt any.

e His desire and affliction.

f That knoweth to vse his goods well in the iudgement of men.

g To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied.

h Meaning, God who will make him to feele that he is mortal.

i There is no state where in man can be to haue perfect quietnesse in this life.

\* Job 14. 3. 9. sal. 144. 4. \* pro. 22. 1.

b He speakech thus after the iudgement of the flesh, which thinketh death to be the end of all euils, or else, because that this corporall death is the entering into life everlasting.

c Where we may see the hand of God and learne to examine our liues.



## C H A P. VIII.

*a To obey Princes and Magistrates. 17 The workes of God passe mans knowledge.*

**W**ho is as the wiseman? and who knoweth the interpretation of a thing? the wisdom of a man doth make his face <sup>a</sup> to shine: and <sup>b</sup> the strength of his face shall be changed.

<sup>2</sup> I *advertiseth thee* to take heede to the <sup>c</sup> mouth of the king, and to the word of the oath of God.

<sup>3</sup> *Haft* not to goe forth of his sight: stand not in an euill thing: for he will doe whatsoever pleaseth him.

<sup>4</sup> Where the worde of the King is, *there is* power, and who shall say vnto him, What dost thou?

<sup>5</sup> He that keepeth the commandement, shall know none euill thing, and the heart of the wise shall know the <sup>e</sup> time, and iudgement.

<sup>6</sup> For to euery purpose there is a time and iudgement, because the <sup>f</sup> miserie of man is great vpon him.

<sup>7</sup> For he knoweth not that which shall be: for who can tell him when it shall be?

<sup>8</sup> Man is not Lord <sup>g</sup> ouer the spirit to retaine the spirit: neither hath hee power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessors thereof.

<sup>9</sup> All this haue I seene, and haue giuen mine heart to euery worke which is wrought vnder the sunne, and I saw a time that man ruleth ouer man to his owne hurt.

<sup>10</sup> And likewise I saw the wicked buried, and they returned, and they that came from the holy <sup>k</sup> place, were yet forgotten in the city, where they had done right; this also is vanitie.

<sup>11</sup> Because sentence against an euill worke is not <sup>l</sup> executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

<sup>12</sup> Though a sinner doe euill an hundred times, and God prolongeth his dayes, yet I know that it shall be well with them that feare the Lord, and doe reuerence before him.

<sup>13</sup> But it shall not be well to the wicked, neither shall hee prolonge his dayes; he shall be like a shadow, because he feareth not before God.

<sup>14</sup> There is a vanitie, which is done vpon the earth, that there be righteous men to whom it commeth according to <sup>m</sup> their worke: of the wicked; and there be wicked men to whom it commeth according to the worke of the iust; I thought also that this is vanitie.

<sup>15</sup> And I prayd ioy, for there is no goodnesse to man vnder the sunne, saue <sup>n</sup> to eate and to drinke and to reioyce; for this is adioined to his labour: the dayes of his life that God hath giuen him vnder the sunne.

<sup>16</sup> When I applied mine heart to know wisdom, and to behold the businesse that is done on earth, that neither day nor night the eyes of man take sleepe.

<sup>17</sup> Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the sunne; for the which man labourerth to seeke it, and cannot finde it; yea, and though the wise man thinke to know it, he cannot finde it.

## C H A P. IX.

*a By no outward thing can man know whom God loveth or hateth. 12 No man knoweth his ende. 16 Wisdom excellen strength.*

**I** haue surely giuen mine heart to all this, and to declare all this, that the iust and the wise, and

their workes are in the hand of God: and no man knoweth either loue or hatred of all that is before them.

<sup>2</sup> All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an oath.

<sup>3</sup> This is euill among all that is done vnder the sunne, that there is one <sup>b</sup> condition to all, and also the heart of the sonnes of men is full of euill, and madnes is in their hearts whiles they liue, and after that, they goe to the dead.

<sup>4</sup> Surely whosoever is ioyned to all the liuing, there is hope: for it is better to a <sup>c</sup> liuing dog, then to a dead lyon.

<sup>5</sup> For the liuing knowe that they shall die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

<sup>6</sup> Also their loue and their hatred, and their enuie is now perished, and they haue no more portion for euer, in all that is done vnder the sunne.

<sup>7</sup> Go, eat thy bread with ioy, and drinke thy wine with a cherefull heart: for God now a <sup>d</sup> accepteth thy workes.

<sup>8</sup> At all times let thy garments be <sup>e</sup> white, and let not oyle be lacking vpon thine head.

<sup>9</sup> <sup>†</sup> Reioyce with the wife whom thou hast loved all the dayes of the life of thy vanity, which God hath giuen thee vnder the sunne all the dayes of thy vanity: for this is thy portion in the life, and in thy trauaile wherein thou labourerest vnder the sunne.

<sup>10</sup> All that thine hand shall finde to doe, doe it with <sup>f</sup> all thy power: for there is neither worke nor inuention, nor knowledge, nor wisdom in the graue whither thou goest.

<sup>11</sup> I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wife, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge; but time and <sup>g</sup> chance cometh to them all.

<sup>12</sup> For neither doth man know his <sup>h</sup> time, but as the fishes which are taken in an euill net, and as the birds that are caught in the snare; so are the children of men snared in the euill time, when it falleth vpon them suddenly.

<sup>13</sup> I haue also seene this wisdom vnder the sunne, and it is great vnto mee.

<sup>14</sup> A little citie and few men in it, and a great King came against it, and compassed it about, and builded forts against it.

<sup>15</sup> And there was found therein a poore and wise man, and hee deliuered the citie by his wisdom, but none remembered this poore man.

<sup>16</sup> Then sayd I, Better is wisdom then strength; yet the wisdom of the poore is despised, and his words are not heard.

<sup>17</sup> The words of the wife are more heard in quietnesse, then the cry of him that ruleth among fooles.

<sup>18</sup> Better is wisdom then weapons of warre: but one sinner destroyeth much good.

## C H A P. X.

*a The difference of foolishnesse and wisdom. 11 A flauender is like a serpent that cannot be charmed. 16 Of foolish kings and drunken princes. 17 And of good Kings and Princes.*

<sup>a</sup> Meaning, what things he ought to chuse or refuse: of man knoweth not by these outward things, that is, by prosperitie or aduersitie, whom God doeth fauour or hate, for he seeth them as well to the wicked as to the goodly.

<sup>b</sup> In outward things, as riches and povertie, sickness and health, there is no difference betweene the goodly and the wicked: but the difference is that the goodly are assured by faith of Gods fauour and assistance.

<sup>c</sup> He noteth the Epicures and carnall men, which made their belly their god, and had no pleasure, but in this life, willing rather to be an object and vile person in this life, then a man of authority, and so to die, which is meant by the dogge and lyon. <sup>d</sup> They flatter themselves to be in Gods fauour, because they haue all things in abundance.

<sup>e</sup> Reioyce, be merry, and spare for no cost, thus speake the wicked belly-gods.

<sup>†</sup> Ebr. regard the life.

<sup>\*</sup> Chap. 5, 18. f Thus the worldlings say to proue that all things are lawfull for them, and attribute that to chance and fortune, which is done by the prouidence of God.

<sup>g</sup> That is, he doth not foresee what shall come.

<sup>a</sup> That is, doeth get him fauour and prosperitie.

<sup>b</sup> Whereas before he was proud and arrogant, hee shall become humble and meeke.

<sup>c</sup> That is, that thou obey the king and keep the oath that thou hast made for the same cause.

<sup>d</sup> Withdraw not thy selfe lightly from the obedience of thy prince.

<sup>e</sup> That is, when time is to obey, and how farre he should obey.

<sup>f</sup> Man of himselfe is miserable, and therefore ought to doe nothing to increase the same, but to worke all things by wisdom and counsell.

<sup>g</sup> Man hath no power to saue his owne life, and therefore must not rashly cast himselfe into danger.

<sup>h</sup> As cometh oft times to tyrants and wicked rulers.

<sup>i</sup> That is, others as wicked as they.

<sup>k</sup> They that feare God and worshipped him according as he had appointed,

<sup>l</sup> Where iustice is delayed, there time reigneth.

<sup>m</sup> Which are punished as though they were wicked, at Chap. 7, 16.

<sup>n</sup> Read Chap. 3, 22.

**D**ead flies cause to stinke, and purifie the oymntment of the apothecarie: so doeth a little folly him that is in estimation for wisdom, and for glory.

2 The heart of a wise man is at his right hand; but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he telleth vnto all that he is a foole.

4 If the spirit of him that ruleth, rise vp against thee, leaue not thy place; for gentleness pacifieth great finnes.

5 There is an euill that I haue seene vnder the sunne, as an error that proceedeth from the face of him that ruleth.

6 Folly is set in great excellency, and the rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 He that diggeth a pit, shall fall into it, & he that breaketh the hedge, a serpent shall bite him.

9 Hee that remooueth stones, shall hurt himselfe thereby, and he that cutteth wood, shall be in danger thereby.

10 If the yron be blunt, & one hath not whet the edge, he must then put to more strength: but the excellency to direct a thing is wisdom.

11 If the serpent bite, when he is not charmed; no better is a babler.

12 The words of the mouth of a wise man haue grace; but the lips of a foole deuoure himselfe.

13 The beginning of the words of his mouth is foolishnesse, and the latter end of his mouth is wicked madnesse.

14 For the foole multiplieth wordes, saying, Man knoweth not what shall be; and who can tell him what shall be after him?

15 The labour of the foolish doth weary him; for he knoweth not to go into the citie.

16 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning.

17 Blessed art thou, O land, when thy King is the sonne of nobles, and thy princes eat in time, for strength and not for drunkenness.

18 By slouthfulness the rooffe of the house goeth to decay, and by the idleness of the hands the house droppeth thorow.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all,

20 Curse not the king, no not in thy thought, neither curse the rich in thy bed chamber: for the foule of the heauen shall cary the voice, and that which hath wings, shall declare the matter.

#### CHAP. XI.

*x To be liberrall to the poore. 4 Not to doubt of Gods providence. 8 All worldly prosperitie is but vanitie. 9 God will iudge all.*

**C**ast thy bread vpon the waters: for after many dayes thou shalt find it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the cloudes be full, they will power forth raine vpon the earth: and if the tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the wind shall not sow, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones do grow in the womb

of her that is with child: so thou knowest not the worke of God that worketh all:

of her that is with child: so thou knowest not the worke of God that worketh all:

6 In the morning sowe thy seede, and in the evening let not thine hand rest: for thou knowest not whether shall prosper, this or that, or whether both shall be a like good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of darkenesse, because they are many, all that cometh is vanitie.

9 Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away griefe out of thine heart, and cause euill to depart from thy flesh: for childhood and youth are vanitie.

#### CHAP. XII.

*1 To thinke on God in youth, and not to deferre till age. 7 The soule returneth to God. 11 Wisdom is the gift of God, and consisteth in feyning him and keeping his commandements.*

**R**emember now thy Creator in the dayes of thy youth, whiles the euill daies come not, nor the yeeres approach, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine.

3 When the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease, because they are few, and they waxe darke that look out by the windowes:

4 And the doores shall be shut without by the base sound of the grinding, and he shall rise vp at the voyce of the bird: and all the daughters of singing shall be abased:

5 Also they shall be afraid of the hic thing, and feare shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, and the mourners goe about in the streete.

6 Whiles the silver cord is not lengthened, nor the golden ewer broken, nor the pitcher broken at the well, nor the wheele broken at the cisterne.

7 And dust returne to the earth as it was, and the spirit returne to God that gaue it.

8 Vanitie of vanities, saith the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to find out pleasant words, and an vpright writing, even the words of truth.

11 The words of the wise are like goads, and like nailes fastened by the masters of the assemblies, which are giuen by one pastour.

12 And of other things beside these, my sonne, take thou heede: for there is none end in making

that couereth the braine, which is in colour like golde.

Meaning, the liuer. f Which is the head. r That is, the heart, cut of which the head draweth the powers of life. u The soule incontinently goeth either to joy or torment, and sleepeth not as the wicked imagine. x Which are well applyed by the ministers, whom he calleth masters. y That is, by God.

many

a So that he doth all things well and justly, where as the foole doeth the contrary.

b By his doings he bewrayeth himselfe.

c If thy superiour be angry with thee, be thou discrete, and not mooued.

d Meaning, that it is an euill thing when they that are in authority, faile and doe not their duty.

e They that are rich in wisdom and vertue.

\* Psal. 7, 16, prou. 26, 27, ecclies. 27, 26.

f Without wisdom whatfoeuer a man taketh in hand, turneth to his owne hurt.

g The ignorance and beatitudes of the wicked is such that they know not common things, and yet will they discusse high matters.

h That is, without wisdom and counsell.

i Are giuen to their lutes and pleasures.

k Meaning, when he is noble for vertue and wisdom, and with the gifts of God.

l Thou canst not worke euill so secretly, but it shall be known.

a That is, be liberrall to the poore, and though it seeme to be as a thing ventred on the sea, yet it shall bring thee profit.

b As the cloudes that are full, powre out raine, so the rich that haue abundance must distribute it liberrally.

c He exhorteth to be liberrall while wee liue: for after there is no power.

d Hee that seareth inconueniences, when necessitie requireth, shall neuer doe his dutie.

e Be not wearie of well doing. f That is, which of thy workes are most agreeable to God.

g That is, of affliction and trouble. h Hee derideth them that set their delite in worldly pleasures, as though God would not call them to an account.

i To wit, anger, and enuie.

k Meaning, carnall lusts, whereunto youth is giuen.

a Before thou come to a conuict all miserie: for when the cloudes remaine after the raine, mans griefe is increased.

b The handes, which keepe the body.

c The legs.

d The teeth.

e The eyes.

f The lips, or mouth.

g When the iawes shall scarce open, and not be able to chew any more.

h He shall not be able to sleepe.

i That is, the vaine pipes, or the eares shall be deafe and not able to heare singing.

k To climbe he because of their weaknesse, or they stoupe downe, as though they were afraid, least any thing should hit them.

l They shall tremble as they goe, as though they were afraid.

m Their head shall be as white as the blossomes of an almond tree.

n They shall be able to beare no thing.

o Meaning, the marrow of the backbone and the finewes.

p The little thin

q That is, the veines.

r That is, the heart, cut of which the head draweth the powers of life.

u The soule incontinently goeth either to joy or torment, and sleepeth not as the wicked imagine.

x Which are well applyed by the ministers, whom he calleth masters.

y That is, by God.



2 These things cannot be comprehended in books or learned by study, but God must instruct thine heart that thou mayest only know that wisdom is the true felicity, and the way whereto is to feare God.

many bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of all: feare God and keepe his commandements: for this is the whole

duty of man.

14 For God will bring every worke vnto iudgement, with every secret thing, whether it be good or euill.

## AN EXCELLENT SONG WHICH WAS SALOMONS.

### THE ARGUMENT.

**I**n this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefites wherewith he doeth enrich her of his pure bountie and grace without any of her deserting. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more vnto him in loue, and not to be forsaken for any spot or blemish that is in her.

### CHAP. I.

1 The familiar talke and mysticall communication of the spirituall loue betwene Iesus Christ and his Church.  
2 The domestick enemies that persecute the Church.

a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ, whom she loueth.  
b The feeling of thy great benefites.  
c They that are pure in heart and conversation.  
d The faithfull confesse that they cannot come to Christ, except they be drawen.  
e Meaning, the secret ioy that is not knowne to the world.  
f The Church confelleth her spots and sinne, but hath confidence in the fauour of Christ.  
g Kedar was Ishmaels sonne, of whom came the Arabians that dwell in tents.  
h Which within were all set with precious stones and Jewels.  
i Consider not the Church by the outward appearance.  
k The corruption of nature through sinne and afflictions.  
l Mine owne brethren, which should haue most fauoured me.  
m She confelleth her owne negligence.  
n The spouse feeling her fault fleeth to her husband only for succour.  
o Whom thou hast called to the dignitie of pastours, and they set forth their owne dreames in stead of thy doctrine.  
p Christ speaketh to his Church, bidding them that are ignorant, to goe to the pastours to learne.  
q For thy spirituall beauty and excellencie, there was no worldly treasure to be compared vnto thee.  
r The Church reioyceth that she is admitted to the company of Christ.  
s He shall be most deare vnto me.  
t Christ accepteth his Church, and commendeth her beautie, vnto that is the heart of the faithfull, wherein Christ dwelleth by his Spirit.



Et him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the fauour of thy good oynments, thy name is as an oynment powred out: therefore the virgins loue thee.

3 Draw me; we will run after thee; the King hath brought me into his chambers; we will reioyce and be glad in thee; we will remember thy loue more then wine; the righteous doe loue thee.

4 I am blacke, O daughters of Ierusalem, but comely, as the tents of Kedar, and as the curtaine of Salomon.

5 Regard yee mee not because I am blacke; for the sunne hath looked vpon me: The sonnes of my mother were angry against me: they made me the keeper of figges vines; but I kept not mine owne vine.

6 Shew me, O thou whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flockes of thy companions?

7 If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feed thy kids by the tents of the shepheards.

8 I haue compared thee, O my loue, to the troupe of horses in the charrets of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 Wee will make thee borders of golde with floods of siluer.

11 Whiles the King was at his repast, my spikenard gaue the smell thereof.

12 My wel-beloued is as a bundle of myrrhe vnto me: he shall lie betwene my breasts.

13 My wel-beloued is as a cluster of camphire vnto me in the vines of Engedy.

14 My loue, behold, thou art faire; behold thou art faire; thine eyes are like the doves.

15 My welbeloued, behold, thou art faire, and pleasant; also our bed is Greene.

16 The beames of our house are cedars, our rafters are of firre.

### CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ.  
8 She heareth his voyce. 14 She is compared to the dove.  
15 And the enemies to the foxes.

I Am the rose of the field, and the lillie of the valleyes.

2 Like a lillie among the thornes, so is my loue among the daughters.

3 Like the apple tree among the trees of the forest, so is my welbeloued among the sons of men: vnder his shadowe had I delite, and sate downe: and his fruit was sweet vnto my mouth.

4 Hee brought mee into the wine cellar, and loue was his banner ouer me.

5 Stay me with flagons, and comfort me with apples; for I am sicke of loue.

6 His left hand is vnder mine head, and his right hand doeth embrace me.

7 I charge you, O daughters of Ierusalem, by the roes and by the hinds of the field, that ye stir not vp, nor waken my loue, vntill she please.

8 It is the voyce of my welbeloued: behold, he commeth leaping by the mountains, and skipping by the hills.

9 My welbeloued is like a roe, or a yong hart: loe, he standeth behind our wall, looking forth of the windowes, shewing himselfe through the grates.

10 My welbeloued spake and sayd vnto mee, Arise, my loue, my faire one, and come thy way.

11 For behold, winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figtree hath brought forth her yong figs: and the wines with their small grapes haue cast a saour: arise my loue, my faire one, and come away.

14 My dove, that art in the holes of the rocke, in the secret places of the flaires, shew mee thy sight, let me heare thy voyce: for thy voyce is sweet, and thy sight comely.

15 Take vs the foxes, the little foxes, which destroy the vines: for our vines haue small grapes.

16 My welbeloued is mine, and I am his: hee feedeth among the lillies.

17 Vntill the day breake, and the shadowes flee away: returne, my welbeloued, and be like a roe, or a yong hart vpon the mountaines of Bethel.

### CHAP.

† Ebr. a song of songs: so called because it is the chiefest of those songs, which Salomon made, as is mentioned, 1. King. 4.31.

a Thus Christ preferreth his Church about all other things.  
b The spouse retrieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, and felt it.  
c Christ chargeth them which haue to doe in the Church as it were by a solemn oath, that they trouble not the quietnes thereof.  
d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.  
e Forasmuch as his diuinitie was hidde vnder the cloake of our flesh, so that we cannot haue full knowledge of him in this life.  
f That is, sinne and error is driven backe by the coming of Christ, which is here described by the spring time, when all things flourish.  
g Thou that art adorned of thy finnes, come and shew thy selfe vnto me.  
h Suppress the heretikes whiles they are yong, that is, when they begin to shew their malice, and destroy the vine of the Lord.  
i The Church desireth Christ to be most ready to helpe her in all dangers.

CHAP. III.

*1 The Church desireth to be ioyned inseparably to Christ her husband. 6 Her deliverance out of the wilderness.*

**I**N my bed by night I sought him that my soule loved: I sought him, but I found him not.

**2** I will rise therefore now, and go about in the city, by the streets, and by the open places, and will seeke him that my soule loveth: I sought him, but I found him not.

**3** The watchmen that went about the city, found mee: to whom I sayd, Have you seene him whom my soule loveth?

**4** When I had past a little from them, then I found him whom my soule loved; I tooke hold on him, and left him not, till I had brought him unto my mothers house, into the chamber of her that conceived me.

**5** I charge you, O daughters of Ierusalem, by the roes and by the hinds of the field, that ye stirre not vp, nor waken my loue untill she please.

**6** Who is these that cometh vp out of the wilderness like pillars of smoke perfumed with myrrhe and incense, and with all the spices of the marchant?

**7** Behold his bed, which is Salomons; three-score strong men are round about it, of the valiant men of Israel.

**8** They all handle the sword, and are expert in warre, every one hath his sword vpon his thigh for the feare by night.

**9** King Salomon made himselfe a palace of the trees of Lebanon.

**10** He made the pillars thereof of siluer, and the pavement thereof of gold, the hangings thereof of purple, whose middes was paved with the loue of the daughters of Ierusalem.

**11** Come forth, ye daughters of Zion, and beholde the King Salomon with the crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

CHAP. IV.

*1 The praises of the Church. 7 She is without blemish in his sight. 9 The loue of Christ towards her.*

**B**Ehold, thou art a faire, my loue; behold, thou art faire; thine eyes are like the doves; among thy lockes thine haire is like the flocke of goates, which looke downe from the mountaine of Gilead.

**2** They teeth are like a flocke of sheepe in good order, which goe vp from the washing; which every one bring out twinnes, and none is barren among them.

**3** Thy lips are like a threed of scarlet, and thy talke is comely, thy temples are within thy lockes as a piece of a pomegranate.

**4** Thy necke is as the tower of David built for defence; a thousand shields hang therein, and all the targets of the strong men.

**5** Thy two breasts are as two yong roes that are twinnes, feeding among the lillies.

**6** Vntill the day breake, and the shadowes fle away, I will go into the mountaine of myrrhe, and to the mountaine of incense.

**7** Thou art all faire my loue, and there is no spot in thee.

**8** Come with me from Lebanon, my spouse, even with me from Lebanon, and looke from the top of Amanab, from the top of Shener, and Hermon, from the dennes of the lions, and from the mountaines of the leopards.

**9** My sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, and with a chaine of thy necke.

**10** My sister, my Spouse, how faire is thy loue? how much better is thy loue then wine? and the saour of thine oynments then all spices?

**11** Thy nipples, my Spouse, droppe as hony combs: hony and milke are vnder thy tongue, and the saour of thy garment is as the saour of Lebanon.

**12** My sister, my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

**13** Thy plants are as an orchard of pomegranates with sweet fruits, as camphire, spikenard,

**14** Euen spikenard, and saffron: calamus, and cynamon, with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

**15** O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

**16** Arise, O North, and come, O South, and blow on my garden, that the spices thereof may flow out: let my wellbeloued come to his garden, and eat his pleasant fruit.

CHAP. V.

*1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednesse. 10 She praiseth Christ her husband.*

**I** Am come into my garden, my sister, my spouse, I gathered my myrrhe with my spice: I ate mine hony combe with mine hony, I dranke my wine with my milke: eate, O friends, drinke, and make you merry, O welbeloued.

**2** I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sister, my loue, my done, my vndehiled: for mine head is full of dew, and my locks with the drops of the night.

**3** I haue put off my coate, how shall I put it on? I haue washed my feete, how shall I defile them?

**4** My welbeloued put in his hand by the hole of the doore, and mine heart was affectioned toward him.

**5** I rose vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my fingers pure myrrhe vpon the handles of the barre.

**6** I opened to my welbeloued: but my welbeloued was gone & past: mine heart was gone when he did speake: I sought him, but I could not find him: I called him, but he answered me not.

**7** The watchmen that were about the city, found me: they smote me, and wounded mee: the watchmen of the walles tooke away my vail from mee.

**8** I charge you, O daughters of Ierusalem, if you find my welbeloued, that you tell him that I am sicke of lone.

**9** O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, that thou doest so charge vs?

**10** My welbeloued is white and ruddy, the chiefe of ten thousand.

**11** His head is as fine gold, his lockes curled, and blacke as a rauen.

**12** His eyes are like dones vpon the riuers of waters, which are washed with milke, and remaine by the full vessels.

**13** His cheekes are as a bedde of spices, and as sweet

*e Christ calleth his Church sister, in respect that he had taken the flesh of man, f In that he made his Church beautiful & rich, he loued his gifts in her g Because of thy confession and thanksgiving.*

*h The Church confesseth that all her glory and beauty cometh of Christ, who is the true fountaine of all grace. i She desireth Christ to comfort her, and to powre the graces of his Spirit vpon her, which Spirit is meant by the North and South wind.*

*a The garden signifieth the kingdom of Christ, where he prepareth the bakcer for his elect. b The spouse saith that she is troubled with the cares of worldly things, which is meant by sleeping.*

*c Declaring the long patience of the Lord towards sinners. d The spouse confesseth her nakednesse, and that of herselfe she hath nothing, or feeling that she is once made cleane, she promisseth not to defile herselfe againe.*

*e The spouse which should be annoynted of Christ shall not find him if she thinketh to oynnt him with her good works. f These are the false teachers, which wound the conscience with their traditions.*

*g She asketh of them which are godly (forasmuch as the law & saluation should come out of Zion and Ierusalem) that they would direct her to Christ.*

*h Thus say they of Ierusalem. i She describeth Christ to be of perfect beauty and comeliness.*

*a The Church by night, that is, in troubles, seeketh to Christ, but is not incontinently heard. b Shewing that although we be not heard at the first, yet we must still continue in prayer, till we feel comfort. c Which declareth, that we must seeke vnto all of whom we hope to haue any succour. d Reade Chap. 3. 7.*

*e This is referred to the Church of Israel, which was led by the wilderness forty yeeres. f By the bed is meant the Temple which Salomon made. g He alludeth to the watch which kept the Temple. h Or, charres.*

*h All ye that are of the number of the faithfull. f Christ become man was crowned by the loue of God with the glorious crowne of his diuinity.*

*a Because Christ delighteth in his Church, he comendeth all that is in her. b Chap. 6. 4. c He hath respect to the multitude of the faithfull, which are many in number.*

*c Wherein are knowledge and zeale & no precious iuwels.*

*d Christ promisseth his Church to call his faithfull from all the corners of the world.*



† *Etr. Tar. b. b.*

k Hearing of the excellency of Christ, the faithfull desire to know how to find him.

a That is, is conuersant here in earth among men.  
b Which was a faire and strong city. 1. King. 14. 17.  
c This declareth the exceeding loue of Christ toward his Church.  
\* Chap. 4. 1.  
d Meaning that the gifts are infinite which Christ giueth to his Church: or that his faithfull are many in number.  
e He sheweth that the beginning of the Church was small, but that it grew vp to a great multitude.  
f He went downe into the Synagogue to see what fruits came of the Law and the Prophets.  
g I found nothing but rebellion.  
h I ran as swift as the nobles of my people in their chariots.  
i O ye people of Ierusalem: for Ierusalem was called Shalem, which signifyeth peace.

a He describeth the comely beauty of the Church in euery part, which is to be vnderstood spiritually.

b Reade Chap. 4. 5.

c He delighteth to come neere to thees, and to be in thy company.

d O galleries.

sweete flowers, and his lippes like lilies dropping downe pure myrrhe.

14 His handes as rings of golde set with the † chrysolite, his belly like white yuory couered with sapphirs.

15 His legges are as pillars of marble set vpon sockets of fine gold: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweet things, and he is wholly delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.

17 O the fayrest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that we may seeke him with thee?

CHAP. VI.

a The Church assureth herselfe of the loue of Christ, 3 The praises of the Church. 8 She is but one and vndeified.

MY welbeloued is gone downe into his garden to the beds of spices, to feede in the gardens, and to gather lilies.

2 I am my welbeloued, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as b Tirzah, comly as Ierusalem, terrible as an army w banners.

4 Turne away thine eyes from me: for they overcome mee: thine haire is like a flocke of goats, which looke downe from Gilcad.

5 Thy teeth are like a flocke of sheepe, which goe vp from the washing, which euery one bring out twinnes, and none is barren among them.

6 Thy temples are within thy locks as a piece of a pomegranate.

7 There are d threescore Queenes, & fourescore concubines, and of the damselfs without number.

8 But my done is alone, and my vndeified, she is the onely daughter of her mother, and she is deare to her that bare her: the daughters haue seene her, and counted her blessed: euen the Queenes and the concubines, and they haue praised her.

9 Who is she that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an army with banners?

10 I went downe to the garden of nuts, to see the fruites of the valley, to see if the vine budded, and if the pomegranates flourished.

11 I knew nothing, my soule set me b as the charers of my noble people.

12 Returne, returne, O Shulamite, returne: returne that we may behold thee. What shall you see in the Shulamite, but as the company of an army?

CHAP. VII.

a The beauty of the Church in all her members. 10 She is assured of Christs loue towards her.

HOW beautifull are thy goings with shoes, O princes daughter! the ioynts of thy thighes are like Jewels: the worke of the hand of a cunning workman.

2 Thy nauell is as a round cup that wanteth not liquor: thy belly is as an heap of wheat compassed about with lilies.

3 Thy two breasts are as two yong roes that are twinnes.

4 Thy necke is like a towre of yuory: thine eyes are like the fishpooles in Heshbon by the gate of Bath-rabbim: thy nose is as the towre of Lebanon that looketh toward Damascus.

5 Thine head vpon thee is as scarlet, and the bush of thine head like purple: the king is tied in the rafters.

6 How faire art thou, and how pleasant art thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and thy breasts like clusterr.

8 I said, I will goe vp into the palme tree, I will take hold of her boughes: thy breasts shall now be like the clusters of the vine: and the sauour of thy nose like apples.

9 And the rooffe of thy mouth like good wine, which goeth freight to my welbeloued, and caueth the lips of the ancient to speake.

10 I am my welbeloued, and his desire is to ward me.

11 Come my welbeloued, let vs go forth into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs see if the vine flourish, whither it hath budded the smal grape: or whither the pomegranates flourish: there will I giue thee my loue.

13 The mandrakes haue giuen a smell, and in our gates are all sweet things, new and olde: my welbeloued, I haue kept them for thee.

CHAP. VIII.

a The Church will be taught by Christ. 3 She is upholden by him, 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth forth fruit to the spiritual Salomon, which is Iesus Christ.

O that thou werest as my brother that sucked the breasts of my mother: I would finde thee without, I would kisse thee, then they should not despise thee.

2 I will lead thee and bring thee into my mothers house: there thou shalt teach me; and I will cause thee to drinke spiced wine, and new wine of the pomegranate.

3 His left hand shall be vnder mine head, and his right hand shall embrace me.

4 I charge you, O daughters of Ierusalem, that you stirre not vp, nor waken my loue vntill she please.

5 (Who is this that commeth vp out of the wildernes, leaning vpon her welbeloued?) I raised thee vp vnder an apple tree; there the mother conceived thee: there she conceived y bare thee.

6 Set me a seale on thine heart, and as a signet vpon thine arme: for loue is strong as death: ielousie is cruell as the graue: the coales thereof are fiery coales, and a vehement flame.

7 Much water cannot quench loue, neither can the floods drowne it: if a man should giue all the substance of his house for loue, they would greatly contemne it.

8 Wee haue a little sister, and shee hath no breasts: what shall we do for our sister when shee shall be spoken for?

9 If she be a wall, we will build vpon her a filiter palace: and if she be a doore, we will keepe her in with boards of cedar.

10 I am a wall, and my breasts are as towers: then was I in his eyes as one that findeth peace.

11 Salomon had a vine in Baal-hamon: hee gaue y vineyard vnto keepers: euery one bringeth for the fruit thereof a thousand pieces of filiter.

12 But my vineyard which is mine, is before me: to thee, O Salomon, appertaineth a thousand pieces of filiter, and two hundred to them that keepe the fruit thereof.

13 O thou that dwellest in the gardens, the companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued, flee away and be like vnto the roe, or to the yong hart vpon the mountaines of spices.

d This the spouse speaketh.

e If the people that are called to Christ, bring forth any fruit,

a The Church called of the Gentiles, speaketh thus to the Church of Ierusalem, Or, me.

b Reade Chap. 1. 6.

c Reade Chap. 3. 5.

d The spouse desireth Christ to be ioyned in perpetuall loue with him.

e The Iewish Church speaketh this of the Church of the Gentiles.

f If she be sure and fast, she is meet for the husband to dwell in.

g The Church promisseth fidelity and constancie.

h This is the vineyard of the Lord hired out, Matt. 21. 33.

i Christ dwelleth in his Church, whose voyce the faithfull heare.

k The Church desireth Christ that if he depart from them, yet that he would haue to helpe them in their troubles.

# ISAIAH.

## THE ARGUMENT.

**G**OD, according to his promise, Deuter. 18. 15. that hee would neuer leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interpret and declare the Law, and to apply particularly the doctrine contained briefly therein, to the vtilitie and profite of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Law, they had respect to three things, which were the ground of their doctrine: First, to his doctrine contained briefly in the two Tables; secondly, to the promises and threatenings of the Law: and thirdly, to the Couenant of grace and reconciliation, grounded vpon our Saviour Iesus Christ, who is the end of the Law. Wherevnto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same; not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearly intreated it then Moses, and set forth more lively Iesus Christ, in whom this Couenant of reconciliation was made. In all these things, Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations; euer applying the doctrine, as hee saw that the disease of the people required. Hee declareth also many notable propheties which hee had receiued of God, as touching the promise of the Messiah his office, and kingdome. And of the fauour of God toward his Church, the vocation of the Gentiles and their union with the Iewes. Which are as most principall points contained in this booke, and a gathering of his Sermons that hee preached. Which after certaine dayes that they had stood vpon the Temple doore (for the manner of the Prophets was so to set vp the summe of their doctrine for certaine dayes, that the people might the better marke it, as Isa. 5. 1. and Habak. 2. 2) the Priests tooke it downe, and reserued it among their Registers; and so by Gods providence these booke were preserved as a monument to the Church for euer. As touching his person and time, hee was of the kings stocke (for Amoz, his father was brother to Azariah king of Iudah, as the best writers doe agree) and prophesied more then 64 yeeres, from the time of Vzziah vnto the reigne of Manasse, whose father in law he was (as the Ebrewes write) and of whom hee was put to death. And in reading of the Prophets, this one thing among others is to be obserued, that they speake of things to come as though they were now past, because of the certaintie thereof, and that they could not but come to passe, because God had ordained them in his secret counsell, and so reuealed them to his Prophets.

## CHAP. I.

<sup>a</sup> Isaiah reproveth the Iewes of their ingratitude and stubbornnesse, that neither for benefits nor punishments would amend. <sup>b</sup> He sheweth why their sacrifices are reiected, and wherein Gods true service standeth. <sup>c</sup> Hee prophesieth of the destruction of Ierusalem, <sup>d</sup> and of the restitution thereof.



<sup>a</sup> Vision of Isaiah, the sonne of Amoz, which hee saw <sup>b</sup> concerning Iudah and Ierusalem, in the dayes of Vzziah, Iotham, Ahaz, and Hezekiah Kings of Iudah.

<sup>2</sup> Heare, O <sup>d</sup> heavens, and hearken, O earth: for the Lord hath said, I haue nourished and brought vp <sup>e</sup> children, but they haue rebelled against me.

<sup>3</sup> The <sup>f</sup> ox knoweth his owner, and the asse his masters crib; but Israel hath not knowne; my people hath not vnderstood.

<sup>4</sup> Ah, sinfull nation, a people laden with iniquitie; a <sup>g</sup> seede of the wicked, corrupt children; they haue forsaken the Lord; they haue prouoked the <sup>h</sup> Holy one of Israel to anger; they are gone backward.

<sup>5</sup> Wherefore should ye be <sup>i</sup> smitten any more?

for ye fall away more and more; the whole <sup>k</sup> head is sicke, and the whole heart is heauie.

<sup>6</sup> From the sole of the foote vnto the head, there is nothing whole therein, but wounds and swelling, and sores full of corruption; they haue not bene wrapped, <sup>m</sup> nor bound vp, nor mollified with oyle.

<sup>7</sup> Your land is waste; your cities are burnt with fire; strangers deuoure your land in your presence, and it is desolate like the oustthrow of <sup>n</sup> strangers.

<sup>8</sup> And the daughter of <sup>o</sup> Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged citie.

<sup>9</sup> Except the Lord of hostes <sup>p</sup> had reserved vnto vs euen a small remnant, wee should haue bene <sup>q</sup> as Sodom, and should haue bene like vnto Gomorah.

<sup>10</sup> Heare the word of the Lord, O <sup>r</sup> princes of Sodom: hearken vnto the Law of our God, O people of Gomorah.

<sup>11</sup> What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rams, and of the fat of fed beastes: and I desire not the blood of bullockes, nor of lambes, nor of goats.

<sup>12</sup> When ye come to appeare before mee, who

<sup>k</sup> By naming the chief parts of the body, he signifieth that there was no part of the whole body of the Iewes free from his rods.

<sup>l</sup> Every part of the bodie as well the least as the chiefest, was plagued.

<sup>m</sup> Their plagues were so grievous that they were incurable, and yet they would need repent.

<sup>n</sup> Meaning, of them that dwell farre off, which because they looke for no advantage of that which remaineth destroy all before them.

<sup>o</sup> That is, Ierusalem.

<sup>p</sup> Because that hee will euer haue

<sup>q</sup> A Church to call vpon his Name.

<sup>4</sup> That is, all destroyed. <sup>r</sup> Yee that for your vices deserved all to be destroyed, as they of Sodom, saue that God of his mercie reserved a little number, Lam. 3. 22. (Although God commanded these sacrifices for a time, as aydes and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, Psalme 50. 23. Ieremiah 6. 20. Amos 5. 21; Micah 6. 7.)

ff 2 required

<sup>a</sup> That is, a reuelation or propheticie, which was one of the two means whereby God declared himselfe to his seruants in old time, as Num. 12. 6, and therefore the Prophets were called Seers.

<sup>1</sup> Sam. 9. 9.

<sup>b</sup> Isaiah was chiefly sent to Iudah and Ierusalem, but not onely: for in this booke are propheties concerning other nations also.

<sup>c</sup> Called also Azariah, a Kings

<sup>11. 1</sup> of these Kings, read a King, from Chap. 14. vnto Chap. 37. and 3 Chron. from Chap. 25. vnto Chap. 33. <sup>d</sup> Because men were obdurate and insensible, because they to the dumbe creatures, which were more prompt to obey Gods word, as Deut. 32.

<sup>1</sup> Hee declareth his great mercie toward the Iewes inasmuch as hee chose them aboue all other nations to be his people and children, as Deuteronom. 10. 15. The most dull and brut beasts doe more acknowledge their duty toward their masters, then my people doe toward mee, of whom they haue receiued benefites without comparison. <sup>g</sup> They were not onely wicked as were their fathers, but verily corrupt, and by their euill example infected others. That is, him that seduceth Israel. <sup>i</sup> What auaileth it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebel?



**z** Without faith and repentance.  
**u** Your sacrifices offered in the new moones and feasts: hee condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselves are void of faith and mercy.  
**x** He sheweth that where men be giuen to avarice, deceit, crueltye and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seeme neuer so holy, as Chap. 19. 3.  
**y** By this outward washing, he meaneth the spirituall: exhorting the Iewes to repent and amend their sinnes.  
**z** This kind of reasoning by the second Table, the Scriptures vse in many places against the hypocrites, who pretend most holines and religion in word, but when the charitie and loue toward their brethren should appeare, they declare that they haue neither faith nor religion.  
**a** To know if I doe accuse you without cause.  
**b** Least sinners should pretend any rigour on Gods part, he only willett them to be pure in heart, and he will forgive all their sinnes, were they neuer so many or great.  
**c** He sheweth that whatsoever aduersitie man endureth, it ought to be attributed to his owne incredulitie and disobedience.  
**d** That is, Ierusalem, which had promised fidelity vnto me, as a wife to her husband.  
**e** Giuen to couetousnes and extortion, which he signified before by blood ver. 15  
**f** Whatsoever was pure in thee before, is now corrupt, though thou haue an outward shew.  
**g** That is, they maintain the wicked and the extortioners: and not onely doe not punish them, but are themselves such.  
**h** When God wil shew himselfe mercifull to his Church, he calleth himselfe, The Holy one of Israel: but when he hath to doe with his enemies, he is called Mightie, as against whom no power is able to resist.  
**i** I will take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing them. Which thing yet hee doeth with a griefe, because of his Covenant.  
**k** Least the faithfull among them should be ouercome with his threatening, he addeth this consolation. It is onely the worke of God to purifie the heart of man, which thing hee doeth because of his promise, made concerning the saluation of his Church.  
**m** By iustice is meant Gods faithfull promise, which is the cause of the deliuerance of his Church.  
**n** The wicked shall not be partakers of Gods promise. Psal. 92. 9.  
**o** That is, the trees and pleasant places, where ye commit idolatry, which was forbidden, Deut. 16. 22.

required this of your hands to tread in my courts:  
 13 Bring no mo oblations, in vaine: incense is an abomination vnto me: I cannot suffer your new moones, nor Sabbath, nor solemne dayes (is in iniquitie) nor solemne assemblies.

14 My soule hateth your new moones and your appoynted feasts: they are a burden vnto me: I am wearie to beare them.

15 And when you shall stretch out your hands I will hide mine eyes from you: and though yee make many prayers, I will not heare: for your hands are full of blood.

16 Wash you, make you cleane, take away the euill of your workes from before mine eyes: cease to doe euill.

17 Learne to doe well: seeke iudgement, relieue the oppressed: iudge the fatherlesse, and defend the widow.

18 Come now, and let vs reason together, faith the Lord: though your sinnes were as crimson, they shall be made white as snow: though they were red like scarlet, they shall be as wooll.

19 If yee consent and obey, ye shall eate the good things of the land.

20 But if ye refuse and be rebellious, ye shall be deuoured with the sword: for the mouth of the Lord hath spoken it.

21 How is the faithfull citie become an harlot? it was full of iudgement, and iustice lodged therein, but now they are murderers.

22 Thy siluer is become drossie: thy wine is mixt with water.

23 Thy princes are rebellious, and companions of theennes: euery one loueth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doeth the widowes cause come before them.

24 Therefore faith the Lord God of hostes, the Mightie one of Israel, Ah, I will ease me of mine aduersaries, and auenge mee of mine enemies.

25 Then I will turne mine hand vpon thee, and burne out thy drossie, till it be pure, and take away all thy sinne.

26 And I will restore thy Iudges as at the first, and thy counsellors as at the beginning; afterward shalt thou be called a citie of righteousness, and a faithfull citie.

27 Zion shall be redeemed in iudgement, and they that returne in her, in iustice.

28 And the destruction of the transgressours and of the sinners shall be together: and they that forsake the Lord, shall be consumed.

29 For they shall be confounded for the oakes, which ye haue desired, and ye shall be ashamed of the gardens that ye haue chosen.

30 For ye shall be as an oke, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shall be as P towes, and the maker thereof as a sparke: and they shall both burne together, and none shall quench them.

## CHAP. II.

**a** The Church shall be restored by Christ, and the Gentiles called. 6. The punishment of the rebellious and obstinate.

**T** He word that Iſaiah the sonne of Amoz sawe vpon Iudah and Ierusalem.

2 \* It shall be in the last dayes, that the mountaine of the House of the Lord shall be prepared in the top of the mountaines, and shall be exalted aboue the billes, and all nations shall flow vnto it.

3 And many people shall goe, and say, Come, and let vs goe vnto the mountaine of the Lord, to the house of the God of Iakob, and hee will teach vs his wayes, and we will walke in his paths, \* for the Law shall goe fourth of Zion, and the word of the Lord from Ierusalem.

4 And he shall iudge among the nations, and rebuke many people: they shall breake their swords also into mattocks, and their speares into siethes: nation shall not lift vp a sword against nation, neither shall they learne to fight any more.

5 O house of Iakob, come yee, and let vs walke in the Law of the Lord.

6 Surely thou hast forsaken thy people, the house of Iakob, because they are full of the East maners, and are forcerers as the Philistines; and abound with strange children.

7 Their land also was full of siluer and gold, and there was none end of their treasures: and their land was full of horses, and their charets were infinite.

8 Their land was also full of idoles; they worshipped the worke of their owne handes, which their owne fingers haue made.

9 And a man bowed himselfe, and a man humbled himselfe; therefore spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lord, and from the glory of his Maiestie.

11 The high looke of man shall be humbled, and the loftinesse of men shall be abased, and the Lord onely shall be exalted in that day.

12 For the day of the Lord of hostes is vpon all the proud and haucie, and vpon all that is exalted; and it shall be made low.

13 Eden vpon all the cedars of Lebanon, that are high and exalted, and vpon all the oaks of Bashan.

14 And vpon all the hie mountaines, and vpon all the hills that are lifted vp.

15 And vpon euery hie tower, and vpon euery strong wall.

16 And vpon all the ships of Tarshish, and

ther: which peace and loue doeth begin and grow in this life, but shall be perfected when we are ioyned with our Head Christ Iesus. I Seeing the Gentiles will be so readie, make you haste and shew them the way to worship God. In The Prophet seeing the small hope that the Iewes would conuert, complaineth to God, as though he had utterly forsaken them for their sins. n Full of the corruptions that reigned chiefly in the East parts. o They altogether gaue themselves to the fashions of other nations. p The Prophet first condemned their superstition and idolatry: next their couetousnes, and thirdly their vaine trust in worldly meanes. q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions. r Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement. s Meaning, as soone as God shall begin to execute his iudgements. t By hie trees and mountaines are meant them that are proud and loftie, and thinke themselves most strong in this world. u Hee condemneth their vaine confidence, which they had in strong holdes, and in their rich marchandise, which brought in vaine pleasures, wherewith mens mindes became effeminate.

**p** The false god, wherelye put your confidence, shall be consumed as easily as a piece of tow.

**\* Mich. 4. 2.**

**a** The decree and ordinance of God, touching the restoration of the Church, which is chiefly meant of the time of Christ.

**b** In an euident place to be seene and discerned.

**c** When the kingdome of Christ shall be enlarged by the preaching of the doctrine.

**d** Alluding to mount Zion, where the visible Church then was.

**e** Meaning, the whole doctrine of saluation.

**f** This was accomplished, when the Gospel was first preached in Ierusalem, and from thence went thorow all the world.

**g** The Lord, which is Christ, shall haue all power giuen him.

**h** That they may acknowledge their sinnes, and turne to him.

**i** He sheweth the fruit of the peace, which the Gospel should bring: to wit, that men should doe good one to another, whereas before they were enemies.

**k** He speaketh not against the vse of weapons and lawfull warre, but sheweth how the hearts of the godly shall be affected one toward another.

**l** He sheweth how the hearts of the godly shall be affected one toward another.

**m** He sheweth how the hearts of the godly shall be affected one toward another.

**n** Full of the corruptions that reigned chiefly in the East parts.

**o** They altogether gaue themselves to the fashions of other nations.

**p** The Prophet first condemned their superstition and idolatry: next their couetousnes, and thirdly their vaine trust in worldly meanes.

**q** He noteth the nature of the idolaters, which are neuer satisfied in their superstitions.

**r** Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement.

**s** Meaning, as soone as God shall begin to execute his iudgements.

**t** By hie trees and mountaines are meant them that are proud and loftie, and thinke themselves most strong in this world.

**u** Hee condemneth their vaine confidence, which they had in strong holdes, and in their rich marchandise, which brought in vaine pleasures, wherewith mens mindes became effeminate.

vpon

upon all pleasant pictures.

17 And the haughtinesse of men shall be brought low, and the loftinesse of men shall be abased, and the Lord shall onely be exalted in that day.

18 And the idoles will he verily destroy.

19 Then shall they goe \* into the holes of the rocks, and into the caues of the earth, from before the feare of the Lord, and from the glory of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his filuer idoles & his golden idoles (which they had made themselves to worship them) \* to the mowles, and to the backs.

21 To goe into the holes of the rocks, and into the tops of the ragged rockes from before the feare of the Lord, and from the glory of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man, whose breath is in his nostrils: for wherein is he to be esteemed?

### CHAP. III.

1 For the sinne of the people, God will take away the wife men, and giue them foolish princes. 24 The comelinesse of the gouernours. 16 The pride of the women.

**F**or loe, the Lord God of hostes will take away from Ierusalem and from Iudah the stay \* and the strength: \* *even* all the stay of bread, and all the stay of water,

2 The strong man, and the man of warre, <sup>b</sup> the iudge, and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honourable, and the counsellor, and the cunning artificer, and <sup>c</sup> eloquent man.

4 And I will appoint <sup>d</sup> children to be their princes, and babes shall rule over them.

5 The people shall be <sup>e</sup> oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When euery one shall <sup>f</sup> take hold of his brother of the house of his father, and say, Thou hast cloathing, thou shalt be our prince, and let this fall be vnder thine hand:

7 In that day he shall <sup>g</sup> sweare, saying, I cannot be an helper: for there is no bread in mine house, nor cloathing: *therefore* make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue and works are against the Lord, to prouoke the eyes of his glory.

9 The <sup>h</sup> trial of their countenance testifieth against them, yea, they declare their sinnes, as Sodom: they hide them not. Wo be vnto their foules: for they haue rewarded euill vnto themselves.

10 Say ye, Surely it shall be well with the iust: for they shall eate the fruit of their works.

11 Woe be to the wicked, it shall be euill *with* him: for <sup>i</sup> reward of his hands shall be giuen him.

12 \* Children are extortioners of my people, and women haue rule over them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth vp to pleade, yea, hee standeth to iudge the people.

14 The Lord shall enter into iudgement with the <sup>j</sup> Ancients of his people & the princes thereof:

for yee haue eaten vp the vineyard: the spoyle of the poore <sup>k</sup> is in your houses.

15 What haue ye to do that ye beate my people to pieces, <sup>m</sup> and grinde the faces of the poore, saith the Lord, *even* the Lord of hostes?

16 The Lord also saith, <sup>n</sup> Because the daughters of Zion are haughty, and walke with <sup>o</sup> stretched out neckes, and with <sup>p</sup> wandering eyes, walking and <sup>q</sup> mincing as they goe, and making a <sup>r</sup> tinkling with their feet.

17 Therefore shall the Lord make the heads of the daughters of Ziop bald, and the Lord shall discouer their secret parts.

18 In that day shall the Lord take away the ornament of the slippers, and the kalles, and the round tyres.

19 The sweet balles, and the bracelets, and the bonnets.

20 \* The tyres of the head, and the sloppes, and the headbands, and the tablets, and the earerings,

23 The rings and the mufflers,

22 The costly apparell and the vailles, and the wimples, and the crisping pinnes.

23 And the glasses and the fine linnen, and the hoods and the <sup>s</sup> launes.

24 And in stead of <sup>t</sup> sweete saour, there shall be stinke, and in stead of a <sup>u</sup> girdle, a rent, and in stead of <sup>v</sup> dressing of the haire, baldnesse, and in stead of a stomacher, a girding of sackcloth, and burning in stead of beauty.

25 Thy men shall fall by the <sup>w</sup> sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and she being desolate, shall sit vpon the ground.

### CHAP. IV.

1 The small remnant of men after the destruction of Ierusalem. 2 The graces of God vpon them that remaine.

**A**nd in that day shall <sup>a</sup> seven women take hold of one man, saying, Wee will eate our owne bread, and we will weare our owne garments: onely <sup>b</sup> let vs be called by thy name, and take away our <sup>c</sup> reproach.

2 In that day shall the <sup>d</sup> bud of the Lord be beautifull and glorious, and the fruit of the earth shall be excellent and pleasant for them that are escaped of Israel.

3 Then he that shall be left in Zion, and he that shall remaine in Ierusalem, shall be called holy, and euery one shall be <sup>e</sup> written among the liuing in Ierusalem,

4 When the Lord shall wash the filthinesse of the daughters of Zion, and purge the <sup>f</sup> blood of Ierusalem out of the mids thereof by the spirit of <sup>g</sup> iudgements, and by the spirit of burning.

5 And the Lord shall create vpon euery place of mount Zion, and vpon the assemblies thereof, <sup>h</sup> a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the <sup>i</sup> glory shall be a defence.

6 And a couering shall be for a shadow in the day for the heate, and a place of refuge and a co- uert for the storme <sup>k</sup> and for the raine.

budde of the Lord meane Christ. <sup>e</sup> He alludeth to the booke of life, whereof read Exod. 32. 32 meaning, Gods secret counsell, wherein his elect are predestinate to life euerlasting. <sup>f</sup> That is, the cruelty, extortion, auarice, and all wickednes. <sup>g</sup> When things shall be redressed that were amisse. <sup>h</sup> He alludeth to the pillar of the cloud, Exod. 13. 21. meaning, that Gods saour and protection should appeare in euery place. <sup>i</sup> The faithfull are called the glory of God, because his image and tokens of his grace shine in them. <sup>k</sup> God promisseth to be the defence of his Church against all troubles and dangers.

\* Hsai 40. 8.

lake 33. 30.

reuel 6. 16.

and 9. 6.

1 They shall cast them into most vile and filthy places, when they perceiue that they are not able to helpe them.

y Cast off your vaine confidence of man, whose life is so fraille, that if his nose be stopped, he is dead, and consider that you haue to doe with God.

a Because they trusted in their abundance and prosperity, he sheweth that they should be taken from them.

b The temporall gouernour and the minister.

c By these he meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to vaunt themselves.

d Not onely in age, but in wit, manners, knowledge and strength.

e For lacke of good regiment and order.

f He sheweth that this plague shall be so horrible, that contrary to the common manner of men, which by nature are ambitious, none shall be found able or willing to be their gouernour.

g Feare shall rather cause him to forswear himselfe, then to take such a dangerous charge vpon him.

h When God shall examine their deeds whereupon they now set an impudent face, he shall finde the marke of their impietie in their forehead.

i Be ye that are godly assured that God will defend you in the middes of these troubles. k Because the wicked people were more addid to their princes, then to the commandments of God, he sheweth that he would giue them such princes by whom they should haue no helpe, but that should be manifest tokens of his visitation, because they should be fooles and effeminate. l Meaning, that the rulers and gouernours had destroyed his Church, and not preserved it, according to their dutie.

m That is, yee shew all cruelty against them.

n He menaceth the people because of the arrogancy and pride of their women, which gaue themselves to all wantonnes and dissolution.

o Which declared their pride.

p As a signe, that they were not chaste.

q Which shewed their wantonnes.

r They delighted them in slippers that did crie, or had little plates sowed vpon them, which tinkled as they went.

s In rehearsing all these things particularly, he sheweth the lightnesse and vanitie of such as cannot be content with comely apparell according to their degree.

t Meaning, that God will not onely punish the women, but their husbands which haue suffered this dissolution.

u Also the common weale, which hath not remedied it.

v When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly shamefastnesse, shall seeke vnto men, and offer themselves to any condition.

w Be thou our husband, and let vs be called thy viuiers.

x For they thought to be without an head and husband.

y He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods grace should be as plentifull toward the faithfull, as though they sprang out of the earth, as Chap. 45. 3. Some by the



## C H A P. V.

<sup>1</sup> Under the similitude of the wine, he describeth the state of the people. <sup>2</sup> Of their auarice. <sup>3</sup> Their drunkenness. <sup>4</sup> Of their captiuitie.

**N**ow will I sing to my <sup>b</sup> beloved a song of my beloved to his vineyard, \* My beloved had a <sup>c</sup> vineyard in a very fruitful hill.

<sup>2</sup> And hee hedged it, and gathered out the stones of it, and he planted it with the best plants, <sup>d</sup> and hee built a tower in the mids thereof, and made a winepresse therein: then hee looked that it should bring forth grapes: but it brought forth <sup>e</sup> wild grapes.

<sup>3</sup> Now therefore, O inhabitants of Ierusalem and men of Iudah, iudge, I pray you, <sup>f</sup> betweene me and my vineyard.

<sup>4</sup> What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wild grapes?

<sup>5</sup> And now I will tell you what I will doe to my vineyard: I g will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be woden downe:

<sup>6</sup> And I will lay it waste: it shall not be cur, nor digged, but briars and thornes shall grow vp: I will also command the cloudes that they raine no raine vpon it.

<sup>7</sup> ¶ Surely the vineyard of the Lord of hostes is the house of Israel, and the men of Iudah are his pleasant plant, and he looked for <sup>h</sup> iudgement, but behold oppression: for righteousness, but behold <sup>i</sup> a crying.

<sup>8</sup> Woe vnto them that ioine house to house, and lay field to field, till there be no <sup>k</sup> place, that ye may be placed by your selues in the mids of the earth.

<sup>9</sup> This is in mine <sup>l</sup> eares, saith the Lord of hostes. Surely many houses shall be desolate, <sup>m</sup> even great and faire without inhabitance.

<sup>10</sup> For ten acres of vines shall yeeld one <sup>n</sup> bath, and the seed of an <sup>o</sup> homer shall yeeld an <sup>p</sup> ephah.

<sup>11</sup> ¶ Woe vnto them, that <sup>q</sup> rise vp early to follow drunkenesse, and to them that continue vntill <sup>r</sup> night, till the wine doe inflame them.

<sup>12</sup> And the harpe and viole, timbrel and pipe, and wine are in their feasts: but they regard not the <sup>s</sup> worke of the Lord, neither consider the worke of this hands.

<sup>13</sup> Therefore my people <sup>t</sup> is gone into captiuitie, because they had <sup>u</sup> no knowledge, and the glory thereof are men famished, and the multitude thereof is dried vp with thirst.

<sup>14</sup> Therefore <sup>v</sup> hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory, and their multitude, and their pomp, and he that reioyceth among them, shall descend <sup>w</sup> into it.

<sup>15</sup> And man shall be brought downe, and man shall be humbled, <sup>x</sup> even the eyes of the proud shall be humbled.

<sup>16</sup> And the Lord of hostes shall be exalted in iudgement, and the holy God shall be sanctified in iustice.

<sup>17</sup> Then shall <sup>y</sup> the lambes feede after their

<sup>a</sup> The Prophet by this song doth set before the peoples eyes their ingratitude, and Gods mercy.

<sup>b</sup> That is, to God.

<sup>c</sup> Ier. 2. 21. Mat. 21.

<sup>d</sup> Meaning, that he had planted his Church in a place most plentifull and abundant.

<sup>e</sup> He spared no diligence nor cost.

<sup>f</sup> In the seventh verse he declareth what they were.

<sup>g</sup> He maketh them iudges in their owne cause, for as much as it was euident that they were the cause of their owne ruine.

<sup>h</sup> I will take no more care for it: meaning, that he would take from them his word and ministers, and all other comforts, and send them contrary plagues.

<sup>i</sup> Iudgement and righteousness are true fruits of the feare of God, and therefore in the cruell oppressors there is no religion.

<sup>j</sup> Of them that are oppressed.

<sup>k</sup> To wit, for shee poore to dwell in.

<sup>l</sup> I haue heard the complaint and cry of the poore.

<sup>m</sup> Which containeth about ten pottles: so that euery acre should but yeeld one pottel.

<sup>n</sup> Which containeth an hundredth pottels.

<sup>o</sup> An Ephah containeth ten pottels, and is in dry things as much as Bath is to Hyvors.

<sup>p</sup> That there no pain nor diligence to follow their lustes.

<sup>q</sup> Which are neuer weary of their rioting and excessive pleasures, but vse all meanes to prouoke to the same.

<sup>r</sup> They regard not the prouident care of God ouer them, nor for what end he hath created them.

<sup>s</sup> That is, shall certainly goe: for so the Prophets vse to speake, as though the thing which shall come to passe, were done already.

<sup>t</sup> Because they would not obey the word of God, u Meaning, the graue shall swallow vp them, that shall die for hunger and thirst, and yet for all this great destruction it shall neuer be satisfied.

<sup>u</sup> God comforteth the poore lambes of his Church, which had bene strangers in other countreys, prouising that they should dwell in those places againe, whereof they had bene deuiued by the fat and cruell tyrants.

maner, and the strangers shall eate the desolate places of the fat.

<sup>18</sup> ¶ Wo vnto them that draw iniquity with <sup>y</sup> cordes of vanitie, and sinne, as with cart ropes:

<sup>19</sup> Which say, <sup>z</sup> Let him make speed: let him hasten his worke, that wee may see it: and let the counsell of the Holy One of Israel draw neere and come, that we may know it.

<sup>20</sup> Woe vnto them that speake good of euill, <sup>a</sup> and euill of good, which put darknes for light, and light for darknesse, that put bitter for sweet, and sweet for sowre.

<sup>21</sup> Woe vnto them that are <sup>b</sup> wise in their owne eyes, and prudent in their owne sight.

<sup>22</sup> Wo vnto them that are <sup>c</sup> mighty to drinke wine, and vnto them that are strong to powre in strong drinke:

<sup>23</sup> Which iustifie the wicked for a reward, and take away the righteousness of the righteous from him.

<sup>24</sup> Therefore as the flame of fire deuoureth the stubble, & as the chaffe is consumed of the flame: so their <sup>d</sup> roote shall be as rottenesse, and their bud shall rise vp like dust, because they haue cast off the Law of the Lord of hostes, and contemned the word of the Holy one of Israel.

<sup>25</sup> Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his <sup>e</sup> hand vpon them, and hath smitten them that the mountaines did tremble: and their carkeises were torne in the middes of the streets, and for all this his wrath was not turned away, but his hand was stretched out still.

<sup>26</sup> And he will lift vp a signe <sup>f</sup> vnto the nations afarre, and will bisse vnto them from the end of the earth: and behold, they shall come hastily with speed.

<sup>27</sup> None shall <sup>g</sup> faint nor fall among them: none shall slumber nor sleep, neither shall the girdle of his loynes be loosed, nor <sup>h</sup> the latchet of his shooes be broken.

<sup>28</sup> Whose arrowes shall be sharpe, and all his bowes bent: his horse hookes shall be thought like <sup>i</sup> flint, and his wheelles like a whirlwind.

<sup>29</sup> His roaring shall be like a lion, and he shall roare like lions whelpes: they shall <sup>j</sup> roare, and lay hold of the pray: they shall take it away, and none shall deliuer it.

<sup>30</sup> And in that day they shall roare vpon them, as the roaring of the sea: and if <sup>k</sup> they looke vnto the earth, behold darknesse and sorow, and the light shall be darkened in their <sup>l</sup> skie.

## C H A P. VI.

<sup>1</sup> Isaiah sheweth his vocation by the vision of the diuine maiestie. <sup>2</sup> He sheweth the obstinacie of the people.

<sup>3</sup> The destruction of the land. <sup>4</sup> The sinners reserved.

**I**n the yeere of the death of King Vzziah, <sup>a</sup> I saw also the Lord sitting vpon an <sup>b</sup> hie throne, and lifted vp, and the lower <sup>c</sup> parts thereof filled the Temple.

<sup>2</sup> The <sup>d</sup> Seraphims stood vpon it, euery one had sixe wings: with twaine he couered his <sup>e</sup> face, and with twaine he couered his <sup>f</sup> feete, and with twaine he did <sup>g</sup> a flie.

<sup>3</sup> And he called, saying, <sup>h</sup> Come hither. And I said, Woe is me, for I am a man of vnclennesse, and I dwell among vnclennesse. And he said, <sup>i</sup> Behold, I haue seene thee, and thou art cleane. And he touched my eyes, and said, <sup>j</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>k</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>l</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>m</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>n</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>o</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>p</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>q</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>r</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>s</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>t</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>u</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>v</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>w</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>x</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>y</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>z</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>a</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>b</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>c</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>d</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>e</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>f</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>g</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>h</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>i</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>j</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>k</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>l</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>m</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>n</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>o</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>p</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>q</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>r</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>s</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>t</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>u</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>v</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>w</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>x</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>y</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>z</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>a</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>b</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>c</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>d</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>e</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>f</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>g</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>h</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>i</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>j</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>k</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>l</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>m</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>n</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>o</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>p</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>q</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>r</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>s</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>t</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>u</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>v</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>w</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>x</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>y</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>z</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>a</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>b</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>c</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>d</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>e</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>f</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>g</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>h</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>i</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>j</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>k</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>l</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>m</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>n</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>o</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>p</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>q</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>r</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>s</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>t</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>u</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>v</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>w</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>x</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>y</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>z</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>a</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>b</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>c</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>d</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>e</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>f</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>g</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>h</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>i</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>j</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>k</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>l</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>m</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>n</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>o</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>p</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>q</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>r</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>s</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>t</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>u</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>v</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>w</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>x</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>y</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>z</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>a</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>b</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>c</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>d</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>e</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>f</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>g</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>h</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>i</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>j</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>k</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>l</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>m</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>n</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>o</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>p</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>q</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>r</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>s</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>t</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>u</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>v</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>w</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>x</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>y</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>z</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>a</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>b</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>c</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>d</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>e</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>f</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>g</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>h</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>i</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>j</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>k</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>l</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>m</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>n</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>o</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>p</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>q</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>r</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>s</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>t</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>u</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>v</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>w</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>x</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>y</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>z</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>a</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>b</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>c</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>d</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>e</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>f</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>g</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>h</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>i</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>j</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>k</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>l</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>m</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>n</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>o</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>p</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>q</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>r</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>s</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>t</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>u</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>v</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>w</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>x</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>y</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>z</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>a</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>b</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>c</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>d</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>e</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>f</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>g</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>h</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>i</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>j</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>k</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>l</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>m</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>n</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>o</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>p</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>q</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>r</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>s</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>t</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>u</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>v</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>w</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>x</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>y</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>z</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>a</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>b</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>c</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>d</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>e</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>f</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>g</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>h</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>i</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>j</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>k</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>l</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>m</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>n</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>o</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>p</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>q</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>r</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>s</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>t</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>u</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>v</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>w</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>x</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>y</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>z</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>a</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>b</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>c</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>d</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>e</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>f</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>g</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>h</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>i</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>j</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>k</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>l</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>m</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>n</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>o</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>p</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>q</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>r</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>s</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>t</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>u</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>v</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>w</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>x</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>y</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>z</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>a</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>b</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>c</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>d</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>e</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>f</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>g</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>h</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>i</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>j</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>k</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>l</sup> Behold, I haue seene thee, and thou art cleane. And he said, <sup>m</sup> Behold,

<sup>b</sup> This oft repetition signifieth, that the holy Angels cannot satisfie themselves in praying God, to teach vs that in all our liues we should giue our selues to the continuall praise of God.

<sup>i</sup> His glory doeth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to praise him.

<sup>k</sup> Which things were to confirme the Prophet, that it was not the voyce of man: and by the smoke was signified the blindness that should come vpon the Iewes.

<sup>l</sup> He speaketh this for two causes: the one, because hee that was a mortall creature, and therefore had more need to glorifie God then the Angels, did it not: and the other, because the more nere that man approacheth to God, the more doth he know his owne sinne and corruption.

<sup>m</sup> Of the burnt offerings, where the fire neuer vntoucheth.

<sup>n</sup> This declareth that man cannot render due obedience to God, till he haue purged vs. <sup>o</sup> Whereby it is declared that for the malice of man, God will not immediately take away his word, but he will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, & be saved: hereby he exhorteth the ministers to do their duty, and answereth to the wicked murmurers, that through their own malice their heart is hardened, Matt. 23. 34. Act. 28. 26. rom. 11. 8. P As he was moued with the zeale of Gods glory, so was he touched with a charitable affection toward the people. <sup>q</sup> Meaning, the tenth part, or as some write, it was revealed to Iſaiah for the confirmation of his prophesie, that ten Kings should come before their captiuitie, as were from Vzziah to Zedekiah. <sup>r</sup> For the fewnes they shall seeme to be eaten vp: yet they shall after flourish as a tree, which in Winter loseth leaues, and seemed to be dead, yet in Summer is fresh and greene.

3 And one cried to another, and said, Holy, holy, holy is the Lord of hosts: the whole world is full of his glory.

4 And the lintels of the doore cheekes <sup>k</sup> moued at the voyce of him that cried, and the house was filled with smoke.

5 Then I said, Woe is me: for I am vndone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seene the King, and Lord of hosts.

6 Then flew one of the Seraphims vnto mee with an hot coles in his hand, which he hath taken from the altar with the tongs:

7 And he touched my mouth, and said, Lo, this hath touched my lips, and thine iniquity shall be taken away, and thy sinne shall be purged.

8 Also I heard the voyce of the Lord, saying, Whom shall I send? and who shall goe for vs? Then I said, Here am I, send me.

9 And he said, Goe, and say vnto this people, <sup>o</sup> Yee shall heare indeed, but yee shall not vnderstand: yee shall plainly see, and not perceiue.

10 Make the heart of this people fat, make their eares heavy, and shut their eyes, least they see with their eyes, and heare with their eares, and vnderstand with their heart, and convert, and he heale them.

11 Then said I, Lord, how long? And hee answered, Vntill the cities be waiked without inhabitant, and the houses without man, and the land be vtterly desolate.

12 And the Lord haue remooued men farre away, and there be a great desolation in the mids of the land.

13 But yet in it shall be <sup>q</sup> a tenth, and shall returne, and shall be eaten vp as an elme <sup>r</sup> or as an oke, which haue a substance in them, when they cast their leaues: so the holy seed shall be the substance thereof.

## CHAP. VII.

<sup>x</sup> Ierusalem is besieged. <sup>y</sup> Iſaiah comforteth the king.  
<sup>z</sup> Christ is promised.

And in the dayes of <sup>a</sup> Ahaz, the sonne of Iotham, the sonne of Vzziah king of Iudah, Rezin the king of <sup>b</sup> Aram came vp, and Pekah the sonne of Remeliah king of Israel, to Ierusalem to fight against it; but he could not overcome it.

2 And it was told the house of <sup>c</sup> David, saying, Aram is ioyned with <sup>d</sup> Ephraim: therefore his heart was <sup>e</sup> moued, and the heart of his people, as the trees of the forest are moued by the wind.

3 <sup>f</sup> Then said the Lord vnto Iſaiah, Go forth now to meete Ahaz (thou and <sup>g</sup> Shear-iathub thy sonne) at the end of the conduit of the vpper poole, in the path of the fullers field,

4 And say vnto him, Take heed, and be still:

fear not, neither be faint hearted for the two tallies of these smoking <sup>h</sup> firebrands, for the furious wrath of Rezin and of Asam, and of Remaliahs sonne.

5 Because Aram hath taken wicked counsell against thee, and Ephraim and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waiken them up, and make a breach therein for vs, and set a king in the mids thereof, *euen* the sonne of <sup>i</sup> Tabeall.

7 Thus saith the Lord God, it shall not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within five and <sup>j</sup> threecore yeere, Ephraim shall be destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleue not, surely ye shall not be established.

10 <sup>k</sup> And the Lord spake againe vnto Ahaz, saying,

11 Aske <sup>l</sup> a signe for thee of the Lord thy God: aske it *either* in the depth beneath, or in the height aboue.

12 But Ahaz said, I will not aske, neither will I <sup>m</sup> tempt the Lord.

13 Then he said, Heare you now. O house of David, is it a small thing for you to grieve <sup>n</sup> men, that ye will also grieve my God?

14 Therefore the Lord <sup>o</sup> in himselfe will giue you a signe. Behold, the virgine shall conceiue and beare a sonne, and she shall call his name <sup>p</sup> Immanuel.

15 <sup>q</sup> Butter and hony shall he eate, till he haue knowledge to refuse the euill, and to chuse the good.

16 For afore the childe shall haue knowledge to eschew the euill, and to chuse the good, the land that thou abhorrest, shall be forsaken of both her kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that are not come from the day that <sup>r</sup> Ephraim departed from Iudah) *euen* the King of <sup>s</sup> Asshur.

18 And in that day shall the Lord hille for thee <sup>t</sup> flie that is at the vttermoost parts of the floods of Egypt, and for the Bee which is in the land of Asshur.

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rocks, and vpon all thornie places, and vpon all bushie <sup>u</sup> places.

20 In that day shall the Lord shauie with a razor that is hired, *euen* by them beyond the River, by the King of Asshur, the head and the haire of the <sup>v</sup> feet, and it shall consume the beard.

21 And in the same day shall a man <sup>w</sup> nourish a yong kow, and two sheepe.

22 And for the <sup>x</sup> abundance of milke, that they shall giue, hee shall eate butter: for butter and hony shall euery one eate, which is left with in the land.

be destroyed. <sup>p</sup> Since the time that the twelue Tribes rebelled vnder Roboam. <sup>q</sup> In whom thou hast put thy trust. <sup>r</sup> Meaning, the Egyptians: for by reason the country is hot and moist, it is full of flies, as Assyria is full of bees. <sup>s</sup> Signifying, that no place shall be free from them. <sup>t</sup> That is, that which is from the belly downward: meaning, that he would destroy both great and small. <sup>u</sup> He that before hath a great number of cattell, shall be content with one kow and two sheepe. <sup>x</sup> The number of men shall be so small, that a few beasts shall be able to nourish all abundantly.

<sup>f</sup> which haue but a little smoke and shall quickly be quenched.

<sup>g</sup> Which was an Israelite, and as seemeth, enemy to the house of David.

<sup>h</sup> Counting from the five and twentieth yeere of the reigne of Vzziah, at what time Amos prophesied this thing, and now Iſaiah confirmeth that the Israelites should be led into perpetuall captiuitie, which thing came to passe within 12. yeere after that Iſaiah did this message.

<sup>i</sup> For the confirmation of this thing, that thine enemies shall be destroyed and thou preferred.

<sup>k</sup> Not to beleue Gods word without a signe, is to tempt God, but to refuse a signe when God offereth it for the aid and helpe of our infirmities, is to rebell against him.

<sup>l</sup> You thinke you haue to doe with men, when ye command Gods messengers: but it is God against whom you bend your selues.

<sup>m</sup> Forasmuch as thou art vnworthy, the Lord for his owne promise sake will giue a signe, which shall be that Christ the Sauiour of his Church, and the effect of all signes and miracles shall be reuealed.

<sup>n</sup> Or, God wish vs, which name can agree to none, but to him that is both God and man.

<sup>o</sup> Meaning, that Christ is not onely God, but man also, because hee shall be nourished as other men, vntill the age of discretion.

<sup>p</sup> Not meaning Christ, but any child: for before a child can come to the yeeres of discretion, the kings of Samaria and Syria shall



y As they that go to seeke wilde beasts among the bushes.

z The mountains contrary to their woot, shall be tilled by such as shall flee to them for succour.

23 And at the same day every place, wherein shall be a thousand vines; shall bee at a thousand pieces of shauer: so it shall be for the briars and for the thornes.

24 With arrowes and with y bowe shall one come thither: because all the land shall be briars and thornes.

25 But on z all the mountaines, which shall be digged with the mattocke, there shall not come thither the feare of briars and thornes: but they shall be for the sending out of bullockes, and for the treading of sheepe.

## CHAP. VIII.

1 The captivity of Israel and Iudah by the Assyrians.

6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be enquired at.

Moreouer the Lord said vnto me, Take thee a great roll, and write it b with a mans pen, Make speed to the spoyle: haste to the pray.

2 Then I tooke vnto me c faithfull witnesses to record, Vriah the Priest, and Zebariah the sonne of Ierebzechiah.

3 After, I came vnto the d Prophetesse, which conceived, and bare a sonne. Then said the Lord to me, Call his name; Maher-shalabs-baz.

4 For before the e childe shall haue knowledge to cry, My father, and my mother, f he shall take away the riches of Damascus, and the spoyle of Samaria, before the King of Asshur.

5 g And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of e Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore, behold, the Lord bringeth vp vpon them the waters of h the Riuer mightie and great; euen the King of Asshur with all his glory, and hee shall come vp vpon all their riuers, and go ouer all their bankes.

8 And shall breake into Iudah, and shall ouerflow, and passe through, and shall come vp to the i necke, and the stretching out of his wings shall fill the breadth of thy land, O k Immanuel.

9 Gather together on heapes, O ye l people, and ye shall be broken in pieces, and beaken all yee of farre countreys: gird your selues, and you shall be broken in pieces: gird your selues, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to mee, in taking m of mine hand, and taught me, that I should not walke in the way of this people, saying,

12 Say ye not, A n confederacie, to all them to whom this people saith a confederacie, neither feare ye o their feare, nor be afraid of them.

13 p Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shall be as a q Sanctuarie: but as a

stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shall fall, and shall be broken, and shall be snared, and shall be taken.

16 r Binde vp the testimony: seale vp the Law among my disciples.

17 Therefore I will waite vpon the Lord that hath hid his face from the house of Iacob, and I will looke for him.

18 Behold, I and the s children whom the Lord hath giuen me, are as signes and as wonders in Israel, t by the Lord of hostes, which dwelleth in Mount Zion.

19 And when they shall say vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers which whisper and murmur, u Should not a people enquire at their God? from the x liuing to the dead?

20 To the y Law, and to the testimonie, if they speake not according to this word: z it is because there is no z light in them.

21 Then he that is afflicted and famished, shall goe to and fro in a i: and when hee shall be hungry, he shall euen fret himselfe, b and curse his king and his gods, and shall looke vpward.

22 And when he shall looke to the earth, behold trouble, and c darkenesse, vexation, and anguish, and he s driuen to darkenesse.

where his will is declared. z They haue no knowledge, but are blinde leaders of the blinde. a This is, in Iudah, c where they should haue had rest, if they had not thus grievously offended God. b In whom afore they put their trust. c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

## CHAP. IX.

1 The vocation of the Gentiles. 6 A prophecie of Christ. 14 The destruction of the ten tribes for their pride and contempt of God.

Y Et a the darkenesse shall not be according to the affliction, b that it had when at the first hee touched lightly the land of Zebulun and the land of Naphtali, not afterward when he was more grievous by the way of the sea beyond Iordan in Galilee of c the Gentiles.

2 The people that d walked in darkenesse, haue seene a great e light: they that dwelled in the land of the shadow of death, vpon them hath the f light shined.

3 Thou hast g multiplied the nation, and not increased their ioy: they haue reioyced before thee according to the ioy in haruest, h as men reioyce when they diuise a spoyle.

4 For the i yoke of their burthen, and the kasse of their shoulder, and the rod of their oppression hast thou broken, as in the day of Milham.

5 Surely euery battell of the warriour is with noise, and with tumbling of garments in blood: but this shalbe i with burning, and deuoring of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon

paſſe threeſcore yeeres after, as though it were now done. e Meaning, the comfort of their deliuerance. f This captiuitie and deliuerance were figures of our captiuitie by ſinne, and of our deliuerance by Chriſt through the preaching of the Goſpel, Mathew 4. 15. 16. g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne. Hag. 2. 10. h Thou gaueſt them perſe ioy by deliuering them, and by deſtroying the tyrants, that had kept them in cruell bondage, as thou diddeſt deliuer them by Gideon from the Midianites, Iudg. 7. 21. i He ſpeaketh of the deliuerance of his Church, which he hath deliuered miraculoſly from his enemies, but eſpecially by the coming of Chriſt, of whom he prophecieth in the next verſe.

his

a That thou maiest write in great letters, to the intent it may be more easily read.

b Meaning, after the common fashion, because all men might read it.

c Because the thing was of great importance, he tooke these two witnesses, which were of credit with the people, when hee set this vp vpon the doore of the Temple,

albeit Vriah was a flattering hypocrite, 2 Kin. 16. 12. d Meaning, to his wife, and this was done in a vision.

|| Or made speed to the spoyle: haste to the pray.

e Before any child be able to speake.

f That is, the army of Assyria.

g Which was a fountaine as the foote of mount Zion, out of the which ran a small ruer through the city: meaning, that they of Iudah, distrustful their owne power, which was small, desired such power and riches as they saw in Syria and Israel.

h That is, the Assyrians which dwell beyond Euphrates.

i It shall be ready to drowne them.

k He speaketh this to Maher-shalabs-baz, in whom the faithfull were comforted, and who would not suffer his Church to be destroyed utterly.

l To wit, yee that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

m To encourage me that I should not shrinke for the infidelitie of this people, and so neglect mine office.

n Counsel not yee that are godly, to the league and friendship that this people seeke with strangers and idolaters.

o Meaning, that they should not feare the thing that they feared, which haue no hope in God.

p In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, and fearing to doe any thing contrary to his will.

q Hee will defend you which are his elect, and reuile all the rest, which is meant of Chriſt, againſt whom the Iewes ſhould ſtumble and fall, Luke 2. 34. Rom. 9. 33. 1 Pet. 2. 7, 8.

r Though all forsake me, yet ye that are mine, keep my word sure sealed in your hearts.

s Meaning, them that were willing to heare and obey the word of God, whom the world hated, as though they were moulters and not worthy to liue.

t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.

u Answer the wicked thus, Should not Gods people seeke succour onely at him?

x That is, will they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan?

y Seeke remedie in the word of God, but are blinde leaders of the blinde.

z This is, in Iudah, c where they should haue had rest, if they had not thus grievously offended God.

b In whom afore they put their trust. c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

a This is, in Iudah, c where they should haue had rest, if they had not thus grievously offended God.

b In whom afore they put their trust. c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

d He comforteth the Church againe after these great threatenings, promising to restore them to great glory in Meſſiah.

e Wherevnto Israel was punished, first by Tiglath-pileſar, which was a light scourge in respect of that which they suffered after ward by Shalmaneſer, who carried the Iſraelites away captiues.

f Whereas the Iewes and Gentiles dwelt together by reason of those twenty cities, which Salomon gaue to Hiram.

g Which were captiue in Babylon: and the Prophet ſpeaketh of that thing which should come to

h Meaning, the comfort of their deliuerance. f This captiuitie and deliuerance were figures of our captiuitie by ſinne, and of our deliuerance by Chriſt through the preaching of the Goſpel, Mathew 4. 15. 16. g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne. Hag. 2. 10. h Thou gaueſt them perſe ioy by deliuering them, and by deſtroying the tyrants, that had kept them in cruell bondage, as thou diddeſt deliuer them by Gideon from the Midianites, Iudg. 7. 21. i He ſpeaketh of the deliuerance of his Church, which he hath deliuered miraculoſly from his enemies, but eſpecially by the coming of Chriſt, of whom he prophecieth in the next verſe.

i He ſpeaketh of the deliuerance of his Church, which he hath deliuered miraculoſly from his enemies, but eſpecially by the coming of Chriſt, of whom he prophecieth in the next verſe.

j He ſpeaketh of the deliuerance of his Church, which he hath deliuered miraculoſly from his enemies, but eſpecially by the coming of Chriſt, of whom he prophecieth in the next verſe.

k He ſpeaketh of the deliuerance of his Church, which he hath deliuered miraculoſly from his enemies, but eſpecially by the coming of Chriſt, of whom he prophecieth in the next verſe.

l He ſpeaketh of the deliuerance of his Church, which he hath deliuered miraculoſly from his enemies, but eſpecially by the coming of Chriſt, of whom he prophecieth in the next verſe.

m He ſpeaketh of the deliuerance of his Church, which he hath deliuered miraculoſly from his enemies, but eſpecially by the coming of Chriſt, of whom he prophecieth in the next verſe.

n He ſpeaketh of the deliuerance of his Church, which he hath deliuered miraculoſly from his enemies, but eſpecially by the coming of Chriſt, of whom he prophecieth in the next verſe.

o He ſpeaketh of the deliuerance of his Church, which he hath deliuered miraculoſly from his enemies, but eſpecially by the coming of Chriſt, of whom he prophecieth in the next verſe.

p He ſpeaketh of the deliuerance of his Church, which he hath deliuered miraculoſly from his enemies, but eſpecially by the coming of Chriſt, of whom he prophecieth in the next verſe.

q He ſpeaketh of the deliuerance of his Church, which he hath deliuered miraculoſly from his enemies, but eſpecially by the coming of Chriſt, of whom he prophecieth in the next verſe.

his shoulder, and he shall call his name, Wonderfull, Counsellor, The mightie God, The everlasting Father, The prince of peace.

7 The encrease of his government and peace shall haue none end: he shall sit vpon the throne of David, and vpon his kingdome, to order it, and to stablish it with iudgement, and with iustice, from henceforth, euen for euer; the zeale of the Lord of hostes will performe this.

8 ¶ The Lord hath sent a word into Iakob, and it hath lighted vpon Israel.

9 And all the people shall know, euen Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of their heart,

10 The bricks are fallen, but we will build it with hewen stones; the wild figge trees are cut downe, but we will change them into cedars.

11 Neuertheless, the Lord will raise vp the aduersaries of Rezin against him, and ioyn his enemies together.

12 Aram before and the Philistims behinde, and they shall deuoure Israel with open mouth; yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therefore will the Lord cut off from Israel head and taile, branch and rush in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them are deuoured.

17 Therefore shall the Lord haue no pleasure in their yong men, neither will he haue compassion of their fatherlesse and of their widowes: for euerie one is an hypocrite and wicked, and euerie mouth speaketh follie; yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse burneth as a fire; it deuoureth the briers and the thornes, and will kinde in the thicke places of the forest; and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hostes shall the land be darkened, and the people shall be as the meate of the fire; no man shall spare his brother.

20 And he shall snatch at the right hand, and be hungry; and he shall eate on the left hand, and shall not be satisfied; euerie one shall eate the flesh of his owne arme.

21 Manasseh Ephraim; and Ephraim Manasseh, and they both shall be against Iudah; yet for all this his wrath is not turned away, but his hand is stretched out still.

#### CHAP. X.

1 Of wicked lawmakers. 5 God will punish his people by the Assyrians, and after destroy them. 21 The remnant of Israel shall be saved.

Woe vnto them that decree wicked decrees, and write grieuous things.

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may spoyle the fatherlesse.

3 What will ye doe now in the day of visitation, and of destruction, which shall come from farre? to whom will ye flee for helpe? and where will ye leaue your glory?

4 Without mee euerie one shall fall among them that are bound, and they shall fall downe among the flaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 ¶ O Assyur, the rodde of my wrath: and the staffe in their hands is mine indignation.

6 I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoyle and to take the pray, and to tread them under feete like the mire in the streete.

7 But hee thinketh not so, neither doeth his heart esteeme it so: but hee imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my princes altogether Kings?

9 Is not Calno as Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdoms of the idoles, seeing their idoles were about Ierusalem, and about Samaria:

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem, and to the idoles thereof?

12 ¶ But when the Lord hath accomplished all his worke vpon mount Zion and Ierusalem, I will visite the fruit of the proud heart of the king of Assyur, and his glorious and proud lookes.

13 Because hee said, By the power of mine owne hand haue I done it, and by my wisdom, because I am wise: therefore I haue remooued the borders of the people, and haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one that gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whispe.

15 Shall the axe boast it selfe against him that beweth therewith? or shall the saw exalt it selfe against him that mooueth it? as if the rod should lift up it selfe against him that taketh it vp, or the staffe should exalt it selfe as it were no wood.

16 Therefore shall the Lord God of hostes send among his fat men leanness, and under his glory he shall kinde a burning, like the burning of fire.

17 And the light of Israel shall be as a fire, and the Holy one thereof as a flame, and it shall burne, and deuoure his thorns & his briers in one day:

18 And shall consume the glory of his forest, and of his fruitfull fieldes both soule and flesh: & he shall be as the fainting of a standard bearer.

19 And the rest of the trees of his forest shall be few, that a childe may tell them.

20 ¶ And at that day shall the remnant of Israel and such as are escaped of the house of Iakob, stay no more vpon him that smote them, but shall stay vpon the Lord, the Holy one of Israel in truth.

21 The remnant shall returne, euen the remnant of Iakob vnto the mighty God.

22 For though thy people, O Israel, be as the sand of the sea, yet shall the remnant of them returne. The consumption decreed shall overflow with righteousness.

23 For the Lord God of hostes shall make the consumption euen determined, in the middes of all the land.

world with righteousness. 1 God will destroy this land as he hath determined; and after saue a small portion.

d Because they haue forsaken me, some shall go into captivity, and the rest shall be flaine. e God calleth for the Assyrians to be the executioners of his vengeance. f That is, the Assyrians against the Iewes, which are but hypocrites, and in the sixt and seuenth verse is declared the difference of the worke of God, and of the wicked: in one verie thing and after for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselves: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuill.

g Seeing that I haue ouercome as well one city as another, so that none could resist, shall Ierusalem be able to escape mine hands?

h When he hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the rods.

i Meaning of Saneherib.

k Here we see that no creature is able to doe any thing, but as God appointeth him, and that they are all but his instruments to doe his worke, though the intentions be diuers, as verse 6.

l Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

m That is, the Assyrians.

n To wit, body and soule vnto I.

o When the battell is lost, and the standard taken.

p This is the end of Gods plague

toward his, to bring them to him, and to forsake all trust in others.

q This small number which seemed to be consumed, and yet according to Gods decree is saued: shall be sufficient to fill all the

k The author of euerity, and by whom the Church and euerie member thereof shall be preferred for euer, and haue immortal life. l His singular loue and care for his elect. m This is another prophetic against them of Samaria, which were mockers and contempters of Gods promises and menaces, n We were but weakes, when the enemye ouercame vs, but wee will make our selues so strong, that wee will neither care for our enemies, nor feare Gods threatenings. o Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.

p Wickednesse as a bellows kindleth the fire of Gods wrath, which consumeth all his obstinate enemies. q Though there were no forreine enemye, yet they shall destroy one another. r Their greedinesse shall be insatiable, so that one brother shall eate vpon another, as though he should eat his owne flesh.

a Which write and pronounce a wicked sentence to oppress the poore: meaning, that the wicked magistrates, which were the chiefe cause of mischief, should be first punished. b To wit, from Assyria. c Your riches and authority, that they may be safe, and that ye may receiue them againe.



f As the Egyptians did punish thee.

t Reade Chap. 9. 4  
u When the Israe-  
lites passed through  
by the lifting vp  
of Moyses rod,  
and the enemies  
were drownded,  
Exod. 14. 28.  
x Because of the  
promise made to  
that kingdom,  
whereby Christs  
kingdome was  
prefigured.  
y He describeth  
by what way the  
Assyrians should  
come against Ieru-  
salem, to confirme  
the faithfull, when  
it should come to  
passe, that as their  
plague was come,  
so should they be  
delivered.  
z Feare and de-  
struction shall  
come vpon Iudah:  
for the princes  
and the people  
shall be all led  
away captiues.

24 Therefore thus saith the Lord God of hosts,  
O my people, that dwellest in Zion, be not afraid  
of Asshur, he shall smite thee with a rod, & shall lift  
vp his staffe against thee after y manner of Egypt.

25 But yet a very little time, and the wrath shall  
be consumed, and mine anger in their destruction.

26 And the Lord of hosts shall rayse vp a  
scurge for him, according to the plague of Mid-  
dian in the rocke Oreb: and as his staffe was vpon  
the Sea, so hee will lift it vp after the manner of  
Egypt.

27 And at that day shall his burden be taken  
away from off thy shoulder, and his yoke from off  
thy necke: and the yoke shall be destroyed because  
of the annoynting.

28 He is come to y Aiath: he is passed into Mi-  
gdon: at Michmash shall he lay vp his armour.

29 They haue gone ouer the fould: they lod-  
ged in the lodging at Geba: Ramah is afraid:  
Gibeah of Saul is fled away.

30 Lift vp thy voyce, O daughter Gallim, cause  
Laith to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of  
Gebim haue gathered themselves together.

32 Yet there is a time that he will stay at Nob:  
hee shall lift vp his hand toward the mount of the  
daughter Zion, the hill of Ierusalem.

33 Behold, the Lord God of hosts shall cut off  
the bough with feare, and they of high stature  
shall be cut off, and the high shall be humbled.

34 And he shall cut away the thicke places of  
the forest with yron, and Lebanon shall haue a  
mighty fall.

#### CHAP. XI.

1 Christ borne of the roote of Iphai. 2 His vertues and  
kingdome. 6. The fruits of the Gospell. 10 The cal-  
ling of the Gentiles.

But there shall come a rodde fourth of the  
stocke of Iphai, and a grasse shall grow out of  
his roots.

2 And the Spirit of the Lord shall rest vpon  
him: the Spirit of wisdom and vnderstanding,  
the Spirit of counsell and strength, the Spirit of  
knowledge, and of the feare of the Lord.

3 And shall make him prudent in the feare of  
the Lord: for hee shall not iudge after the sight  
of his eyes, neither reprocue by the hearing of  
his eares.

4 But with righteousness shall hee iudge the  
poore, and with equitie shall he reprocue for the  
meeke of the earth: and he shall b smite the earth  
with the rod of his mouth, and with the breath of  
his lips shall he slay the wicked.

5 And iustice shall be the girdle of his loynes,  
and faithfullnesse the girdle of his reines.

6 The wolfe also shall dwell with the lambe,  
and the leopard shall lye with the kid, and the  
calfe, and the lyon, and the fat beast together, and  
a little childe shall leade them.

7 And the kow and the beare shall feede: their  
yong ones shall lye together: and the lyon shall  
eate straw like the bullocke.

8 And the sucking childe shall play vpon the  
hole of the aspe, and the weaned childe shall put  
his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy in all the  
mountaine of my holinesse: for the earth shall be  
full of the knowledge of the Lord, & as the waters  
that couer the sea.

a Because the cap-  
tivitye of Babylon  
was a figure of the  
spirituall captiuitie  
vnder sinne, he  
sheweth that our  
true deliuerance  
must come by  
Christ: for as Da-  
uid came out of  
Iphai a man with-  
out dignity, so  
Christ should  
come of a poore  
carpenters house  
as out of a dead  
stocke, Chap.  
53. 2.  
b All these pro-  
perties can agree  
to none, but onely  
vnto Christ: for  
it is he that tou-  
cheth the heares  
of the faithfull, and  
mortifieth their  
concupiscences:  
and to the wicked  
he is the fauour of  
death, and to them  
that shall perish: so  
that all the world  
shall be smitten  
with his rodde,  
which is his word.  
c Men because of  
their wicked affe-  
ctions are named  
by the name of  
beasts, wherein  
the like affe-  
ctions reigne: but Christ  
by his Spirit shall  
reforme them, and  
worke in them such mutuall charity, that they shall be like  
lambes, fauouring and louing one another, and cast off all their cruell affe-  
ctions, Chap. 67. 15. d It shall be in as great abundance as the waters in the sea.

10 And in that day the roote of Iphai, which  
shall stand vp for a signe vnto the people, the  
nations shall seeke vnto it, and his rest shall be  
glorious.

11 And in the same day shall the Lord stretch  
out his hand againe the second time, to possesse  
the remnant of his people, (which shall be left) of  
Asshur, and of Egypt, and of Pathros, and of E-  
thiopia, and of Elam, and of Shinear, and of Ha-  
math, and of the yles of the sea.

12 And hee shall set vp a signe to the nations,  
and assemble the disperfed of Israel, and gather  
the scatered of Iudah from the foure corners of  
the world.

13 The hatred also of Ephraim shall depart,  
and the aduersaries of Iudah shall be cut off; E-  
phraim shall not enuie Iudah, neither shall Iu-  
dah vex Ephraim:

14 But they shall see vpon the shoulders of the  
Philistines toward the West: they shall spoyle them  
of the East together: Edom and Moab shall be the  
stretching out of their hands, and the children of  
Ammon in their obedience.

15 The Lord also shall vterly destroy the  
tongue of the Egyptians sea, and with his mighty  
wind shall lift vp his hand ouer the riuer, and  
shall smite him in his seuē streames, and cause  
men to walke therein with shooes.

16 And there shall be a path to the remnant of  
his people which are left of Asshur, like as it was  
vnto Israel in the day that hee came vp out of the  
land of Egypt.

#### CHAP. XII.

A thanksgiving of the faithfull for the mercies of God.

And thou shalt say in that day, O Lord, I will  
praise thee: though thou wast angry with me,  
thy wrath is turned away, and thou comfortest me.  
2 Behold, God is my salvation: I will trust,  
& will not feare: for the Lord God is my strength  
and song: he is also become my saluation.

3 Therefore with ioy shall yee draw waters  
out of the wells of saluation.

4 And yee shall say in that day; \* Praise the  
Lord: call vpon his Name: declare his workes a-  
mong the people: make mention of them, for his  
Name is exalted.

5 Sing vnto the Lord, for he hath done excel-  
lent things: this is known in all the world.

6 Cry out, and shout, O inhabitant of Zi-  
on: for great is the Holy one of Israel in the mids  
of thee.

#### CHAP. XIII.

The Medes and Persians shall destroy Babylon.

The burden of Babel, which Isaiah the sonne  
of Amoz did see.

2 Lift vp a standard vpon the high mountain:  
lift vp the voyce vnto them: wagge the hand,  
that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue san-  
ctified: and I haue called the mighty to my wrath,  
and them that reioyce in my glory.

God would smite the strange nations (whom they knew) to declare that God  
chastised the Israelites as his children, and these others as his enemies: and also  
if that God spare not these that are ignorant, that they must not thinke strange, if  
he punish them which haue knowledge of his Law, and keepe it not. b To wit,  
the Medes and Persians. c That is, prepared and appointed to execute my iudge-  
ments. d Which willingly goe about to the worke whereunto I appoint them,  
but how the wicked doe this, reade Chap. 10. 6.

<sup>e</sup> The army of the Medes and the Persians against Babylon.  
<sup>f</sup> Ye Babylonians.

<sup>g</sup> The Babylonians anger and griefe shall be so much, that their faces shall burne as fire.  
<sup>h</sup> They that are overcome shall thinke that all the powers of heauen and earth are against them, Ezek. 38. 7. Joel 3. 15. Matt. 24. 29.  
<sup>i</sup> He compares Babylon to the whole world, because they foesteemed themselves by reason of their great empire.  
<sup>k</sup> He noteth the principall vice, whereunto they are most given, as are all that abound in wealth.  
<sup>l</sup> He noteth the great slaughter that shall be, seeing the enemy shall neither for gold, or silver spare a mans life, as ver. 17.  
<sup>m</sup> Meaning, the power of Babylon with their hired souldiers.  
<sup>n</sup> This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.

<sup>\* Gen. 19. 24.</sup>  
<sup>Jere. 50. 40.</sup>  
<sup>o</sup> Who useth to go from country to country to find pasture for their beasts, but there shall they finde none.  
<sup>p</sup> Which were either wild beasts, or foules, or wicked spirits, whereby Satan deluded man, as by the fairies, goblins, and such like fantasies.

4 The noise of a multitude is in the mountains like a great people: a tumultuous voyce of the kingdoms of the nations gathered together: the Lord of hostes numbeth the hoste of the battell.

5 They come from a farre country, from the end of the heauen: *even* the Lord with the weapons of his wrath to destroy the whole land.

6 Howle *f* you, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, and all mens hearts shall melt.

8 And they shall be afraid: anguish and sorrow shall take *them*, and they shall haue paine, as a woman that trauaileth: every one shall be amazed at his neighbour, and their faces shall be like *g* flames of fire.

9 Behold, the day of the Lord cometh, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the *h* starres of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the world, and their iniquity vpon the wicked, and I will cause the arrogancie of the proud to cease, and will cast downe the pride of tyrants.

12 I will make a man more precious then fine gold, euen a man aboute the wedge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remooue out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And *m* it shall be as a chased Doe, and as a sheepe that no man taketh vp: every man shall turne to his owne people, and flee each one to his owne land.

15 Euerie one that is found, shall be stricken through: and whosoever ioyneth himselfe, shall fall by the sword.

16 *\** Their children also shall be broken in pieces before their eyes: their houses shall be spoiled, and their wives rauished.

17 Beholde, I will stirre vp the Medes against them, which shall not regard silver, nor be delirious of gold.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdoms, the beauty and pride of the Caldeans, shall be as the destruction of God *\** in Sodom and Gomorah.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tents there, neither shall their shepheards make their folds there.

21 But *p* Zijm shall lodge there, & their houses shall be full of Ostriches: Ostriches shall dwell there, and the Satyrs shall dance there.

22 And Iim shall cry in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

#### CHAP. XIII.

*x* The returne of the people from captiuitie. *y* The deuision of the King of Babylon. *z* The death of the king. *39* The destruction of the Philistines.

For the Lord will haue compassion of Iakob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger shall ioyn himselfe vnto them, and they shall cleaue to the house of Iakob.

2 And the people shall receiue them & bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for seruants and handmaydes: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

3 *q* And in that day when the Lord shall giue thee rest from thy sorrow, and from thy feare, and from the fore bondage, wherein thou diddest sorue.

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, How hath the oppressour ceased? and the gold thistle Babel reited?

5 The Lord hath broken the rodde of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, he did not let.

7 The whole world is at rest and is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art layde downe, no hewer came vp against vs.

9 Hell beneath is moued for thee to meete thee at thy coming, rayfing vp the dead for thee, *turn* all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All they shall cry and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought down, to the graue, and the found of the viols: the worme is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O Lucifer, sonne of the morning? and art downe to the ground, which diddest cast loues vpon the nations?

13 Yet thou saydest in thine heart, I will ascend into heauen, and exalt my throne above the side the starres of God: I will sit also vpon the mount of the Congregation in the sides of the North.

14 I will ascend aboute the height of the clouds, and I will be like the most high.

15 But thou shalt be brought downe to the graue, to the side of the pit.

16 They that see thee, shall looke vpon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdoms?

17 He made the world as a wilderness; and destroyed the cities thereof, and opened not the house of his prisoners.

18 All the kings of the nations, *even* they all sleepe in glory, euerie one in his owne house.

19 But thou art cast out of thy graue like an abominable branch: like the rayment of those that are slaine, and thrust thorow with a sword, which goe downe to the stones of the pit, as a carkeise troden vnder feete.

20 Thou shalt not be ioyned with them in the

his crucie. *m* Thou wast not buried in the sepulchre of thy fathers, thy rannie was so abhorred.

<sup>a</sup> He sheweth why God will haue to destroy his enemies: to wit, because he will deliuer his Church. <sup>b</sup> Meaning, that the Gentiles shall be ioyned with the Church, and worship God. <sup>c</sup> Signifying, that the Iewes should be superiours to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ, a Cor. 10. 5.

<sup>d</sup> That is, hee suffered all violence and injuries to be done. <sup>e</sup> Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the infernall creatures haue occasion to reioyce at their destruction.

<sup>f</sup> As though they feared, least thou shouldst trouble the dead, as thou diddest the liuing: and heere he denieth the proud tyrannies of the wicked, which know not that all creatures with their destruction, that they may reioyce.

<sup>g</sup> In stead of thy costly carpets and coverings. <sup>h</sup> Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre that goeth before the sunne, is called Lucifer, to whom Nebuchadnezzar is compared.

<sup>i</sup> Meaning, Ierusalem, whereof the Temple was on the North-side, Psal. 48. 2. whereby he meaneth that tyrants fight against God, when they persecute his Church, and would set themselves in his place.

<sup>k</sup> In marueiling at thee. <sup>l</sup> To sit them at libertie: noting

grace.



n He call'eth to the Meles and Perzians, and all those that should execute Gods vengeance.

¶ Or, tortois.

o As I haue begun to destroy the Assyrians in Saneherib: so will I continue, and destroy them wholly, when I shall deliuer you from Babylon.

p From the Iewes.

q Reade Chap.

23. r.

r He willeth the Philistines not to reioyce because the Iewes are diminished in their power, for their strength shall be greater then euer it was.

f The Israelites, which were brought to mo't extreme miserie.

t To wit, my people.

u That is, from the Iewes, or Assyrians: for they were both North from Palestina.

x But they shall be all ready, and ioyned together.

y Which shall come to enquire of the state of the Church.

z They shall answer that the Lord doth defend his Church, and them that ioyned them selues thereunto.

a Reade Chap.

23. r.

b The chiefe city, whereby the whole country was meant.

c The Moabites, shall see to their idoles for succour, but it shall be too late.

d Which were cities of Moab.

e For as in the West parts the people vsed to lesse their haire grow long, when they mourned, so in the East parts they cut it off.

f The Prophet speaketh this in the person of the Moabites: or as one that felt the great iudgement of God that should come vpon them.

g Meaning, that it was a citie that euer liued in pleasure, and neuer felt sorrow.

gaue, because thou hast destroyed thine owne land, and slaine thy people: the seed of the wicked shall not be renowned for euer.

21 <sup>a</sup> Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fill the face of the world with enemies.

22 <sup>c</sup> For I will rise vp against them (sayth the Lord of hosts) and wil cut off from Babel the name and the remnant, and the sonne, and the nephew, sayth the Lord.

23 And I will make it a possession to the hedgehog, and pooles of water, &c I will sweepe it with the besome of destruction, sayth the Lord of hostes.

24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 <sup>o</sup> That I will breake to pieces Ashtur in my land, and vpon my mountaines will I tread him vnder foote, so that his yoke shall depart from P them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations.

27 Because the Lord of hostes hath determined, and who shall disannull it? and his hand is stretched out, and who shall turne it away?

28 <sup>c</sup> In the yeere that king Ahaz died, was this <sup>q</sup> burden.

29 Reioyce not, (thou whole Palestina) because the rod of him that did beate thee is broken: for out of the serpents roote shall come forth a cockatrice, and the fruit thereof shall be a fiery flying serpent.

30 For the first borne of the poore shall be fed, and the needy shall lie downe in safety: and I will kill thy roote with famine, and <sup>t</sup> it shall fly thy remnant.

31 Howle, O gate, crie, O citie; thou whole land of Palestina art dissolved, for there shall come from the North a smoke, and none shall be alone, at his time appointed.

32 What shall then one answer the messengers of the Gentiles? that the Lord hath stablished Zion, and the poore of his people shall trust in it.

#### CHAP. XV.

A prophetic against Moab.

**T**He a burden of Moab, Surely b Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 <sup>c</sup> He shall goe vp to the Temple, and to Dibon the hie places to weepe: for d Nebo and for Medeba shall Moab howle: vpon all <sup>e</sup> their heads shall he baldnesse, and euery beard shauen.

3 In their streetes shall they be girded with sackcloth: on the toppes of their houses, and in their streetes euery one shall howle, and come downe with weeping.

4 And Heshbon shall cry, and Elealeh: their voyce shall be heard vnto Iahaz: therefore the warriors of Moab shall shout: the soule of euery one shall lament in himselfe.

5 Mine f heart shall crie for Moab: his fugitiues shall flee vnto Zoar, g an heifer of three yeere olde: for they shall goe vp with weeping by the

mounting vp of Luhith; and by the way of Horonathm they h shall raise vp a cry of destruction.

6 For the waters of Nimrim shall be dried vp; therefore the graffe is withered, the herbes consumed, and there was no greene herbe.

7 Therefore what euery man hath left, and their substance shall they beare to the i brooke of the willowes.

8 For the cry went round about the borders of Moab, and the howling thereof vnto Eglaim, and the skriking thereof vnto Beer-Elim.

9 Because the waters of Dimon shall be full k of blood; for I will bring more vpon Dimon, euen lions l vpon him that escapeth of Moab, and to the remnant of the land.

#### CHAP. XVI.

The causes wherefore the Moabites are destroyed.

**S**end a yee a lambe to the ruler of the world from the rocke of the wilderness, vnto the mountaine of the daughter Zion.

2 For it shall be as a bird that b flieth, and a nest forsaken: the daughters of Moab shall be at the foordes of Amon.

3 Gather a counsel, execute iudgement, c make thy shadow as the night in the midday: hide them that are chased out; bewray not him that is fled.

4 Let my banished dwell with thee; Moab, be thou their couert from the face of the destroyer; for the extortioner d shall end: the destroyer shall be consumed, and the oppressour shall cease out of the land.

5 And in mercy shall the throne be prepared, e and he shall sit vpon it in steadfastnesse, in the tabernacle of David, iudging, and seeking iudgement, and halting iustice.

6 Wee haue heard of the pride of Moab (hee is very proud) euen his pride, and his arrogancie, and his indignation, but his f lies shall not be so.

7 Therefore shall Moab howle vnto Moab, euery one shall howle; for the foundations of Kir-hareseth shall yee mourne, yet they shall be g stricken.

8 For the vineyards of Heshbon are cut downe and the vine of Sibmah; h the lordes of the heathen haue broken the principall vines thereof; they are come vnto i Iazer; they wandred in the wilderness; her godly branches stretched out themselves, and went ouer the sea.

9 Therefore will k I weepe with the weeping of Iazer, and of the vine of Sibmah, O Heshbon; and Elealeh, I will make thee drunke with my teares, because vpon thy summer fruits, and vpon thy harvest l a shouting is fallen.

10 And gladnes is taken away, and ioy out of the plentifuld held; and in the vineyards shall be no singing nor shouting for ioy; the treader shall not tread wine in the wine presses; I haue caused the reioicing to cease.

11 Wherefore, my m bowels shall found like an harpe for Moab, and mine inward parts for Kir-hareseth.

12 And when it shall appeare that Moab shall be weary of his high places, then shall he come to his n temple to pray, but he shall not preuaile.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying,

m For very sorrow and compassion. n They shall vse helpe of their idoles, and all in vaine: for Chemez their god shall not be able to helpe them.

h He describeth the miser able disposition and flight of the Moabites.

i To hide themselves, and their goods there.

k Of them that are slaine.

l So that by no means they should escape the hand of God; thus will God punish the enemies of his Church.

a That is, offer a sacrifice, whereby he desireth there long delay, which would not repent when the Lord called them, shewing them, that it is now too late, seeing the vengeance of God is vpon them.

b There is no remedy, but you must flee.

c He sheweth what Moab should haue done, when Israel their neighbour was in affliction, to whom because they would giue no shadow nor comfort, they are now left comfortlesse.

d The Assyrians shall oppress the Israelites, but for a while.

e Meaning, Christ.

f Their vaine confidence, and proud braggs shall deceiue them, Iere 48. 2.

g For all your mourning, yet the citie shall be destroyed, euen vnto the foundation.

h That is, the Assyrians and other enemies.

i Meaning, that the country of Moab was now destroyed, and all the precious things thereof were carried into the borders, yea into other countreyes, and ouer the sea.

k He sheweth that their plague was so great, that it would haue moued any man to lament with them, as Psal. 141. 9.

l The enemies are come vpon thee, and shout for ioy, when they carry thy commodities from thee, as Iere 48. 33.

m For very sorrow and compassion.

n They shall vse helpe of their idoles, and all in vaine: for Chemez their god shall not be able to helpe them.

hee is hired, and serue no longer, but will euer long for it.

## CHAP. XVII.

14 And loe, in the euening there is a trouble;  
*but afore the morning it is gone. This is the por-  
tion of them thar spoyle vs, and the lot of them  
thar robbe vs.*

## С H A P. X I X.

politic and wisdom. e Hee sheweth that the sea and Nilus their great river,  
whereby they thought themselves most sure, should not be able to defend them  
from his anger, but that hee would send the Assyrians among them, that should  
keepe them vnder as flues. fFor Nilus ran into the sea by seven streames,  
as though they were so many rivers,

a He meaneth that part of Ethiopia, which lieth toward the sea, which was so full of ships that the failes (which he compareth to wings) seemed to shadowe the sea.  
b Which in those countreies were great, inasmuch as they made ships of them for swiftnesse.  
c This may be taken that they sent others to comfort the Iewes, and to promise them helpe against their enemies, and so the Lord did threaten to take away their strength, that the Iewes should not trust therein: or that they did forsake the Egyptians, and promised them aide to goe against Iuda.  
d To wit, the Iewes, who because of Gods plagues, made all other nations afraid of the like, as God threatned, Deut. 28. 37.

a Reade Chap.  
13. 1.  
b Because the  
Egyptians trusted  
in the defence of  
their countrey, in  
the multitude of  
their idoles, and in  
the valiantie of  
their men, the Lord  
sheweth that hee  
will come ouer all  
their munitions in  
a swift cloud, and  
that their idoles  
shall tremble at  
his coming, and  
that mens hearts  
shall faint.  
c As he caused the  
Amosites, Moa-  
bites and Idume-  
ans to kill one an-  
other, when they  
came to destroy  
the Church of  
God. a. Chron 20.  
22. chap 49, 16.  
d Meaning they



g The Ebrew word is mounb, whereby they mean the spring out of the which the water gulleth as out of a mouth. h The Scriptures vñe to describe the destruction of a country by taking away of the commodities thereof, as by vines, flax, hills, and such other things, whereby countries are enriched. i Called also Tunes a famous citie vpon Nilus.

k He note: the flatterers of Pharaoh: who persuaded the king that he was wise, and noble, and that his house was most ancient, and so hee flattered himselfe, saying, I am wise. l Or, Memphis, others Alexandria, and now called the great Cair.

m The principall vpholds thereof are the chiefest cause of their destruction.

n For the spirit of wisdom he hath made them drunken and giddie with the spirit of error.

p Neither the great nor the small, the strong nor the weak.

b Considering that through their occasion the fewes made not God their defence: but put their trust in them, and were therefore now punished, they shall feare least the like light vpon them.

q Shall make one confession of faith with the people of God: by the speech of Canaan, meaning, the language wherein God was then served.

r Shall renounce their superstitious, and protest to serue God aright.

s Meaning, of fixe cities, fixe should serue God, and the fixe remaine in their wickednes: and so of the fixe part, there should be but one lot.

t There shall be euident signes and tokens, that Gods religion is there: which manner of speech is taken of the Patriarkes, and ancient times, when God hath not as yet appointed the place, and full manner how he would be worshipped.

7 The grasse in the river, and as the head of the rivers, and all that groweth by the river shall wither, and be driuen away, and be no more.

8 The fishers also shall mourne, and all they that cast angle into the river, shall lament, and they that spread their net vpon the waters, shall be weakened.

9 Moreover, they that worke in flax: of diners sorts, shall be confounded, and they that weaue nets.

10 For their nets shall be broken, and all they that make ponds shall be heauie in heart.

11 Surely the princes of Zoan are fooles: the counsell of the wise counsellors of Pharaoh, is become foolish: how say yee vnto Pharaoh, I am the sonne of the wife? I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of Noph are deceived, they haue deceived Egypt, euen the corners of the tribes thereof.

14 The Lord hath mingled among them the spirit of errors: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomit.

15 Neither shall there be any worke in Egypt, which the head may doe, nor the tayle, the branch nor the rush.

16 In that day shall Egypt be like vnto women: for it shall be afraide and feare because of the moouing of the hand of the Lord of hostes, which he shaketh ouer it.

17 And the land of Iudah shall be a feare vnto Egypt: euery one that maketh mention of it, shall be afraide thereat, because of the counsell of the Lord of hostes, which he hath determined vpon it.

18 In that day shall fixe cities in the land of Egypt: speake the language of Canaan, and shall sweare by the Lord of hostes: one shall be called the citie of destruction.

19 In that day shall the altar of the Lord be in the mids of the land of Egypt, and a pillar by the border thereof vnto the Lord.

20 And it shall be for a signe and for a witness vnto the Lord of hostes in the land of Egypt: for they shall cry vnto the Lord, because of the oppressours, and he shall send them a Saviour, and a great man, and shall deliuer them.

21 And the Lord shall knowen of the Egyptians, and the Egyptians shall know the Lord in that day, and doe sacrifice & oblation, and shall vow vowes vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, & he shall be intreated of them and shall heale them.

23 In that day shall there be a path from Egypt to Ashtur, and Ashtur shall come into Egypt, and Egypt into Ashtur: so the Egyptians shall worship with Ashtur.

24 In that day shall Israel be the third with Egypt and Ashtur: euen a blessing in the mids of the Land.

25 For the Lord of hostes shall blesse it, saying,

Blessed be my people Egypt and Ashtur, the worke of mine hands, and Israel mine inheritance.

CHAP. XX.

a The three yeeres captivity of Egypt and Ethiopia described by the three yeeres going naked of Isaiah.

IN the yeere that Tartan came to Ashdod, (when Sargon king of Ashtur sent him) and had fought against Ashdod, and taken it.

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Goe, and loose the sackcloth from thy loynes, and put off thy shooe from thy foot: And he did so, walking naked and barefoote.

3 And the Lord sayd, Like as my seruant Isaiah hath walked naked and barefoote three yeeres as a signe and wonder vpon Egypt, and Ethiopia,

4 So shall the king of Ashtur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men and old men, naked and barefoote, with their buttockes vncouered, to the shame of Egypt.

5 And they shall feare, and be ashamed of Ethiopia their expectation, and of Egypt their glorie.

6 Then shall the inhabitants of this yle say in that day, Behold, such is our expectation, whither wee helde for helpe to be deliuered from the king of Ashtur, and how shall we be deliuered?

CHAP. XXI.

i Of the destruction of Babylon by the Persians and Medes. ii The ruine of Iamem, i3 and of Arabia.

THE burden of the desert sea. As the whirlwinds in the South vñe to passe from the wilderness, so shall it come from the horrible land.

2 A grievous vision was shewed vnto mee, The Transgressour against a transgressour, and the destroyer against a destroyer. Goe vp d Elam, besiege Media: I haue caused all the mourning thereof to cease.

3 Therefore are my floyes filled with sorow, sorowes haue taken me as the sorowes of a woman that trauaileth: I was bowed downe when I heard it, and I was amazed when I saw it.

4 Mine heart failed: fearefulnesse troubled me: the night of my pleasures hath hee turned into feare vnto me.

5 Prepare thou the table: watch in the watch tower: eat, drinke: arise, ye princes, anoynt the shield.

6 For thus hath the Lord sayd vnto me, Goe, set a watchman, to tell what he seeth.

7 And hee saw a charret with two horsemen: a charret of an asse, and a charret of a camell: and he hearkened and tooke diligent heede.

8 And hee cryed, A lion: my lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euery night:

9 And beholde, this mans charret commeth with two horsemen. And he answered and sayd, Babel is fallen: it is fallen, and all the images of her gods hath be broken vnto the ground.

10 O my threshing, and the corne of my floore. That which I haue heard of the Lord of hostes the God of Israel, haue I shewed vnto you.

11 The burden of Dumah, he calleth vnto

a Who was captaine of Seneherib, 2. King. 18. 17.

b A citie of the Philistines.

c The Hebrews writ that Seneherib was so called.

d Which signifieth that the Prophet did lament the miserie that he saw prepared, before the three yeeres that he went naked and barefooted.

e In whose ayde they trusted.

f Of whom they boasted and gloried.

g Meaning, Iuda, which was compassed about with their enemies, as an yle with waters.

a On the sea side betweene Iuda and Caldea was a wilderness, whereby he meant Caldea.

b That is, the ruine of Babylon by the Medes and Persians.

c The Assyrians and Caldeans, which had destroyed other nations, shall be overcome of the Medes and Persians: and this hee prophesied an hundred yeere before it came to passe.

d By Elam he meant the Persians.

e Because they shall finde no succour, they shall mourne no more, nor, I haue caused mourning, whom Babylon had afflicted.

f This the Prophet speaketh in the person of the Babylonians.

g Hee prophesieth the death of Belshazzar, as Dan. 5. 30. who in the mids of his pleasures was destroyed.

h Whiles they are eating and drinking, they shall be commanded to runne to their weapont.

i To wit, is a vision by the spirit of prophetic. k Meaning, charret of men of warre, and others that caried the baggage. l Meaning Darius, which overcame Babylon. m The watchman whom Isaiah set vp, told him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. n Iere 51. 8. vñe 12. o n Meaning Babylon. p Iere 51. 34. Which was a citie of the Ishmalites, and was so named of Dumah, Gene. 25. 14.

p A mountaine of the Idumeans.

q He d. scribeth the enquiethes of the people of Dumah, who were night and day in feare of their enemies, and euer ran to and fro to enquire newes.

r For feare, the Arabians shall flee into the woods, and he appointeth what way they shall take.

f Signifying, that for feare they shall not tary to eat nor drinke.

t He appointeth them respire for one yeere only, and then they should be destroyed.

u Reade Chap. 16. 14.

x Which was the name of a people of Arabia : and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

a Meaning, Iudea, which was compassed about with mountaines, and was called the valley of visions, because of the Prophets, which were alwayes there, whom they named Seers.

b He speaketh to Ierusalem, whose inhabitants were fled vnto the house tops for feare of their enemies.

c Which wall went to be full of people and ioy.

d But for hunger.

e And led into captivity.

f Which haue fled from other places to Ierusalem for succour.

g He sheweth what is the duty of the godly, when Gods plagues hang ouer the Church, and especially of the ministers, Ierem. 9. 1.

h That is, the shout of the enemies whom God had appointed to destroy the city.

i He putteth them in minde how God deliuered them once from Saneherib, who brought the Persians and

Cyrenians with him, that they might by returning to God auoyde that great plague which they should els suffer by Nebuchadnezzar.

k The secret place whereof armour was : to wit, in the house of the Lord, 1. King 7. 2. 1 Ye fortified the ruinous places which were neglected in time of peace : meaning, the whole City, and the City of David, which was within the compasse of the other.

l Either to pull downe such as might hurt, or else to know what men they were able to make.

n To provide if neede should be of water.

o To God, who made Ierusalem, that is, they trusted more in these worldly meanes, then in God,

mees out of P Seir, Watchman, what was in the night ? Watchman, what was in the night ?

12 The watchman sayd, The 9 morning cometh, and also the night. If ye will aske, inquire : returne and come.

13 ¶ The burden against Arabia. In the forest of Arabia shall yee tary all night, *euē* in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth water to meet the thirsty, and preuent him that thirst with his bread.

15 For they flee from the drawen swords, *euē* from the drawen sword, and from the bent bow, and from the grienousnes of warre.

16 For thus hath the Lord sayd vnto me, Yet a yeere according to the yeeres of an hireling, and all the glory of Kedar shall faile.

17 And the residue of the number of the strong archers of the sonnes of Kedar shall be few : for the Lord God of Israel hath spoken it.

18 Which was the name of a people of Arabia : and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

## CHAP. XXII.

1 Hee prophesieth of the destruction of Ierusalem by Nebuchadnezzar. 11 A threatening against Shebna, 20 To whose office Eliakim is preferred.

**T**He burden of the valley of vision. What aileth thee now that thou art wholly gone vnto the house tops ?

2 Thou that art full of noyse, a citie full of brute, a ioyous citie, thy flaine men shall not be flaine with sword, nor die in battell.

3 All thy princes shall flee together from the bowe : they shall be bound : all that shall be found in thee, shall be bound together, which haue fled from farre.

4 Therefore sayd I, Turne away from me, I will weep bitterly : labour not to comfort me for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie : and a crying vnto the mountaines.

6 ¶ And Elam bare the quiver in a mans chariet with horsemen, and Kir vncouered the shield.

7 And thy chiefe valleyes were full of chariets, and the horsemen set themselves in aray against the gate.

8 And he discovered the couering of Iudah : and thou diddest looke in that day to the armour of the house of the fort.

9 And yee haue scene the breaches of the citie of David : for they were many, and ye gathered the waters of the lower poole.

10 And yee numbred the houses of Ierusalem, and the houses haue yee broken downe to fortifie the wall.

11 And haue also made a ditch betweene the two walles, for the waters of the old poole, and haue not looked vnto the maker thereof, neither had respect vnto him that formed it of old.

12 And in that day did the Lord God of hostes call vnto weeping and mourning, and to baldnes and girding with sackcloth.

13 And behold, ioy and gladnes, slaying oxen and killing sheepe, eating flesh, and drinking wine, eating and drinking, for to morow we shall die.

14 And it was declared in the eares of the Lord of hostes, Surely this iniquity shall not be purged from you, till ye die, sayth the Lord God of hostes.

15 Thus sayth the Lord God of hostes, Goe, get thee to that treasurer, to Shebna, the steward of the house, and say,

16 What hast thou to doe here ? and whom hast thou here ? that thou shouldest here hewe thee out a sepulchre, as he that beweth out his sepulchre in a his place, or that grauneth an habitation for himselfe in a rocke ?

17 Behold, the Lord will cary thee away with a great captiuitie, and will surely couer thee.

18 Hee will surely rolle and turne thee like a ball in a large countrey : there shalt thou die, and there the chariets of thy glory shall be the shame of the lords house.

19 And I will drine thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I call my seruant Eliakim the sonne of Hilkiah,

21 And with thy garments will I cloathe him, and with thy girdle will I strengthen him : thy power also will I commit into his hand, and hee shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the key of the house of David will I lay vpon his shoulder : so hee shall open, and no man shall shut : and he shall shut, and no man shall open.

23 And I will fasten him as a nalle in a sure place, and he shall be for the throne of glory to his fathers house.

24 And they shall hang vpon him all the glory of his fathers house, *euē* of the nephewes and posterity : all small vessels, from the vessels of the cups, *euē* to all the instruments of musike.

25 In that day saith the Lord of hostes, shall the nalle that is fastened in the sure place, depart and shall be broken and fall, and the burden that was vpon it, shall be cut off : for the Lord hath spoken it.

26 I will commit vnto him the full charge and gouernement of the kings house.

27 I will establish him, and continue him in his office : of this phrase, reade Ezra, 9. 9.

28 Meaning, that both small and great that shall come of Eliakim, shall haue prayse and glory by his faithfull officer.

29 Hee meaneth Shebna, who in mans iudgement should neuer haue fallen.

30 A prophetic against Tyrus, 17 A promise that it shall be restored.

**T**He burden of Tyrus. Howle yee shippes of Tarshish : for it is destroyed, so that there is none house : none shall come from the land of Chittim : it is reuealed vnto them.

2 Be still, ye that dwell in the yles : the merchants of Zidon, and such as passe ouer the sea, haue replenished thee.

3 The seedes of Nilus growing by the abundance of waters, and the haruest of the river was her reuenues, and she was a mart of the nations.

4 Be ashamed, thou Zidon : for the sea hath spoken, *euē* the strength of the sea, saying, I haue not traiailed, nor brought forth children, neither

5 Meaning, the corne of Egypt, which was fedde by the ouerflowing of Nilus.

6 That is, Tyrus, which was the chiefe port of the sea.

7 I haue no perpe- nourished.

8 Reade Chap. 13. 22.

9 Ye of Cilicia that come thither for merchandise.

10 Tyrus is destroyed by Nebuchadnezzar.

11 By Chittim they meant all the yles and countreies westward from Palestina.

12 All men know of this destruction.

13 Haue haunted thee, and enriched thee.

14 I haue no perpe- nourished.

p In stead of repentance ye were ioyfull and made great cheere, concerning the admonitions of the Prophets, saying, Let vs eate and drinke, for our Prophets say, that wee shall die to morow.

q Because the E-brew word doeth also signifie one that doeth nourish and cherish, there are of the learned that thinke that this wicked man did nourish feeret friendship with the Assyrians and Egyptians to betray the Church, and to provide for himselfe against all dangers : in the meane season he packt craftily, and gat of the belt of offices into his hand vnder Hezekiah, euer aspiring to the highest.

r Meaning, that hee was a stranger, and came vp of nothing.

s Whereas hee thought to make his name immortal by his famous sepulchre, he died most miserably among the Assyrians.

t Signifying, that whosoever dignitie the wicked attaine vnto, at length it will turne to the shame of those princes, by whom they are preferred.

u To be rewarded againe, out of the which office hee had bene put, by the craft of Shebna.

x I will commit vnto him the full charge and gouernement of the kings house.

y I will establish him, and continue him in his office : of this phrase, reade Ezra, 9. 9.

z Meaning, that both small and great that shall come of Eliakim, shall haue prayse and glory by his faithfull officer.

a Hee meaneth Shebna, who in mans iudgement should neuer haue fallen.

b Reade Chap. 13. 22.

c Ye of Cilicia that come thither for merchandise.

d Tyrus is destroyed by Nebuchadnezzar.

e By Chittim they meant all the yles and countreies westward from Palestina.

f All men know of this destruction.

g Haue haunted thee, and enriched thee.

h I haue no perpe- nourished.

i Meaning, the corne of Egypt, which was fedde by the ouerflowing of Nilus.

k That is, Tyrus, which was the chiefe port of the sea.

l I haue no perpe- nourished.



k Because these two countreyes were ioyned in league together. l Tyus willetb o. her marchants to goe to Cilicia, and to come no more there. m Who maketh her marchants like princes. n Thy strength will no more serue thee: therefore see to other countreys for succour. o For Tyrus was neuer touched nor afflicted before. p Because Tyrus was build by them of Zidon. q The Caldeans which dwell in tents in the wilderness, were gathered by the Assyrians into cities. r The people of the Caldeans destroyed the Assyrians: whereby the Prophet meaneth, that seeing the Caldeans were able to overcome the Assyrians, which were so great a nation, much more shall these two nations of Caldea and Assyria be able to overthrow Tyrus. f That is, Tyrus by whom yeare enriched. t Tyrus shall be destroyed seuentie yeeres, which he calleth the reigne of one King, or a mans age. u Shall vse all craft and subtiltie to entise man againe vnto her. x She shall labour by all meanes to recouer her first credit: as an harlot when she is long forgotten, seeketh by all meanes to entertaine her louers. y Though she haue bene chastised of the Lord, yet she shall returne to her olde wicked practises, and for gaine shall giue herselfe to all mens lotts like an harlot. z He sheweth that God yet by the preaching of the Gospell will call Tyrus to repentance, and turne her heart from auarice and filthy gaine, vnto the true worshipping of God, and liberalitie toward his Sauiours.

nourished yong men, nor brought vp virgins.

5 When the same commeth to the Egyptians, they shall be <sup>k</sup> fory, concerning the rumour of Tyrus.

6 Goe you ouer to <sup>l</sup> Tarshish: howe, ye that dwell in the yles.

7 Is not this that your glorious city? her antiquitie <sup>is</sup> of ancient dayes: her owne feete shall leade her asfarre off to be a sojourner.

8 Who hath decreed this against Tyrus (that <sup>m</sup> crowneth men) whose marchants <sup>are</sup> princes? whose chapmen <sup>are</sup> the nobles of the world?

9 The Lord of hostis hath decreed this, to stain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood to the <sup>n</sup> daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shooke the kingdomes: the Lord hath giuen a commaundement concerning the place of merchandise, to destroy the power thereof.

12 And he sayd, Thou shalt no more reioyce when thou art oppressed; <sup>o</sup> O virgin <sup>p</sup> daughter of Zion: rise vp, goe ouer vnto Chitim; yet there thou shalt haue no rest.

13 Behold the land of the Caldeans; this was no people; <sup>q</sup> Asshur founded it by the inhabitants of the wilderness; they set vp the towers thereof; they raised the palaces thereof, and hee <sup>r</sup> brought it to ruine.

14 Howe yee shippes of Tarshish, for your <sup>s</sup> strength is destroyed.

15 And in that day shall Tyrus be forgotten seuentie yeeres (according to the yeeres of one King) at the end of <sup>t</sup> seuentie yeeres shall Tyrus <sup>u</sup> sing as an harlot.

16 Take an harpe and go about the city (thou harlot that hast bene forgotten) <sup>x</sup> make sweete melody, sing moe songs that thou mayest be remembered.

17 And at the end of seuentie yeeres shall the Lord visit Tyrus, and she shall returne to her <sup>y</sup> wages, and shall commit fornication with all the kingdomes of the earth, <sup>that are</sup> in the world.

18 Yet her occupying and her wages shall be <sup>z</sup> holy vnto the Lord: it shall not be layd vp nor kept in store, but her merchandise shall be for them that dwell before the Lord, to eate sufficiently, and to haue durable cloathing.

19 And at the end of seuentie yeeres shall the Lord visit Tyrus, and she shall returne to her <sup>y</sup> wages, and shall commit fornication with all the kingdomes of the earth, <sup>that are</sup> in the world.

#### C H A P. XXIIII.

*A prophetic of the curse of God for the finnes of the people. 13 A remnant reuered shall praise the Lord.*

**B**ehold, the Lord maketh the <sup>a</sup> earth empty, and hee maketh it waste: hee turneth it vpside downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like <sup>b</sup> Priest, and like seruant, like master, like mayde, like mistress, like buyer, like seller, like lender, like borrower, like giuer, like taker to vsury.

b Because this was a name of dignitie, it was also applyed to them, which were not of Aarons family, and so signifieth also a man of dignitie, as 2 Sam. 8. 18. and 20. 25. 1 Chro. 28. 17. and by these words the Prophet signifieth an horrible confusion, where there shall be neither religion, order, nor policy, Hosea 4. 9.

3 The earth shall be cleane emptied, and vterly spoyled: for the Lord hath spoken this word.

4 The earth latentheth and fadeth away, the world is feeble and decayed: the proud people of the earth are weakened.

5 The earth <sup>c</sup> also deceineth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euellisting Couenant.

6 Therefore hath the <sup>d</sup> curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land <sup>e</sup> are burned vp, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaseth: the noyse of them <sup>f</sup> that reioyce, endeth: the <sup>g</sup> ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall be bitter to them that drinke it.

10 The citie of <sup>h</sup> vanitie is broken downe: euery house is shut vp, that no man may come in.

11 There is a crying for wine in the streetes: all ioy is darkened: the <sup>i</sup> mirth of the world is gone away.

12 In the cities is <sup>j</sup> lefe desolation, and the gate is smitten with destruction.

13 <sup>k</sup> Surely thus shall it be in the mids of the earth, among the people, <sup>l</sup> as the shaking of an olive tree, and as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shout for the magnificence of the Lord: they shall reioyce from <sup>m</sup> the sea.

15 Wherefore praye yee the Lord in the valleyes, <sup>n</sup> euen the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttmost part of the earth wee haue heard prayes, <sup>o</sup> vnto glory to the <sup>p</sup> iust, and I sayd, <sup>q</sup> My leannesse, my leannesse, woe is me: the transgressours haue offended: yea the transgressours haue grievously offended.

17 Feare, and the pit, and the snare <sup>r</sup> are vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noyse of the feare, shall fall into the pit: and he that commeth vp out of the pit, shall be taken in the snare: for the <sup>s</sup> windows from on high are open, and the foundations of the earth doe shake.

19 The earth is vterly broken downe: the earth is cleane dissolued: the earth is mooued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall be remoued like a tent, and the iniquity thereof shall be <sup>t</sup> heauie vpon it: so that it shall fall, and rise no more.

21 <sup>u</sup> And in that day shall the Lord <sup>v</sup> visit the hoast aboue that is on high, euen the kings of the world that are <sup>w</sup> vpon the earth.

22 And they shall be gathered together as the prisoners in the pit: and they shall be shut vp in the prison, and after many daies shall they be <sup>x</sup> visited.

23 <sup>y</sup> Then the moone shall be abashed, and the sunne ashamed, when the Lord of hostis shall reigne in mount Zion and in Ierusalem: and glory shall be before his ancient men.

n There is no power so high or mightie, but God will visit him with his rods. o Not with his rods, as verse 21. but shall be comforted. p When God shall restore his Church, the glory thereof shall so shine, and his ministers (which are called his ancient men) that the sunne and the moone shall be darke in comparison thereof.

a That is, rendereth not her fruit for the sinne of the people, whom the earth deceiued of their nouriture, because they deceiued God of his honour.

d Written in the Law, as Leuit. 24. 14. Deut. 28. 16. thus the Prophet vied to apply

f Particularly the menaces and promises, which are generall in the Law.

g With heate and drought, or els that they were consumed with the fire of Gods wrath.

h Which as it was without order, so now should it be brought to defolation and confusion: and this was not onely meant of Ierusalem, but of all the other wicked cities.

i Because they did not vse Gods benedictis aright, their pleasures should faile, and they fall to mourning.

j Hee comforteth the faithfull, declaring that in this great defolation the Lord will assemble his Church which shall praise his Name, as Chap. 20. 22.

k From the vttmost coasts of the world, where the Gospell shall be preached, as verse 16.

l Meaning, to God, who will publish his Gospell thorow all the world.

m I am consumed with care, considering the affliction of the Church, both by forreine enemies, and domestically.

n Some reade, my secret, my secret: that is, it was recited to the Prophet, that the good should be preferred, and the wicked destroyed.

o Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape no more than they did at Noahs flood.

## CHAP. XXV.

*A thanksgiving to God in that that he serveth himselfe iudge of the world, by punishing the wicked, and maintaining the goodly.*

**O** Lord, thou art my God: I will exalt thee, I will praise thy Name: for thou hast done wonderfull things according to the counsels of old, with a stable truth.

2 For thou hast made of a <sup>b</sup> city an heape, of a strong city, a ruine: *even* the palace <sup>c</sup> of strangers of a city, it shall never be built.

3 Therefore shall the <sup>d</sup> mighty people gine glory vnto thee: the city of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, *even* a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heate: for the blast <sup>e</sup> of the mighty is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, <sup>f</sup> as the heate in a drie place; hee will bring downe the song of the mighty, *as* the heate in the shadow of a cloud.

6 And in this <sup>h</sup> mountaine shall the Lord of hostes make vnto all people a feast of fat things, *even* a feast of fined wines, and of fat things full of marow, of wines fined and purified.

7 And he will destroy in this mountaine <sup>i</sup> the couering that couereth all people, and the vaile that is spread vpon all nations.

8 He will destroy death for ever: and the Lord God will <sup>k</sup> wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Lo, this is our God: we haue wayted for him, and hee will saue vs. This is the Lord, we haue wayted for him, we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and Moab shalbe threshed vnder him, *even* as straw is threshed in <sup>m</sup> Madmenah.

11 And he shall stretch out his hand in the midst of them (as hee that swimmeth stretcheth them out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe and lay low, and cast them to the ground, *even* vnto the dust.

<sup>i</sup> Meaning, that ignorance and blindness, whereby we are kept backe from Christ. <sup>k</sup> He will take away all occasion of sorow and fill his with perfect ioy. Reue. 7. 17 and 21. 4. <sup>l</sup> By Moab are meant all the enemies of his Church. <sup>m</sup> There were two cities of this name: one in Iudah, 1. Chro. 2. 49; and another in the land of Moab, Iere. 48. 2. which seemeth to haue bin a plentifull place of corne, Chap. 10. 31.

## CHAP. XXVI.

*A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.*

**I**n that day shall a this song be sung in the land of Iudah, Wee haue a strong citie: <sup>b</sup> saluation shall God set for walles and bulwarks.

2 Open ye the gates that the righteous nation, which keepeth the truth, may enter in.

3 By an assured <sup>d</sup> purpose wilt thou preferue perfect peace, because they trusted in thee.

4 Trust in the Lord for ever: for in the Lord God is strength for euermore.

5 For he will bring downe them that dwell on hie: <sup>e</sup> the hie city hee will abase: *even* vnto the ground will he cast it down, and bring it vnto dust.

6 The foote shall tread it downe, *even* the feete of the <sup>f</sup> poore, and the steps of the needy.

<sup>e</sup> There is no power so hie that can let God, when he will deliver his. <sup>f</sup> God will set the poore afflicted ouer the power of the wicked,

7 The way of the iust is righteousness: thou wilt make equal the righteous path of the iust.

8 Also wee, O Lord, haue wayted for thee in the way of thy <sup>g</sup> iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within me will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne <sup>h</sup> righteousness.

10 Let mercy <sup>i</sup> be shewed to the wicked, yet he will not learne righteousness: in the land of vp-rightnes will he do wickedly, and will not behold the maiesty of the Lord.

11 O Lord, they will not beholde thine high hand: but they shall see it, and be confounded with <sup>k</sup> the zeale of the people, and the fire of thine <sup>l</sup> enemies shall deuoure them.

12 Lord vnto vs thou wilt ordaine peace: for thou also hast wrought all our works for vs.

13 O Lord our God, *other* lords beside thee, haue ruled vs, but wee will remember thee onely, and thy Name.

14 The <sup>n</sup> dead shall not line, *neither* shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.

15 Thou hast increased <sup>o</sup> the nation, O Lord: thou hast increased the nation: thou art made glorious, thou hast enlarged all the coasts of the earth.

16 Lord, in trouble haue they <sup>p</sup> visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with child, that draweth neere to the traile, is in sorow, and crieth in her paines, so haue we bene in thy <sup>q</sup> fight, O Lord.

18 Wee haue conceived, wee haue borne in paine, as though we should haue brought forth <sup>r</sup> winds: there was no help in the earth, neither did the inhabitants of the world fall.

19 <sup>s</sup> Thy dead men shall line: *even* with my body shall they rise, Awake and sing, ye that dwell in dust: for thy <sup>t</sup> dew is as the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: <sup>u</sup> enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very litle while, vntill the indignation passe ouer.

21 For lo, the Lord commeth out of his place, to visit the iniquity of the inhabitants of the earth vpon them: and the earth shall disclose her blood, and shall no more hide her slaine.

raine in the spring time: so they that lie in the dust, shall rise vp to ioy, when they feele the dew of Gods grace. <sup>x</sup> He exhorteth the faithfull to be patient in their afflictions, and to wait vpon Gods worke. <sup>y</sup> The earth shall vomite and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

## CHAP. XXVII.

*A prophesie against the kingdome of Satan. 2 And of the ioy of the Church for their deliuerance.*

**I**n that day the Lord with his sore and great and mighty <sup>b</sup> sword shall visite Liuiathan, that piercing serpent, *even* Liuiathan, that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyard <sup>c</sup> of redde wine.

3 I the Lord doe keepe it: I will water it euery moment: least any assaile it, I will keepe it night and day.

<sup>c</sup> Meaning, of the best wine, which this vineyard, that is, bring forth, as most agreeable to the Lord.

<sup>g</sup> We haue constantly abode in the aduersities wherewith thou bad afflicted vs.

<sup>h</sup> Meaning, that by afflictions men shall learne to feare God.

<sup>i</sup> The wicked though God shew them euident signes of his grace, shalbe neuer the better.

<sup>k</sup> Through enuy and indignation against thy people.

<sup>l</sup> The fire and vengeance, where with thou dost destroy thine enemies.

<sup>m</sup> The Babylonians, which haue not gouerned according to thy word.

<sup>n</sup> Meaning, that the reprobate, *even* in this life, shall haue the beginning of eternall death.

<sup>o</sup> To wit, the company of the faithfull by the calling of the Gentiles.

<sup>p</sup> That is, the faithfull by thy rode were moued to pray vnto thee for deliuerance.

<sup>q</sup> To wit, in extreme sorow.

<sup>r</sup> Our sorowes had some end, neither did we enioy the comfort that we looked for.

<sup>s</sup> The wicked and men without religion were not destroyed.

<sup>t</sup> He comforteth the faithfull in their afflictions, shewing them that *even* in death they shall haue life: and that they, should most certainly rise to glory, the contrary should come to the wicked, as vers. 14.

<sup>u</sup> As heards dead in winter flourish againe by the

<sup>v</sup> At the time appointed.

<sup>w</sup> That is, by his mighty power and by his word. He prophesieth here of the destruction of Satan and his kingdome vnder the name of Liuiathan, Ashtar, and Egypt.

<sup>x</sup> The Church, should

<sup>y</sup> At the time appointed.

<sup>z</sup> That is, by his mighty power and by his word. He prophesieth here of the destruction of Satan and his kingdome vnder the name of Liuiathan, Ashtar, and Egypt.

<sup>a</sup> The Church, should

<sup>b</sup> At the time appointed.

<sup>c</sup> That is, by his mighty power and by his word. He prophesieth here of the destruction of Satan and his kingdome vnder the name of Liuiathan, Ashtar, and Egypt.

<sup>d</sup> The Church, should

<sup>e</sup> At the time appointed.

<sup>f</sup> That is, by his mighty power and by his word. He prophesieth here of the destruction of Satan and his kingdome vnder the name of Liuiathan, Ashtar, and Egypt.

<sup>g</sup> The Church, should

<sup>h</sup> At the time appointed.



d Therefore he will destroy the kingdom of Sathan, because he loveth his Church for his owne mercies sake, and cannot be angry with it, but witheth that he may powre his anger vpon the wicked infidels, whom he meaneth by briars and thornes.

e He maruileth that Israel will not come by gentleness, except God make them to feeble his rods, and so bring them vnto him.

f Though I afflict and dimitt my people for a time, yet shall the root spring againe and bring forth in great abundance.

g He sheweth that God punisheth his in mercy, and his enemies in iustice.

h That is, thou wilt not destroy the root of thy Church, though the branches thereof seeme to perish by the sharp wind of affliction.

i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof be destroyed. k Notwithstanding his fauour that he will shew them after, yet Ierusalem shall be destroyed, and graffe for scattell shall grow in it. l God shall not haue need of mighty enemies: for the very women shall doe it to their great shame. m He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped. n In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

a Meaning, the proud kingdom of the Israelites, which were drunken with worldly prosperity.

b Because the Israelites for the most part dwelt in plentiful valleys, he meaneth hereby the valley of them that had abundance of worldly prosperity, and were as it were crowned therewith as with garlands.

c He feareth to meane the Assyrians, by whom the ten tribes were carried away.

d Which is not of long continuance, but is gone ripe and first eaten.

e Signifying, that the faithfull, which put not their trust in any worldly prosperity, but made God their glory, shall be preserved.

4 Anger d is not in mee: who would set the briars and the thorns against me in battell: I would go thorow them, I would burne them together.

5 Or will he e feeble my strength, that he may make peace with me, and be at one with me?

6 f Hereafter Iakob shall take roote: Israel shall flourish and grow: and the world shall be filled with fruit.

7 Hail hee smitten g him, as he smote those that smote him: or is he slaine according to the slaughter of them that were slaine by him?

8 In h measure in the branches thereof wilt thou contend with it, when hee bloweth with his rough wind in the day of the East winde.

9 By this therefore shall the iniquity of Iakob be purged, and this is all the i fruit, the taking away of his sin: when he shall make all the stones of the altars, as chalke stones broken in pieces, that the grones and images may not stand vp.

10 Yet the k defenced city shall be desolate, and the habitation shall be forsaken, and left like a wilderness. There shall the calfe feed, & there shall he lie and consume the branches thereof.

11 When the boughs of it are dry, they shall be broken; the l women come and set them on fire; for it is a people of none vnderstanding; therefore he that made them shall not haue compassion of them, and he that formed them, shall haue no mercy on them.

12 And in that day shall the Lord thresh from the chanell of the m riuer vnto the riuer of Egypt, and ye shall be gathered, one by one, O children of Israel.

13 In that day also shall the great trumpe be n blown, and they shall come, which perished in the land of Ashtur, and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Ierusalem.

# CHAP. XXV III.

Against the pride and drunkenness of Israel. o The vntowardnes of them that should leaue the word of God. 24 God doeth all things in time and place.

Woe to the a crowne of pride, the drunkards of Ephraim; for his glorious beauty shall be a fading floure, which is vpon the head of the b valley of them that be fatte, and are overcome with wine.

2 Beholde, the Lord hath a mightie and c strong hoste like a tempest of haile, and a whirlwind that ouerthroweth, like a tempest of mightie waters that ouerflowe, which throw to the ground mightily.

3 They shall be troden vnder foot, euen the crown and the pride of the drunkards of Ephraim.

4 For his glorious beautie shall be a fading floure, which is vpon the head of the valley of them that be fatte, and as d the hasty fruite afore Summer, which when hee that looketh vpon it seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hostes be for a crowne of glory, and for a diademe of beauty vnto the e residue of his people.

6 And for a spirit of iudgement to him that

sitteth in iudgement, and for f strength vnto them that turne away the battell to the gate.

7 But g they haue erred because of wine, and are out of the way by strong drinke: the Priest and the prophet haue erred by strong drinke; they are swallowed vp with wine; they haue gone astray through strong drinke; they faile in vision: they stumble in iudgement.

8 For all their tables are full of filthie vomiting; no place is cleane.

9 h Whom shall hee teach knowledge? and whom shall hee make to vnderstand the things that hee heareth? them that are weaned from the milke, and drawn from the breasts.

10 For i precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a hammering k tongue, and with a strange language shall he speake vnto this people.

12 Vnto whom l hee sayd, m This is the rest: n giue rest vnto him that is weary, and this is the refreshing, but they would not heare.

13 Therefore shall the word of the o Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little and there a little: that they may go and fall backward, and be broken, and be snared, and be taken.

14 Wherefore heare the word of the Lord, ye scornfull men, that rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a p covenant with death, and with hell are wee at agreement: though a scourge runne ouer, and passe thorow, it shall not come at vs: for we haue made q fallshood our refuge, and vader vanitie are wee hidde,

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a r tried stone, a precious corner stone, a sure foundation, He that beleaueth, s shall not make haste.

17 Iudgement also will I lay to the rule, and t righteousness to the balance, and the u haile shall sweepe away the vaine confidence, and the waters shall ouerflow x the secret place.

18 And your covenant with death shall be dissolved, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe thorow, then shall ye be troden downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe thorow euery morning in the day and in the night, and there shall be onely y feare, to make you to vnderstand the hearing.

20 For the bed is z streight, that it cannot suffice, and the couering narrow, that one cannot wrape himselfe.

21 For the Lord shall stand as in mount a Perazim: he shall be wroth as in the valley b of Gibeon, that he may do his worke, his strange worke, and bring to passe his acte, his strange acte.

22 Now therefore be no mockers, least your bonds increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my speech.

1 In the restitution of his Church, iudgement and iustice shall reigne. u Gods corrections and afflictions. x Affliction shall discover their vaine confidence, which they kept secret to themselves. y Terror and destruktion shall make you to learne that, which exhortations and gentleness could not bring you vnto. z Your affliction shall be so fore, that you are not able to endure it. a When Dauid overcame the Philistines, 2 Sam. 5. 20. 1 Chron. 14. 11. b Where Iohanna discombed five kings of the Amorites, Iosh. 10. 12.

f He will giue counsell to the gouerneur, & strength to the captaine, to drine the enemies in at their owne gates.

g Meaning, the hypocrites which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkennes and vomiting.

h For there was none that was able to vnderstand any good doctrine: but were foolish and as vnder as young babes.

i They must haue one thing oft times told.

k Let one teach what he can, yet they shall no more vnderstand him, then if he speke in a strange language.

l That is, the Prophet, whom God should send.

m This is the doctrine, wherevpon ye ought to stay and rest.

n Shew to them that are weary and haue need of rest, what is the true rest.

o Because they will not receive the word of God, when it is offered, it cometh of their owne malice, if after their hearts be so hardened, that they care not for it, as before, Chap. 6. 9.

p They thought they had shitt to auoid Gods iudgements, and that they could escape though all other perished.

q Though the prophets condemned their idoles and vaine trust of fallshood and vanity, yet the wicked thought in themselves that they would trust in these things.

r That is, Christ, by whom all the building must be tried and vpholden. P sal. 118. 32. math. 21. 42. acts. 4. 11. rom 9. 33. 1 pet. 2. 6.

s He shall be quiet, and seeke none other remedies, but be content with Christ. t In the restitution of his Church, iudgement and iustice shall reigne. u Gods corrections and afflictions. x Affliction shall discover their vaine confidence, which they kept secret to themselves. y Terror and destruktion shall make you to learne that, which exhortations and gentleness could not bring you vnto. z Your affliction shall be so fore, that you are not able to endure it.

a When Dauid overcame the Philistines, 2 Sam. 5. 20. 1 Chron. 14. 11. b Where Iohanna discombed five kings of the Amorites, Iosh. 10. 12.

24 Doeth the plow-man plow all the day, to sowe; doeth he open, and breake the clots of his ground?

25 When he hath made it plaine, will he not then sow the fitches, and sow cummin, and cast in wheate by measure, and the appoynted barley and rye in their place?

26 For his God doth instruct him to haue discretion, and doeth teach him.

27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin; but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread come when it is threshed, hee doeth not alway thresh it, neither doeth the wheele of his cart still make a noyse, neither wil he breake it with the teeth thereof.

29 This also cometh from the Lord of hostes, which is wonderfull in counsell, and excellent in workes.

#### CHAP. XXIX.

1 A prophetic against Ierusalem. 13 The vengeance of God on them that follow the traditions of men.

**A** H<sup>a</sup> altar, altar of the citie that David dwelt in: adde yeere vnto yeere: <sup>b</sup> let them kill lambes.

2 But I will bring the altar into distresse, and there shall be heauinesse and sorow, and it shall be vnto me like <sup>c</sup> an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou be humbled, and shalt speake out of the <sup>d</sup> ground, and thy speech shall be as out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreover, the multitude of thy <sup>e</sup> strangers shall be like small dust, and the multitude of strong men shall be as chaffe that passeth away: and it shall be in a moment, <sup>euen</sup> suddenly.

6 Thou shalt be visited of the Lord of hostes with thunder, and shaking, and a great noyse, a whirlewinde, and a tempest, and a flame of a deuouring fire.

7 And the <sup>f</sup> multitude of all the nations that fight against the altar, shall be as a dreame or vision by night: euen all they that make the warre against it, and strong holds against it, and lay siege vnto it.

8 And it shall be like as an hungry man dreameth, and behold, <sup>g</sup> he eateth: and when he awaketh, his soule is emptie: or like as a thirstie man dreameth, and loe, he is drinking, and when he awaketh, behold, he is faint, and his soule longeth: so shall the multitude of all nations be that fight against mount Zion.

9 <sup>h</sup> Stray your selues and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath couered you with a spirit of slumber, and hath shut vp your eyes: the Prophet, and your chiefe Seers hath hee couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall hee say, I cannot; for it is sealed.

12 And the booke is ginen vnto him that can not reade, saying, Reade this, I pray thee. And he shall say, I cannot reade.

13 Therefore the Lord said, Because this people <sup>k</sup> come neere vnto me with their mouth, and honour me with their lips, but haue remoued their heart farre from me, and their <sup>l</sup> feare toward mee was taught by the precept of men.

14 Therefore behold, I will againe doe a maruellous worke in this people, <sup>euen</sup> a marvellous worke, and a wonder: for the wisdome of their wife men shall <sup>m</sup> perishe, and the vnderstanding of their prudent men shall be hid.

15 Woe vnto them that <sup>n</sup> seeke deepe to hide their counsell from the Lord: for their workes are in darknesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of deuises shall it not be esteemed: as the potters clay? for shall the worke say of him that made it, Hee made mee not? or the thing formed, say of him that fashioned it, Hee had none vnderstanding?

17 Is it not yet but a little while, and Lebanon shall be <sup>p</sup> turned into Carmel? and Carmel shall be counted as a forest?

18 And in that day shall the deafe heare the words of the booke, and the eyes of the blind shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall receiue ioy againe, and the poore men shall reioyce in the Holy one of Israel.

20 For the cruell man shall cease, and the scornfull shall be confumed: and all that hastened to iniquitie, shall be cut off:

21 Which made a man to sinne in the <sup>q</sup> word, and tooke him in a snare: which reprooued them in the gate, and made the iust to fall without cause.

22 Therefore thus sayeth the Lord vnto the house of Iaakob, <sup>euen</sup> hee that redeemed Abraham: Iaakob shall not now be confounded, neither now shall his face be pale.

23 But when he seeth his children, the worke of mine hands, in the mids of him, they shall sanctifie my Name, and sanctifie the Holy one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirit, <sup>r</sup> shall haue vnderstanding, and they that murmured, shall learne doctrine.

#### CHAP. XXX.

1 He reprooueth the Iewes, which in their aduersitie used their owne counsels. 2 and sought helpe of the Egyptians, 10 despising the Prophets. 16 Therefore he sheweth what destruction shall come vpon them, 18 but offereth mercie to the repentant.

**W**oe to the <sup>a</sup> rebellious children, sayeth the Lord, that take counsell, but not of mee, and <sup>b</sup> couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke soorth to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselves with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion.

4 For his <sup>c</sup> princes were at Zoan, and his ambassadors came vnto Hanes.

5 They shall be all ashamed of the people that cannot profit them, nor helpe, nor do them good, but <sup>d</sup> shall be a shame and also a reproach.

Gg 2

6 ¶ The

<sup>k</sup> Because they are hypocrites and not sincere in heart, as Matt. 23. 5.

<sup>l</sup> That is, their religion was learned by mans doctrine, & not by my word.

<sup>m</sup> Meaning, that where as God is not worshipped according to his word, both magistrates and ministers are but fooles and without vnderstanding.

<sup>n</sup> This is spoken of them, which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

<sup>o</sup> For all your craft saith the Lord, you cannot be able to escape mine hands no more then the clay, that is in the potters hands, haue power to deliuer it selfe.

<sup>p</sup> Shall there not be a change of all things? and Carmel that is a plentiful place in respect of that it shall be then, may be taken as a forest, as Chap. 32. 15. and thus hee speaketh to comfort the faithfull.

<sup>q</sup> They that went about to find fault with the Prophets words, and would not abide admonitions, but would intangle them and bring them into danger.

<sup>r</sup> Signifying, that except God giue vnderstanding, and knowledge, man cannot but still erre and murmure against him.

<sup>a</sup> Who contrary to their promise take not me for their protectour, and contrary to my commandement seeke helpe at strangers.

<sup>b</sup> They seeke shifts to cloke their doings, and not godly means.

<sup>c</sup> The chiefe of Israel went into Egypt: in ambassage to seeke helpe, and abode at these cities.

<sup>e</sup> As the plowman hath his appoynted time, and diuers instruments for his labour, so hath the Lord for his vengeance: for he punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seed is beaten and tried, but not broken, as are the wicked.

<sup>a</sup> The Elsewhere word Ariel signifieth the Lyon of God, and signifieth the altar, because the altar seemed to deuoure the sacrifice that was offered to God, as Ezek. 43. 16.

<sup>b</sup> Your vaine confidence in your sacrifices shall not last long.

<sup>c</sup> Your citie shall be full of blood, as an altar whereon they sacrifice.

<sup>d</sup> Thy speech shall be no more so loftie, but abased and low as the very chambers, which are in low places, and whisper, so that their voyce can scarce be heard.

<sup>e</sup> Thine hired souldiers in whom thou trustest, shall be destroyed as dust or chaffe in a whirlewinde.

<sup>f</sup> The enemies that I will bring to destroy thee, and that which thou makest thy vaine trust, shall come at vnwares, euen as a dreame in the night.

<sup>g</sup> Some reade, as if this were a comfort to the Church for the destruction of their enemies.

<sup>h</sup> That is, hee thinketh that he eateth.

<sup>i</sup> Mufe hereon as long as ye list, yet shall ye find nothing but occasion to be affronted: for your Prophets are blinde, and therefore cannot direct you.

<sup>j</sup> Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderstand.



d That is, a heauy sentence or prophetic against the brafts that caried their treasures into Egypt, by the wilderness, which was South from Iulab, signifying that if the beasts should not be spared, the men should be punished much more grieuouly.

e To wit, to Ierusalem.

f And not to come to and fro to seeke helpe.

g That is, this prophetic.

h That it may be a witnesse against them for all posteritie.

i He sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit,

because they would not heare the word of God, but delighted to be flattered, and led in error.

k Threaten vs not by the word of God, neither be so rigorous, nor talke vnto vs in the Name of the Lord,

as .ere. 11, 27.

l Meaning, in their stubbornnes against God and the admonitions of his Prophets.

m Signifying, that the destruction of the wicked shall be without recovery.

n Oft times by his Prophets he put you in remembrance of this, that you should onely depend on him.

o We will trust to escape by our horses.

p Whereas all the trees are cut downe saue two or three to make mastes.

q He commendeth the great mercies of God,

who with patience waiteth to call sinners to repentance.

r Not onely in punishment, but in vniuersal moderation.

s In the same, as Ier. 10, 24 and 30, 11.

t Or, instructour.

u God shall direct all thy wayes, and appoint thee how to goe either hither or thither.

v Ye shall cast away your idoles, which you haue made of gold, and silver, with all that belongeth vnto them, as a most filthy thing, and polluted.

w Shewing, that there can be no true repentance, except both in heart and deed we shew our selues enemies to idolatry.

6 ¶ The burden of the beasts of the South, in a land of trouble and anguish, from whence shall come the yong and old lyon, the viper and fiery flying serpent against them that shall beare their riches vpon the shoulders of the colts, and their treasures vpon the bounches of the camels, to a people that cannot profit.

7 For the Egyptians are vanitie, and they shall helpe in vaine. Therefore haue I cryed vnto her, Their strength is to sit still.

8 Now goe, and write it before them in a table, and note it in a booke, that it may be for the last day for euer and euer:

9 That it is a rebellious people, lying children, and children that would not heare the Law of the Lord.

10 Which say vnto the Seers, See not: and to the Prophets, Prophecie not vnto vs right things: but speake flattering things vnto vs: prophecie errors.

11 Depart out of the way: goe aside out of the path: cause the Holy one of Israel to cease from vs.

12 Therefore thus saith the Holy one of Israel, Because you haue cast off this word, and trust in violence, and wickednes, and stay therevpon,

13 Therefore this iniquitie shall be vnto you as a breach that falleth, or a swelling in an hie wall, whose breaking cometh suddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broken without ply, and in the breaking thereof is not found a sheard to rake fire out of the hearth, or to take water out of the pit.

15 For thus said the Lord God, the Holy one of Israel, In rest and quietnesse shall ye be saued: in quietnesse and in confidence shall be your strength, but ye would not.

16 For ye haue said, No, but we will flee away vpon horses. Therefore shall ye flee. We will ride vpon the swiftest. Therefore shall your persecuters be swifter.

17 A thousand as one shall flee at the rebuke of one: at the rebuke of five shall ye flee, till ye be left as a ship mast vpon the top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord wait, that hee may haue mercy vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord is the God of iudgement, Blessed are all they that wait for him.

19 Surely a people shall dwell in Zion, and in Ierusalem; thou shalt weep no more: he will certainly haue mercie vpon thee at the voyce of thy cry: when hee heareth thee, he will answere thee.

20 And when the Lord hath giuen you the bread of aduersitie, and the water of affliction, thy raine shall be no more kept backe, but thine eyes shall see thy raine.

21 And thine eares shall heare a word behind thee, saying, This is the way, walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall pollute the covering of the images of silver, and the rich ornament of thine images of gold, and cast them away as a menstruous cloath, and thou shalt say vnto it, Get thee hence.

23 Then shall hee giue raine vnto thy seede, when thou shalt sowe the ground, and bread of the increase of the earth, and it shall be fat and as oyle, in that day shall thy cattell be fed in large pastures.

24 The oxen also and the yong asses, that till the ground, shall eate cleane prouender, which is winnowed with the shouell and with the fanne.

25 And vpon every hie mountaine, and vpon every hie hill shall there be riuers, and streames of waters, in the day of the great slaughter, when the towers shall fall.

26 Moreover, the light of the moone shall be as the light of the sunne, and the light of the sunne shall be seven fold, and like the light of seven dayes in the day that the Lord shall binde vp the breach of his people, and heale the stroke of their wound.

27 Behold, the Name of the Lord cometh from farre, his face is burning, and the burden thereof is heauie, his lips are full of indignation, and his tongue is as a deuouring fire.

28 And his spirit is as a riuier that overfloweth vp to the necke: it diuideth asunder, to fanne the nations with the fanne of vanitie, and there shall be a bridle to cause them to erre in the iawes of the people.

29 But there shall be a song vnto you as in the night, when a solemne feast is kept, and gladnesse of heart, as he that cometh with a pipe to goe vnto the mount of the Lord, to the Mightie one of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lighting downe of his arme with the anger of his countenance, and flame of a deuouring fire, with scattering and tempest, and hailestones.

31 For with the voyce of the Lord shall Asshur be destroyed, which smote with the rod.

32 And in every place that the fiasse shall passe, it shall cleaue fast, which the Lord shall lay vpon him with tabrets and hearps and with battels, and lifting vp of hands shall he fight against it.

33 For Tophet is prepared of old; it is euen prepared for the King; he hath made it deepe and large: the burning thereof is fire and much wood; the breath of the Lord, like a riuier of brimstone, doeth kindle it.

g Here it is taken for hell, where the wicked are tormented, read 2. King. 23. 10. h So that their estate or degree cannot exempt the wicked. i By these figuratiue speeches he declareth the condition of the wicked after this life.

# C H A P. XXXI.

x Hee curseth them that forsake God, and seeke for the helpe of men.

Woe vnto them that goe downe into Egypt for helpe, and stay vpon horses, and trust in charrets, because they are many, and in horsmen, because they be very strong; but they looke not vnto the Holy one of Israel, nor seeke vnto the Lord.

2 But he yet his wifely; therefore he will bring euill, & not turne backe his word, but he will arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Now the Egyptians are men and not God, and their horses flesh, and not spirit; and when the Lord shall stretch out his hand, the helper

x By these diuers maners of speech he sheweth that the felicitie of the Church shall be so great, that none is able sufficiently to expresse it.

y When the Church shall be restored, the glory thereof shall passe seven times the brightnesse of the sunne: for by the sunne and moone, which are two excellent creatures, he sheweth what shall be the glory of the children of God in the kingdom of Christ.

z This threatening is against the Affirians the chiefe enemies of the people of God.

a To drine them to no hing: and thus God consumeth the wicked by that meane, whereby he cleareth his.

b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.

c Gods plague.

d It shall destroy.

e With ioy and assurance of the victory.

f Against Babel: meaning the Affirians and Babylonians.

g Here it is taken for hell, where the wicked are tormented, read 2. King. 23. 10.

h So that their estate or degree cannot exempt the wicked.

i By these figuratiue speeches he declareth the condition of the wicked after this life.

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to returne thither, Deut. 17. 16, and 28. 68. least they should forget the benefit of their redemption: and secondly, least they should be corrupted with

the superstition and idolatry of the Egyptians, & so forsake God, Ier. 2. 18. b Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both. c And knoweth their craftie enterprises, and will bring all to nought. d Meaning, both the Egyptians and the Israelites, shall

shall fall, and he that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto me; As the lion or lions whelpes roareth vpon his pray, against whom if a multitude of shepherds be called, he will not be afraid at their voyce, neither will humble himselfe at their noyse: so shall the Lord of hostes come down to fight for mount Zion, and for the hill thereof.

5 As birds that flie, so shall the Lord of hostes defend Ierusalem by defending and deliuering, by passing through and preferuing it.

6 O ye children of Israel, turne againe, in as much as ye are sunken deepe in rebellion.

7 For in that day every man shall cast out his idoles of siluer, and his idoles of gold, which your hands haue made you, *euen* a sinne.

8 Then shall Aschur fall by the sword, not of man, neither shall the sword of an denoure him, and hee shall flee from the sword, and his young men shall faint.

9 And he shall goe for feare to his towre, and his princes shall be afraid of the standard, saith the Lord, whose fire is in Zion, and his furnace in Ierusalem.

10 Your repentance shall be knowen, as Chap. 2. 18. h When your repentance appeareth, i This was accomplished soone after when Saneherib's armie was discomfited, and he fled to his castle in Nineueh for succour. k To destroy his enemies.

#### CHAP. XXXII.

The conditions of good rulers and officers described by the government of Hezekiah, who was the figure of Christ.

Behold, a King shall reigne in iustice, and the princes shall rule in iudgement.

2 And that man shall be as an hiding place from the wind, and as a refuge for the tempest, as riuer of water in a dry place, and as the shadow of a great rocke in a weary land.

3 The eyes of the seeing shall not be shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall be ready to speake distinctly.

5 A niggard shall no more be called liberall, nor the churle rich.

6 But the niggard will speake of niggardnes, and his heart will worke iniquitie, and do wickedly, and speake falsely against the Lord, to make emptie the hungry soule, and to cause the drinke of the thristie to faile.

7 For the weapons of the churle are wicked: he deuifeth wicked counsels to vndoe the poore with lying words, and to speake against the poore in iudgement.

8 But the liberall man will denife of liberall things, and he will continue his liberalitie.

9 Rise vp ye women that are at ease: heare my voyce, yee careless daughters, hearken to my words.

10 Ye women that are careless, shall be in feare about a yeere in dayes, for the vintage shall faile, and the gatherings shall come no more.

11 Yee women, that are at ease, be astonished: feare, O ye careless women: put off the clothes, make bare, and gird sackcloth vpon the loynes.

12 Men shall lament for the teares, *euen* for the pleasant fields, and for the fruitfull vine.

13 Vpon the land of my people shall growe thornes and briars: yea, vpon all the houses of

ioy in the city of reioycing.

14 Because the palace shall be forsaken, and the noyse of the city shall be left: the towre and fortresse shall be denues for euer, and the delight of wild asses, and a pasture for flocks,

15 Vntill the Spirit be powred vpon vs from above, and the wilderness become a fruitfull field, and the plenteous field be counted as a forest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull field.

17 And the worke of iustice shall be peace, euen the worke of iustice and quietnesse, and assurance for euer.

18 And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it haileth, it shall fall on the forest, and the citie shall be in the low place.

20 Blessed are ye that sowe vpon all waters, and o driue thither the feet of the oxen & the asse.

godliness, shall bring forth fruits in such abundance, that their former life shall seeme but as a wilderness, where no fruits were. m They shall not need to build it in high places for feare of the enemy: for God will defend it, and turne away the stormes from hurting of their commodities. n That is, vpon far ground and well watered, which bringeth forth in abundance, or in places which before were couered with waters, and now made dry for your vses. o The fields shall be so ranke, that they shall send out their cattell to eat vp the first crosse, which abundance shall be signes of Gods loue and fauour toward them.

#### CHAP. XXXIII.

The destruction of them by whom God hath punished his Church.

Woe to thee that a spoyler, and wast not

spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt cease to spoyler, thou shalt be spoyled: when thou shalt make an end of doing wickedly, they shall doe wickedly against thee.

2 O Lord, haue mercy vpon vs, wee haue waited for thee: be thou, which wast their arme in the morning, our helpe also in time of trouble.

3 At the noyse of the tumult, the people fled: at thine & exalting the nations were scattered.

4 And your spoyler shall be gathered like the gathering of caterpillers: and he shall goe against him like the leaping of grasshoppers.

5 The Lord is exalted: for hee dwelleth on high: he hath filled Zion with iudgement & iustice.

6 And there shall be stabilitie of the times, strength, saluation, wisdom, and knowledge: for the feare of the Lord shall be his treasure.

7 Behold, their messengers shall cry without, & the ambassadors of peace shall weep bitterly.

8 The pathes are waste: the way faring man ceaseth: he hath broken the covenant: he hath contemned the cities: he regardeth no man.

9 The earth mourneth and fainteth: Lebanon is ashamed, and hewen downe: Sharon is like a wilderness, and Bashan is shaken and Carmel.

10 Now will I arise, saith the Lord: now will I be exalted, now will I lift vp my selfe.

11 Ye shall conceiue chaffe, and bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shall be as the burning of

Perfians. g When thou, O Lord, diddest lift vp thine arme to punish thine enemies. h Ye that as caterpillers destroyed with your number the whole world, shall haue no strength to resist your enemies the Caldeans: but shall be gathered on an heape and destroyed. i Meaning, the Medes and Perfians against the Caldeans. k That is, in the dayes of Hezekiah. l Sent from Saneherib. m Whom they of Ierusalem sent to intreat of peace. n These are the words of the ambassadors, when they returned from Saneherib. o Which was a plentifull countrie, meaning, that Saneherib would destroy all. p To helpe and deliuer my Church. q This is spoken against the enemies, who thought all was their owne: but he sheweth that their enterprise shall be in vaine, and that the fire which they had kindled for others, should consume them.

e He sheweth the leues, that if they would put their trust in him, he is so able, that none can resist his power: and so carefull over them, as a bird over her young, which euer flyeth about them for their defence: which similitude the scripture vseth in diuers places, as Deut. 32. 11. mat. 23. 37. f He toucheth their conscience, that they might earnestly feele their grievous finnes, and so truly repent, for as much as now they are almost drowned and past recovery.

g By these fruits your repentance shall be knowen, as Chap. 2. 18. h When your repentance appeareth, i This was accomplished soone after when Saneherib's armie was discomfited, and he fled to his castle in Nineueh for succour. k To destroy his enemies.

a This prophesie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

b By iudgement and iustice is meant an upright government, both in policie, and religion.

c Where men are weary with travelling for lacke of water.

d He promiseth to giue the true light, which is the pure doctrine of Gods word, and understanding, and zeale of the same, are contrary to the threatenings against the wicked, Chap. 6. 9. and 29. 10.

e Vice shall no more be called vertue, nor vertue esteemed by power and riches.

f He prophesieth of such calamities to come, that they will not spare the women & children, and therefore will lead them to take heed and provide.

g Meaning, that the affliction should continue long, and when one yeere were past, yet they should looke for new plagues.

h God will take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goods. i By the teares hee meaneth the plentifull fields, whereby men are nourished as children with the teate: or, the mothers for sorow and heauinesse shall lacke milke.

Or multitude. k That is, when the Church shall be restored: thus the Prophets, after they haue denounced Gods iudgements against the wicked, vnto comfort the godly, least they should faile. l The field which is now fruitfull, shall be but as a barren forest in comparison of that it shall be then, as Chap. 29. 17. which shall be fulfilled in Christs time, for then they that were before as the barren wilderness, being regenerate shall be fruitfull, and they that had some beginning of

Meaning, the enemies of the Church, as were the Caldeans and Assyrians, but chiefly of Saneherib, but not onely. b When time appointed time shall come that God shall take away thy power: and that which thou hast wrongfully gotten, shall be giuen to others, as Amos 5. 11. c The Caldeans shall do like to the Assyrians, as the Assyrians did to Israel, and the Medes and Perfians shall do the same to the Caldeans. d He declareth hereby what is the chief refuge of the faithfull, when troubles come, to pray and seeke helpe of God. e Which helpedst our fathers so soone as they called vpon thee. f That is, the Assyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and



time: and as the thornes cut vp, shall they be burnt in the fire.

13 Heare, ye that are farre off, what I haue done, and ye that are neere, know my power.

14 The sinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs shall dwell with the deuouring fire, who among vs shall dwell with the euermore burnings?

15 Hee that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 He shall dwell on high: his defence shall be the munitions of rocks: bread shall be giuen him, and his waters shall be sure.

17 Thine eyes shall see the King in his glory: they shall behold the land farre off.

18 Thine heart shall meditate feare, Where is the scribe? where is the receiuer? where is hee that counted the towers?

19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not perceiue, and of a stammering tongue that thou canst not vnderstand.

20 Looke vpon Zion the citie of our solemne feasts: thine eyes shall see Ierusalem a quiet habitation, a tabernacle that cannot be remoued: and the stakes thereof can neuer be taken away, neither shall any of the cords thereof be broken.

21 For surely there the mightie Lord will be vnto vs, as a place of floods, and broad riuers, whereby shall passe no ship with oares, neither shall great ship passe thereby.

22 For the Lord is our Iudge, the Lord is our law-giuer: the Lord is our King, he will saue vs.

23 Thy cords are loosed: they could not well strengthen their mass, neither could they spread the saile: then shall the pray be deuided for a great spoyler: yea, the lame shall take away the pray.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquitie forgiven.

r His vengeance shall be so great, that all the world shall talke thereof. f Which doe not beleue the words of the Prophet, and the assurance of their deliuerance. s Meaning, that God will be a sure defence to all them that liue according to his word. u They shall see Hezekiah deliuered from his enemies, and restored to honour and glory. x They shall be no more shut in as they were of Sennacherib, but go where it pleaseth them. y Before that this liberty cometh, thou shalt thinke that thou art in great danger: for the enemy shall so sharply assaile you, that one shall cite, where is the clerk that writeth the names of them that are taxed? another, where is the receiuer? an other shall cry for him that valueth the rich houses, but God will deliuer you from this feare. z Let vs be content with this small riuer of Shiloah, and not desire the great streames and riuers, whereby the enemies may bring in ships and destroy vs.

a He derideth the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwrecke. b Hee comforteth the Church, and sheweth that they shall be enriched with all benefits both of body and soule.

#### CHAP. XXXIV.

1 Hee sheweth that God punisheth the wicked for the love that he beareth toward his Church.

Come neere, ye nations and heare, & hearken, ye people: let the earth heare and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hath destroyed them and deliuered them to the slaughter.

3 And their shine shall be cast out, and their sinke shall come vp out of their bodies, and the mountaines shall be melted with their blood.

4 And all the hoste of heauen shall be dissolved, and the heauen shall be folded like a booke; and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figtree.

5 For my sword shall be drunken in the heauen: behold, it shall come downe vpon Edom, euen vpon the people of my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fat with the fat and with blood of the

a He prophesieth of the destruction of the Edomites, and other nations which were enemies to the Church.

b God hath determined in his counsell, and hath giuen sentence for their destruction.

c He speaketh this in respect of mans iudgement, who in great feare and horrible troubles, thinketh that heauen and earth perish.

d I haue determined in my secret counsell, and in the heauens to destroy them: till my sword be weary with shedding of blood.

e They had an opinion of holiness, because they came of the Patriarche Ishak, but in effect were accursed of God, and enemies vnto his Church, as the Papists are.

f lambs and the goats, with the fat of the kidneis of the rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7 And the unicorn shall come downe with them, and the heifers with the bulles, and their land shall be drunken with blood, and their dust made fat with fatnesse.

8 For it is the day of the Lords vengeance, and the yeere of recompense for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall be burning pitch.

10 It shall not be quenched night nor day: the smoke thereof shall go vp euermore: it shall be desolate from generation to generation; none shall passe through it for euer.

11 But the pelican and the hedgehog shall possess it, and the great owle, and the rauen shall dwell in it, and he shall stretch out vpon it the line of vanitie, and the stones of emptinesse.

12 The nobles thereof shall call to the kingdome, and there shall be none, and all the princes thereof shall be as nothing.

13 And it shall bring forth thornes in the places thereof, nettles, and thistles in the strong holds thereof, and it shall be an habitation for dragons, and a court for ostriches.

14 There shall meet also Ziim and Iim, and the Satyre shall crie to his fellow, and the scritch-owle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There shall the owle make her nest, and lay and hatch, and gather them vnder her shadow: there shall the vultures also be gathered, euery one with her make.

16 Seeke in the booke of the Lord, and reade: none of these shall faile, none shall want her make: for his mouth hath commanded, and his very spirit hath gathered them.

17 And he hath cast the lot for them, and his hand hath deuided vnto them by line: they shall possess it for euer: from generation to generation shall they dwell in it.

#### CHAP. XXXV.

1 The great ioy of them that beleue in Christ. 2 Their office which preach the Gospel. 3 The fruits that follow thereof.

He a desert and the wilderness shall reioyce, and the waste ground shall be glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and ioy: the glory of Lebanon shall be giuen vnto it: the beauty of Carmel, and of Sharon, they shall see the glory of the Lord, and the excellencie of our God.

3 Strengthen the weak hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you strong, feare not: behold, your God cometh with vengeance: euen God with a recompense, he will come and saue you.

5 Then shall the eyes of the blind be lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart, and the dumbe mans tongue shall sing: for in the wilderness shall waters breake out, and riuers in the desert.

to encourage one another, and specially the ministers to exhort and strengthen the weak that they may patiently abide the coming of God, which is at hand. e To destroy your enemies. f When the knowledge of Christ is revealed. g They that were barren and destitute of the graces of God, shall haue them giuen by Christ.

f That is, both of young and old, poore and rich of his enemies. g That famous citie shall be consumed as a sacrifice, burnt to ashes. h The mighty and rich shall be as well destroyed as the inferiours.

i He alludeth to the destruction of Sodome and Gomorrah, Gen. 19. 24.

k Reade Chap. 19. and Zeph. 3. 14.

l In vaine shall any man go about to build it againe. m Meaning, there shall be neither order nor policie, nor state of common-weale.

n Reade Chap. 13. 21.

o Signifying, that Idumea should be an horrible desolation and barren wilderness.

p That is, in the Law where such curses are threatened against the wicked.

q To wit, beastes and foules.

r That is, the mouth of the Lord. s He hath giuen the beastes and foules Idumea for an inheritance.

a He prophesieth of the full reformation of the Church both of the Iewes and Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desert and wilderness.

b The Church which was before compared to a barren wilderness, shall by Christ be made most plenteous and beautifull.

c He saith that the presence of God is the cause that the Church doth bring forth fruit and flourish.

d He willeth all to encourage one another, and specially the ministers to exhort and strengthen the weak that they may patiently abide the coming of God, which is at hand.

7 And the drie ground shalbe as a poole, and the thirftie as springs of water: in the habitation of dragons, where they lay, shall be a place for reeds and rushes.

8 And there shalbe a path and a way, and the way shall be called holy: the polluted shall not passe by it: for he shalbe with them, and walke in the way, and the fooles shall not erre.

9 There shallbe no lyon, nor noysome beasts shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall returne and come to Zion with praise: and everlasting ioy shall be vpon their heads: they shall obtaine ioy and gladnesse, and sorow and mourning shall flee away.

## CHAP. XXXVI.

1 Saneherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

Now in the fourteenth yeere of King Hezekiah, Saneherib King of Asshur came vp against all the strong cities of Iudah, and tooke them.

2 And the King of Asshur sent Rabshakeh from Lachish toward Ierusalem vnto king Hezekiah, with a great host, &c. he stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came forth vnto him Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellour, and Ioah the sonne of Asaph the recorder.

4 And Rabshakeh said vnto them, Tell you Hezekiah, I pray you, Thus saith the great king, the King of Asshur, What confidence is this, wherein thou trustest?

5 I say, Surely I gaue eloquence, but counsell and strength are for the warre: on whom thou dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand, and pearce it: so is Pharaoh King of Egypt vnto all that trust in him.

7 But if thou say vnto me, We trust in the Lord our God, is not that hee, whose hie places and whose altars Hezekiah tooke downe, and said to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Now therefore giue hostages to my Lord the king of Asshur, and I will giue thee two thousand horses, if thou be able on thy part to set riders vpon them.

9 For how canst thou despise any captaine of the least of my lords seruants? and put thy trust on Egypt for charrets and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord sayd vnto me, Goe vp against this land and destroy it.

11 Then said Eliakim, and Shebna and Ioah vnto Rabshakeh, Speake, I pray thee, to thy seruants in the Aramites language (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee, to speake these

wordes, and not to the men that sit on the wall? that they may eate their owne doung, and drinke their owne piss with you?

13 So Rabshakeh rood, and cried with a loud voyce in the Iewes language, and said, Heare the wordes of the great King, of the King of Asshur.

14 Thus saith the king, Let not Hezekiah deceiue you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this citie shall not be giuen ouer into the hand of the king of Asshur.

16 Hearken not to Hezekiah: for thus sayth the king of Asshur, Make appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well.

17 Till I come and bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and vineyardes,

18 Least Hezekiah deceiue you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Asshur?

19 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of my hand?

20 Who is hee among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they kept silence, and answered him not a worde: for the kings commandement was, saying, Answer him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellour, and Ioah the sonne of Asaph the recorder, vnto Hezekiah with rent cloathes, and tolde him the wordes of Rabshakeh.

## CHAP. XXXVII.

1 Hezekiah asketh counsell of Iſaiah, who promisseth him the victorie. 10 The blasphemie of Saneherib. 16 Hezekiahs prayer. 36 The armie of Saneherib is slain: of the Angel. 38 And he himselfe of his owne finnes.

And when the King Hezekiah heard it, hee rent his cloathes, and put on sackcloth and came into the house of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the chancellour, with the Elders of the Priests, clothed in sackcloth vnto Iſaiah the Prophet, the sonne of Amoz.

3 And hee said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard the wordes of Rabshakeh, whom the King of Asshur his master hath sent to raile on the liuing God, and to reproach him with wordes, which the Lord thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Iſaiah.

6 And Iſaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the seruants of the King of Asshur haue blasphemed me.

not the cause. e Declaring that the ministers office doeth not onely stand in comforting by the word, but also in praying for the people.

h It shalbe for the Saints of God and not for the wicked. i God shall leade and guide them, alluding to the bringing forth of Egypt. k As he threatened to the wicked to be destroyed hereby, Chap. 30. 6. l Whom the Lord shall deliuer from the captiuitie of Babylon.

a This historie is rehearsed because it is as a seale and confirmation of the doctrine afore, both for the exhortations and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliuerance.

b When he had abolished superstition, and idolatry, and restored religion, yet God would exercise his Church to trie their faith and patience.

c For he was now restored to his office, as Iſaiah had prophesied, Chap. 49. 10.

d This declareth that there were few godly to be found in the kings house, when he was driuen to send this wicked man in such a weightie matter.

e Saneheribs chiefe captaine.

f He speakes this in the person of Hezekiah, falsely charging him that he put his trust in his wit and eloquence, whereas his onely confidence was in the Lord. g Satan laboured to pull the godly King from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weak and would deceiue them, to yeeld himselfe to the Assyrians, and so not to hope for any helpe of God. h He reprocheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines. i Thus the wicked to deceiue vs, will pretend the Name of the Lord: but we must trie the spirits, whether they be of God or no. k They were afraid, least by his wordes, he should haue stirred vp the people against the King, and also pretended to grow to some appoyntment with him.

† Ebr. the water of their feet.

l The Ebrew word signifies blessing, where by this wicked captaine would haue persuaded the people, that their condition should be better vnder Saneherib then vnder Hezekiah. m That is, of Antiochia in Syria, of the which these two other cities also were: wherby we see how euery towne had his peculiar idole, and how the wicked make God an idole, because they do not vnderstand that God maketh them his courtiers, and punisheth cities for sinne.

n Nor that they did not shew by euident signes, that they did detest his blasphemie: for they had now rent their cloathes, but they knew it was in vaine to vse long reasoning with this infidel, whose rage they should haue so much more prouoked.



f. Of the Egyptians and Ethiopians, that shall come and fight against him.  
g. Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.

h. That God would haue him to utter a most horrible blasphemie before his destruction: as to call the author of all truth, a deceiver: some gather hereby that Sheboah had disclosed vnto Saneherib the answer that Isaiah sent to the king.  
i. Which was a citie of the Medes.  
k. Called also Charre a citie in Mesopotamia, whence Abraham came after his fathers death.

l. He groundeth his prayer on Gods promise, who promised to heate them from betwene the Cherubims.  
m. Meaning: the ten tribes.  
n. He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o. Whom God had chosen to himselfe as a chaste virgin, and ouer whom he had care to preserve her from the lusts of the tyrant, as a father would haue ouer his daughter.  
p. Declaring hereby that they that are enemies to Gods Church, fight against him whose quarell his Church onely maintaineth.  
q. Heboatheth of his policie, in that that he can finde means to nourish his army: and of his power in that that his army is so great, that it is able to drie vp whole riuers, and to destroy the waters which the Tewes had closed in.

7 Behold, I will send a blast vpon him, and he shall beare a noise, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Aslur fighting against Libnah: for he had heard that he was departed from Lachish.

9 Hee heard also men say of Tirhakah, King of Ethiopia, Behold, he is come out to fight against thee: and when hee heard it, hee sent other messengers to Hezekiah, saying,

10 Thus shall ye speake to Hezekiah King of Iudah, saying, Let not thy God deceive thee, in whom thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Aslur.

11 Behold, thou hast heard what the Kings of Aslur haue done to all landes in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the king of Hamath, and the King of Arpad, and the King of the citie of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah received the letter of the hand of the messengers, and read it, and hee went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hostes, God of Israel, which dwellest betwene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lord, and heare: open thine eyes, O Lord, and see, and heare all the wordes of Saneherib, who hath sent to blaspheme the liuing God.

18 Truth it is, O Lord, that the Kings of Aslur haue destroyed all lands and their countrey.

19 And haue cast their gods in the fire: for they were no gods, but the worke of mens hands, when wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that all the kingdomes of the earth may know, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto me, concerning Saneherib king of Aslur,

22 This is the word that the Lord hath spoken against him, The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn: thee daughter of Ierusalem hath shaken her head at thee.

23 Whom hast thou railled on and blasphemed? and against whom hast thou exalted thy voyce, and lifted vp thine eyes on high against the Holy One of Israel?

24 By thy seruants hast thou railled on the Lord, and said, By the multitude of my charers I am come vp to the top of the mountaines to the sides of Lebanon, and will cut downe the hie cedars thereof, and the faire firre trees thereof, and I will goe vp to the heights of his top, and to the forest of his fruitfull places.

25 I haue digged, and drunke the waters, and with the plant of my feete haue I dried all the riuers closed in.

26 Hast thou not heard how I haue of olde time made it, and haue formed it long agoe? and should I now bring it, that it should be destroyed, and laid on ruinous heapes, as cities defenced?

27 Whose inhabitants haue small power, and are afraid and confounded: they are like the grasie of the field and greene herbe, or grasie on the house tops, or come blasted afore it be grown:

28 But I know thy dwelling, and thy going out, and thy coming in, and thy furie against mee.

29 Because thou ragest against me, and thy tumult is come vp vnto mine eares, therefore will I put mine hooke in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.

30 And this shall be a signe vnto thee, O Hezekiah, Thou shalt eate this yeere such as groweth of it selfe: and the second yeere such things as grow without sowing: and in the third yeere, sowe ye and reape, and plant vineyards, and eate the fruite thereof.

31 And the remnant that is escaped of the house of Iudah, shall againe take root downward and beare fruit vpward.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hosts shall doe this.

33 Therefore thus saith the Lord concerning the King of Aslur, He shall not enter into this citie, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.

35 For I will defend this citie to saue it, for mine owne sake, and for my seruants Dauids sake.

36 ¶ Then the Angel of the Lord went out, and smote in the campe of Aslur an hundred fourescore, and fue thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So Saneherib king of Aslur departed, and went away and returned and dwelt at Nineueh.

38 And as he was in the Temple worshipping of Nisroch his god, Adramelech, and Sharezer his sonnes, slewe him with the sword, and they escaped into the land of Ararat: and Esharaddon his sonne reigned in his stead.

them. a. They whom God hath deliuered out of the hands of the Assyrians, shall prof. er: and this properly belongeth to the Church. b. For my promise sake made to David. \* 1. Kings. 19. 35. 2. Chron. 32. 21. Tob. 1. 18. e. 1. Kings. 20. 22. 1. Mac. 7. 41. 2. Mac. 8. 19. c. Which was the chiefest citie of the Assyrians. \* Tob. 1. 21. d. Or, Armenia. e. Who was also called Sardanapalus, in whose dayes tenne yeeres after Saneheribs death the Caldeans ouercame the Assyrians by Merodach their King.

# CHAP. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fiftene yeeres after. 10 He giueth thanks for his benefit.

A Bout\* that a time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah b turned his face to the wall, and prayed to the Lord,

learne ouely to depend vpon God and aspire to the heauen. b. For his heart was touched with feare of Gods iudgement, seeing hee had appointed him to die so quickly after his deliuerance from so great calamitie, at one unworthy to remaine in that estate, and also foreseeing the great change that should come in the Church, forasmuch as hee left no sonne to reigne after him: for at yet Manasseh was not borne: and when he reigned, we see what a tyrant hee was.

r. Signifying, that God made not his Church to destroy it, but to preserve it: and therefore he saith that he formed it of old, even in his eternall counsell which cannot be changed. t. Ebr. are short in hand.

f. He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof, t. Meaning, his counsels and enterprises.

u. Because Saneherib the king himselfe as a detouring fish and furious beast, he vserh these humilities, to teach how he will take him and guide him.

x. Thou shalt lose thy labour.

y. God giueth signes after two sorts: some before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing, as the sacrifice, which they were commanded to make three dayes after their departure: and these latter are to keepe the benefits of God in our remembrance: of the which sort this here is.

z. He promiset that for two yeeres the ground of it selfe should feede

\* 1. Kings 20. 7. 2. Chron. 32. 4.

a. Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may

b. For his heart was touched with feare of Gods iudgement, seeing hee had appointed him to die so quickly after his deliuerance from so great calamitie, at one unworthy to remaine in that estate, and also foreseeing the great change that should come in the Church, forasmuch as hee left no sonne to reigne after him: for at yet Manasseh was not borne: and when he reigned, we see what a tyrant hee was.

3 And sayd, I beseech thee, Lord, remember now how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ Then came the word of the Lord to Isaiah, saying,

5 Goe, and say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, and seene thy teares: behold, I will adde vnto thy dayes fifteene yeeres.

6 And I will deliuer thee out of the hand of the king of Asshur, and this citie: for I will defend this citie.

7 And <sup>d</sup> this signe shalt thou haue of the Lord, that the Lord will doe this thing that he hath spoken,

8 Behold, I will bring againe the shadow of the degrees (whereby it is gone downe in the diall of Ahaz by the <sup>e</sup> sunne) ten degrees backward: for the sunne returned by ten degrees, by the which degrees it was gone downe.

9 ¶ The writing of Hezekiah king of Iudah, when he had bene sicke, and was recovered of his sicknesse.

10 I sayd in the <sup>g</sup> cutting off of my dayes, I shall goe to the gates of the graue: I am depriv'd of the residue of my yeeres.

11 I said, <sup>h</sup> I shall not see the Lord, <sup>en</sup>en the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remooued from me, like a shepherds tent: I haue cut off like a weauer my life: he will cut me off from the height: from day <sup>k</sup> to night, thou wilt make an end of me.

13 I reckoned <sup>l</sup> to the morning: but he brake all my bones like a lyon, from day to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I <sup>m</sup> chatter: I did mourne as a dove: mine eyes were lift vp on high: O Lord, <sup>n</sup> it hath oppressed mee, comfort me.

15 What shall I say, <sup>o</sup> for he hath said it to me, and he hath done it: I shall walke <sup>p</sup> weakely all my yeares in the bitterness of my soule.

16 O Lord, <sup>q</sup> to them that ouerlure them, and to all <sup>r</sup> that are in them, the life of my spirit shall be knowne, that thou causedst me to <sup>s</sup> sleepe and hast giuen life to me.

17 Behold, for <sup>t</sup> felicitie I had bitter griefe, but it was thy pleasure to <sup>u</sup> deliuer my soule from the pit of corruption: for thou hast cast all my <sup>v</sup> sinnes behind thy backe.

18 For <sup>w</sup> the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy truth.

19 But the liuing, the liuing, he shall confesse thee, as I <sup>x</sup> doe this day: the father to the <sup>y</sup> children shall declare thy truth.

20 The Lord <sup>z</sup> was ready to saue mee: therefore

wee will sing my song, all the dayes of your life in the house of the Lord.

21 Then said Isaiah, Take a lump of dry figs and <sup>z</sup> lay it vpon the boile, and he shall recover.

22 Also Hezekiah <sup>a</sup> had said, What is the signe, that I shall goe vp into the house of the Lord?

# CHAP. XXXIX.

Hezekiah is reproued because hee shew'd his treasures vnto the ambassadors of Babylon.

<sup>A</sup>T\* the same time, <sup>a</sup> Merodach Baladan, the sonne of Baladan, King of Babel, sent <sup>b</sup> letters, and a present to Hezekiah: for he had heard that he had bene sicke, and was recovered.

2 And Hezekiah was <sup>c</sup> glad of them, and shew'd them the house of the treasures, the siluer, and the golde, and the spices, and the precious oylment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shew'd them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, and sayd vnto him, What sayd these men? and from whence came they to thee? And Hezekiah said, They are come from a farre country vnto me, from Babel.

4 Then sayd hee, What haue <sup>d</sup> they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene; there is nothing among my treasures, that I haue not shew'd them.

5 And Isaiah sayd to Hezekiah, Heare the word of the Lord of hostes,

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue laid vp in store vntill this day, shall be <sup>e</sup> caried to Babel: nothing shall be left, saith the Lord.

7 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall be <sup>f</sup> eunectes in the palace of the King of Babel.

8 ¶ Then said Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken; and he sayd, Yet let there be peace, and truth in my dayes.

# CHAP. XL.

<sup>a</sup> Remission of sinnes by Christ. <sup>3</sup> The coming of Iohn Baptist. <sup>18</sup> The Prophet reprooeth the Idolaters, and them that trust not in the Lord.

<sup>C</sup>omfort <sup>a</sup> yee, comfort ye my people, will your God say.

2 Speake comfortably to Ierusalem, and erie vnto her, that her <sup>b</sup> warfare is accomplished, that her iniquity is pardoned; for shee hath receiued of the Lords hand <sup>c</sup> double for all her sinnes.

3 A <sup>d</sup> voyce cryeth in the <sup>e</sup> wilderness, Prepare ye the way of the Lord: make streight in the desert a path for our God.

4 Euery valley shall be exalted, and euery <sup>g</sup> mountaine and hill shall be made low; and the crooked shall be streight, and the rough places plaine.

5 And the glory of the Lord shall be reuealed, and all <sup>h</sup> flesh shall see it together: for the mouth of the Lord hath spoken it.

<sup>c</sup> Meaning, sufficient, as chap. 61. 7. and full correction, or double grace, whereas the deferred double punishment. <sup>d</sup> To wit, of the Prophets. <sup>e</sup> That is, in Babylon and other places where they were kept in captivity, and misery. <sup>f</sup> Meaning Cyrus and Darius which should deliuer Gods people out of captivity, and make them a ready way to Ierusalem: and this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christs coming, who was the true deliuerer of his Church from sinne and Satan, Matth. 3. 3. <sup>g</sup> Whatsoeuer may let or hinder this deliuerance, shall be remooued. <sup>h</sup> This miracle shall be so great, that it shall be knowne through all the world.

<sup>y</sup> Hee sheweth what is the vse of the Congregation and Church, to wit, to giue the Lord thanks for his benefits. <sup>2</sup> Rea 1 2 King, 10, 7. <sup>a</sup> As verse 7.

<sup>2</sup> King 20, 12. <sup>a</sup> This was the first king of Babylon, which ouercame the Assyrians in the tenth yeere of his reigne. <sup>b</sup> Partly moued with the greatness of the miracle, partly because hee shew'd himselfe enemie to his enemies, but chiefly because he would ioyne with them whom God favoured, and haue their helpe, if occasion serued. <sup>c</sup> Reade 2. King, 20, 13, & 2. Chron. 32, 25, 31. <sup>d</sup> He asketh him of the particulars, to make him vnderstand the craft of the wicked, which he before being overcome with their flattery and blinded with ambition, could not see. <sup>e</sup> By the grievousnes of the punishment is declared how greatly God detesteth ambition & vaine glory. <sup>f</sup> That is, officers and seruants. <sup>g</sup> Reade 2. Kings 10, 19.

<sup>a</sup> This is a consolation for the Church, assuring them, that they shall neuer destitute of prophesie whereby he exhorteth the true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule. <sup>b</sup> The time of her affliction.

<sup>c</sup> He doth not only promise to prolong his life, but to giue him rest and quietnesse from the Assyrians, who might haue renewed their armie to reuenge their former discomfiture. <sup>d</sup> For Hezekiah had asked for the confirmation of this faith, a signe, as ver. 21. and 2 King. 20. 3. whereunto he was moued by the singular mention of Gods spirit. <sup>e</sup> Reade 2. King. 20, 10. <sup>f</sup> He left this song of his lamentation and thanksgiving to all posterity, as a monument of his owne iustitie, and thankfull heart for Gods benefits, as Dauid did, 2. Psal. 51. <sup>g</sup> At what time it was tolde me that I should die. <sup>h</sup> I shall no more paye the Lord here in this Temple among the faithfull: thus God suffereth his dearest children to want his consolation for a time, that his grace afterward may the more appeare when they feele their owne weakness. <sup>i</sup> By my sinne I haue prouoked God to take my life from me. <sup>k</sup> That is, in one day, or shortly. <sup>l</sup> Ouer night I thought that I should liue till morning, but my pangs in the night perswaded me the contrary: he sheweth the horror that the faithfull haue when they apprehend Gods iudgement against their sinne. <sup>m</sup> I was so oppressed with sorow, that I was not able to utter my words, but onely to grone and sigh. <sup>n</sup> To wit, sorow and griefe both of body and mind. <sup>o</sup> God hath declared by his Prophet that I shall die, and therefore I will yeeld vnto him. <sup>p</sup> I shall haue no release, but continual sorowes whilst I liue. <sup>q</sup> They that shall ouerlure the men that are now aliue, and all they that are in these yeeres shall acknowledge this benefite. <sup>r</sup> That after that thou hadst condemned me to death, thou restoredst me to life. <sup>s</sup> Whereas I thought to haue liued in rest and ease being deliuered from mine enemies, I had griefe vpon griefe. <sup>t</sup> He esteemeth more the remission of his sinnes, and Gods fauour then a thousand liues. <sup>u</sup> For as much as God hath placed man in this world to glorifie him, the godly take it as a signe of his wrath, when their dayes were shortened, either because that they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth, that do regard it, as Psal. 65, and 115, 17. <sup>x</sup> All posterity shall acknowledge, and the fathers according to their duty toward their children shall instruct them in thy graces, and mercies toward me.



j The voyce of  
God which speake  
to the Prophet  
Isaiah.

k Meaning, all  
mans wisdom  
and naturall pow-  
ers, James 1, 10.  
1. pet. 1, 24.

l The spirit of  
God shall discover  
the vanitie in all  
that seeme to haue  
any excellencie of  
themselves.

m Though consider-  
ing the frailties  
of mans nature  
many of the Iewes  
should perith, and  
so not be partakers  
of this deliuerance,  
yet Gods promise  
should be fulfil-  
led, and they that  
remained, should  
feele the fruite  
thereof.

n To publish this  
benefite through  
all the world.

o He sheweth at  
one word the per-  
fection of all mans  
felicitie, which  
is to haue Gods  
presence.

p His power shall  
be sufficient with-  
out helpe of any  
other, and shall  
haue all meanes in  
himselfe to bring  
his will to passe.

q He shall shew  
his care and fa-  
uour ouer them  
that are weake  
and tender.

r Declaring that  
as God onely hath  
all power, so deeth  
he vnto the same  
for the defence  
and maintenance  
of his Church.

s He sheweth  
Gods infinite wis-  
dome for the same  
end and purpose.

t He speaketh all  
this to the intent  
that they should  
neither leaue man  
nor put their trust  
in any, saie onely  
in God.

u Hereby he ar-  
resteth them against  
the idolatrie,  
wherewith they  
should be tempt-  
ed in Babylon.

x He sheweth the  
rage of the idola-  
ters, seeing that  
the poore that  
haue not to suffice  
their owne neces-  
sities, will defraude  
themselves to  
serue their idoles.

y Haue ye not the  
word of God,  
which plainly  
condemneth idola-  
try?

z Can you not  
learne by the  
visible creatures whom God hath made to serue your vse, that you should not  
serue them nor worship them?

a So that his power appeareth in every place  
wherelouer wee turne our eyes.

b Who hath set in order the infinite number  
of the starrs,

6 A voyce sayd, Crie. And he said, What  
shall I cry? All flesh is grasse, and all the  
thereof is as the floure of the field.

7 The grasse withereth, the floure fadeth, be-  
cause the Spirit of the Lord bloweth vpon it:  
surely the people is grasse.

8 The grasse withereth, the floure fadeth: but  
the word of our God shall stand for euer.

9 O Zion, that bringest good tidings, get  
thee vp into the high mountaine: O Ierusalem,  
that bringest good tidings, lift vp thy voyce with  
strength: lift it vp, be not afraid: say vnto the ci-  
ties of Iudah, Behold your God.

10 Behold, the Lord God will come with pow-  
er, and his arme shall rule for him: behold, his  
reward is with him, and his worke before him.

11 He shall feede his flocke like a shepherd:  
he shall gather the lambs with his arme, and cary  
them in his bosome, and shall guide them with  
9 young.

12 Who hath measured the waters in his fist  
and counted heauen with the span, and compre-  
hended the dust of the earth in a measure: and  
weighed the mountaines in a weight, and the  
hills in a balance?

13 Who hath instructed the spirit of the Lord?  
or was his counsellor, or taught him?

14 Of whom tooke he counsell, and who in-  
structed him and taught him in the way of iudg-  
ment? or taught him knowledge, and shewed vn-  
to him the way of vnderstanding?

15 Behold, the nations are as a drop of a buc-  
ket, and are counted as the dust of the balance:  
behold, he taketh away the yles as a little dust.

16 And Lebanon is not sufficient for fire, nor  
the beasts thereof sufficient for burnt offering.

17 All nations before him are as nothing,  
and they are counted to him, lesse then nothing,  
and vanitie.

18 To whom then will yee liken God? or  
what similitude will ye set vnto him?

19 The workman melteth an image, or the  
goldsmith beateth it out in golde, or the golde-  
smith maketh siluer plates.

20 Dost not the poore chuse out a tree that  
will not rot, for an oblation? he seeketh also vnto  
him a cunning workman, to prepare an image  
that shall not be mooued.

21 Know ye nothing? haue ye not heard? it  
hath it not bene told you from the beginning?  
haue ye not vnderstood it by the foundation of  
the earth?

22 He sitteth vpon the circle of the earth, and  
the inhabitants thereof are as grasshoppers, hee  
stretcheth out the heauens as a curtaine, and sprea-  
deth them out as a tent to dwell in.

23 Hee bringeth the princes to nothing, and  
maketh the iudges of the earth, as vanitie,

24 As though they were not planted, as though  
they were not sown, as though their stocke  
tooke no roote in the earth: for hee did euen  
blow vpon them, and they withered, and the  
whirlewinde will take them away as stubble.

25 To whom now will yee liken mee, that I  
should be like him, saith the Holy one?

26 Lift vp your eyes on high, and behold who  
hath created these things, and bringeth out their

armies by number, and calleth them all by names:  
by the greatnesse of his power & mighty strength  
nothing faileth.

27 Why sayest thou, O Iakob, and speakest  
O Israel, My way is hid from the Lord, and my  
iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard,  
that the euerlasting God, the Lord hath created  
the ends of the earth? he neither fainteth, nor is  
weary: there is no searching of his vnderstan-  
ding.

29 But he giueth strength vnto him that faint-  
eth, and vnto him that hath no strength, he en-  
creaseth power.

30 Euen the young men shall faint, and be  
weary, and the young men shall stumble and fall.

31 But they that waite vpon the Lord, shall re-  
new their strength: they shall lift vp the wings, as  
the eagles: they shall runne, and not be weary, and  
they shall walke and not faint.

# CHAP. XLI.

2 Gods mercie in chusing his people. 6 Their idolatrie.  
27 Deliuerance promised to Zion.

Keepe a silence before me, O ylands, and let the  
people renew their strength: let them come  
neere, and let them speake: let vs come together  
into iudgement.

2 Who raised vp iustice from the East, and  
calleth him to his foote? and gaue the nations be-  
fore him, and subdued the kings? he gaue them  
as dust to his sword, and as scattered stubble vn-  
to his bow.

3 Hee pursued them, and passed safely by the  
way that he had not gone with his feete.

4 Who hath wrought and done it? he that cal-  
leth the generations from the beginning. I the  
Lord am the first, and with the last I am the same.

5 The yles saw it, and did feare, and the ends  
of the earth were abashed, drew neere, and came.

6 Euery man helped his neighbour, and sayd  
to his brother, Be strong.

7 So the workman comforted the founder,  
and hee that smote with the hammer, him that  
smote by course, saying, It is ready for the fode-  
ring, and he fastened it with nailes that it should  
not be mooued.

8 But thou, Israel, art my seruant, and  
thou Iakob, whom I haue chosen, the seede of  
Abraham my friend.

9 For I haue taken thee from the ends of the  
earth, and called thee before the chiefe thereof,  
and sayd vnto thee, Thou art my seruant: I haue  
chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not  
afraid, for I am thy God: I will strengthen thee,  
and helpe thee, and will susteine thee with the  
right hand of my iustice.

11 Behold, all they that prouoke thee, shall be  
ashamed, and confounded: they shall be as nothing,  
and they that strue with thee shall perish.

12 Thou shalt seeke them and shalt not finde  
them: to wit, the men of thy strife, for they shall  
be as nothing, and the men that warre against  
thee, as a thing of nought.

13 For I the Lord thy God will hold thy right  
hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not thou worme, Iakob, and yee

manne whereof I will shew my selfe faithfull and iust. m Thus he calleth them because they were contemned of all the  
world, and that they considering their owne poore estate, should seeke vnto him  
for helpe.

e He rebuketh the  
Iewes, because  
they did not reit  
on the prouidence  
of God, but  
thought that he  
had forsaken them  
in their troubles.

d And therefore  
all power is in  
his hand to deli-  
uer when his time  
commeth.

c Shewing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

f They that trust  
in their owne ver-  
ue, and do not ac-  
knowledge that all  
commeth of God,

a God as though  
he pleaded his  
cause with all na-  
tions, requireth  
silence, that hee  
may be heard in  
his right.

b That is, gather  
all their power  
and supports.

c Who called  
Abraham (whowas  
the father of  
Gods iustice in  
deliuering his  
Church) from the  
idolatrie of the  
Canaanites to goe  
to and fro at his  
commandment,

d And placed him  
in the land of  
Canaan.

e Though the  
world set vp idu-  
els so many gods, yet  
they diminish no-  
thing of my glory:

f For I am alone,  
vnchangeable,  
which haue euer  
bene, and shall be  
for euer.

g Considering  
mine excellent  
workes among  
my people.

h They assembled  
themselves, and  
conspired against  
me to maintaine  
their idolatrie.

i He noteth the  
obstinacie of the  
idolaters to main-  
taine their super-  
stitions.

j And therefore  
oughtest not to  
posture thy selfe  
with the super-  
stition of the  
Gentiles.

k That is, by the  
force of my pro-  
mise, in the perfor-  
mance whereof I will shew my selfe faithfull and iust.

l Because they shall be  
destroyed.

m Thus he calleth them because they were contemned of all the  
world, and that they considering their owne poore estate, should seeke vnto him  
for helpe.

men of Israel: I will helpe thee, faith the Lord, and thy redeemer the holy One of Israel.

15 Behold, I will make thee a roler, and a new threshing instrument hauing teeth: thou shalt thresh the mountains, and bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the wind shall cary them away, and the whirlewind shall scatter them: and thou shalt reioyce in the Lord, and shalt glory in the holy One of Israel.

17 When the poore and the needy seeke water, & there is none (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them.)

18 I will open riuers in the tops of the hilles, and fountaines in the mids of the valleyes: I will make the wilderness as a poble of water, and the waste land as springs of water.

19 I will set in the wilderness the cedar, the Shittah tree, and the myrre tree, and the pine tree, and I will set in the wilderness the firre tree, the elme and the boxe tree tog: ther.

20 Therefore let them see and know, and let them consider and vnderstand together that the hand of the Lord hath done this, and the holy One of Israel hath created it.

21 Stand to your cause, faith the Lord: bring forth your strong reasons faith y King of Iakob.

22 Let them bring them forth, and let them tell vs what shall come, let them shewe the former things what they be, that we may consider them, and know the latter end of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, doe good or do euill, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: man hath chosen an abomination by them.

25 ¶ I haue raised vp: from the North, and he shall come: from the East sunne shall he call vpon my name, and shall come vpon princes as vpon clay, & as the potter readeth mire vnder the foot.

26 Who hath declared from the beginning, that we may know? or before time, that we may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth y your words.

27 I am the first, that faith to Zion, Beholde, behold: them: and I will giue to Ierusalem a one that shall bring good tidings.

28 But when I beheld, there was none: and when I enquired of them, there was no counsellor, and when I demaunded of them, they answered not a word.

29 Behold, they are all vanitie: their worke is of nothing, their images are wind and confusion.

# CHAP. XLII.

3 The obedience and humilitie of Christ. 6 Why hee was sent into the world. 11 The vocation of the Gentiles.

Beholde, a my seruant: b I will say vpon him: Mine elect, in whom any soule delieth: I haue

a That is, Christ, who in respect of his manhood is called here seruant.

The Prophets vse to make mention of Christ after that they haue declared any great promise, because hee is the foundation whereupon all the promises are made and ratified. b For I haue committed all my power to him, as to a most faithfull steward. Some reade, I will establish him: to wit, in his office by giuing him the fulnesse of my Spirit. c Hee only is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Mat. 12, 18. eph. 1, 9.

put my Spirit vpon him: hee shall bring forth iudgement to the Gentiles.

2 He shall not cry, nor lift vp, nor cause his voyce to be heard in the streete.

3 A bruised reede shall hee not breake, and the smoking flaxe shall hee not quench: he shall bring forth iudgement in truth.

4 He shall not faile nor be discouraged till he haue i set iudgement in the earth: and the yles shall wait for his Law.

5 Thus saith God the Lord (hee that created the heauens and spread them abroad: hee that stretched forth the earth, and the buds thereof, hee that giueth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in righteousness, and will hold mine hand, and I will keepe thee, and giue thee for a covenant of the people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blind, and bring out the prisoners from the prison; and them that sit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my glory will I not giue to another, neither my praise to grauen images.

9 Beholde, the former things are p come to passe, and new things doe I declare; before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his praise from the end of the earth; ye that go downe to the sea, and all that is therein, the yles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift vp their voyce, the townes that Kedar doeth inhabit; let the inhabitants of the rockes sing; let them shout from the top of the mountaines.

12 Let them giue glory vnto the Lord, and declare his praise in the ylands.

13 The Lord shall goe forth as a gyant; hee shall stirre vp his courage like a man of warre: he shall shout and cry, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still and retained my selfe; now will I cry like a traueiling woman: I will destroy and deuoure at once.

15 I will make waste mountaines, and hills, and drie vp all their hearbs, and I will make the floods ylands, and I will drie vp the pooles.

16 ¶ And I will bring the blind by a way, that they knew not, and lead them by pathes that they haue not known: I will make darkenesse light before them, and crooked things straight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.

18 ¶ Heare, yee deafe: and ye blind, regarde, that ye may see.

19 Who is blind but my seruant? or deafe as my messenger, that I sent? who is blinde as the y perfit, and blind as the Lord's seruant?

20 Seeing many things, but thou keepest them not: opening the eares, but he heareth not?

d He shall declare himselfe gouernor ouer the Gentiles, and calli them by his worde, and rule them by his Spirit.

e His coming shall not be with pompe and noyse, as earthly princes. f Hee will not hurt the weak and feeble, but support and comfort them. g Meaning, the weeke of a Lampe, or candle which is almost out, but he will cheere it and snuffe it, that it may shine brighter.

h Although hee fauour the weak, yet will hee not spare the wicked, but will iudge them according to truth and equitie.

i Till hee haue set all things in good order.

k The Gentiles shall be deliuered to receiue his doctrine.

l Meaning, vnto a lawfull and iust vocation.

m To assist and guide thee. n As him, by whom the promise made to all nations in Abraham shall be fulfilled.

o I will not suffer my glory to be diminished: which I should doe if I were not faithfull in performing the same, and the idolaters thereby would extoll the idolles aboue me.

p As in time past I haue bene true in my promises, so will I be in time to come.

q Meaning, the Arabians, vnto whom hee comprehendeth all the people of the East.

r He sheweth the zeale of the Lord, and his power in the conseruation of his Church.

s I will haste to execute any vengeance, which I haue so long deferred as a woman that desireth to be deliuered, when shee is in trauell.

t That is, my poore people which are in perplexitie and care.

u To wit, Israel, which should haue most light because of my Law. x That Priest to whom ray word is committed, which should not onely heare it himselfe, but cause others to heare it. y As the Priests and Prophets that should be lights to others?



z Because they will not acknowledge this benefit of the Lord, who is ready to deliver them, he suffereth them to be spoiled of their enemies through their owne fault and incredulitie. a There shall be none to succour them, or to will the enemy to restore that which hee hath spoiled. b Meaning, Gods wrath.

a After these threatnings he promifeth deliverance to his Church, because hee hath regenerate them, adopted them, and called them. b When thou feest dangers and conspiracies on all sides, remember this benefit and the love of thy God, and it shall encourage thee. c By water and fire he meaneth all kind of troubles and perils. d I turned Saneheribs power against these countries, and made them to suffer that affliction which thou shouldst have done, and so were as the payment of thy ransom, chap. 37. 9. e I will not spare any man, rather then thou shouldst perish, for God more esteemeth one of his faithfull, then all the wicked in the world. f He prophesieth of their deliverance from the captivity of Babylon, and so of the calling of the universall Church, alluding to that which is written, Deut. 30. 3. g Meaning, that he could not be unmindfull of them, except he would neglect his owne Name and glory. h Signifying, that no power can resist him in doing this miraculous worke, nor all their idoles are able to doe the like, as Chap. 4. 1, 22. i To prove that the things which are spoken of them, are true. k Shewing, that the malice of the wicked hindreth them in the knowledge of the truth, because they will not heare when God speaketh by his word. l The Prophets and people to whom I have given my Law. m Meaning specially Christ, and by him all the faithfull.

21 The Lord is willing for his righteousness sake, that he may magnifie the Law and exalt it.

22 But this people is z robbed and spoiled, and shall be all snared in dungeons, and they shall be hid in prison houses; they shall be for a pray, and none shall deliver; a spoyle, and none shall say, a Restore.

23 Who among you shall hearken to this, and take heed, and heare for b afterwards?

24 Who gave Iakob for a spoyle, & Israel to the robbers? Did not the Lord, because we have sinned against him? for they would not walke in his wayes, neither be obedient unto his Law.

25 Therefore hee hath powred vpon him his fierce wrath, and the strength of battell; and it set him on fire round about, and he knew not, and it burned him vp, yet he considered not.

#### CHAP. XLIII.

1 The Lord comforteth his people. Hee promifeth deliverance to the Iewes. 11 There is no God but one alone.

**B**O now thus saith the Lord, a that created thee, O Iakob: and he that formed thee, O Israel, b Feare not: for I have redeemed thee: I have called thee by thy name, thou art mine.

2 When thou passest through the c waters, I will be with thee, and through the floods, that they doe not overflow thee. When thou walkest thorrow the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israel, thy Saviour: I gave d Egypt for thy ransom, Ethiopia, and Seba for thee.

4 Because thou wast precious in my sight, and thou wast honourable, and I loved thee, therefore will I give e man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seed from the f East, and gather thee from the West.

6 I will say to the North, Give: and to the South, Keepe not backe: bring my sonnes from farre, & my daughters from the ends of the earth.

7 Euery one shall be called by my g Name: for I created him for my glory, formed him and made him.

8 I will bring forth the blinde people, and they shall have eyes, and the deafe, and they shall have eares.

9 Let all the nations be gathered h together, and let the people be assembled: who among them can declare this, and shew vs former things? let them bring forth their i witnesses, that they may be iustified: but let them k heare, and say, It is truth.

10 You l are my witnesses, saith the Lord, and my m seruant, whom I have chosen: therefore yee shall know and beleue mee, and yee shall vnderstand that I am: before mee there was no God formed, neither shall there be after me.

11 I, euen I am the Lord, and beside me there is no Saviour.

12 I have declared, and I have saved, and I have shewed, when there was no strange god among you: therefore you are my witnesses, sayeth the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliver out of mine hand: I will do it, and who shall let it?

14 Thus saith the Lord your Redeemer, the holy one of Israel, For your sake I have sent to Babylon, and a brought it downe: they are all fugitives, and the Caldeans cry in o the ships.

15 I am the Lord your holy one, the creator of Israel, your King.

16 Thus sayth the Lord which maketh a way in P the Sea, and a path in the mighty q waters.

17 When he r bringeth out the charret and horse, the armie and the power lie together, and shall not rise, they are extinct, and quenched as towe.

18 Remember ye not the former things, neither regard the things of olde.

19 Behold, I do a new thing: now shall it come forth: shall you not know it? I will euen make a way in the t desert, and floods in the wilderness.

20 The wilde u beasts shall honour mee, the dragons and the ostriches, because I gave water in the desert, and floods in the wilderness to give drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew forth my prayse.

22 And thou hast not x called vpon mee, O Iakob, but thou hast y wearied me, O Israel.

23 Thou z hast not brought mee the sheepe of thy burnt offerings, neither hast thou honored me with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied the with incense.

24 Thou boughtest me no sweet a fauour with money, neither hast thou made mee drunke with the fat of thy sacrifices, but thou hast made me to b serue with thy finnes, and wearied me with thine iniquities.

25 I, euen I am hee that putteth away thine iniquities for mine owne sake, and will not remember thy finnes.

26 Put me in c remembrance: let vs be iudged together: count thou that thou mayst be iustified.

27 Thy d first father hath sinned, and thy e teachers haue transgressed against me.

28 Therefore I haue f prophaned the rulers of the Sanctuary, and haue made Iakob a curse, and Israel a reproach.

whereby he sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrary. z Meaning, in true faith and obedience. a Either for the composition of the sweet oymnt, Exod. 30. 34. or for the sweet incense, Exod. 30. 7. b Thou hast made mee to beate an heauie burden by thy finnes. c If I forget any thing that may make for thy iustification, put me in remembrance and speake for thy selfe. d Thine ancessors. e Thy Priests and thy Prophets. f That is, reiected, abhorred, and destroyed them in the wilderness and at other times.

#### CHAP. XLIIII.

5 The Lord promifeth comfort, and that hee will assemble his Church of diuers nations. 9 The vanitie of Idoles. 17 The beastliness of idolaters.

**Y**Et now heare, O Iakob my seruant, and Israel, whom I haue chosen.

2 Thus saith the Lord, that made thee, and formed a thee from the wombe: hee will helpe thee. Feare not, O Iakob, my seruant, and thou righteous b whom I haue chosen.

3 For I will powre water vpon the c thirstie, and floods vpon the dry ground: I will powre my spirit vpon thy seed, & my blessing vpon thy buds.

4 And they d shall grow as among the grasse, and as the willowes by the riuers of waters.

5 One shall say, I am the Lordes: another

Law, and of thine holy vocation. c Because man of himselfe is as the drie and barren land, he promifeth to moisten him with the waters of his holy Spirit, Ios. 2. 25. Iohn 7. 38. act. 1. 17. d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon.

e shall be

n By Darius and Cyrus.

o They shall cry when they would escape by water, seeing that the courie of Euphrates is turned another way by the enemy.

p When he deliuered Israel from Pharaoh, Exod. 14. 22.

q When the Israelites passed through Iordan, Ios. 3. 17.

r When he deliuered his people out of Egypt.

f Pharaoh and his mighty armie.

t Meaning, that their deliuerance out of Babyloa should be more famous then that from Egypt was.

ter. 23. 7. hag. 2. 10.

a cor. 5. 17. reuel. 21. 5. 7.

u They shall haue such abundance of all things as they returne home, euen in the drie and barren places,

that the very beasts shall feele my benefits, and shall acknowledge them: much more men ought to be thankful for the same.

x Thou hast not worshipped mee as thou oughtest to haue done.

y Because thou hast not willingly received that which I did command thee, thou diddest grieve me.

z Thou hast not worshipped mee as thou oughtest to haue done.

Because thou hast not willingly received that which I did command thee, thou diddest grieve me.

e By this diuersity of speech hee meaneth one thing, that is, that the people shall be holy and receive the true religion of God, as Mal 8. 7. f I am alwayes like my selfe, that is, mercifull toward my Church, and most able to maintaine it, as Chap. 41. 4. and 43. 11. Psal. 117. and 118. 13.

g And appoint them that shall deliuer the Church.

h That is, declare vnto me how I ought to proceed herein.

i God calleth the Israelites ancient, because he preferred them to all other in his eternall election.

k Meaning, their idols.

l Reade Chap. 43. 10.

m Whatsoever they bellow vpon their idols, to make them to seeme glorious.

n That is, the idolaters seeing their idols blinde, must needs be wimmes of their owne blindnesse, and feeling that they are not able to helpe them, must confesse that they haue no power.

o Meaning, that whatsoever is made by the hand of man, if it be esteemed as God, is most detestable.

p Whereby appeared their blasphemy, which call images the bookes of the living, seeing that they are not onely here called vnprofitable, but

Chap. 41. 24. abominable, and Ieremie calleth them the worke of errorours, Ier. 10. 15. Nabikkuk, a lying teacher, 2. 18.

q That is, which by any way consent either to the making or worshipping.

r Signifying, that the multitude shall not then faue the idolaters, when God will take vengeance, although they excuse themselves thereby among men.

s He describeth the raging affection of the idolaters, which forget their owne necessities to set forth their deuotion towards their idols.

t To place it in some Temple.

u He setteth forth the obstinacie and malice of the idolaters, which though they see by dayly experience that their idols are no better then the rest of the matter whereof they are made, yet they refuse the one part, and make a god of the other, as the Papists make their cake god, and the rest of their idols.

x That is, he either maketh a table or trenchers.

y The Prophet giueth here an answer to all them y wonder how it is possible that any should be so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts, † Ebr. inuincit.

e shall be called by the name of Iakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus saith the Lord the King of Israel and his redeemer, the Lord of hostes, I am the first, and I am the last, and without me is there no God.

7 And who is like mee, that shall call and shall declare it, and set it in order before me, since I appointed the ancient people: and what is at hand, and what things are to come? let them shew vnto them.

8 Feare yee not, neither be afraid: haue not I told thee of olde, and haue declared it? I you are euen my witnesses, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanitie, and their delectable things shall nothing profit: and they are their owne wimmes, that they see not nor know: therefore they shall be confounded.

10 Who hath made a god, or molten an image, that is profitable for nothing?

11 Beholde, all that are of the fellowship thereof, shall be confounded: for the workemen themselves are men: let them all be gathered together, and stand vp, yet they shall feare, and be confounded together.

12 The smith taketh an instrument, and worketh in the coles, and fashioneth it with hammers, and worketh it with the strength of his armes; yea, he is an hungred, and his strength faileth; he drinketh no water, and is faint.

13 The carpenter stretcheth out a line; he fashioneth it with a red thread, he plaineth it, and he putteth it with the compasse, and maketh it after the figure of a man, and according to the beauty of a man, that it may remaine in an house.

14 Hee will hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest; hee planteth a firre tree, and the raine doeth nourish it.

15 And man burneth thereof; for hee will take thereof, and warme himselfe: he also kindleth it, and baketh bread, yet hee maketh a god, and worshipping it; hee maketh it an idol, and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, and vpon the halfe thereof hee eateth flesh; he roasteth the roste, and is satisfied; also he warmeth himselfe and saith, Aha, I am warme, I haue bene at the fire.

17 And the residue thereof hee maketh a god, euen his idol; he boweth vnto it, and worshipping it and prayeth vnto it, and saith, Deliuere mee; for thou art my god.

18 They haue not knownen, nor vnderstood: y for God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And none considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and

haue baked bread also vpon the coales thereof: I haue roasted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bowe to the stocke of a tree?

20 He feedeth of ashes; a seduced heart hath deceived him, that hee cannot deliuer his soule, nor say, Is there not a lie in my right hand?

21 Remember these (O Iakob and Israel) for thou art my seruant: I haue formed thee; thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy sinnes as a mist, turne vnto mee, for I haue redeemed thee.

23 Reioyce yee heauens; for the Lord hath done it; shewt, ye lower parts of the earth; brast forth into prayes, yee mountaines, O forest and euery tree therein: for the Lord hath redeemed Iakob, and will be glorified in Israel.

24 Thus saith the Lord thy redeemer, and hee that formed thee from the wombe, I am the Lord that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the tokens of the soothsayers, and make them that coniecture, fooles, and turne the wise men backward, and make their knowledge foolishnesse.

26 He confirmeth the word of his seruant, and performeth the counsell of his messengers, saying to Ierusalem, Thou shalt be inhabited: and to the cities of Iudah, Yee shall be built vp, and I will repaire the decayed places thereof.

27 He saith to the deepe, Be drie, and I will drie vp the floods.

28 He saith to Cyrus, Thou art my shepherd, and he shall performe all my desire: saying also to Ierusalem, Thou shalt be built, and to the Temple, Thy foundation shall be surely layd.

and deliuerance. e He sheweth that Gods worke should be no lesse notable in this their deliuerance, then when hee brought them out of Egypt, thorow the sea. f To assure them of their deliuerance, he nameth the person by whom it should be, more then an hundred yeere before he was borne.

## CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his worke. 20 The calling of the Gentiles.

Thus saith the Lord vnto a Cyrus his anointed, whose right hand I haue holden to subdue nations before him; therefore will I weaken the loynes of kings, and open the doores before him, and the gates shall not be shut.

2 I will go before thee, and make the crooked straight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darkness, and the things hid in secret places, that thou mayest know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iakob my seruants sake, and Israel mine elect, I will euen call thee by thy name, and name thee, though thou hast not knownen me.

5 I am the Lord, and there is none other; there is no God besides mee: I girded thee though thou hast not knownen me,

6 That they may know from the rising of the sunne, and from the West, that there is none besides me. I am the Lord, and there is none other.

7 I forme the light, and create darkness: I

lar knowledge as prophane men may haue of his power, and so was compelled to deliuer Gods people. f Not for any thing that is in thee, or for thy worthinesse. g I haue giuen thee strength, power and authoritie. h I send peace and warre, prosperitie, and aduersitie, as Amos 3. 6.

make

z He is abused as one that would eat ashes, thinking to satiate his hunger.

a Shewing that mans heart is most inclined to idolatrie, and therefore hee warneth his people by these examples, that they should not cleaue to any but to the liuing God, when they should be among the idolaters.

b He sheweth that the worke of the Lord toward his people shall be so great, that the insensible creatures shall be moued therewith.

c He armeth them against the soothsayers of Babylon, which would haue borne them in hand, that they know by the starres, that God would not deliuer them, and that Babylon should stand.

d Of Isaiah and the rest of his Prophets, whil he did assure the Church of Gods fauour

and deliuerance.

e He sheweth that Gods worke should be no lesse notable in this their deliuerance, then when hee brought them out of Egypt, thorow the sea.

f To assure them of their deliuerance, he nameth the person by whom it should be, more then an hundred yeere before he was borne.

g I haue giuen thee strength, power and authoritie.

h I send peace and warre, prosperitie, and aduersitie, as Amos 3. 6.

i I send peace and warre, prosperitie, and aduersitie, as Amos 3. 6.

j I send peace and warre, prosperitie, and aduersitie, as Amos 3. 6.

k I send peace and warre, prosperitie, and aduersitie, as Amos 3. 6.

l I send peace and warre, prosperitie, and aduersitie, as Amos 3. 6.

m I send peace and warre, prosperitie, and aduersitie, as Amos 3. 6.

n I send peace and warre, prosperitie, and aduersitie, as Amos 3. 6.

o I send peace and warre, prosperitie, and aduersitie, as Amos 3. 6.

p I send peace and warre, prosperitie, and aduersitie, as Amos 3. 6.

q I send peace and warre, prosperitie, and aduersitie, as Amos 3. 6.

r I send peace and warre, prosperitie, and aduersitie, as Amos 3. 6.

s I send peace and warre, prosperitie, and aduersitie, as Amos 3. 6.

t I send peace and warre, prosperitie, and aduersitie, as Amos 3. 6.



i Hee comforteth the Iewes, as if hee would say, Though when ye looke to the heauens and earth for succour, yee see nothing now but signes of Gods wrath, yet will I cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promise: which is meant by righteousness.

k I haue appointed Cyrus to this use and purpose. l Hereby hee brideth their impietie, which in aduersitie and trouble murmure against God, and will not tary his pleasure: willing that man should march with his like, and not contend against God.

m That is, it is not perfectly made.

n In stead of murmuring, humble your selues, and aske what yee will for the consolation of my children, and you shall be sure of it, as yee are of these things which are at your commandement.

Some read it with an interrogation, and make it the application of the similitude.

o That is, the starres.

p To wit, Cyrus, that I may shew by him the faithfulness of my promise in deliuering my people.

q Meaning, freely and without ransom, or any grievous condition.

r These people were tributaries to the Persians, and so king Artaxerxes gaue this money toward the building of the Temple.

Exra. 7. 17. f Whereas to fore they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the time of Christ.

x Hereby hee exhorteth the Iewes to patience, though their deliuerance be deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

u To wit, of man, but chiefly of his Church. x As doe the false gods, which giue vncertaine answers. y All yee idolaters which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile and abject.

make peace, and create euill: I the Lord doe all these things.

8 Ye heauens send the dewe from above, and let the clouds drop downe: righteousness: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lord haue created him.

9 Woe be vnto him that striueth with his maker, the potheard with the potheards of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy worke, m It hath none hands?

10 Woe vnto him that sayeth to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the onely one of Israel, and his maker, Aske me n of things to come concerning my sonnes, and concerning the workes of mine hands: command you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spread out the heauens, I haue euen commanded all their o armie.

13 I haue raised p him vp in righteousness, and I will direct all his wayes: hee shall build my citie, and he shall let go my captiues, not for a price nor reward, saith the Lord of hostes.

14 Thus sayeth the Lord, The labour r of Egypt, and the merchandise of Ethiopia, and of the Sabaeans, men of stature shall come vnto thee, and they shall be t thine: they shall follow thee, and shall goe in chaines: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verely, thou O God: hidest thy selfe, O God, the Sauour of Israel.

16 All they shall be ashamed and also confounded: they shall goe to confusion together, that are the makers of images.

17 But Israel shall be saved in the Lord, with an euermourning saluation: ye shall not be ashamed nor confounded world without end.

18 For thus sayth the Lord (that created heauen, God himselfe that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it to be u inhabited) I am the Lord, and there is none other.

19 I haue not spoken in secret, neither x in a place of darkenes in the earth: I said not in vaine vnto the seede of Iacob, Seeke you mee: I the Lord doe speake righteousness, and declare righteous things.

20 Assemble your selues, and come: drawe neere together, y yee abject of the Gentiles: they haue no knowledges, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsel together, who hath declared this from the beginning, or hath told it of old? Haue not I the Lord? and there is none other God beside mee, a iust God, and a Sauour: there is none beside me.

22 Looke vnto me, and yee shall be saved: all

the endes of the earth shall be saved: for I am God, and there is none other.

23 I haue sworne by my selfe: the word is gone out of my mouth in a righteousness, and shall not returne, That euery b knee shall bowe vnto mee, and euery tongue shall sweare by me.

24 Surely c hee shall say, In the Lord haue I righteousness and strength: he shall come vnto him, and all that d prouoke him shall be ashamed.

25 The whole seede of Israel shall be iustified, and glorie in the Lord.

world, Rom. 14. 11. Phil. 2. 10. whereby he significh that wee must not onely serue God in heart, but declare the same also by outward profession. c Meaning, the faithfull shall feele and confesse this. d All the contempters of God.

#### CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 Hee calleth the Iewes to the consideration of his workes.

B El is bowed downe: a Nebo is fallen; their idoles were vpon the b beasts, and vpon the cattel; they which did beare you, were laden with a wearis burden.

2 c They are bowed downe, and fallen together; for they could not rid them of the burden, and their d soules is gone into captiuitie.

3 Heare ye me, O house of Iacob, and all that remaine of the house of Israel, which are e borne of mee from the wombe, and brought vp of mee from the birth.

4 Therefore vnto olde age, I the same, euen I will beare you vntill the hoare haire: I haue made you: I will also beare you, and I will carie you, f and I will deliuer you.

5 g To whom will ye make me like, or make me equall, or g compare me that I should be like him?

6 They draw gold out of the bag, and weigh siluer in the balance, and hire a goldsmith to make a god of it, and they bowe downe and worship it.

7 They beare it vpon the shoulders: they carie him and set him in his place: so doth he stand, and cannot remouee from his place, Though one cry vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe to h minde, O you transgressors.

9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me.

10 Which declare the last thing from the beginning; and from of olde, the things that were not done, saying, My counsell shall stand, and I will doe whatsoever I will.

11 I call a i bird from the East, and the man of my k counsell from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will doe it.

12 Heare mee yee stubburne hearted, that are farre from i iustice.

13 I bring m neere my iustice: it shall not be farre off, and my saluation shall not tarie: for I will giue saluation in Zion, and my glorie vnto Israel.

as swift as a birde, and fight against Babylon. k Him by whom I haue appointed to execute that, which I haue determined. l Which by your incredulitie would let the performance of my promise. m He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3. 3.

#### CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

C Ome downe and sit in the dust: O a virgine, daughter Babel, sit on the ground: there is no

not yet bene overcome by any enemye, a which hath liued in wealth and wantonnesse, and hath

b throne,

<sup>a</sup> Thy government shall be taken from thee.  
<sup>c</sup> Thou shalt be brought to moile seruitude: for to turne the mill was the office of slaves.

<sup>d</sup> The things wherein the fetters her greatest pride, shall be made vile, even from the head to the foot.

<sup>e</sup> I will vse no humanity nor pity toward thee.

<sup>f</sup> The Israelites shall confesse that the Lord doth this for his Churches sake.

<sup>g</sup> For very shame, and hide thy selfe.

<sup>h</sup> They abused Gods iudgements, thinking that he punished the Israelites, because he would vicerly call them off, and therefore in stead of

paying their misery, thou diddest increase it.

<sup>i</sup> So that thy punishment shall be so great as is possible to be imagined.

<sup>k</sup> Thou diddest miske that thine owne wisdom and policy would haue saued thee.

<sup>l</sup> He deride: b their vaine confidence, that put their trust in any thing but in God, condemning a fo

such vaine sciences, which serue to no vse, but to delude the people, and to bring them from depending

onely on God.

<sup>m</sup> They shall vituperate and no part of them remaine.

<sup>n</sup> They shall flee every one to that place, which bee thought by his

speculations to be most sure: but that shall deceiue them.

<sup>a</sup> He detecteth their hypocrisie which vaunted themselves to be Israelites, and were

not so indeede.

<sup>b</sup> Meaning the fountain and rocke.

<sup>c</sup> They make a shew as though they would haue none other God,

<sup>d</sup> He sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoeuer he had promised.

throne, O daughter of the Caldeans; for thou shalt no more be called, Tender and delicate.

2 Take the mill stones, and a grinde meale; loose thy lockes: and make bare the feete: vncouer the leg, and passe thorow the floods.

3 Thy filthines shall be discovered, and thy shame shall be seene: I will take vengeance, and I will not meet thee as a man.

4 Our redeemer, the Lord of hostes is his Name, the holy One of Israel.

5 Sit still, and get thee into darknesse, O daughter of the Caldeans; for thou shalt no more be called, The lady of kingdoms.

6 I was wroth with my people: I haue polluted mine inheritance, and given them into thine hand, thou didst shew them no mercy, but thou didst lay thy very heauy yoke vpon the ancient.

7 And thou saidst, I shalbe a lady for euer, so that thou didst not let thy minde to these things, neither didst thou remember y<sup>e</sup> latter end thereof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest carelesse, She saith in her heart, I am and none els: I shall not sit as a widow, neither shall know the losse of children.

9 But these two things shall come to thee suddenly on one day, the losse of children and widowhood; they shall come vpon thee in their perfection, for the multitude of thy diuinations, and for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse; thou hast said, None seeth me. Thy wisdom and thy knowledge, they haue caused thee to rebel, and thou hast said in thine heart, I am, and none els.

11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof; destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, or thou beware.

12 Stand now among thine inchanters, and in the multitude of thy soothsayers (with whome thou hast wearied thy selfe from thy youth) if so be thou mayest haue profit, or if so be thou maiest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the starre gazers, and prognosticators stand vp, and saue thee from these things that shall come vpon thee.

14 Behold, they shall be as stubble: the fire shall burne them; they shall not deliuer their owne liues from the power of the flame: there shall be no coales to warme at, nor light to sit by.

15 Thus shall they serue thee, with whom thou hast wearied thee, even thy merchants from thy youth; euery one shall wander to his owne quarter: none shall saue thee.

#### CHAP. XLVIII.

<sup>1</sup> The hypocrisie of the Lewes is reproued. <sup>11</sup> The Lord alone will be worshipped. <sup>20</sup> Of their deliuerance out of Babylon.

Heare yee this, O house of Iakob, which are called by the name of Israel, and are come out of the waters of Iudah: which sweare by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness.

2 For they are called of the holy ciitie, and say themselves vpon the God of Israel, whose Name is the Lord of hostes.

3 I haue declared the former things of old, and they went out of my mouth, and I shewed them: I did them suddenly, and they came to passe.

4 Because I knew that thou art obstinate, and thy necke is an yron sinew, and thy brow braue.

5 Therefore I haue declared it to thee of old: before it came to passe, I shewed it thee, lest thou shouldst say, Mine idole hath done them, and my carued image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not yee & declare it? I haue shewed thee new things, euen now, and hid things, which thou knewest not.

7 They are created now, and not of olde, and euen before this thou heardest them not, lest thou shouldst say, Behold, I knew them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde; for I knew that thou wouldest grievously transgresse: therefore haue I called thee a transgressor from the wombe.

9 For my Names sake will I defer my wrath, and for my praise, will I refraine it from thee, that I cut thee not off.

10 Behold, I haue fined thee, but I not as silver: I haue chosen thee in the furnace of affliction.

11 For mine owne sake, for mine owne sake will I doe it; for how should my Name be polluted? surely I will not giue my glorie vnto another.

12 Heare me, O Iakob and Israel, my called, P I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heauens: when I cal them, they stand vp together.

14 All you, assemble your selues, and heare: which among them hath declared these things? The Lord hath loued him; he will do his will in Babel, and his arme shall be against the Chaldeans.

15 I, when I haue spoken it, and I haue called him, I haue brought him, and his way shall prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secret from the beginning from the time that the thing was, I was there, and now the Lord God and his Spirit hath sent me.

17 Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lord thy God, which teach thee to profite, and leade thee by the way that thou shouldst goe.

18 Oh, that thou hadst hearkened to my commandments! then had thy prosperitie bin as the flood, and thy righteousness as the waves of the sea.

19 Thy seed also had bene as the sand, and the fruite of thy body like the grauell thereof: his name should not haue bene cut off nor destroyed before me.

20 Goe yee out of Babel: flee yee from the Chaldeans with a voyce of ioy: tell and declare this: shew it forth to the end of the earth: say ye, The Lord hath redeemed his seruant Iakob.

21 And they were not thirstie: he led them thorow the wilderness; hee caused the waters to flow out of the rocke for them; for he claue the rocke and the water gushed out.

22 There is no peace, saith the Lord, vnto the wicked.

<sup>x</sup> That is, the prosperous estate of Israel. <sup>y</sup> After that he had forewarned them of their captiuitie, and of the cause thereof, hee sheweth them the great ioy that shall come of their deliuerance. <sup>z</sup> Hee sheweth that it shall be as easie to deliuer them, as hee did their fathers out of Egypt. <sup>a</sup> Thus hee speaketh that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as Chap. 57. 21.

#### CHAP. XLIX.

<sup>1</sup> The Lord God exhorteth all nations to beleene his promises. <sup>6</sup> Christ

<sup>e</sup> I haue done for thee more then I promised, that thy rubburnesse and impudencie might haue bene ouercome.

<sup>f</sup> How thou shouldst be deliuered out of Babylon.

<sup>g</sup> Will ye not acknowledge this my benefit, and declare it vnto others?

<sup>i</sup> From the time that I brought thee out of Egypt:

<sup>k</sup> As it was my free mercy that I did chose thee: so is it my free mercy that must saue thee.

<sup>l</sup> For I had respect to thy weaknesse and infirmities: for in silver there is some purenesse, but in vs there is nothing but dross.

<sup>m</sup> Iooke thee out of the furnace where thou shouldst haue bene consumed.

<sup>n</sup> God ioyneth the saluation of his with his owne honour: so that they cannot perish, but his glorie should be diminished, as Deut.

<sup>o</sup> Reade Chap. 42. 8.

<sup>p</sup> Reade Chap. 41. 4.

<sup>q</sup> To obey me, and to doe whatsoeuer I command them.

<sup>r</sup> Meaning, Cyrus, whom he had chosen to destroy Babylon.

<sup>s</sup> Since the time that I declared my selfe to your fathers.

<sup>t</sup> Thus the Prophet speaketh for himselfe, and to assure them of these things.

<sup>u</sup> What things shall doe thee good.



*6 Christ is the saluation of all that beleue, and will deliuer them from the tyranny of their enemies.*

**H**Eare yee me, O yles, and hearken, yee people from farre. The Lord hath called a me from the wombe, and made mention of my name from my mothers belly.

2 And he hath made my mouth like a sharpe sword: vnder the shadow of his hand hath he hid me, and made me a chosen shaft, and hid me in his quier.

3 And sayd vnto me, Thou art my seruant: Israel, for I will be glorious in thee.

4 And I sayd, I haue laboured in vaine: I haue spent my strength in vaine and for nothing; but my iudgment is with the Lord, and my worke with my God.

5 And now sayeth the Lord that formed me from y wombe to be his seruant, that I may bring Iakob againe to him (though Israel be not gathered, yet shall I be glorious in the eyes of the Lord; and my God shall be my strength)

6 And hee sayd, It is a small thing that thou shouldest be my seruant to raise vp the tribes of Iakob, and to restore the desolations of Israel: I will also giue thee for a light of the Gentiles, that thou mayest be my saluation vnto the end of the world.

7 Thus saith the Lord the redeemer of Israel, and his holy One, to him that is despised in soule, to a nation that is abhorred, to a seruant of rulers, Kings shall see, and arise, and princes shall worship, because of the Lord, that is faithfull: and the holy One of Israel, which hath chosen thee.

8 Thus sayth the Lord, In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preserve thee, and will giue thee for a covenant of y people, that thou mayest raise vp the earth, and obtaine the inheritance of the desolate heritages:

9 That thou mayest say to the prisoners, Go forth; and to them that are in darkenesse, Shew your selues; they shall feede in the wayes, and their p pastures shall be in all the tops of the hilles.

10 They shall not be hungry, neither shall they be thirsty, neither shall the heate fruite them, nor the sunne; for he that hath compassion on them, shall leade them; euen to the springs of water shall he driue them.

11 And I will make all my mountaines, as a way, and my paths shall be exalted.

12 Behold, these shall come from farre: and loe, these from the North and from the West, and these from the land of Sinim.

13 Reioyce, O heauens; and be ioyfull, O earth; brast forth into prayse, O mountaines; for God hath comforted his people, and will haue mercy vpon his afflicted.

14 But Zion sayd, The Lord hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palme

of mine hands: thy wailes are euer in my fight.

17 Thy builders make y haste: thy destroyers and they that make thee waste, are departed from thee.

18 Lift vp thine eyes round about and behold: all these gather themselves together and come to thee: as I liue, sayth the Lord, thou shalt surely put them all vpon thee as a garment, and gird thy selfe with them like a bride.

19 For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narrow for them that shall dwell in it, and they that did deuoure thee, shall be farre away.

20 The children of thy barrenesse shall say againe in thine eares, The place is strait for mee: giue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten mee these, seeing I am barren and desolate, a captiue and a wanderer to and fro? and who hath nourished them? behold, I was left alone: whence are these?

22 Thus sayth the Lord God, Behold, I will lift vp mine hand to the Gentiles, and set vp my standard to the people, and they shall bring thy sonnes in their armes, and thy daughters shall be carried vpon their shoulders.

23 And Kings shall be thy nursing fathers, and Queenes shall be thy nurses: they shall worship thee with their faces toward the earth, and licke vp the dust of thy feete: and thou shalt know that I am the Lord: for they shall not be ashamed that waite for me.

24 Shall the pray be taken from the mighty? or the iust captiuitie deliuered?

25 But thus saith the Lord, Euen the captiuitie of the mighty shall be taken away: and the pray of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children.

26 And will feede them that spoyle thee, with their owne flesh, and they shall be drunken with their owne blood, as with sweete wine; and all flesh shall know that I the Lord am thy Sauiour and thy Redeemer, the mighty one of Iakob.

# C H A P. L.

*1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 3 Christs obedience and victory.*

**T**Hus sayth the Lord, Where is that bill of your mothers diuorcement, whom I haue cast off? or who is the creditor to whom I sold you, Behold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

2 Wherefore came I, and there was no man? I called, and none answered: is mine hand so shortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I dry vp the sea: I make the floods desert; their fish roteth for want of water, and dieth for thirst.

3 I clothe the heauens with darkenesse, and make a sacke their couering.

4 The Lord God hath giuen mee a tongue of the learned, that I should know to minister a word in time to him that is weary; he will raise

u Because I would not forget thee.

x Meaning, the good order of policie, and discipline. y I haue a continual care to build thee vp againe, and to destroy thine enemies.

z Hee sheweth what are the ornaments of the Church: to haue many children, which are assembled by the word of God, and gouerned by his Spirit.

a He sheweth that Christ will not only gather this great number of the Iewes, but also of the Gentiles.

b Meaning, that Kings shall be conuerted to the Gospell, and bestow their power and authoritie for the preservation of the Church.

c Being ioyned with the Church, they shall humble themselves to Christs head, and giue him all honour.

d He maketh this as an objection, as though the Caldeans were strong, and had them in iust possession.

e This is the answer to their objection, that none is stronger then the Lord, neither hath a more iust title vnto them.

f I will cause them to destroy one another, as Iudg. 7, 11. a. Chron. 20, 22. Chap. 19, 24.

a Meaning, that he had not forsaken her, but through her owne occasion, as Hose. 2, 2. b Which should declare that I haue cut her off: meaning, that they could shew none.

c Signifying, that hee folde themselves not for any debtor pouerty, but that they folde themselves to sinners to buy their owne fautes and pleasures.

d He came by his Propheies and ministers, but they would not beleue.

e Am I not able to helpe you, as I haue holpen your fathers of olde, when I dried vp the red Sea, and killed the fish in the riuer, and also afterward in Iorden? f As I did in Egypt in token of my displeasure, Exod. 10, 21.

g The Propheies doth represent here the person and charge of them that are iustly called to the ministry of Gods word. h To him that is oppressed by affliction and misery.

a This is spoken in the person of Christ, to assure the faithfull that these promises should come to passe: for they were all made in him, and in him should be performed.

b This is meant of the time that Christ should be manifested to the world, as Psal. 1, 7.

c By the sword and staffe, he signifieth the vertue and efficacy of Christs doctrine.

d God hath taken me to his protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word.

e By Israel is meant Christ, and all the body of the faithfull, as the members, and their head.

f Thus Christ in his members complaineth, that his labour and preaching take none effect, yet hee is contented that his doings are approved of God.

g Though the Iewes refuse my doctrine, yet God will approve my ministry.

h To declare my Gospel to the Gentiles, Chap. 42, 6. act. 13, 47. Luk. 24, 31.

i Meaning, the Iewes, whom tyrants kept in bondage.

k The benefit of their deliuerance shall be so great, that great and small shall acknowledge it, and reuerence God for it.

l Thus he speaketh of his Church, when he would shew his mercie toward it, 2. Cor. 6, 2.

m Meaning, Christ alone.

n Signifying, that before Christ renew the earth by his word, there is nothing but confusion and disorder.

o To them that are in the prison of sinne and death.

p Being in Christs protection, they shall be safe against all dangers, and free from the feare of the enemies.

q Meaning, that there should be nothing in their way from Babylon that should hinder or hurt them: but this is accomplished spirituallly.

r Meaning, the South countrey, so that Christ shall deliuer his from all the parts of the world.

s Reade Chap. 44, 23. t Hee obiecteth what the faithfull might say in their long affliction, and answereth thereto to comfort them, with a most proper similitude, and full of consolation.

q Meaning, that there should be nothing in their way from Babylon that should hinder or hurt them: but this is accomplished spirituallly.

r Meaning, the South countrey, so that Christ shall deliuer his from all the parts of the world.

s Reade Chap. 44, 23. t Hee obiecteth what the faithfull might say in their long affliction, and answereth thereto to comfort them, with a most proper similitude, and full of consolation.

e Am I not able to helpe you, as I haue holpen your fathers of olde, when I dried vp the red Sea, and killed the fish in the riuer, and also afterward in Iorden? f As I did in Egypt in token of my displeasure, Exod. 10, 21.

g The Propheies doth represent here the person and charge of them that are iustly called to the ministry of Gods word.

h To him that is oppressed by affliction and misery.

i As they that are taught, and made meet by him.  
k I did not shrinke from G<sup>d</sup> for any persecution or calamity. Whereby the true ministers of God can looke for none other recompense of the wicked, but after this sort, and alio what is their comfort.  
l Showing that it is a rare thing that any should obey aight Gods true ministers, though they labour to bring them from hell to heauen.  
m You haue sought consolation by your owne deuises, and haue refused the light, and consolation which God hath offered: there fore ye shall remaine in sorow, and not be comforted.

a He comforteth the Church, that they should not be discouraged for their small number.  
b That is, to Abraham, of whom ye were begotten, and to Sarah, of whom we were borne.  
c As plentifull as Paradise, Gen. 2.3.

d I will rule and gouerne my Church by my word and doctrine.  
e The time that I will accomplish my promise.  
f My power and strength.  
g He forewarneth them of the horrible changes and mutations of all things, and how he will preferre his Church in the mids of all these dangers.

h He putteth them in remembrance of his great benefit for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.  
i Meaning, Egypt, Psal. 87.4.  
k Towit, Pharaoh, Exod. 19.3.

me vp in the morning, in the morning he will wa-  
ken mine eare to heare, <sup>i</sup> as the learned.

5 The Lord God hath opened mine eare, and I was not rebellious, neither turned I backe.

6 I gaue my backe vnto the <sup>k</sup> smiters, and my cheekes to the nippers: I hidde not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 He is neere that iustifieth me: who will contend with me? Let vs stand together: who is mine aduersary? let him come neere to me.

9 Behold, the Lord God will helpe me: who is he that can condemne me? lo, they shall waxe old as a garment: the moth shall eate them vp.

10 I Who is among you that feareth the Lord? Let him heare the voyce of his seruant: he that walketh in darkenesse and hath no light, let him trust in the name of the Lord, and stay vpon his God.

11 Behold, all you kinde <sup>m</sup> a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that ye haue kindled. This shall ye haue of mine hand: ye shall lie downe in sorow,

### CHAP. LI.

<sup>1</sup> To trust in God alone by Abrahams example. <sup>7</sup> Not to feare men. <sup>17</sup> The great affliction of Ierusalem, <sup>21</sup> and her deliuerance.

**H**EARE me: yee that follow after righteousness, and yee that seeke the Lord: looke vnto the <sup>b</sup> rocke, <sup>whence</sup> you are hewen, and to the hole of the pit <sup>whence</sup> ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone; and blessed him and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert <sup>c</sup> like Eden, and her wilderness like the garden of the Lord: ioy and gladnesse shall be found therein: praise, and the voyce of singing.

4 Hearken yee vnto me my people, and giue eare vnto me, O my people: for a <sup>d</sup> Law shall proceed from me, & I will bring forth my iudgement for the light of the people.

5 My righteousness is neere: try saluation goeth forth, and mine <sup>e</sup> armes shall iudge the people: the yles shall wait for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath; for the <sup>g</sup> heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like maner; but my saluation shall be for euer, and my righteousness shall not be abolished.

7 Hearken vnto me ye that know righteousness, the people in whose heart <sup>is</sup> my Law. Feare ye not the reproach of men, neither be ye afraid of their rebukes.

8 For the moth shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousness shall be for euer, and my saluation from generation to generation.

9 Rise vp, Rise vp, and put on strength, O arme of the Lord: rise vp as <sup>h</sup> in the olde time in the generations of the world. Art not thou the same, that hath cut <sup>i</sup> Rahab, and wounded the <sup>k</sup> dragon?

10 Art not thou the same, which hath dried the Sea, <sup>when</sup> the waters of the great deepe, making the depth of the sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall <sup>l</sup> returne, and come with ioy vnto Zion, and euertasting ioy shall be vpon their head: they shall obtaine ioy and gladnes; and sorow and mourning shall flee away.

12 I, <sup>when</sup> I am he that comfort you. Who art <sup>1</sup> From Babylon, thou, that thou shouldst feare a mortall man, and the sonne of man, which shall be made as grasse?

13 And forgettest the Lord thy maker, that hath spread out the heauens, and laid the foundations of the earth: and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue <sup>m</sup> hasteth to be loosed, and that hee should not die in the pit, nor that his bread should faile.

15 And I am the Lord thy God that diuided the sea, when his waues roared; the Lord of hosts <sup>is</sup> his Name.

16 And I haue put my words in thy <sup>n</sup> mouth, and haue defended thee in the shadowe of mine hand, that I may plant the <sup>o</sup> heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunke at the hand of the Lord the <sup>p</sup> cup of his wrath: thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all her sonnes, whom she hath brought forth: there <sup>is</sup> none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two <sup>q</sup> things are come vnto thee: who will lament thee? desolation and destruction and famine, and the sword: by whom shall I comfort thee?

20 Thy sonnes haue fainted, and lie at the head of all the streetes as a wilde bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but <sup>r</sup> not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, <sup>when</sup> the dregges of the cup of my wrath; thou shalt drinke it no more.

23 But I will put it into their hand that spoyle thee; which haue sayd to thy soule, Bow downe that we may goe ouer, and thou hast laid thy body as the ground, and as the streetes to them that went ouer.

### CHAP. LII.

<sup>1</sup> A consolation to the people of God, <sup>7</sup> Of the messengers thereof.

**A**Rise, arise; put on thy strength, O Zion: put on the garments of thy beauty, O Ierusalem, the holy Citie: for henceforth there shall no <sup>a</sup> more come into thee the vncircumcised and the vncleane.

2 Shake thy selfe from the <sup>b</sup> dust; arise, and sit downe, O Ierusalem: loose the bands of thy neck, O thou captiue daughter, Zion.

3 For thus sayeth the Lord, Yee were sold for

<sup>m</sup> He comforteth them by the short time of their banishment: for in fewe yeeres they were restored, and the greatest empire of the world destroyed.

<sup>n</sup> Meaning, of Ierusalem, and of all true ministers, who are defended by his protection.

<sup>o</sup> That all things may be restored in heauen and earth, Ephes. 1.10.

<sup>p</sup> Thou hast bene iustly punished and sufficiently, as Chap. 40. 2.

<sup>q</sup> & this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to drue them to an insensibleness and madnesse, as Iere. 22. 15. 16.

<sup>r</sup> Whereof the one is outward, as of the things that come to the body, as war, and famine, and the other is inward, and appertaining to the minde: that is, to be without comfort: therefore he saith, How shalt thou be comforted?

<sup>s</sup> But with trouble and feare.

<sup>a</sup> No wicked tyrant, which shall subuert Gods true religion and oppress the conscience.

<sup>b</sup> Put off the garments of sorow and heauines, and put on the apparell of ioy and gladnesse.

H b for



c The Babylonians paid nothing due to me for you: therefore I will take you again without ransom.

d When Iakob went thither in time of famine.

e The Egyptians might pretend some cause to oppress my people because they went thither, and remained among them, but the Egyptians have no title to excuse their tyranny by: and therefore will I punish them more then I did the Egyptians.

f To wit, by the wicked, which thinke that I have no power to deliuer them.

g Signifying, that the ioy and good tidings of their deliuerance should make their affliction in the meane time more easie: but this is chiefly meant of the spirituall ioy, as Nahum. 1. 15.

h The Prophets which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubabel, Ezra, and Nehemiah, but was accomplished vnder Christ.

i As ready to smite his enemies and to deliuer his people.

k He warneth the faithfull not to pollute themselves with the superstitions of the Babylonians, as Chap. 48. 20.

l For the time is at hand that the Priests and Leuites chiefly (and so by them all the people, which shalbe as the Leuites in this office) shall carry home the vessels of the Temple which Nebuchad-nezzar had taken away.

m As your fathers did out of Egypt.

n Meaning Christ, by whom our spirituall deliuerance should be wrought, whereof this was a figure.

o In the corrupt iudgement of man, Christ in his person was not esteemed.

p He shall spread his word through many nations.

q In signe of reuerence, and as being astonished at his excellency.

r By the preaching of the Gospel.

a The Prophet sheweth that very few shall receiue this their preaching of Christ, and of their deliuerance by him.

b Meaning, that none can beleue, but whose hearts God toucheth with the vertue of his holy Spirit.

c The beginning of Christs kingdome shalbe small and contemptible in the sight of man, but it shall growe wonderfully, and flourish before God.

d Reale Chap. 11. 1.

for nought; therefore shall ye be redeemed without money.

4 For thus sayth the Lord God, My people went downe aforetime into Egypt to sojourn there, and Asihur<sup>e</sup> oppressed them without cause.

5 Now therefore what haue I heere, saith the Lord, that my people is taken away for nought; & they that rule ouer them, make them to howle, sayth the Lord? and my Name all the day continually is blasphemed?

6 Therefore my people shall know my Name: therefore they shall know in that day, that I am hee that doe speake: behold, it is I.

7 How beautiful vpon the mountaines are the feet of him, that declareth and publisheth peace! that declareth good tidings, and publisheth saluation, saying vnto Zion, Thy God reigneth!

8 The voice of thy watchmen shall be heard; they shall lift vp their voice, and shout together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O ye desolate places of Ierusalem, be glad and reioyce together, for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lord hath made bare his holy armes in the sight of all the Gentiles, and all the ends of the earth shall see the saluation of our God.

11 Depart, depart ye: goe ye out from thence, and touch no vncleane thing, go out of the mids of her, be ye cleane, that beare the vessels of the Lord.

12 For ye shall not go out with haste, nor depart by fleeing away: but the Lord will go before you, and God of Israel will gather you together.

13 Behold, my seruant shall prosper: he shall be exalted and extolled, and be very hie.

14 As many were astonished at thee (his visage was so deformed of men, and his forme of the sonnes of men) so shall he sprinkle many nations: the Kings shall shut their mouthes at him: for that which had not bin told them, shall they see, and that which they had not heard, shall they vnderstand.

#### CHAP. LIII.

1 Of Christ and his kingdome, whose word few will beleue. 6 All men are sinners. 11 Christ is our righteousnesse, 12 and is dead for our sinnes.

W<sup>h</sup>o will beleue our report? and to whom is the arme of the Lord reuealed?

2 But hee shall growe vp before him as a branch, and as a roote out of a dry ground; he hath neither forme nor beauty: when we shall see him, there shall be no forme that we should desire him.

3 He is despised and rejected of men: he is a man full of sorowes, and hath experience of infirmities: we hid as it were our faces from him; he was despised, and we esteemed him not.

4 Surely, hee hath borne our infirmities, and carried our sorowes: yet wee did iudge him as plagued and smitten of God, and humbled.

5 But he was wounded for our transgressions: he was broken for our iniquities: the chastisement of our peace was vpon him, and with his stripes are we healed.

6 All we like sheepe haue gone astray: we haue turned euery one to his owne way, and the Lord hath laid vpon him the iniquity of vs all.

7 Hee was oppressed, and hee was afflicted, yet did he not open his mouth: hee is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumbe, so hee opened not his mouth.

8 Hee was taken out from prison, and from iudgement: and who shall declare his age? for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 And he made his graue with the wicked, and with the rich in his death, though hee had done no wickednes, neither was any deceit in his mouth.

10 Yet the Lord would breake him and make him subiect to infirmities, when hee shall make his soule an offering for sinne, he shall see his seed, and shall prolong his dayes, and the will of the Lord shall prosper in his hand.

11 Hee shall see of the prauell of his soule, and shalbe satisfied; by his knowledge shall my righteous seruant iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and hee shall diuide the spoyle with the strong, because he hath powred out his soule vnto death; and he was counted with the transgressors, and he bare the sinne of many, and prayed for the trespassers.

giue life to his Church, and so cause them to liue with him for euer. p That is, the fruit and effect of his labour, which is the saluation of his Church. q Christ shall iustifie by faith through his word, whereas Moses could not iustifie by the law. r Because he humbled himselfe, therefore hee shalbe extolled to glory, Phil. 2. 7 & 8. s To wit, 11. t That is, of all that beleue in him.

#### CHAP. LIV.

1 Moes of the Gentiles shall beleue the Gospel then of the Iewes. 7 God leaueth his for a time, to whom afterward hee sheweth mercy.

R<sup>e</sup>ioyce, O barren that diddest not beare: breake forth into ioy and reioyce, thou that diddest not traualle with child; for the desolate hath mee children then the married wife, sayth the Lord.

2 Enlarge the place of thy tents, and let them spread out the curtains of thine habitations: spare not: stretch out thy cords, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seed shall possess the Gentiles, and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For hee that made thee, is thine husband, (whose name is the Lord of hostes) and thy redeemer the holy One of Israel, shall be called the

deliuerance vnder Cyrus was as her childhood, and therefore this was accomplished, when she came to her age, which was vnder the Gospel. c Signifying, that for the great number of children that God should giue her, she should seeme to lack room to lodge them. d The afflictions which thou sufferedst at the beginning. e When as thou wast refused for thy sinnes, Chap. 50. 1. f That didst generate thee by his holy Spirit.

f That is, the punishment due to our sinnes: for the which he hath both suffered and made satisfaction, Mat. 3. 17. 1. pet. 1. 24.

g We iudged euill, thinking that hee was punished for his owne sinnes, and not for ours.

h He was chastised for our reconciliation, 1. Cor. 15. 3. i Meaning, the punishment of our iniquity, and not the fault it selfe.

k But willingly and patiently obeyed his fathers appointment, Mat. 26. 63. 2. Cor. 5. 31.

l From the crosse and graue, after that he was condemned.

m Though he died for sinne, yet after his resurrection hee shall liue for euer: and this his death is to restore life to his members, Rom. 6. 9.

n God the Father deliuered him into the hands of the wicked, and to the powers of the world to do with him what they would.

o Christ by offering vp himselfe shall

a After that hee hath declared the death of Christ, hee speaketh to the Church, because it should feele the fruit of the same, and call eth her barren, because that in the captivity she was a widow without hope to haue any children.

b The Church in this her affliction and captiuitie shall bring forth mee children, then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her

c The Church in this her affliction and captiuitie shall bring forth mee children, then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her

d The Church in this her affliction and captiuitie shall bring forth mee children, then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her

e The Church in this her affliction and captiuitie shall bring forth mee children, then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her

f The Church in this her affliction and captiuitie shall bring forth mee children, then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her

g The Church in this her affliction and captiuitie shall bring forth mee children, then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her

h The Church in this her affliction and captiuitie shall bring forth mee children, then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her

i The Church in this her affliction and captiuitie shall bring forth mee children, then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her

j The Church in this her affliction and captiuitie shall bring forth mee children, then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her

g His glory shall shine through the whole World, which seemed before to be shut vp in Iudea.  
h As a wife which wait for her husband in her youth.

God of the whole world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a young wife when thou wast refused, saith thy God.

7 For a little while have I forsaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger, I hid my face from thee for a little season, but with everlasting mercie haue I had compassion on thee, saith the Lord thy redeemer.

9 For this is vnto me as the waters of Noah, for as I haue sworne that the waters of Noah should no more goe over the earth, so haue I sworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remooue, and the hills shall fall downe; but my mercie shall not depart from thee, neither shall the couenant of my peace fall away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with the carbuncle, and lay thy foundation with sapphires.

12 And I will make thy windowes of emeralds, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord, and much peace shall be to thy children.

14 In mine righteousness shalt thou be established, and be farre from oppression; for thou shalt not feare it: and from feare; for it shall not come neere thee.

15 Beholde, the enemy shall gather himselfe, but without mee: whosoever shall gather himselfe in thee, against thee, shall fall.

16 Beholde, I haue created the smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lords seruants, and their righteousness is of me, saith the Lord.

#### CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The joy of the faithfull.

HO, euery one that thirsteth, come ye to the waters, and ye that haue no siluer, come, buy and eate: come, I say, buy wine and milke without siluer and without money.

2 Wherefore doe ye lay out siluer, and not for bread? and your labour without being satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delight in fatenesse.

3 Encline your eares, and come vnto mee: heare, and your soule shall liue, and I will make an euertlasting couenant with you, euen the sure mercies of Dauid.

4 Behold, I gaue him for a witnesse to the people, for a prince and a master vnto the people.

a Christ by proposing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly luits, and so thirst not after these waters.  
b Signifying, that Gods benefits can not be bought for money.  
c By waters, wine, milke and bread, he meaneth all things necessary to the spirituall life, as these are necessary to this corporall life.  
d He reproveth their ingratitude, which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obtaine those which are nothing profitable.  
e You shall be fed abundantly.  
f The same couenant which through my mercie I ratified and confirmed to Dauid, that it should be eternall, as Sam 7.13. after 13.34.  
g Meaning Christ, of whom Dauid was a figure.

5 Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee, shall runne vnto thee because of the Lord thy God, and the Holy one of Israel: for he hath glorified thee.

6 Seeke ye the Lord while he may be found: call ye vpon him while he is neere.

7 Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercy vpon him; and to our God, for hee is very ready to forgive.

8 For my thoughts are not your thoughts, neither are your wayes my wayes, sayth the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine commeth downe, and the snow from heauen, and returneth not thither but watereth the earth, and maketh it to bring forth and bud, that it may giue seed to the sower, and bread vnto him that eateth,

11 So shall my word be, that goeth out of my mouth: it shall not returne vnto me voyd, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall goe out with ioy, and be led forth with peace; the mountaines and the hills shall breake forth before you into ioy, and all the trees of the field shall clap their hands.

13 For thornes there shall grow firre trees; for netles shall grow the myrrhe tree, and it shall be to the Lord for a name, and for an euertlasting signe that shall not be taken away.

#### CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against shepheards that deuoure their flocke.

THUS saith the Lord, Keepe iudgement and doe iustice, for my saluation is at hand to come, and my righteousness to be reuealed.

2 Blessed is the man that doeth this, and the sonne of man which layeth hold on it; hee that keepeth the Sabbath, and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which is ioyned to the Lord, speake and say, The Lord hath surely separated me from his people; neither let the Eunuch say, Behold, I am a dry tree.

4 For thus saith the Lord vnto the Eunuches that keepe my Sabbaths, and chuse the thing that pleaseth me, and take hold of my couenant,

5 Euen vnto them will I giue in mine House and within my wals, a place, and a name better then of the sonnes and of the daughters; I will giue them an euertlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lord, and to be his seruants; euery one that keepeth the Sabbath, and polluteth it not, and embraceth my couenant,

7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine House of prayer; their burnt offerings and their sacrifices shall be accepted vpon mine altar; for mine

b To win, the Gentiles, which before thou diddest not receive to be thy people.

i When he offereth himselfe by the preaching of his word.

k Hereby he sheweth that repentance must be ioyned with faith and how we cannot call vpon God aright, excepte the fruites of our faith appeare.

l Although you are not soone reconciled one to another,

and iudge mee by your selues, yet I am most easie to be reconciled, yea. I offer my mercies to you.

m If these small things haue their effect, as dayly experience sheweth, much more shall my promise which I haue made and confirmed, bring to passe the things which I haue spoken for your deliuerance.

n Reade Chap. 44. 23. and 49. 13.

o To let forth his glory.

p Of Gods deliuerance, and that he will neuer forsake his Church.

q God sheweth what he requireth of them after that he hath deliuered them: to wit, the workes of charitie wherby true faith is declared.

r Which I will declare toward you, and powre into your hearts by my Spirit.

c Under the Sabbath he comprehendeth the whole seruice of God and true religion.

d Let none thinke himselfe vnmeet to receiue the graces of the Lord: for the Lord will take away all impediments, and will forsake none which will keepe his true religion, and beleue in him.

e Meaning, in his Church.

f They shall be called after my people, and be of the same religion: yea, vnder Christ

the dignitie of the faithfull shall be greater then the Iewes were at that time.  
g Hereby he meaneth the spirituall seruice of God, to whom he faithfull offer continuall thanksgiving, yea themselves and all that they haue, as a timely and acceptable sacrifice.



<sup>h</sup> Not onely for the Iewes, but for all others, Math. 23. 13.

<sup>i</sup> Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites, and to assure the faithful that when this someth, they may know it was told them before. <sup>k</sup> He sheweth that this affliction shall come through the fault of the gouernours, prophets, and pastors, whose ignorance, negligence, avarice, and obstinate prouoked Gods wrath against them. <sup>l</sup> We are well yet, and to morrow shall be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

house shall be called an house of prayer for all people.

<sup>8</sup> The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

<sup>9</sup> All ye beasts of the field, come to deuoure, <sup>eu</sup>en all ye beasts of the forest.

<sup>10</sup> Their watchmen are all blind: they haue no knowledge: they are all dumbe dogs: they can not barke: they lie and sleepe, and delight in slee- ping.

<sup>11</sup> And these greedy dogs can neuer haue enough: and these shepherds cannot vnderstand: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.

<sup>12</sup> Come, I will bring wine, and wee will fill our selues with strong drinke, and to morrow shall be as this day, and much more abundant.

CHAP. LVII.

<sup>1</sup> God taketh away the good, that hee should not see the horrible plagues to come. <sup>3</sup> Of the wicked idolaters, <sup>9</sup> and their vaine confidence.

**T**He righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away from the euill to come.

<sup>2</sup> Peace shall come: they shall rest in their beds, <sup>eu</sup>ery one that walketh before him.

<sup>3</sup> But you witches children, come hither, the seed of the adulterer and of the whore.

<sup>4</sup> On whom haue ye iested? vpon whom haue ye gaped and thrust out your tongue? are not ye rebellious children, and a false seed?

<sup>5</sup> Inflamed with idoles vnder euery greene tree? and sacrificing the children in the valleys vnder the tops of the rocks?

<sup>6</sup> Thy portion is in the smoothe stones of the river: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delight in these?

<sup>7</sup> Thou hast made thy bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

<sup>8</sup> Behind the doores also and posts hast thou set vp thy remembrance: for thou hast discovered thy selfe to another then mee, and wentest vp, and diddest enlarge thy bed, and make a couenant betwene thee and them, and loudest their bed in euery place where thou sawest it.

<sup>9</sup> Thou wentest to the kings with oyle, and diddest increase thine oyntments, and send thy messengers faire off, and diddest humble thy selfe vnto hell.

<sup>10</sup> Thou weariedst thy selfe in thy manifold iourneys, yet saydest thou not, There is no hope: thou hast found life by thine hand, therefore

<sup>a</sup> From the plague that is at hand, and also because God will punish the wicked. <sup>b</sup> The soule of the reighreous shall be in ioy, and their body shall rest in the graue vnto the time of his resurrection, because they walked before the Lord. <sup>c</sup> He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people, derided Gods word and his promises, boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he called them bastards, and the children of forerers, which forsooke God, and fledde to wicked meanes for succour. <sup>d</sup> Reade Leuit. 13. 21. <sup>e</sup> King. 23. 10. <sup>f</sup> Meaning, euery place was polluted with their idolatry: or euery false stone that they found, they made an idole of it. <sup>g</sup> In the sacrifices which you offering before these idoles, thought you disserue God. <sup>h</sup> To wit, thine altars in an open place, like an impudent harlot, that careth not for the sight of her husband. <sup>i</sup> In stead of setting vp the word of God in the open places on the posts & doores to haue it in remembrance, Deut. 6. 9. and 10. 2. thou hast set vp signes and markes of thine idolatry in euery place. <sup>j</sup> That is, diddest increase thine idolatry more and more. <sup>k</sup> Thou diddest seeke the fauour of the Assyrians by gifts and presents to helpe thee against the Egyptians: and when they failed thou soughtest to the Babylonians, and more and more diddest torment thy selfe. <sup>l</sup> Although thou sought all thy labors to be in vaine, yet wouldst thou neuer acknowledge thy fault, and leaue off. <sup>m</sup> Hee derideth their vnpromisable diligence, which thought to haue made all sure, and yet were deceived.

thou wast not grieved.

<sup>11</sup> And whom diddest thou reuerence or feare, seeing thou hast lied vnto mee, and hast not remembered me, neither set thy mind thereon? is it not because I holde my peace, and that of long time? therefore thou fearest not me.

<sup>12</sup> I will declare thy righteousness, and thy workes, and they shall not profit thee.

<sup>13</sup> When thou cryest, let them that thou hast gathered together, deliuer thee: but the wind shall take them all away: vanitie shall pull them away: but he that trusteth in me shall inherite the land, and shall possesse mine holy Mountaine.

<sup>14</sup> And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

<sup>15</sup> For thus saith he that is hie and excellent, hee that inhabiteth the eternitie, whose Name is the Holy one, I dwell in the high and holy place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

<sup>16</sup> For I will not contend for euer: neither will I be alwaies wroth, for the spirit should faile before me: and I haue made the breath.

<sup>17</sup> For his wicked countenance I am angry with him, and haue smitten him: I hid me, and was angry, yet hee went away, and turned after the way of his owne heart.

<sup>18</sup> I haue seene his waies, and will heale him: I will leaue him also, and restore comfort vnto him, and to those that lament him.

<sup>19</sup> I create the fruit of the lips, to be peace: peace vnto them that are farre off, and to them that are neere, sayth the Lord: for I will heale him.

<sup>20</sup> But the wicked are like the raging sea, that can not rest, whose waters cast vp myre and dirt.

<sup>21</sup> There is no peace, saith my God, to the wicked.

home. <sup>2</sup> Their euill conscience doeth euer torment them, and therefore they can neuer haue rest, Reade Chap. 23. 12.

CHAP. LVIII.

<sup>1</sup> The office of Gods ministers. <sup>2</sup> The workes of the hypocrites. <sup>6</sup> The fall of the faithfull. <sup>13</sup> Of the true Sabbath.

**C**rie aloud, spare not; lift vp thy voyce like a trumpet, and shew my people their transgression, and to the house of Iakob their sinnes.

<sup>2</sup> Yet they seeke me daily, and will know my waies, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they will draw neere vnto God, saying,

<sup>3</sup> Wherefore haue we fasted, and thou seest it not? we haue punished our selues, and thou regardest it not. Beholde, in the day of your fast you will seeke your will, and require all your debts.

<sup>4</sup> Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as ye doe to day, to make your voyce to be heard above.

<sup>5</sup> Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bow religion. <sup>e</sup> So long as you vse contention and oppression, your fasting and pray-  
ers shall not be heard,  
downe.

<sup>n</sup> Broken promise with me. <sup>o</sup> Meaning, that the wicked, whose Gods lie in vaine, and grow to further wickednesse, <sup>p</sup> That is, thy nakednesse, idola- tries, and impieties which the wicked call Gods seruice: thus he derideth their conscience. <sup>q</sup> Meaning, the Assyrians and others, whose helpe they looked for. <sup>r</sup> God shall say to Darius and Cyrus,

<sup>f</sup> I will not vse my power against fraile man, whose life is but a blast. <sup>g</sup> That is, for the vices and faults of the people, which is meant here by countenance. <sup>h</sup> Though they were obdurate, yet I did not withdraw my mercie from them. <sup>i</sup> That is, I frame the speech and words of my messengers which shall bring peace. <sup>j</sup> As well to him that is in captiuitie as to him that remaineth at

<sup>a</sup> The Lord thus speaketh to the Prophet, willing him to vse all diligence and severity to rebuke the hypocrites. <sup>b</sup> They will seeme to worship me and haue outward holinesse. <sup>c</sup> He setteth forth the malice and disdain of the hypocrites, which grudge against God, if their worke be not accepted. <sup>d</sup> Thus he conuinceth the hypocrites by the second table, and by their duty toward their neighbour, that they haue neither faith nor

downe his head, as a bul-ruff, and to lie downe in sackcloth and ashes: wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting that I haue chosent to loose the bands of wickednesse, to take off the heauy burdens, and to let the oppressed goe free, and that ye breake euery yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from g thine owne flesh?

8 Then shall thy <sup>b</sup> light breake forth as the morning, and thine health shall grow speedily: thy <sup>i</sup> righteousness shall goe before thee, and the glory of the Lord shall embrace thee.

9 Then shall thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting forth of the <sup>k</sup> finger, and wicked speaking:

10 If thou <sup>i</sup> pow're out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the <sup>m</sup> darkenesse, and thy darknesse shall be as the noone day.

11 And the Lord shall guide thee continually, and satise thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olden <sup>n</sup> waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repaire of the breach, and the restorer of the paths to dwell in.

13 If thou <sup>o</sup> turne away thy foote from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delight to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of Iakob thy father: for the mouth of the Lord hath spoken it.

#### CHAP. LIX.

<sup>1</sup> The wicked perish through their owne iniquities. <sup>2</sup> The confession of finnes. <sup>3</sup> God alone will preferue his Church though all men faile.

**B**Ehold, <sup>\*</sup> the Lords hand is not shortened, that it cannot saue: neither is his eare heauie, that it cannot heare.

2 But <sup>\*</sup> your iniquities haue separated betweene you and your God, and your finnes haue hid <sup>his</sup> face from you, that he will not heare,

3 For your handes are defiled with <sup>\*</sup> blood, and your fingers with iniquitie: your lips haue spoken lies, and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man <sup>b</sup> contendeth for trueth: they trust in vanity, and speake vaine things: they conceiue mischief, and <sup>c</sup> bring forth iniquitie.

5 They hatch cockatrice <sup>d</sup> egges, and weaue the spiders <sup>e</sup> web: hee that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their webs shall be no garment, neither shall they couer themselves with their labors: for their workes are workes of iniquities, and the worke of crueltie is in their hands,

7 Their feete runne to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked paths: whosoever goeth therein, shall not know peace.

9 Therefore is <sup>f</sup> iudgement farre from vs, neither doeth <sup>g</sup> iustice come neere vnto vs: we wait for light, but lo, it is darkenesse: for brightnesse, but we walke in darkenesse.

10 We grope for the wall like the <sup>h</sup> blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitary places, as dead men.

11 We roare all like <sup>i</sup> beares, and mourne like doves: wee looke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are many before thee, and our <sup>k</sup> finnes testifie against vs: for our trespasses are with vs, and we know our iniquities.

13 In trespassing and lying against the Lord, and we haue departed away from our God, and haue spoken of cruelty and rebellion, conceiuing and vntiering out of the heart <sup>l</sup> false matters.

14 Therefore <sup>m</sup> iudgement is turned backward, and iustice standeth farre off: for trueth is fallen in the street, and equity cannot enter.

15 Yea, trueth faileth, and he that refraineth from euill, maketh himselfe <sup>n</sup> a pray: and when the Lord saw it, it displeased him, that there was no iudgement.

16 And when hee saw that there was no man, hee wondered that none would offer himselfe. Therefore his arme did <sup>o</sup> saue it, and his righteousness it selfe did sustaine it.

17 For he put on righteousness, as an habergeon, and an <sup>q</sup> helmet of saluation vpon his head, and hee put on the garments of vengeance for cloathing, and was clad with zeale as a cloke.

18 As to make recompence, as to requite the furie of the aduersaries with a recompence to his enemies: he will fully repayre the <sup>r</sup> ylands.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the Sunne; for the enemy shall come like a flood, but the Spirit of the Lord shall chase him away.

20 And the Redeemer shall come vnto Zion, and vnto them that turne from iniquitie in Iakob, saith the Lord.

21 And I will make this my Couenant with them, saith the Lord, My Spirit that is vpon thee, and my words, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth euen for euer.

<sup>u</sup> Because the doctrine is made profitable by the vertue of the Spirit, he ioyneeth the one with the other, and promisseth to giue them both to his Church for euer.

#### CHAP. LX.

<sup>3</sup> The Gentiles shall come to the knowledge of the Gospel. <sup>8</sup> They shall come to the Church in abundance. <sup>16</sup> They shall haue abundance though they suffer for a time.

**A**Rise, O Ierusalem; be bright, for thy <sup>\*</sup> light is come, and the glory of the Lord is risen vpon thee.

2 For beholde, darkenesse shall couer the earth, and grosse darkenesse the people; but the

<sup>b</sup> Signifying, that all men are in darkenesse till God giue them the light of his Spirit, and that this light shineth to none, but to those that are in his Church.

Hh 3

Lord

f That you leaue of all your exorations.

g For in him thou shalt see as in a glasse.  
h That is, the prosperous estate wherewith God will blesse thee.  
i The testimony of thy goodnesse shall appeare before God and man.  
k Whereby is meant all manner of iniquitie.  
l That is, haue compassion on their miseries.  
m Thine aduersities shall be turned into prosperity.

n Signifying, that after leues should come such as should build againe the ruines of Ierusalem and Iudas: but chiefly this is meant of the spiritual Ierusalem, whose builders were the Apostles.  
o If thou refraine thy selfe from thy wicked wo, &c.

\* Num. 11. 23. chap 10. 4.

\* Ierem. 5. 25.

a Reade Chap. x. 15.

b All men winke at the iniuries and oppressions, and none go about to remedie them.  
c According to their wicked devices, they hurt their neighbours.  
d Whatsoever cometh from them is poison, and bringeth death.  
e They are profitable to no purpose.

f That is, Gods vengeance to punish our enemies.  
g Gods protection to defend vs.  
h We are altogether destitute of counsell, and can finde no end of our miseries.  
i We expresse our sorrows by outward signes, some more, some lesse.  
k This confession is general to the Church, to obtaine remission of finnes, and the Prophets did not exempt themselves from the same.

l To wit, against our neighbours.  
m There is neither iustice, nor vprightnesse among men.  
n The wicked will destroy him.  
o Meaning, to doe iustice, and to remedie the things that were so farre out of order.

p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other.  
q Signifying, that God hath all neanes at hand to deliuer his Church and to punish their enemies.

r To wit, your enemies, which dwell in diuers places, and beyond the sea.  
s He sheweth that there shall be great affliction in the Church, but God will euer deliuer his.

t Whereby hee declarerh that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom he iustifieth.  
u Because the doctrine is made profitable by the vertue of the Spirit, he ioyneeth the one with the other, and promisseth to giue them both to his Church for euer.

v The time of thy prosperitie and felicitie: where as speaking of Babylon, he commanded her to see downe, Chap. 47. 1.



Lord shall arise vpon thee, and his glory shall be scene vpon thee.

3 And the Gentiles shall walke in thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and behold: all these are gathered, and cometo thee: thy sonnes shall come from farre, and thy daughters shall be nourished at thy side.

5 Then thou shalt see and shine: thine heart shall be astonied and enlarged, because the multitude of the sea shall be conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The multitude of camels shall couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring golde and incense, and shew forth the praises of the Lord.

7 All the sheepe of Kedar shall be gathered vnto thee: the rams of Nebaioth shall serue thee: they shall come vp to be accepted vpon mine altar: and I will beautifie the house of my glory.

8 Who are these that flie like a cloude, and as the dones to their windowes?

9 Surely the yles shall wait for mee, and the ships of Tarshish, as at the beginning, that they may bring thy sonnes from farre, and their siluer and their gold with them vnto the Name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall build vp thy walles, and their Kings shall minister vnto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shall they be shut, that men may bring vnto thee the riches of the Gentiles, and that their kings may be brought.

12 For the nation and the kingdome, that will not serue thee, shall perish: and those nations shall be utterly destroyed.

13 The glory of Lebanon shall come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my feet.

14 The sonnes also of them that afflicted thee, shall come and bow vnto thee: and all they that despised thee, shall fall downe at the soles of thy feet: and they shall call thee, The citie of the Lord Zion of the Holy one of Israel.

15 Whereas thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breasts of Kings: and thou shalt knowe, that I the Lord am thy Saviour, and thy Redeemer, the mightie one of Iakob.

17 For brasse will I bring gold, and for yron will I bring siluer, and for wood brasse, and for stones yron. I will also make thy gouernement peace, and thine exactours righteousness.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt call saluation, thy walles, and praise thy gates.

19 Thou shalt haue no more Sunne to shine by day, neither shall the brightnesse of the Moone shine vnto thee: for the Lord shall be thine euermolting light, and thy God, thy glory.

20 Thy Sunne shall neuer goe downe, neither shall thy Moone be hid: for the Lord shall be thine euermolting light, and the dayes of thy sorrow shall be ended.

21 Thy people also shall be all righteous: they shall possesse the land for euer, the graffe of my planting shall be the worke of mine hands, that I may be glorified.

22 A little one shall become as a thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

# CHAP. LXI.

He prophesieth that Christ shall be anointed, and sent to preach. The ioy of the faithfull.

The Spirit of the Lord God is vpon mee, therefore hath the Lord anointed mee: he hath sent mee to preach good tidings vnto the poore, to bind vp the broken hearted, to preach libertie to the captiues, and to them that are bound, the opening of the prison,

2 To preach the acceptable yeere of the Lord, and the day of vengeance of our God, to comfort all that mourne,

3 To appoynt vnto them that mourne in Zion, and to giue vnto them beaurie for ashes, the oyle of ioy for mourning, the garment of gladnesse for the spirit of heauinesse, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

4 And they shall build the old waste places, and raise vp the former desolations, and they shall repaire the cities that were desolate and waste through many generations.

5 And the strangers shall stand and feede your sheepe, and the sonnes of the strangers shall be your plowmen, and dressers of your vines.

6 But yee shall be named the Priestes of the Lord, and men shall say vnto you, The ministers of our God: Ye shall eate the riches of the Gentiles, and shall be exalted with their glory.

7 For your shame, you shall receiue a double, and for confusion, they shall reioyce in their portion: for in their land they shall possesse the double: euermolting ioy shall be vnto them.

8 For I the Lord loue iudgement, and hate robbery: for burnt offering, & I will direct their worke in truth, and I will make an euermolting couenant with them.

9 And their seed shall be known among the Gentiles, and their buddes among the people. All that see them, shall know them, that they are the seed which the Lord hath blessed.

10 I will greatly reioyce in the Lord, and my soule shall be ioyfull in my God: for he hath clothed me with the garments of saluation, and covered mee with the robe of righteousness: he hath decked me like a bridegrome, & as a bride tyeth her selfe with her iewels.

11 For as the earth bringeth forth her bud, and as the garden causeth to grow that which is sown in it: so the Lord God will cause righteousness to grow, and praise before all the heathen.

minion over the Iewes in times past, now they shall haue double authoritie over them, and possesse twice so much. q I will not receiue their offerings which are extortioners, deceiuers, hypocrites, or that deprive mee of my glory. r That is of the Church. s He sheweth what shall be the affection, when they feele this their deliuerance.

Signifying, that all worldly meanes shall cease, and that Christ shall be all in all, as Reuel. 21. 33. and 22. 5.

The children of the Church.

Meaning, that the Church should be miraculously multiplied.

Luke 4. 18.

This appertained to all the Prophets and ministers of God, but chiefly to Christ, of whose abundant graces euery one receiueh according as it pleaseth him to distribute.

To them that are liuely troubled with the feeling of their sinnes.

Which are in the bondage of sinne.

The time when is pleased God to shew his good fauour to a sinner, which S. Paul calleth the fulnesse of time, Gal 4. 4.

For when God deliuereth his Church, he punisheth his enemies: f Which was the signe of mourning.

Trees that bring forth good fruit, as Matt. 3. 8.

That is, for a long time.

They shall be ready to serue you in all your necessities.

This is accomplished in the time of Christ, by whom all the faithfull are made Priestes and Kings,

1. Pet. 2. 9. reuel. 1. 6. and 5. 10.

I Reade Chap. 6. 11. 16.

Abundant recompence as this word is vsed, Chap 40. 2.

That is, the Iewes.

To wit, of the Gentiles.

Whereas the Gentiles had dominion over the Iewes in times past, now they shall haue double authoritie over them, and possesse twice so much.

q I will not receiue their offerings which are extortioners, deceiuers, hypocrites, or that deprive mee of my glory. r That is of the Church. s He sheweth what shall be the affection, when they feele this their deliuerance.

e Meaning, that Iudea should be as the morning starre, and that the Gentiles should receiue light of her. d An infinitie number from all countreys, as chap. 49. 18. e For ioy, as the heart is drawn in for sorrow. f Meaning, that euery one shall honour the Lord with that where-with he is able: signifying, that it is no true seruing of God, except we offer our selues to serue his glory, and all that we haue. g That is, the Arabians, that haue great abundance of cattell. h Because the Altar was a figure of Christ, Hebr. 13. 10. he sheweth that nothing can be acceptable to him, which is not offered to him by this Altar, who was both the offering and the altar it selfe. i Shewing, what great number shall come to the Church, and with what great diligence and zeale. k The Gentiles that are now enemies, shall become friends and fetters forth of the Church. l Meaning, Cyrus and his successors, but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospel. m He sheweth that God hath giuen all power and authority here in earth for the vse of his Church: and that they which will not serue and profite the same, shall be destroyed. n There is no thing so excellent which shall not serue the necessity of the Church. o Signifying, that Gods Maiestie is not included in the Temple, which is but the place for his feete, that we may learne to rise vp to the heauens. p To worship their head Christ, by obeying his doctrine. q Both he and low shall be ready to helpe and succour thee. r Thy gouernours shall loue thee, and seeke thy wealth and prosperitie. f Meaning, not a temporall felicity, but a spirituall, which is fulfilled in Christs kingdome.

## CHAP. LXII.

1 The great desire that the Prophets haue had for Christs coming. 6 The diligence of the Pastours to preach.

For Zions sake I will not<sup>a</sup> holde my tongue, and for Ierusalem sake I will not rest, vntill the righteousness thereof breake forth as the light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a<sup>d</sup> crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It shall no more be said vnto thee, <sup>e</sup> Forsaken, neither shall it be said any more to thy land, Desolate, but thou shalt be called <sup>f</sup> Hephzi-bah, and thy land <sup>g</sup> Beulah: for the Lord delighteth in thee, and thy land shall haue an <sup>h</sup> husband.

5 For as a yong man marieth a virgin, so shall thy sonnes marry thee: and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set <sup>h</sup> watchmen vpon thy walles, O Ierusalem, which all the day and all the night continually shall not cease: <sup>i</sup> yee that are mindefull of the Lord, keepe not silence,

7 And giue him no rest, till he repaire, and vntill he set vp Ierusalem the <sup>k</sup> praise of the world.

8 The Lord hath sworne by his right hand and by his strong arme, Surely I will no more giue thy corne to be meat for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eat it, and praise the Lord, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

10 <sup>l</sup> Goe through, goe through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, and set vp a standart for the people.

11 Beholde, the Lord hath proclaimed vnto the ends of the world, <sup>m</sup> tell the daughter, Zion, Behold, thy Saviour commeth: Behold, his wages is with him, and <sup>n</sup> his worke is before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A <sup>o</sup> citie sought out and not forsaken.

## CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefits toward his Church.

Who is this that commeth <sup>a</sup> from Edom, with red garments from Bozrah? hee is glorious in his apparell, and walketh in his great strength. <sup>b</sup> I speake in righteousness, and am mighty to saue.

2 <sup>c</sup> Wherefore is thine apparell red, & thy garments like him that treadeth in the wine presse?

He hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies & vnder the title of circumcision and the kindred of Abraham, claimed to themselves the chiefe religion, and bared the true worshippers, Psal. 37. 7. b God answereth them that asked this question, Who is this? &c. and saith, Yee see now performed in deed the vengeance which my Prophets threatened. c Another question, to the which the Lord answereth.

3 I haue troden the wine-presse alone, and of all people there was none with mee: for I will tread them in mine anger, and tread them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance is in mine heart, and the <sup>d</sup> yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to uphold: therefore mine owne<sup>e</sup> arme helped mee, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them <sup>f</sup> drunken in mine indignation, and will bring downe their strength to the earth.

7 I will <sup>g</sup> remember the mercie of the Lord, and the prayles of the Lord, according vnto all that the Lord hath giuen vs, and for the great goodnesse toward the house of Israel, which hee hath giuen them according to his tender loue, and according to his great mercies.

8 For hee said, Surely they are my <sup>h</sup> people, children that will not lie: so hee was their Saviour.

9 In all their troubles hee was <sup>i</sup> troubled, and the Angel<sup>k</sup> of his presence saued them: in his loue and in his mercie he redeemed them, and hee bare them and caried them a wayes continually.

10 But they rebelled and vexed his holy Spirit: therefore was he turned to be their enemy, and he fought agai<sup>l</sup>st them.

11 Then he<sup>l</sup> remembered the old time of Moses and his people, saying, Where is hee that brought them vp out of the sea with the <sup>m</sup> shepheard of his sheepe? Where is hee that put his holy Spirit within<sup>n</sup> him?

12 He led them by the right hand of Moses with his owne glorious arme, diuiding the water before them, to make himselfe an euermlasting Name.

13 Hee ledde them through the deepe, as an<sup>o</sup> horse in the wilderness, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 <sup>p</sup> Looke downe from heauen, and behold from the dwelling place of thine holinesse, and of thy glory. Where is thy <sup>q</sup> zeale & thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from<sup>r</sup> me.

16 Doublesse thou art our Father: though Abraham be ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our redeemer: thy Name is for euer.

17 O Lord, why hast<sup>s</sup> thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy<sup>t</sup> seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue pos-

is led to his pasture. <sup>p</sup> Having declared Gods benefits shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them. <sup>q</sup> Thy great affliction, which thou barest towards vs. <sup>r</sup> Meaning, from the whole body of the Church. <sup>s</sup> Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father. <sup>t</sup> By taking away thy holy Spirit from vs, by whom wee were gouerned, and so for our ingratitude diddest deliuer vs vp to our owne conscience, and diddest punish some by sinne according to thy iust iudgement. <sup>u</sup> Meaning, for the Couenants sake made to Abraham, Izhak, and Iacob his seruants.

H b 4

fessed

a The Prophet saith that he will neuer cease to declare vnto the people the good tidings of their deliverance. b Till they haue full deliverance: and this the Prophet speaketh to encourage all other ministers to the sending forth of Gods mercies toward his Church. c Thou shalt haue a more excellent fame then thou hast had hitherto. d He shall esteeme thee as deare and precious as a king doth his crowne. e Thou shalt no more be contemned as a woman forsaken of her husband. f Or, my delight in her. g Or, married. h That it may be replenished with children. i Forasmuch as they confesse one faith and religion with thee, they are in the same bond of marriage with thee, and they are called the children of the Church, in as much as Christ maketh her plentiful to bring forth children vnto him. k Prophets, Pastours, and Ministers. l He exhorteth the Ministers neuer to cease to call vpon God by prayer for the deliverance of his Church, and to teach others to doe the same. m For the restoration whereof all the world shall praye him. n Signifying the great number that should come to the Church, and what meanes he would prepare for the restitution of the same, as Chap. 57. 14. o Ye Prophets and Ministers shew the people of this their deliverance: which was chiefly meant of our saluation by Christ, Zach. 9. 9. mat. 21. 5. p Hee shall haue all power to bring his purpose to passe, as Chap. 40. 10. q That is, one ouer whom God hath had a singular care to recover her when she was lost.

a This prophesie is against the Idumeans and enemies which persecuted the Church, on whom God will take vengeance, and is here set forth all bloody after that he hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies & vnder the title of circumcision and the kindred of Abraham, claimed to themselves the chiefe religion, and bared the true worshippers, Psal. 37. 7. b God answereth them that asked this question, Who is this? &c. and saith, Yee see now performed in deed the vengeance which my Prophets threatened. c Another question, to the which the Lord answereth.

d Shewing that when God punisheth his enemies, it is for the profite and deliverance of his Church. e God sheweth that he hath no neede of mans helpe for the deliverance of his, and though men refuse to do their dutie through negligence and ingratitude, yet he himselfe will deliuer his Church, and punish the enemies, reade Chap. 59. 6. f I will so astonish them and make them so giddy, that they shall not know which way to goe. g The Prophet speaketh this to moue the people to remember Gods benefits in times past, that they may be confirmed in their troubles. h For I did chuse them to be mine, that they should be holy, and not deceiue mine expectation. i He bare their afflictions and griefes as though they had bene his owne. k Which was a witnesse of Gods presence, and this may be referred to Christ, to whom belongeth the office of Salvation. l That is, the people of Israel, being afflicted, called to remembrance Gods benefits, which he had bestowed vpon their fathers in times past. m Meaning, Moses. n That is, in Moses that he might well gouerne the people: some refferre this giuing of the spirit to the people. o Peaceably and gently, as an horse. p Having declared Gods benefits shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them. q Thy great affliction, which thou barest towards vs. r Meaning, from the whole body of the Church. s Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father. t By taking away thy holy Spirit from vs, by whom wee were gouerned, and so for our ingratitude diddest deliuer vs vp to our owne conscience, and diddest punish some by sinne according to thy iust iudgement. u Meaning, for the Couenants sake made to Abraham, Izhak, and Iacob his seruants.



<sup>a</sup> That is, in respect of the promise, which is perpetual: albeit they had now possessed the land of Canaan, a thousand and four hundred yeres: and thus they lament, to moue God rather to remember his Couenant, then to punish their finnes.

CHAP. LXIII.

<sup>1</sup> The Prophet prayeth for the finnes of the people.  
<sup>6</sup> Mans righteousnesse is like a filthy clouth.

O H, that thou wouldest breake the heauens, and come downe, and that the mountaines might melt at thy presence!

<sup>2</sup> As the melting fire burned, as the fire caused the waters to boile, (that thou mightest declare thy Name to thine aduersaries) the people did tremble at thy presence.

<sup>3</sup> When thou diddest terrible things, which we looked not for, thou camest downe, and the mountaines melted at thy presence.

<sup>4</sup> For since the beginning of the world, they haue not heard nor vnderstood with the eare, neither hath the eie seene another God beside thee, which doth so to him that waiteth for him.

<sup>5</sup> Thou diddest meet him, that reioyced in thee, & did iustly: they remembered thee in thy waies: behold, thou art angry, for wee haue sinned: yet in them is continuance, and we shall be saved.

<sup>6</sup> But we haue all bene as an vnclane thing, and all our righteousnesses as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the wind haue taken vs away.

<sup>7</sup> And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

<sup>8</sup> But now, O Lord, thou art our Father: we are the clay, and thou art our potter, and we all are the worke of thine hands.

<sup>9</sup> Be not angry, O Lord, above measure, neither remember iniquitie for euer: Loe, we beseech thee, behold, we are all thy people.

<sup>10</sup> Thine holy cities lie waste: Zion is a wilderness, and Ierusalem a desert.

<sup>11</sup> The house of our Sanctuary, and of our glory, where our fathers praised thee, is burnt vp with fire, and all our pleasant things are wasted.

<sup>12</sup> Wilt thou holde thy selfe still at these things, O Lord? wilt thou holde thy peace and afflict vs above measure?

CHAP. LXV.

<sup>1</sup> The vocation of the Gentiles, & the reuersion of the Iewes.  
<sup>13</sup> The ioy of the elect, and the punishment of the wicked.

I haue bene sought of them that asked not: I was found of them that sought mee not: I said, behold me, behold mee, vnto a nation that called not vpon my Name.

<sup>2</sup> I haue spread out mine handes all the day vnto rebellious people, which walked in a way that was not good, euen after their owne

imaginations.  
<sup>3</sup> A people that prouoked mee euer vnto my face: that sacrificeth in gardens, and burneth incense vpon bricks.

<sup>4</sup> Which remaine among the graues, and lodge in the deserts, which eate & twine flesh, and the broth of things polluted are in their vessels.

<sup>5</sup> Which say, Stand apart, come not neere to me: for I am holier then thou; these are a smoke in my wrath, and a fire that burneth all the day.

<sup>6</sup> Behold, it is written before me: I will not keepe silence, but will render it and recompense it into their bosome.

<sup>7</sup> Your iniquities, and the iniquities of your fathers, shall be together (saith the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles; therefore will I measure their old worke into their bosome.

<sup>8</sup> Thus saith the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.

<sup>9</sup> But I will bring a seede out of Iakob, and out of Iudah that shall inherite my mountaine; and mine elect shall inherite it, and my seruants shall dwell there.

<sup>10</sup> And Sharon shall be a sheepefold, and the valley of Achor shall be a resting place for the cattell of my people, that haue sought me.

<sup>11</sup> But ye are they that haue forsaken the Lord, and forgotten mine holy Mountaine, and I haue prepared a table for the multitude, and furnished the drinke offerings vnto the number.

<sup>12</sup> Therefore will I P number you to the sword, and all you shall bow downe to the slaughter, because I called, and ye did not answer; I spake, and ye heard not, but did euill in my sight, and did chuse that thing which I would not.

<sup>13</sup> Therefore thus saith the Lord God, Behold, my seruants shall reat, and ye shall be hungry; behold, my seruants shall drinke, and ye shall be thirstie; behold, my seruants shall reioyce, and ye shall be ashamed.

<sup>14</sup> Beholde, my seruants shall sing for ioy of heart, and yee shall crie for sorow of heart, and shall howle for vexation of minde.

<sup>15</sup> And ye shall leaue your name as a curse vnto my chosen; for the Lord God shall fly you, and call his seruants by another name.

<sup>16</sup> He that shall blesse in the earth, shall blesse himselfe in the true God; and he that sweareth in the earth, shall sweare by the true God; for the former troubles are forgotten, and shall surely hide themselves from mine eyes.

<sup>17</sup> For loe, I will create new heauens and a new earth, and the former shall not be remembered nor come into minde.

<sup>18</sup> But be you glad and reioyce for euer in the things that I shall create, for behold, I will create Ierusalem, as a reioycing, and her people as a ioy.

<sup>19</sup> And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be

<sup>c</sup> He sheweth that to delight in our owne fantasies, is the declin'g from God, and the beginning of all superstition and idolatry.  
<sup>d</sup> Which were dedicate to idols.  
<sup>e</sup> Meaning, their alters, which he thus named by contempt.  
<sup>f</sup> To consult with spirits, and to conjure devils, which was forbidden, Deut. 18. 11.  
<sup>g</sup> Which was contrary to Gods Commandement, Leuit. 11. 7.  
<sup>h</sup> Deut. 14. 8.  
<sup>i</sup> He sheweth that hypocrite is euer ioynd with pride and contempt of others.  
<sup>j</sup> Their punishment shall neuer haue end.  
<sup>k</sup> So that the remembrance thereof cannot be forgotten.  
<sup>l</sup> Shall be both punished together; and this declarer how the children are punished for their fathers faults, to wit, when the same faults or like are found in them.  
<sup>m</sup> That is, it is profitable: meaning, that God will not destroy the faithful branches of his vineyard, when he destroyeth the rotten stocks, that is, the hypocrites.  
<sup>n</sup> Which was a pleasant place in Iudea to feede sheepe as Achor was for cattell.  
<sup>o</sup> By the multitude and number he meaneth their innumerable idoles of whom they thought they could neuer haue yough.  
<sup>p</sup> Seeing you cannot number your gods, I will number you with the sword.  
<sup>q</sup> By my Prophets, whom ye would not obey.  
<sup>r</sup> By these words, Eate and drinke, he meaneth, the blessed life to the faithful, which haue alwayes consolation and full contentment of all things in their God, though sometimes they lacke these corporall things.  
<sup>s</sup> Meaning, that he would call the Gentiles, who should abhorre euen the very name of the Iewes for their infidelities sake.  
<sup>t</sup> Then by the name of the Iewes.  
<sup>u</sup> By blessing and by swearing I meant the praising of God for his benefits, and the true worshipping of him, which shall not be onely in Iudea, but thorow all the world.  
<sup>x</sup> I will no more suffer my Church to be desolate as in times past.  
<sup>y</sup> I will so alter and change the state of my church, that it shall seeme to dwell in a new world.

<sup>a</sup> The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as he did in mount Sinai.  
<sup>b</sup> Meaning, the raine, hail, fire, thunder and lightnings.  
<sup>c</sup> S. Paul vlieth the same kinde of admiration, 1. Cor. 2. 9. murthering at Gods great benefice shewed to his Church, by the preaching of the Gospel.

<sup>d</sup> Thou shouldest fauour toward our fathers, when they trusted in thee, and walked after thy Commandements.  
<sup>e</sup> They considered thy great mercies.  
<sup>f</sup> That is, in thy mercies, which be called the wayes of the Lord.  
<sup>g</sup> Thou wilt haue pittie vpon vs.  
<sup>h</sup> We are iustly punished and brought into captivity, because we haue prouoked thee to anger, and though we would excuse our felices, yet our righteousnesses, and best vertues are before thee as vile clouts, or (as some reade) like the menstruous clothes of a woman.

<sup>i</sup> Albeit, O Lord, by thy iust iudgement thou mayest vnto destroy vs as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children.  
<sup>k</sup> For so the flesh iudgeth when God doeth not immediately send succour.  
<sup>l</sup> Which were dedicated to thy seruice, and to call vpon thy Name.  
<sup>m</sup> Wherein wee reioyced and worshipped thee.  
<sup>n</sup> That is, at the contempt of thine owne glorie, though our finnes haue deserved this, yet thou wilt not suffer thy glory thus to be diminished.

<sup>a</sup> Meaning, the Gentiles which knew not God, should seeke after him, when he had auoued their hearts with his holy Spirit, Rom. 10. 10.

<sup>b</sup> He sheweth the cause of the reuersion of the Iewes, because they would not obey him for any admonition of his Prophets, by whom he called them continually and stretched out his hand to draw them.

# God comforteth them that are troubled. Chap. LXVI. The vocation of the Gentiles. 63

<sup>a</sup> Meaning, in this wonderful restoration of the Church there should be no weakness of youth, nor infirmities of age, but all should be fresh and flourishing: and this is accomplished in the heavenly Jerusalem, when all sinners shall cease, and the tears shall be wiped away. <sup>b</sup> Whereby he sheweth that the infidels and vengeant sinners have no part of this benediction. <sup>c</sup> He propoeth to the faithful the blessings which are contained in the Law, and so what temporal things comprehendeth the spiritual promises. <sup>d</sup> Reade Chap. 12, 6.

no more heard in her, nor the voyce of crying.  
20 There shall be no more there a childe of yeeres, nor an olde man that hath not filled his dayes: for he that shall be an hundredth yeeres olde, shall die as a yong man: but the sinner being an hundredth yeeres olde shall be accursed.  
21 And they shall build houses, and inhabit them, and they shall plant vineyards, and eate the fruit of them.  
22 They shall not build, and another inhabit: they shall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall enjoy in olde age the worke of their hands.  
23 They shall not labour in vaine, nor bring forth in feare: for they are the seede of the blessed of the Lord, and their buds with them.  
24 Yea, before they call, I will answer, and whiles they speake, I will heare.  
25 The wolfe and the lambe shall feede together, and the lion shall eate straw like the bullocke: and to the serpent dust shall be his meate. They shall no more hurt nor destroy in all mine holy Mountaine, sayth the Lord.

## CHAP. LXVI.

<sup>1</sup> God dwelleth not in Temples made with hands. <sup>2</sup> He despiseth sacrifices done without mercy and faith. <sup>3</sup> God comforteth them that are troubled for his sake. <sup>4</sup> The vocation of the Gentiles. <sup>5</sup> The perpetuall Sabbath. <sup>6</sup> The punishment of the wicked is everlasting.

**T**HUS sayeth the Lord, \* The heauen is my throne, and the earth is my footstool: where is that house that ye will build vnto me? and where is that place of my rest?

2 For all these things hath mine hand made, and all these things haue bene, saith the Lord: and to him will I looke, euen to him that is poore, and of a contrite spirit, and trembleth at my words.

3 He that killeth a bullocke, as if he slew a man: he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembreth in cense, as if he blessed an idole: yea, they haue chosen their owne wayes, and their soule delighteth in their abominations.

4 Therefore will I chuse out their delusions, and I will bring their feare vpon them, because I called and none would answer: I spake, and they would not heare: but they did euill in my sight, and chose the things which I would not.

5 Heare the word of the Lord, all ye that tremble at his word, Your brethren that hated you, and cast you out for my Names sake, said, Let the Lord be glorified: but hee shall appeare to your ioy, and they shall be ashamed.

6 A voyce soundeth from the citie, even a voyce from the Temple, the voyce of the Lord, that recompenseth his enemies fully.

7 Before she trauailed, she brought forth:

and before her paine came, she was deliuered of a man childe.

8 Who hath heard such a thing? who hath seene such things? shall the earth be brought forth in one day? or shall a nation be borne at once? for as soone as Zion trauailed, she brought forth her children.

9 Shall I cause to trauell, and not bring forth? shall I cause to bring forth, and shall be barren, saith thy God?

10 Reioyce ye with Ierusalem, and be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her.

11 That ye may sucke, and be satisfied with the breasts of her consolation: that ye may milke out, and be delighted with the brightness of her glory.

12 For thus saith the Lord, Behold, I will extend my peace ouer her like a flood, and the glory of the Gentiles like a flowing streame: then shall ye sucke, ye shall be borne vpon her sides, and be ioyfull vpon her knees.

13 As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Ierusalem.

14 And when ye see this, your hearts shall reioyce, and your bones shall flourish like an herbe: and the hand of the Lord shall be known among his seruants, and his indignation against his enemies.

15 For behold, the Lord will come with fire, and his chariots like a whirlwinde, that hee may recompense his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his sword all flesh, and the slaine of the Lord shall be many.

17 They that sanctifie themselves, and purifie themselves in the gardens behinde one tree in the mids eating swines flesh, and such abomination, euen the mouse, shall be consumed together, sayth the Lord.

18 For I will visit their workes, and their imaginations, for it will come that I shall gather all nations, and tongues, and they shall come, and see my glory.

19 And I will set a signe among them, and will send those that escape of them vnto the nations of Tarslish, Pul, and Lud, and to them that draw the bow, to Tubal, and to Iauan, yles a farre off, that haue not heard my fame, neither haue seene my glory, and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering vnto the Lord out of all nations, vpon horses, and in chariots, and in horselets, and vpon mules, and swift beasts, to Ierusalem mine holy Mountaine, saith the Lord, as the children of Israel offer in a cleane vessel in the House of the Lord.

21 And I will take of them for Priests, and for Leuites, saith the Lord.

of the postes of his people, whom hee preferred, Exod. 12, 7. x I will scatter the rest of the Iewes, which escaped destruction, into diuers nations. y That is, Cilicia. z Meaning, Africa. a To wit, Lydia, or Asia minor. b Signifying the Parthians. c Italie. d Grecia. e Meaning, the Apostles, Disciples, and others, which hee did first chuse of the Iewes to preach vnto the Gentiles. f That is, the Gentiles, which by faith shall be made the children of Abraham as you are. g Whereby hee meaneth that no necessarie meanes shall want, when God shall call the Gentiles to the knowledge of the Gospel. h To wit, of the Gentiles, as hee did Luke, Timothee, and Titus first, and others after to preach his word.

<sup>i</sup> This shall passe the capacite of man to see such a multitude that shall come vnto once, meaning vnder the preaching of the Gospel, whereof they that came vp out of Babylon, were a figure. <sup>k</sup> Declaring hereby, that as by his power and providence woman trauelleth and is deliuered: so hath he power to bring forth his Church at his time appointed. <sup>l</sup> That ye may reioyce for all the benefit that God bestoweth vpon his Church. <sup>m</sup> I will giue her felicity and prosperity in great abundance. <sup>n</sup> Reade Chap. 60, 16. <sup>o</sup> Ye shall be chastised as her dearly beloued children. <sup>p</sup> Ye shall haue new strength and new beautie. <sup>q</sup> This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his Church, and will doe till the last day, which shall be the accomplishment thereof. <sup>r</sup> Meaning, the hypocrites. <sup>s</sup> Whereby are meant them that did maliciously transgrede the Law, by eating beasts forbidden, euen to the mouse, which nature abhorreth. <sup>t</sup> The Gentiles shall be partakers of that glory, which before I shewed to the Iewes. <sup>u</sup> I will make these that I chuse, that they perish not with the rest of the infidels: whereby he alludeth to the marking.

<sup>a</sup> Alls 7, 48, 49. <sup>a</sup> My maiestie is so great, that it filleth both heauen and earth, and therefore cannot be included in a temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices. <sup>b</sup> Seeing that both the Temple and the things therein, with the sacrifices, were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them, Psal 50, 10. <sup>c</sup> To him that is humble and pure in heart, which receiveth my doctrine with reuerence and feare. <sup>d</sup> Because the Iewes thought themselves holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that he doth no lesse detest these ceremonies, then hee doth the sacrifices of the heathen, who offered men, dogs, and swine to their idoles, which things were expressly forbidden in the Law. <sup>e</sup> I will discover their wickednesse and hypocritie, wherewith they thinke to blind mine eyes, to all the world. <sup>f</sup> He encourageth the faithfull by promising to destroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God. <sup>g</sup> The enemies shall shortly heare a more terrible voyce, euen fire and slaughter, seeing they would not heare the gentle voyce of the Prophets, which called them to repentance. <sup>h</sup> Meaning, that the restoration of the Church should be so sudden and contrary to all mens opinions, as when a woman is deliuered before she looked for it, and that without paine in trauailing.



i. Hereby he signifieth the kingdome of Christ wherein his Church shall be renewed, and whereas before there were appointed seasons to sacrifice, in this there shall be one continuall Sabbath, so that all times and seasons shall be meete.

22 For as the new heavens, and the new earth, which I will make, shall remaine before me, sayth the Lord, so shall your seede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before me, sayth the Lord.

24 And they shall goe forth, and looke vpon

the carkeises of the men that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh.

doth he shew what horrible calamities shall come to the wicked, that are out of the Church. 1 Meaning, a continuall torment of conscience, which shall energe gnaw them, and neuer suffer them to be at rest, Marke 9, 44. This is the iust recompense for the wicked, which contemning God and his word, shall be by Gods iust iudgement abhorred of all his creatures.

k As he that declared the felicitie that shall be within the Church for the comfort of the godly, so

# I E R E M I A H.

## T H E A R G V M E N T.

**T**He Prophet Jeremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident revelations of prophecies, so that by the commandment of the Lord he beganne very yong to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eightene yeere vnder the sayd King, and three moneths vnder Iehoiakim, and vnder Iehoiachin eleuen yeeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres, vnto the time that they were caried away into Babylon. So that this time amounteth to about fouertie yeere, besides the time that he prophesied after the captiuitie. In this booke hee declareth with teares, and lamentation, the destruction of Ierusalem, and the captiuitie of the people, for their idolatry, couetousnesse, subtiltie, crueltie, excesses, rebellion, and contempt of Gods word, and for the consolation of the Church reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubborn and obstinate, when the Prophets doe admonish them most plainly of their destruction. Next how the Prophets and Ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will he euer shew himselfe a preseruer of his Church, and when all meanes seeme to mans iudgement to be abolished, then will he declare himselfe victorious in preseruing his.

### C H A P. I.

1 In what time Jeremiah prophesied. 6 Hee acknowledged his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commanndeth him to preach his word without feare.

**J**He words of Jeremiah the sonne of Hilkiah one of the Priests that were at Anathoth in the land of Benjamin.

2 To whom the word of the Lord came in the dayes of Iosiah the sonne of Amon King of Iudah in the thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim the sonne of Iosiah king of Iudah vnto the end of the eleuenth yeere of Zedekiah, the sonne of Iosiah king of Iudah, euen vnto the carying away of Ierusalem captiue in the fift moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordained thee to be a Prophet vnto the nations.

6 Then sayd I, Oh, Lord God, behold, I can not speake, for I am a childe.

7 But the Lord sayd vnto me. Say nor, I am a childe: for thou shalt goe to all that I shall send thee, and whatsoever I commaund thee, shalt thou speake.

a That is, the sermons and prophecies.

b Which is thought to be he that found the booke of the Law vnder king Iosiah, 2. Kin. 22, 8.

c This was a citie about three miles distant from Ierusalem, and belonged to the Priests, the sonnes of Aaron, Iosh. 18, 19.

d This is spoken to confirme his vocation and office, forasmuch as he did not presume of himselfe to preach and prophesie, but was called thereunto by God.

e Meaning, the nephew of Iosiah: for Iehoiakim was his father, who reigned but three moneths, and therefore is not mentioned, no more is Iachin that reigned no longer. f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caried away into Babylon by Nebuchad-nezzar. g The scripture useth this manner of speech, to declare that God hath appointed his ministers to their offices before they were borne, as Isa. 49, 1, Gal. 1, 15. h For Jeremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations. i Considering the great iudgements of God, which according to his threatening should come vpon the world, hee was moued with a certaine compassion on the one side to pittie them that should thus perish, and on the other side by the infirmities of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isa. 6, 11, Exod. 3, 21, and 4, 1.

8 Be not afraid of their faces; for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand, and touched my mouth, and the Lord sayd vnto me, Behold, I haue put my words in thy mouth.

10 Beholde, this day haue I set thee ouer the nations, and ouer the kingdomes, to plucke vp, and to roote out, and to destroy, and throw downe, to build, and to plant.

11 After this the word of the Lord came vnto me, saying, Ieremiah, what seest thou? And I sayd, I see a rod of an almond tree.

12 Then sayd the Lord vnto mee, Thou hast seene aright: for I will hasten my word to performe it.

13 Again the word of the Lord came vnto me the second time, saying, What seest thou? And I sayd, I see a feeding pott looking out of the North.

14 Then sayd the Lord vnto me, Out of the North shall a plague be spread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, saith the Lord, and they shall come, and euery one shall set his throne in the entring of the gates of Ierusalem, and on all the walles thereof round about, and in all the citie of Iudah.

16 And I will declare vnto them my iudgements touching all the wickednesse of them that haue forsaken mee, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 Thou therefore truste vpon thy loynes, and arise and speake vnto them all that I commaund

k Which declarereth that God maketh them meete, and assureth them, whom he calleth to set forth his glory: giving them all meanes necessary for the same, Exod. 4, 12.

l Isa. 6, 7.

m Hee sheweth what is the authoritie of Gods true

ministers, which by his word haue power to beate downe whatsoever

lifteth it selfe vp against God: and to plant and assure the humble, and

such as giue themselves to the obedience of Gods word, 2. Cor. 10, 4.

n Hebr. 4, 12. and these are the keys which Christ hath left to loose, and binde, Mat. 18, 18.

o He ioyneth the signification of the word, for a more ample confirmation: signifying by the rod of the Almond tree, which first buddeth, the hastie coming of the Babylonians against the Iewes.

p Signifying, that the Chaldeans, and Assyrians should

be as a pott to seethe the Iewes which boiled in their pleasures and lust.

q Syria and Assyria were Northward in respect of Ierusalem, which were the Chaldeans dominion.

r I will giue them charge and power to execute my vengeance against the Idolaters which haue forsaken me for their idols.

thee:

q Which declareth that Gods vengeance is prepared against them, which dare not execute their doerie faithfully, either for feare of man, or for any other cause, 1. Cor. 9.16.  
r Signifying, on the one part, that the more that Satan and the world rage against Gods Ministers, the more present will he be to helpe them. Iosh. 1. 5. heb. 13. 5. and on the other part, that they are vicerly vnmeete to serue God in his Church, which are afraid, and doe not resist wickednesse, whatsoeuer danger depend thereon, Isa. 50. 7. Ezek. 3. 8.

thee: be not afraid of their faces, least I destroy thee before them.

18 For I, behold, I this day haue made thee a defended cite, and an yron pillar and walles of brass against the whole land, against the Kings of Iudah, and against the Princes thereof, against the Priests thereof, and against the people of the land.

19 For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, sayth the Lord.

rage against Gods Ministers, the more present will he be to helpe them. Iosh. 1. 5. heb. 13. 5. and on the other part, that they are vicerly vnmeete to serue God in his Church, which are afraid, and doe not resist wickednesse, whatsoeuer danger depend thereon, Isa. 50. 7. Ezek. 3. 8.

# CHAP. II.

a God rehearseth his benefits done vnto the Iewes. 8 Against the priests and false prophets. 12 The Iewes are destroyed because they forsake God.

**M**oreouer the worde of the Lord came vnto mee, saying,

2 Goe and cry in the eares of Ierusalem, saying, Thus sayth the Lord, I remember thee, with the kindnesse of thy youth and the loue of thy marriage, when thou wentest after me in the wilderness in a land that was not sowed.

3 Israel was as a thing c-hallowed vnto the Lord, and his first fruits: all they d that eate it, shall offend: euill shall come vpon them, saith the Lord.

4 Heare ye the word of the Lord, O house of Iakob, and all the families of the house of Israel.

5 Thus sayth the Lord, What iniquitie haue your fathers found in mee, that they are gone farre from me, and haue walked after vanitie, and are become f vaine?

6 For they sayd not, Where is the Lord that brought vs vp out of the land of Egypt, that led vs through the wilderness, through a desert, and waste land, through a drie land, and by s the shadow of death, by a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful countrey, to eat the fruit thereof, and the commodities of the same: but when ye entered, yee defiled b my land, and made mine heritage an abomination.

8 The Priests said not, i Where is the Lord? and they that should minister the k Law, knewe me not: the l pastours also offended against mee, and the prophets prophecied in m Baal, and went after things that did not profite.

9 Wherefore I will yet n plead with you, saith the Lord, and I will plead with your childrens children.

10 For go ye to the yles of o Chittim, and beholde, and send vnto p Kedar, and take diligent heed, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their q glory, for that which doeth nor r profite.

12 O yee s heauens, be astonished at this: be afraid and vicerly confounded, sayth the Lord.

a According to that grace and fauour which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my selfe, Ezek. 16. 3.  
b When I had deliuered thee out of Egypt.  
c Chosen aboue all other to serue the Lord onely, and the first offered to the Lord of all other nations.  
d Whosoever did challenge this people or else did annoy them, was punished.  
e That is, fallen to most vile idolatry.  
f Altogether giuen to vanitie, and are become blind and insensible as the idoles that they serue.  
g Where for lacke of all things necessary for life, ye could looke for nothing euerly house but present death.  
h By your idolatry and wicked manners, Psal. 78. 58. and 106. 38.  
i They taught not the people to seeke after God.  
k As the Scribes, which should haue expounded the Law to the people.  
l Meaning, the Princes and Ministers: signifying, that all estates were corrupt.  
m That is, spake vaine things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles.  
n Signifying that hee would not as hee might, straightway condemne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed and repent.  
o Meaning, the Grecians and Italians.  
p Vnto Arabia.  
q That is, God which is their glory, and who maketh them glorious aboue all other people, reproouing the Iewes that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities.  
r Meaning, the idoles which were their destruction, Psal. 106. 36.  
s He sheweth that the sensible creatures abhorre this vile ingratitude, and as it were tremble for feare of Gods great iudgements against the same.

13 For my people haue committed two euils: they haue forsaken mee: the fontaine of liuing waters, to digge them pits, euen broken pits that can holde no water.

14 Is Israel a s seruant, or is hee borne in the house? why then is he spoiled?

15 The x Lions roared vpon him and yelled, and they haue made his land waste: his cities are burnt without y an inhabitant.

16 Also the children of z Noph and Tabannes haue a broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when he b led thee by the way?

18 And what hast thou now to doe in the way of c Egypt? to drinke the water of Nilus? or what maketh thou in the way of Ashtar? to drinke the water of the d Riuer?

19 Thine owne wickednesse shall e correct thee, and thy turnings backe shall reprocue thee: know therefore and behold, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hostes.

20 For of old time I haue broken thy yoke, and burst thy bonds, and thou saiddest, f I will no more transgresse, but like an harlot thou runnest about vpon all hie hills, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whose t plants were all naturall: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou walsh thee with g pitre, and take thee much sope, yet thine iniquitie is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I h followed Baalim? behold thy wayes in the valley, and know what thou hast done: thou art like a swift i dromedarie, that runneth by his wayes.

24 And as a wilde k affe vfed to the wilderness that snuffeth vp the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not wearie themselves, but will finde her in her l moneth.

25 Keepe thou thy fester from m barenesse, and thy throat from thirst: but thou saidst desperately, No, for I haue loued strangers, and them will I follow.

26 As the n thiefe is ashamed when he is found, so is the house of Israel ashamed, they, their kings, their princes and their priests, and their prophets,

27 Saying to a tree, Thou art my o father, and to a stone, Thou hast begotten me; for they haue turned their backe vnto me, and not their face: but in the time of their trouble they will say, A-rise and helpe vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they can helpe thee

t Signifying, that when men forsake Gods word, which is the fontaine of liife, they reiect God himselfe, and so fall to their owne incontinencies, and vaine confidence, and procure to themselves destructions, Iona. 2. 8.zech. 10. 2.

u Haue I ordered them like seruants and not like dearely beloved children? Exod. 4. 22. therefore it is their fault onely, if the enemy spoile them.

x The Babylonians, Caldeans, and Assyrians.

y Not one shall be left to dwell there. z That is, the Egyptians: for these were two great cities in Egypt.

a Haue grieuouly vexed thee as sundry times, b Shewing that God would haue fill led them aright, if they would haue followed him.

c To seeke helpe of man, as though God were not able enough to defend thee, which is to drinke of the puddles, and to leaue the fontaine, read Isa. 31. 1.

d To wit, Ephraim.

e Meaning, that the wicked are insensible, till the punishment for their sinne waken them, as verse 26. Isa. 3. 9.

f When I deliuered thee out of Egypt, Exod. 19. 3. deuter. 5. 27. iosh. 14. 16. eze. 10. 12. nehe. 3. 6.

g Ebr. seed was all true. h Though thou vse all the purifications and ceremonies of the law, thou canst not escape punishment, except thou turne.

to me by faith and repentance. h Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, and therefore they call their doings, Gods seruice. i Hee compareth the idolaters to these beasts, because they neuer cease running to and fro: for both valleys and hills are full of their idolatry. k Hee compareth the idolaters to a wilde affe: for he can neuer be tamed nor yet wearied: for as she runneth she can take her wind at euery occasion. l That is, when she is with foale, and therefore the hunters wait their time: so though thou canst not be turned backe now from thine idolatry, yet when thine iniquitie shall be at the full, God will meete with thee. m Hereby he warneth them that they should not go into strange contries to seeke helpe: for they should but spend their labour, and hurt themselves, which is here meant by the bare foot and thirst. Isa. 57. 10. n As a thiefe will not acknowledge his fault, till he be taken with the deed, and ready to be punished, so they will not confesse their idolatry, till the plagues due to the same light vpon them. o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idoles.



p Thou thoughtest that thy gods of blocks and stones could haue holpen thee, because they were many in number and present in every place: but now let vs see whether either their multitude, or their presence can deliuer thee from my plague, Chap. 11. 13. q As though I did you iniurie in punishing you, seeing that your faults are so euident. x That is, you haue killed your Prophets, that exhorted you to repentance, as Zechariah, Isaiah, &c. f Haue I not giuen them abundance of all things? t But what trust in our owne power and policie. u With strangers. x The Prophets and the faithfull are staine in every corner of your countrey. y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Iudah euen vnto Ierusalem: and the Egyptians slew Iosiah, and vexed the Jewes in sundry sorts. z In signe of lamentation, as 2. Sam. 13. 19.

in the time of thy trouble: for according to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will ye pleade with mee? yee all haue rebelled against me, saith the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your owne sword hath deuoured your Prophets like a destroying lyon.

31 O generation, take heed to the word of the Lord: haue I bene as a wilderness vnto Israel? or a land of darkenesse? Wherefore saith my people then, We are lords, we will come no more vnto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people haue forgotten mee, dayes without number.

33 Why doest thou prepare thy way, to seeke amitie? euen therefore will I teach thee, that thy wayes are wickednesse.

34 Also in thy wings is found the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from me: behold, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt be confounded of Egypt, as thou art confounded of Asshur.

37 For thou shalt go forth from thence, and thine hands vpon thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

God calleth his people vnto repentance. 14 He promisseth the restitution of his Church. 20 He reprooueth Iudah and Israel, comparing them to a woman disobedient to her husband.

## CHAP. III.

They say, If a man put away his wife, & shee goe from him, and become another mans, shall hee returne againe vnto her? shall not this land be polluted? but thou hast played the harlot with many louers: yet turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the high places, and behold, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the Arabian in the wilderness: and thou hast polluted the land with thy whoredoms, and with thy malice.

3 Therefore the showres haue bene restrained, and the latter raine came not, and thou haddest a g whores forehead: thou wouldest not be ashamed.

4 Diddest thou not still cry vnto me, Thou art my father, and the guide of my youth?

5 Will he keepe his anger for euer? will hee reserve it to the end? thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lord said also vnto me, in the dayes of Iosiah the King, Hast thou seene what this rebellious Israel hath done? for shee hath gone vp vpon euery hie mountaine, and vnder euery greene tree, and there played the harlot.

7 And I sayd, when shee had done all this, Turne thou vnto me: but shee returned not, as her rebellious sister Iudah saw.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I cast her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraid, but shee went also and played the harlot.

9 So that for the lightnes of her whoredome she hath euen defiled the land: for she hath committed fornication with stones and rockes.

10 Neuerthelesse for all this, her rebellious sister Iudah hath not returned vnto mee with her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto mee, The rebellious Israel hath iustified her selfe more then the rebellious Iudah.

12 Goe and cry these wordes toward the North, and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall vpon you: for I am mercifull, saith the Lord, and I will not alway keepe mine anger.

13 But know thine iniquitie: for thou hast rebelled against the Lord thy God, and hast scattered thy wayes to the strange gods vnder euery greene tree, but yee would not obey my voyce, saith the Lord.

14 O yee disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion.

15 And I will giue you pastours according to mine heart, which shall feed you with knowledge and vnderstanding.

16 Moreover, when yee be increased and multiplied in the land, in those dayes, saith the Lord, they shall say no more, The Arke of the covenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visite it, for that shall be no more done.

17 At that time they shall call Ierusalem, The throne of the Lord, and all the nations shall be gathered vnto it, euen to the Name of the Lord in Ierusalem: and thenceforth they shall followe no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the land of the North, into the land that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children, and giue thee a pleasant land, euen the glorious heritage, of the armies of the heathen, and say, Thou shalt call me, saying, My father, and shalt not turne from me?

20 But as a woman rebelleth against her husband: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 A voyce was heard vpon the high places, weeping, and supplications of the children of Israel: for they haue peruered their way, and forgotten the Lord their God.

22 O ye disobedient children, returne, and I will heale your rebellions. Behold, wee come vnto thee, for thou art the Lord our God.

23 Truly the hope of the hills is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our fathers labours, from our youth, their sheepe and their bullockes, their sonnes and their daughters.

25 We lie downe in our confusion, and our shame

k And gaue her into the hands of the Assyrians. l The Hebrew word may either signifie lightnesse and wantonnesse, or noise and bruit. m Iudah fained for a time that she did returne, as vnder Iosiah and other good kings, but she was neuer truly touched, or wholly reformed, as appeared when occasion was offered by any wicked prince. n Israel hath not declared herselfe so wicked as Iudah, which yet hath had more admonitions and examples to call thee to repentance. o Whereas the Israelites were now kept in captivity by the Assyrians, to whom hee promisseth mercy, if they will repent, p There was no way, which thou diddest not haue to seeke after the idoles, and to trot a pilgrimage. q This is to be vnderstood of the coming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.

r Meaning, the Church, where the Lord will be present to the worlds end, Mat. 28. 20.

f Where they are now in captivity.

t The Hebrew word signifieth a friend or companion, and here is betaken for a husband, as it is vsed also, Hos. 3. 1.

u Signifying, that God, whom they had forsaken, would bring their enemies vpon them, who shuld leade them captiue, and make them to cry and lament.

x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.

y For their idolatry Gods vengeance hath light vpon them and cities.

a According as it is written, Deut. 24. 4.

b If he take such one to wife againe.

c That is, with idoles, and with them whom thou hast put thy confidence in.

d And I will not cast thee off, but receive thee, according to my mercy.

e Which dwelleth in tents and waiteth for them that passe by to spoyle them.

f As God threatened by his Law, Deut. 28. 24.

g Thou wouldest neuer be ashamed of thine actes and repent: and this impudencie is common to idolaters, which will not giue off, though they be neuer so manifestly conuicted.

h He sheweth that the wicked in their miseries will cry vnto God and yfe outward prayer as the godly doe, but because they turne not from their euill, they are not heard, Isa 58. 3. 4.

i Meaning, the ten tribes.

<sup>a</sup> They iustifie not themselves, or say that they would follow their fathers, but condemn their wicked doings and desire

shame conereth vs: for we haue sinned against the Lord our God, we and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lord our God.

forgiuenesse of the same, as Ezra. 9. 7. Psal. 106. 1. Isa. 64. 6.

## CHAP. III.

<sup>1</sup> True repentance. <sup>4</sup> Hee exhorteth to the circumcision of the heart. <sup>5</sup> The destruction of Iudah is prophesied for the malice of their hearts. <sup>19</sup> The Prophet lamenteth it.

**O** Israel, if thou returne, a returne vnto mee, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remooue.

<sup>2</sup> And thou shalt b sweare, The Lord lieth in truth, in iudgement, and in righteousness, and the nations shall be blessed in him, and shall glorie in him.

<sup>3</sup> For thus saith the Lord to the men of Iudah, and to Ierusalem,

<sup>4</sup> Breake vp <sup>c</sup> your fallow ground, and sow not among the thornes: be circumcised to the Lord, and take away the foreskins of your hearts, ye men of Iudah, and inhabitants of Ierusalem, least my wrath come forth like fire, and burne, that none can quench it, because of the wickednesse of your inuentions,

<sup>5</sup> d Declare in Iudah, and shew forth in Ierusalem, and say, Blow the trumpet in the land: cry, and gather together, and say, Assemble your selues, and let vs goe into strong cities.

<sup>6</sup> Set vp the standart in Zion: <sup>e</sup> prepare to flee, and stay not: for I will bring a plague from the North, and a great destruction.

<sup>7</sup> The lion is come vp from his den, and the destroyer of the Gentiles is departed, and gone forth of his place to lay thy land waste, and thy cities shall be destroyed without an inhabitant.

<sup>8</sup> Wherefore gird you with sackcloth: lament, and howle, for the fierce wrath of the Lord is not turned backe from vs.

<sup>9</sup> And in that day, saith the Lord, the heart of the king shall perishe, and the heart of the princes and the Priests shall be astonied, and the g Prophets shall wonder.

<sup>10</sup> Then said I, Ah, Lord God, surely thou hast <sup>h</sup> deceived this people, and Ierusalem, saying, Ye shall haue peace, and the sword pearceth vnto the heart.

<sup>11</sup> At that time shall it be said to this people and to Ierusalem, A dry i winde in the hie places of the wilderness cometh toward the daughter of my people, but neither <sup>k</sup> to fanne nor to cleanse.

<sup>12</sup> A mighty wind shall come vnto me from those places, and now will I also giue sentence vpon them.

<sup>13</sup> Behold, hee shall come vp as the <sup>l</sup> clouds, and his charrets shall be as a tempest: his horses are lighter then eagles. <sup>m</sup> Woe vnto vs, for wee are destroyed.

<sup>14</sup> O Ierusalem, wash thine heart from wickednesse, that thou mayest be saued: how long shall thy wicked thoughts remaine within thee?

<sup>15</sup> For a voyce declareth from <sup>n</sup> Dan, and publisheth affliction from mount <sup>o</sup> Ephraim.

<sup>16</sup> Make ye mention of the heathen, and publish in Ierusalem, Behold, the soutes come from a farre countrey, and cry out against the cities of Iudah.

<sup>17</sup> They haue compassed her about as the watchmen of the P field, because it hath prouoked me vnto wrath, saith the Lord.

<sup>18</sup> Thy wayes and thine inuentions haue procured thee these things, such is thy wickednesse: therefore it shall be bitter, therefore it shall pierce vnto thine heart.

<sup>19</sup> My belly, my <sup>q</sup> belly, I am pained, euen at the very heart: mine heart is troubled within me: I cannot be still: for my soule hath heard <sup>r</sup> the sound of the trumpet, and the alarme of the battell.

<sup>20</sup> Destruction vpon destruction is cryed, for the whole land is wasted, suddenly are my <sup>s</sup> tents destroyed, and my curtains in a moment.

<sup>21</sup> How long shall I see the standart, and heare the sound of the trumpet?

<sup>22</sup> For my people is foolish, they haue not knowne me: they are foolish children, and haue none vnderstanding: they are wise to doe euill, but to doe well they haue no knowledge.

<sup>23</sup> I haue looked vpon the earth, and loe, it was without forme and <sup>t</sup> voyde: and to the heauens, and they had no light.

<sup>24</sup> I behelde the mountaines: and loe, they trembled, and all the hills shooke.

<sup>25</sup> I beheld, and loe there was no man, and all the birds of the heauen were departed.

<sup>26</sup> I beheld, and loe, the fruitfull place was a wilderness, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.

<sup>27</sup> For thus hath the Lord sayd, The whole land shall be desolate: yet will I not make a full ende.

<sup>28</sup> Therefore shall the earth mourne, and the heauens aboute shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

<sup>29</sup> The whole citie shall flee, for the noise of the horsemen and bowmen: they shall goe into thickets, and climbe vp vpon the rockes: euery citie shall be forsaken, and not a man dwell therein.

<sup>30</sup> And when thou shalt be destroyed, what wilt thou doe? Though thou <sup>x</sup> cloathest thy selfe with scarlet, though thou deckest thee with ornaments of golde, though thou paintest thy face with colours, yet shalt thou trimme thy selfe in vaine: for thy louers will abhorre thee and seeke thy life.

<sup>31</sup> For I haue heard a noyse as of a woman traouailing, or as one labouring of her first child, euen the voyce of the daughter Zion that sigheth and stretcheth out her hands: <sup>y</sup> woe is me now: for my soule fainteth because of the murderers.

## CHAP. V.

<sup>1</sup> In Iudah no righteous man is found, neither among the people nor the rulers. <sup>15</sup> Wherefore Iudah is destroyed of the Caldeans.

**R** Vnto and fro by the streets of Ierusalem, and behold now, and know, and inquire in the open places thereof, if yee can finde a man, or if there be any that executeth iudgement, and seeketh the truth, and I will spare it.

<sup>2</sup> For though they say, The <sup>b</sup> Lord lieth, yet doe they sweare falsly.

<sup>p</sup> which keepe the fruits so straitly, that nothing can come in nor out: so should the Babylonians compass Iudah.

<sup>q</sup> Hee saith that the true ministers are liuely touched with the calamities of the Church: so that all the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements against the people.

<sup>r</sup> Meaning, the cities, which were as easily cast downe as a tent.

<sup>s</sup> Their wisdom and policie tend to their owne destruction, and pulled them from God.

<sup>t</sup> By these manner of speeches hee sheweth the horrible destruction that should come vpon the land, and also condemneth the obstinacie of the people, who repent not at the feare of these terrible tidings, feeling that the inferiour creatures are moued therewith.

<sup>u</sup> as if the order of nature should be changed, Isa. 13. 10. and 24. 23. Eze. 31. 7.

<sup>v</sup> Ierl. 2. 31. and 3. 15.

<sup>w</sup> But for his mercies sake, he will reserue himselfe a residue to be his Church, and to prayse him in earth, Isa. 2. 9.

<sup>x</sup> Neither thy ceremonies nor rich gifts shall deliuer thee.

<sup>y</sup> As the prophets were moued to pittie the destruction of their people, so they declared it to the people to moue them to repentance, Isa. 23.

<sup>z</sup> Chap. 9. 2.

<sup>a</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>b</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>c</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>d</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>e</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>f</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>g</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>h</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>i</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>j</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>k</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>l</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>m</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>n</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>o</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>p</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>q</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>r</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>s</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>t</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>u</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>v</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>w</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>x</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>y</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>z</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>a</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>b</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>c</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>d</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>e</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>f</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>g</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>h</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>i</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>j</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not

<sup>k</sup> That is, wholly, and without hypocrisy, Ierl. 1. 12. not



c Doest not thou loue vprightnesse and faithfull dealing?  
d Thou hast oft-times punished them, but all is in vaine, Isa. 9. 13.

e He speaketh this to the reproach of them which should governe and teach others, and yet are farther out of the way then the simple people.  
f Meaning, Nebuchad nezzar and his armie.

g He sheweth that to sweare by any thing then by God, is to forsake him.

\* Ezek. 32. 11.

h He commandeth the Babylonians, and enemies to destroy them.  
i Reade Chap. 4. 27.

k Because they gave no credite to the words of his Prophets, as Isa. 23. 15.

l Their words shall be of none effect, but vaine.  
m They are not sent of the Lord, and therefore that which they threaten to vs, shall come vpon them.  
n Meaning, Ieremiah.  
o To wit, the Babylonians and Caldeans.

p Who shall kill many with their arrowes.

q Here the Lord declareth his vnspeakeable fauour toward his Church, at Chap. 4. 37.  
\* Chap. 16. 10.  
r Meaning, the Prophet Ieremiah.

3 O Lord, are not thine eyes vpon the<sup>e</sup> trueth? thou had<sup>d</sup> striken them, but they haue not sorrowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I sayd, Surely they are poore, they are foolish, for they know not the way of the Lord, nor the iudgement of their God.

5 I will get me vnto the<sup>e</sup> great men, and will speake vnto them: for they haue knowen the way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bonds.

6 Wherefore a lyon out of the forest shall slay them, and a wolfe of the wilderness shall destroy them: a leopard shall watch ouer their cities: euery one that goeth out thence, shall be torne in pieces, because their trespasses are many, and their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken me, and I sworne by them that are no gods: though I fed them to the full, yet they committed adulterie, and assembled themselves by companies in the harlots houses.

8 They rose vp in the morning like fed horses: for euery man<sup>e</sup> neyed after his neighbours wife.

9 Shall I not visite for these things, saith the Lord? shall not my soule be auenged on such a nation as this?

10 Climbe vp vpon their walles, and destroy them, but make not a full end: take away their battlements, for they are not the Lords.

11 For the house of Israel, and the house of Iudah haue grievously trespassed against me, saith the Lord.

12 They haue<sup>k</sup> denied the Lord, and sayd, It is not hee, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the Prophets shall be as<sup>l</sup> wind, and the word is<sup>m</sup> not in them: thus shall it come vnto them.

14 Wherefore thus sayth the Lord God of hostes, Because yee speake such words, behold, I will put my words into<sup>n</sup> thy mouth, like a fire, and this people shall be as<sup>o</sup> wood, and it shall deuoure them.

15 Lo, I will bring a nation vpon you<sup>e</sup> from farre, O house of Israel, saith the Lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Whose quier is as an open sepulchre: they are all very strong.

17 And they shall eate thine harvest and thy bread: they shall deuoure thy sonnes and thy daughters: they shall eate vp thy sheepe and thy bullockes: they shall eate thy vines and thy figge trees: they shall destroy with the sword thy fenced cities, wherein thou diddest trust.

18 Neuertheless, at those dayes, saith the Lord, I will not make a full end of you.

19 And when<sup>q</sup> yee shall say, Wherefore doth the Lord our God doe these things vnto vs? then shalt<sup>r</sup> thou answer them, Like as yee haue forsaken mee and serued strange gods in your land, so shall yee serue strangers in a land that is not yours.

20 Declare this in the house of Iakob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, &c. with-<sup>t</sup> out vnderstanding, which haue<sup>e</sup> eyes and see not, which haue eares and heare not.

22 Feare yee not mee, saith the Lord, or will ye not be afraid at my presence, which haue placed the sand for the<sup>e</sup> bounds of the sea by the perpetuall decree that it cannot passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth raine both early and late in due season: he reserueth vnto vs the appointed weekes of the harvest.

25 Yet your<sup>t</sup> iniquities haue turned away these things, and your sinnes haue hindred good things from you.

26 For among my people are found wicked persons, that lay waite as hee that setteth snares: they haue made a pit, to catch men.

27 As a cage is full of birds, so are their houses full of deceit: thereby they are become great and waxen rich.

28 They are waxen fat and shining: they doe ouerpasse the deeds of the wicked: they execute no iudgement, no not the iudgement of the fatherlesse: yet they<sup>t</sup> prosper, though they execute no iudgement for the poore.

29 Shall I not visite for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The<sup>u</sup> prophets propheticie lyes, and the priests<sup>v</sup> receiue gifts in their hands, and my people delite therein. What will yee then doe in the end thereof?

## CHAP. VI.

a The coming of the Assyrians and Caldeans. 26 Hee exhorteth the Iewes to repentance.

O Yee children of<sup>a</sup> Benjamin, prepare to flee out of the middes of Ierusalem, and blow the trumpet in<sup>b</sup> Tekoa: set vp a standart vpon<sup>c</sup> Beth-haccerem: for a plague appeareth out of the North and great destruction.

2 I haue compared the daughter of Zion to<sup>d</sup> a beautifull and daintie woman.

3 The Pastors with their flockes<sup>e</sup> shall come vnto her: they shall pitch<sup>f</sup> their tents round about by her, and euery one shall feed in his place.

4 Prepare warre against her: arise, and let vs goe vp toward the South: woe vnto vs: for the day declineth, and the shadowes of the evening are stretched out.

5 Arise, and let vs goe vp by night, and destroy her palaces.

6 For thus hath the Lord of hostes said, Hew downe wood, and cast a mount against Ierusalem: this citie must be visited; all oppression is in the mids of it.

7 As the fountaine casteth out her waters, so shee casteth out her malice; g crueltye and spoyle is continually heard in her before me, with sorow and strokes.

8 Be thou instructed, O<sup>h</sup> Ierusalem, least my soule depart from thee, least I make thee desolate

themselves. h He warneth them to amend by his correction, and to turne to him by repentance.

i Ebr. without heart.  
\* Isa. 6. 9. matt. 13. 14. act. 28. 27. Rom. 11. 8.

\* Job 26. 10.

f If there be any stay, that we receive not Gods blessings in abundance, we must consider that it is for our owne iniquities, Isa. 59. 1. 2.

\* Isa. 1. 23.

g Exech. 7. 9.  
t They feele not the plague of God for it.

u Meaning, that there could be nothing but disorder, where the ministers were wicked persons and corrupt.  
v Or, beate vnto.

a He speaketh to them chiefly because they should take heed by the example of their brethren, the other halfe of their tribe, which were now carried away prisoners.

b Which was a citie in Iudah, sixe miles from Beth-lehem, 2. Chr. 11. 6.

c Reade Nehe. 3. 14.

d I haue intreated her gently, and giuen her abundance of all things.

e Shee shall be so destroyed, that the sheepe may be fed in her.

f He speaketh this in the person of the Babylonians, which complained that the time faileth them before they haue brought their enterprises to passe.

g He sheweth the cause why it should be destroyed, and how it cometh of themselves.

h He warneth them to amend by his correction, and to turne to him by repentance.

as a land that none inhabiteth.

9 Thus sayth the Lord of hostes, They shall gather as a vine, the residue of Israel; turne backe thine hand as the grape gatherer into the baskets.

10 Vnto whom shall I speake, and admonish that they may heare? behold, their eares are <sup>k</sup> vn-circumcised, and they cannot hearken; beholde, the word of the Lord is vnto them as a reproach; they haue no delite in it.

11 Therefore I am full of the wrath of the Lord; I am weary with holding it; I will powre it out vpon the <sup>m</sup> children in the street, and likewise vpon the assembly of the yong men; for the husband shall euen be taken with the wife, and the aged with him that is full of dayes.

12 And their houses <sup>w</sup>ith their lands, and wiues also shall be turned vnto strangers, for I will stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnes, and from the Prophet euen vnto the Priest, they all deale falsly.

14 They haue healed also the hurt of the daughter of my people with sweet words, saying, <sup>n</sup> Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame; wherefore they shall fall among the <sup>t</sup> flaine; when I shall visite them, they shall be cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the wayes and behold, and aske for the <sup>o</sup> olde way, which is the good way, and walke therein, and ye shall find rest for your soules; but they sayd, Wee will not walke therein.

17 Also I set <sup>p</sup> watchmen ouer you, which said, Take heed to the sound of the trumpet; but they said, We will not take heed.

18 Heare therefore, ye <sup>q</sup> Gentiles, and thou Congregation know, what is among them.

19 Heare, O earth, behold, I will cause a plague to come vpon this people, <sup>e</sup>uen the fruit of their owne imaginations; because they haue not taken heed vnto my wordes, nor to my Law, but cast it off.

20 To what purpose bringest thou mee <sup>r</sup> incense from Sheba, and sweet calamus from a farre country? Your burnt offerings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus saith the Lord, Beholde, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people cometh from the <sup>s</sup> North country, and a great nation shall arise from the sides of the earth.

23 With bow and shield shall they be weaponed: they are cruell and will haue no compassion: their voyce roareth like the sea, & they ride vpon horses well appointed, like men of warre against thee, O daughter Zion.

24 We haue heard their fame, and our hands waxe feeble: sorow is come vpon vs, as the sorrow of a woman in trauaile.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemy and feare <sup>u</sup> an enemy side.

26 O daughter of my people, gird thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning <sup>a</sup> for thine onely sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set <sup>u</sup> thee for a defence and fortresse among my people, that thou mayest know and try their wayes.

28 They are all rebellious traitours, walking craftily; they <sup>a</sup>re brasse and yron, they all are destroyers.

29 The <sup>x</sup> bellows are burnt; the lead is consumed in the fire; the founder melteth in vaine; for the wicked are not taken away.

30 They shall call them reprobate siluer, <sup>b</sup> because the Lord hath reiected them.

# C H A P. VII.

<sup>a</sup> Jeremiah is commanded to shew vnto the people the wordes of God, which trusteth in the outward seruice of the Temple. 13 The euils that shall come to the Iewes, for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Iewes, but that they should obey his word.

**T**He wordes that came to Ieremiah from the Lord, saying,

2 Stand in the gate of the Lords house, and cry this word there, and say, Heare the word of the Lord, all yee of Iudah that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hostes, the God of Israel, \* Amend your wayes and your workes, and I will let you dwell in this place. <sup>\* Chap. 16. 13.</sup>

4 Trust not in a lying words, saying, The Temple of the Lord, the Temple of the Lord; this is the Temple of the Lord.

5 For if you amende <sup>a</sup>nd redresse your wayes and your workes; if you execute iudgement betweene a man and his neighbour,

6 And oppresse not the stranger, the fatherlesse, and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then <sup>b</sup> will I let you dwell in this place in the land that I gaue vnto your fathers for euer and euer.

8 Behold, you trust in lying words, that cannot profit.

9 Will you steale, murder, and commit adulterie, and sweare falsly, and burne incense vnto Baal, and walke after other gods whom ye know not?

10 And come and stand before mee in this House, wherevpon my Name is called, and say, We are deliuered, though wee haue done all these abominations?

11 Is this house become <sup>c</sup> a denne of theues, wherevpon my Name is called before your eyes? Behold, euen I see it, saith the Lord.

12 But goe ye now vnto my place which was in Shilo, <sup>d</sup> where I set my Name at the beginning, and beholde, what I did to it for the wickednesse of my people Israel.

13 Therefore now because yee haue done all these workes, saith the Lord, (and I <sup>e</sup> rose vp early and spake vnto you: but when I spake, yee would not heare me, neither when I called, would ye answer.)

14 Therefore

<sup>u</sup> Meaning, Ieremiah, whom God had appoynted to try out the godly from the wicked, as a founde doth the pure metall from the drosse. <sup>x</sup> All the paine and labour that hath bene taken with them, is lost;

<sup>a</sup> Beleue not the false prophets, which say that for the Temples sake, and the sacrifices there, the Lord will preferre you, and so nourish you in your sinne, and vaine confidence. <sup>b</sup> God sheweth on what condition he made his promise to this Temple: that they should be an holy people vnto him, as he would be a faithful God to them.

<sup>c</sup> As theues hid in holes and dennes thinke themselves safe, so when you are in my Temple, you thinke to be couered with the holinesse thereof, and that I cannot see your wickednes, Matth. 23. 13. <sup>d</sup> Because they depended so much on the Temple, which was for his promise that he would be present and defend them where the Ark was, he sendeth them to Gods iudgements against Shilo, where the Ark had remained about 300. yeeres,

and after was taken, the Priestes slaine, and the people miserably discomfited, 1 Sam. 4. 11. chap. 26. 6. <sup>e</sup> That is, I neuer ceased to warne you, as Isai. 65. 2. Pro. 1. 23. <sup>f</sup> He sheweth what is the onely remedie to redresse our faults: to suffer God to lead vs into the way, and to obey his calling, Isai 66. 4.

<sup>i</sup> He exhorteth the Babylonians to be diligent to search out all and to leave none. <sup>k</sup> They delight to heare vaine thinges, and to flatter vpon their eares to true doctrine. <sup>l</sup> As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 5. 14. so he kindleth it now when he seeth that al remedies are past. <sup>m</sup> None shall be spared.

<sup>n</sup> When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing that God would send peace and not warre. <sup>o</sup> Wherein the Patriarkes and Prophets walked, directed by the word of God: signifying that there is no true way, but that which God prescribeth. <sup>p</sup> Prophets which should warne you of the dangers that were at hand. <sup>q</sup> God taketh all the world to witnesse, and the insensible creatures, of the ingratitude of the Iewes. <sup>r</sup> Reade Isai 5. 12. and Amos 5. 21.

<sup>s</sup> From Babylon by Dan, which was North from Ierusalem.

<sup>t</sup> For feare of the enemy: hee speaketh this in the person of the Iewes.



14 Therefore will I doe vnto this house, where-  
vpon my Name is called, wherein also yee trust,  
even vnto the place that I gaue to you, and to  
your fathers, as I haue done vnto Shilo.

15 And I will cast you out of my sight, as I  
haue cast out all your brethren, *even* the whole  
seed of Ephraim.

16 Therefore thou shalt not pray for this peo-  
ple, neither lift vp cry or prayer for them, neither  
intreat me, for I will not heare thee.

17 Seest thou not what they do in the cities of  
Iudah, and in the streetes of Ierusalem?

18 The children gather wood, and the fathers  
kindle the fire, and the women knead the dough  
to make cakes to the Queene of heauen, and to  
powre out drinke offerings vnto other gods, that  
they may prouoke me vnto anger.

19 Doe they prouoke me to anger, sayth the  
Lord, and not themselves to the confusion of their  
owne faces?

20 Therefore thus sayth the Lord God, Be-  
hold, mine anger and my wrath shall be powred  
vpon this place, vpon man and vpon beast, and  
vpon the tree of the field, and vpon the fruit of  
the ground, and it shall burne and not be quen-  
ched.

21 Thus saith the Lord of hosts, the God of Is-  
rael, Put your burnt offerings vnto your sacrifices,  
and eat the flesh.

22 For I spake not vnto your fathers, nor  
commanded them, when I brought them out of  
the land of Egypt, concerning burnt offerings and  
sacrifices.

23 But this thing commanded I them, saying,  
Obey my voyce, and I will be your God, and yee  
shall be my people: and walke ye in all the wayes  
which I haue commanded you, that it may be  
well vnto you.

24 But they would not obey, nor incline their  
eare, but went after the counsels, and the stubburn-  
nesse of their wicked heart, and went backward  
and not forward.

25 Since the day that your fathers came vp out  
of the land of Egypt, vnto this day, I haue euen  
sent vnto you all my seruants the Prophets, *rising*  
vp early every day, and sending them.

26 Yet would they not heare mee, nor encline  
their eare, but hardened their necke, and did worse  
then their fathers.

27 Therefore shalt thou speake all these words  
vnto them, but they will not heare thee: thou  
shalt also cry vnto them, but they will not an-  
swere thee.

28 But thou shalt say vnto them, This is a na-  
tion that beareth not the voyce of the Lord their  
God, nor receiveth discipline: truth is perished,  
and is cleane gone out of their mouth.

29 Cut off thine haire, O Ierusalem, and cast  
it away, and take vp a complaint on the hie pla-  
ces: for the Lord hath reiected and forsaken the  
generation of his wrath.

30 For the children of Iudah haue done euill  
in my sight, sayth the Lord: they haue set their  
abominations in the House, wherevpon my Name  
is called to pollute it.

31 And they haue built the hie place of Topheth,  
which is in the valley of Ben-Hinnom to  
burne their sonnes; and their daughters in the fire,  
which I commanded them not, neither came it  
in mine heart.

32 Therefore behold, the dayes come, sayth

the Lord, that it shall no more be called Topheth,  
nor the valley of Ben-hinnom, but the valley of  
slaughter: for they shall bury in Topheth till there  
be no place.

33 And the carkeises of this people shall be  
meate for the foules of the heauen, and for the  
beasts of the earth, and none shall fray them away.

34 \* Then I will cause to cease from the cities  
of Iudah, and from the streetes of Ierusalem the  
voyce of mirth, and the voyces of gladnesse, the  
voyce of the bridegrome, and the voyce of the  
bride: for the land shall be desolate.

# CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord mooueth the  
people to amendment. 10 He reprehendeth the lying  
doctrine and the couetousnesse of the Prophets & Priests.

AT that time, sayth the Lord, they shall bring  
out the bones of the kings of Iudah, and the  
bones of their Princes, and the bones of the  
Priests, and the bones of the Prophets, and the  
bones of the inhabitants of Ierusalem out of their  
graves.

2 And they shall spread them before the sunne,  
and the moone, and all the host of heauen, whom  
they haue loued, and whom they haue serued, and  
whom they haue followed, and whom they haue  
fought, and whom they haue worshipped: they  
shall not be gathered nor be buried, but shall be  
as dung vpon the earth.

3 And death shall be desired rather then  
life of all the residue that remaineth of this  
wicked familie, which remaine in all the places  
where I haue scattered them, sayth the Lord of  
hosts.

4 Thou shalt say vnto them also. Thus sayth  
the Lord, Shall they fall, and not arise? shall he  
turne away and not turne againe?

5 Wherefore is this people of Ierusalem tur-  
ned backe by a perpetuall rebellion? they gaue  
themselves to deceit, and would not returne.

6 I hearkened and heard, but none spake  
aright: no man repented him of his wickednesse,  
saying, What haue I done? every one turned to  
their race, as the horse rusheth into the battell.

7 Euen the stork in the ayre knoweth her  
appoynted times, and the turtle, and the crane and  
the swallow obserue the time of their comming,  
but my people knoweth not the iudgement of  
the Lord.

8 How doe ye say, We are wise, and the Law  
of the Lord is with vs: Loe, certainly in vaine  
made he it, the pen of the scribes is in vaine.

9 The wise men are ashamed: they are afraid  
and taken: loe, they haue reiected the word of the  
Lord, and what wisdom is in them?

10 Therefore will I giue their wiues vnto  
others, and their fields to them that shall possesse  
them: \* for every one from the least euen vnto  
the greatest is giuen to couetousnesse, and from  
the Prophet euen vnto the Priest, every one dea-  
leth falsly.

11 For they haue healed the hurt of the daugh-  
ter of my people with sweete wordes, saying,  
Peace, peace, when there is no peace.

12 Were they ashamed when they had com-  
mitted abomination? nay, they were not ashamed,  
neither could they haue any shame: there-  
fore shall they fall among the flaine: when I shall  
visit them, they shall be cast downe, sayth the  
Lord.

33 I will

g I will send you  
into captivity as I  
haue done Ephra-  
im: that is, the ten  
tribes.

h To assure them  
that God had de-  
termined with  
himselfe to pu-  
nish their wicked-  
nesse, he sheweth  
that the prayer of  
the godly can no-  
thing auile them,  
whiles they re-  
maine in their ob-  
stinacy against  
God, and will not  
use the means that  
he vseth to call  
them to repen-  
tance. Chap. 11. 14.  
and 14. 11.

i That is, they sa-  
crifice to the Sunne,  
Moone and Starres,  
which they called  
the queene of hea-  
uen, Chap. 44. 17.  
2 king. 23. 5.

k Shewing that it  
was not his chiefe  
purpose and intent,  
that they  
should offer sacri-  
fices: but that they  
should regard,  
wherefore they  
were ordained: to  
visit, to be ioyned  
to the word as  
seales and confir-  
mations of re-  
mission of sinnes  
in Christ: for  
without the word  
they were vaine  
and vprofitable.  
l Which was  
about foureteene  
hundred yeeres.  
m Reade vers. 13.

n Whereby he  
sheweth that the  
patriours ought not  
to leave their  
flocks in their  
obstinacie: for the  
Lord will vse the  
guines of his ser-  
uants to make the  
wicked more faulti-  
ue, and to proue his.

o In signe of  
mourning, as Iob  
1. 10 Micah. 1. 6.

p Against whom  
he had iust occasi-  
on to powre out  
his wrath.

q Of Topheth,  
reade 2. King. 23. 10.

r But commanded  
the contrary, as  
Leuit. 19. 21. and  
20. 3. deut. 18. 10.

a The enemy  
for greedinesse of  
gaine shall rife  
your graves, and  
lay you before  
those idoles, which  
in your life you  
worshipped, to see  
if they can helpe  
you.

b Because of the  
afflictions that  
they shall feele  
through Gods  
iudgements,

c Is there no hope  
that they will  
returne?

d They are full of  
hypocricie, and  
euery one follow-  
eth his owne fan-  
tasie without any  
consideration.

e He accuseth  
them in that that  
they are more ig-  
norant of Gods  
indgements, then  
these birds are of  
their appoynted  
seasons to discerne  
the cold and heat,  
as Iesai. 1. 3.

f The Law doeth  
not profit e you,  
neither needed it  
to haue bene writ-  
ten for ought that  
you haue learned  
by it.

g They that seeme  
wise, may be asha-  
med of their igno-  
rance: for all wis-  
dome consisteth in  
Gods word.

\* Iesai. 56. 11 chap. 5.  
31. and 6. 13.

h Reade chap. 6. 14.

13 I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the figtree, and the leaf shall fade, and the things that I haue giuen them shall depart from them.

14 Why doe we stay? assemble your selues, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence, and giuen vs water with gall to drinke, because we haue sinned against the Lord.

15 Wee looked for peace, but no good came, and for a time of health, and behold troubles.

16 The neying of his horses was heard from Dan, the whole land trembled at the noise of the neying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the city, and those that dwell therein.

17 For behold, I will send serpents and cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I should haue comforted my selfe against sorrow, but mine heart is heavy in me.

19 Behold, the voyce of the cry of the daughter of my people for feare of them of a farre country, Is not the Lord in Zion? is not her king in her? Why haue they prouoked mee to anger with their graven images, and with the vanities of a strange god?

20 The perfume is past, the Summer is ended, and we are not holpen.

21 I am sore vexed for the hurt of the daughter of my people, I am heavy, and astonishment hath taken me.

22 Is there no balme at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered?

### CHAP. IX.

*The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we onely to reioyce. 26 The vniuersal corruption of the heart.*

Oh, that mine head were full of water, and mine eyes a fountaine of teares, that I might weep day and night for the slaine of the daughter of my people.

2 On, that I had in the wilderness a cottage of wayfaring men, that I might leane my people, and go from them: for they be all adulterers, and an assembly of rebels.

3 And they bende their tongues like their bowes for lies: but they haue no courage for the truth vpon the earth, for they proceed from euill to worse, and they haue not knowen mee, saith the Lord.

4 Let every one take heed of his neighbour and trust you not in any brother: for every brother will vse deceit, and every friend will deale deceitfully.

5 And every one will deceiue his friend, and will not speake the truth: for they haue taught their tongue to speake lies, and take great paines to do wickedly.

6 Thine habitation is in the mids of deceivers: because of their deceit they refuse to know me, saith the Lord.

7 Therefore thus sayeth the Lord of hostes, Behold, I will melt them, and trye them: for what should I else doe for the daughter of my people?

8 Their tongue is as an arrow shot out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shall I not visit them for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

10 Vpon the mountains will I take vp a weeping, and a lamentation, and vpon the faire places of the wilderness a mourning, because they are burnt vp, so that none can passe thorow them, neither can men heare the voyce of the flocke: both the foule of the aire, and the beast are fled away and gone.

11 And I will make Ierusalem an heape, and a den of dragons, & I will make the cities of Iudah waste without an inhabitant.

12 Who is wise to vnderstand this? and to whom the mouth of the Lord hath spoken, euen he shall declare it. Why doth the land perish, and is burnt vp like a wilderness, that none passe thorow?

13 And the Lord saith, because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the stubbornnesse of their owne heart, and after Baalims, which their fathers taught them,

15 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will feed this people with wormewood, and giue them waters of gall to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers haue knowen, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take heed, and call for the mourning women, that they may come, and send for skilfull women, that they may come.

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast our teares, and our eye-liddes guth out of woe.

19 For a lamentable noise is heard out of Zion, How are wee destroyed, and utterly confounded, for we haue forsaken the land, and our dwellings haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, and teach your daughters to mourne, and every one her neighbour to lament.

21 For death is come vp into our windows, and is entred into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus saith the Lord, The carkeises of men shall lie, euen as the doung vpon the field, and as the handfull after the mower, and none shall gather them.

23 Thus sayeth the Lord, Let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glorie in this, that he vnderstandeth and knoweth me: for I am the Lord, which shew mercy, iudgement, and

i Signifying, that all the places about Ierusalem should be destroyed.

k Meaning, that they are all without sense and vnderstanding, and that God hath taken his spirit from them.

l He sheweth that the children cannot excuse themselves by their fathers: for both father and child if they be wicked, shall perish.

m Read Chap. 3. 14. n Seeing you can not lament your owne sinnes, call for those foolish women, whom of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorrow.

o As though they were weary of vs, because of our iniquities, Leu. 18. 25. and 20. 22.

p He derideth the superstition of the women which made an arte of mourning, and taught to weepe with fained teares.

q Signifying, that there is no means to deliuer the wicked from Gods iudgements: but when they thinke to be most sure, and most farre off, then are they soonest taken.

r Forasmuch as none can saue himselfe by his owne labour, or any worldly means, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs, 1. Cor. 1. 31.

s These three points are necessary to know aright: his mercy wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked: and his iustice, whereby he defendeth and maintaineth the faithfull.

i He speaketh in the person of the people, who when the enemy cometh, will runne about to hide themselves, and acknowledge that it is Gods hand. k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement. Chap. 9. 17. and 13. 15. \* Chap. 14. 29.

l Read Chap. 4. 15. m God threatneth to send the Babylonians among them, who shall utterly destroy them in such sort, as by no means they shall escape.

n Read Chap. 4. 19. o Thus the Lord speaketh.

p The people wonder that they haue so long time looked for succor in vaine.

q The Prophet speaketh this.

r Meaning, that no mans helpe or meane could saue them: for in Gilead was precious balme, Chap. 46. 11. or else deriding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwelt at Gilead, Hos. 6. 8.

a The Prophet sheweth the great compassion that he had toward this people, seeing that he could neuer sufficiently lament the destruction that he saw to hang ouer them.

b Which is a speciall note to discerne the true pastors from the hirelings, read Chap. 4. 19.

c He sheweth that this were more quietude and greater safety for him to dwell among the wilde beasts than among this wicked people, because that God had reioyned him to this charge.

d Vnto which he was turned from God.

e To be wise and slender their neighbours.

f Meaning, that all were corrupt, and none could find an honest man.

g They haue so practised deceit, that they cannot forsake it.

h They had rather forsake God, then leaue their wicked trade.



<sup>e</sup> Meaning, both Jewes and Gentiles, as in the next verse he sheweth the cause, read Chap. 4. 4

righteousnesse in the earth: for in these things I delight, saith the Lord.

25 Behold, the dayes come, saith the Lord, that I will visit all them which are circumsised with the vncircumsised;

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, and all the vmoost corners of them that dwell in the wilderness: for all these nations are vncircumsised, and all the house of Israel are vncircumsised in the heart.

### CHAP. X.

<sup>a</sup> The constellations of the starres are not to be feared. <sup>b</sup> The weaknesse of idols. <sup>c</sup> Of the power of God, as Their Pastours are become brutt beastes.

**H**ear ye the word of the Lord that he speaketh vnto you, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afraid for the signes of heauen, though the heathen be afraid of such.

3 For the customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe.

4 And another decketh it with silver, and with golde: they fasten it with nailes and hammer, that it fall not.

5 The idoles stand vp as the palme tree, but speake not: they are borne because they cannot go: feare them not, for they cannot doe euill, neither can they doe good.

6 There is none like vnto thee, O Lord: thou art great, and thy Name is great in power.

7 Who would not feare thee, O King of nations? for to thee appertaineth the dominion: for among all the wise men of the Gentiles, and in all their king domes there is none like thee.

8 But altogether they dote, and are foolish: for the stocke is a doctrine of vanitie.

9 Silver plates are brought from Tarshish, and gold from Uphaz, for the worke of the workman, and the hands of the foundry: the blew silke and the purple is their cloathing: all these things are made by cunning men.

10 But the Lord is the God of truth: he is the liuing God, and an euermaking King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them; The gods that haue not made the heauens and the earth, shall perish from the earth, and from vnder the heauens.)

12 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

13 Hee giueth by his voyce the multitude of waters in the heauen, and hee causeth the cloudes to ascend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the wind out of his treasures.

<sup>a</sup> Because the people thought that to haue images, was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and Ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errors, verse 15. and Habak. 2. 18. calleth them the teachers of lyes: contrary to that wicked opinion, that they are the bookes of the lay people. <sup>b</sup> Whereas they found the best gold: shewing, that they thought nothing too deare for their idoles: some read Ophir, as 1. King. 9. 28. <sup>c</sup> This declarer that all that hath bene in this chapter spoken of idoles, was to arme the Jewes when they should be in Caldee among the idolaters, and now with one sentence he instructeth them both how to protest their owne religion against the idolaters, and how to asseure them to their shame which should exhort them to idolatrie, and therefore he writeth this sentence in the Caldean tongue for a memorie, whereas all the rest of his writing is Hebrew.

14 Every man is a beast by his owne knowledge: every foundry is confounded by the grauen image; for his making is but fallhood, and there is no breath therein.

15 They are vanitie, and the worke of errors: in the time of their visitation they shall perish.

16 The portion of Iakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

17 Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Beholde, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall find it so.

19 Wo is me for my destruction, and my grievous plague: but I thought, Yet it is my sorrow, and I will beare it.

20 My Tabernacle is destroyed, and all my cords are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtains.

21 For the Pastours are become beastes, and haue not fought the Lord, therefore haue they none vnderstanding: and all the flockes of their pastures are scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the North country, to make the cities of Iudah desolate, and a denne of dragons.

23 O Lord, I know that the way of man is not in himselfe, neither is it in man to walke and to direct his steps.

24 O Lord, correct mee, but with iudgement, not in thine anger, least thou bring me to nothing.

25 Powre out thy wrath vpon the heathen that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iakob, and deuoured him, and consumed him, and haue made his habitation desolate.

Ammonites, but hearing of Zedekiahs rebellion, he turned his power to go against Ierusalem, Ezek. 21. as therefore the Prophet sayeth that this was the Lords direction. <sup>q</sup> Considering that God had reuealed vnto him the certitude of their captiuitie, Chap. 7. 16. he only praieth, that he would punish them with mercy, which Ishaiah calleth in measure, Chap. 27. 3. measuring his rods by their iniquity, 1 Cor. 9. 13. for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30. 11. Forasmuch as God cannot onely be knowen and glorified by his mercy, that hee vseth toward his Church: but also by his iustice in punishing his enemies, hee praieth that this glory may fully appeare both in the one and the other, Psal. 79. 6.

### CHAP. XI.

<sup>a</sup> A curse of them that obey not the word of God: command. to the people of Iudah, following the steps of their fathers, worship strange gods. <sup>b</sup> The Lord forbiddeth Ieremah to pray for them.

**T**he word that came to Ieremiah from the Lord, saying,

2 Heare ye the words of this covenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus sayeth the Lord God of Israel, Cursed be the man that obeyeth not the words of this covenant,

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the yron furnace, saying, Obey my voyce, and doe according to all these things which I commaund you: so shall ye be my people, and I

how they ever shewed themselves rebellious and ingrate toward him, and beareth on their part, and so are subiect to the curse of the Law, Deut. 27. 26. will.

<sup>b</sup> The more that man thinketh to do any thing well by his owne wisdom, and not as God instructeth him, the more doth he prouide himselfe to be a vile beast. <sup>i</sup> By these words Portion and Rod, he signifieth their inheritance, meaning, that God should be all sufficient for them: and that their felicity consisted in him alone, and therefore they ought to renounce all other helps and succours as of idola, &c. Deut. 32. 9. Psal. 16. 5. <sup>k</sup> The Prophet willet the leues to prepare themselves to this captiuitie, shewing that it was now at hand that they should feeble the things whereof he had told them. <sup>l</sup> It is my iust plague, and therefore I will take it patiently: whereby he teacheth the people how to beare themselves toward God. <sup>m</sup> He sheweth how Ierusalem shall lament. <sup>n</sup> The gouernours and ministers. <sup>o</sup> Read. Chap. 4. 15. <sup>p</sup> He spe. keth this because that Nebuchad. nezzar purposed to haue made warre against the Me. bies and

will be your God.

5 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a land, which floweth with milke and hony, as appeareth this day. Then answered <sup>b</sup> I, and said So be it, O Lord.

6 Then the Lord said vnto me, Crie all these words in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the words of this covenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, <sup>c</sup> rising early and protesting, saying, Obey my voyce.

8 Neuerthelesse they would not obey, nor encline their eare: but euery one walked in the stubbornnesse of his wicked heart: therefore I will bring vpon them all the words of this covenant which I commanded them to doe, but they did it not.

9 And the Lord said vnto me, A conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel and the house of Iudah haue broken my covenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they crie vnto me, I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem go, and crie vnto the gods vnto whom they offer incense, but they shall not be able to helpe them in time of their trouble.

13 <sup>h</sup> For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streetes of Ierusalem haue ye set vp altars of confusion, <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup>



<sup>e</sup> Meaning, both Jewes and Gentiles, as in the next verse he sheweth the cause, read Chap. 4. 4

righteousnesse in the earth: for in these things I delight, saith the Lord.

25 Behold, the dayes come, saith the Lord, that I will visit all them which are circumsised with the vncircumsised:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, and all the vniuersall corners of them that dwell in the wilderness: for all these nations are vncircumsised, and all the house of Israel are vncircumsised in the heart.

### CHAP. X.

<sup>a</sup> The constellations of the starres are not to be feared. <sup>b</sup> The weakness of idols. <sup>c</sup> Of the power of God. <sup>d</sup> Their Passions are become brutish beastes.

**H**EARE yee the word of the Lord that he speaketh vnto you, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afraid for the signes of heauen, though the heathen be afraid of such.

3 For the customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe.

4 And another decketh it with silver, and with golde: they fasten it with nailes and hammer, that it fall not.

5 The idoles stand vp as the palme tree, but speake not: they are borne because they cannot go: feare them not, for they cannot doe euill, neither can they doe good.

6 There is none like vnto thee, O Lord: thou art great, and thy Name is great in power.

7 Who would not feare thee, O King of nations? for to thee appertaineth the dominion: for among all the wise men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: for the stocke is a doctrine of vanitie.

9 Silver plates are brought from Tarshish, and gold from Uphaz, for the worke of the workman, and the hands of the founder: the blew silke and the purple is their cloathing: all these things are made by cunning men.

10 But the Lord is the God of truth: he is the liuing God, and an euermourning King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods that haue not made the heauens and the earth, shall perish from the earth, and from vnder these heauens.)

12 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

13 Hee giueth by his voyce the multitude of waters in the heauen, and hee causeth the cloudes to ascend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the wind out of his treasures.

<sup>e</sup> Because the people thought that so haue images, was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and Ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errors, verse 15. and Habak. 2. 18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the liue people. <sup>f</sup> Whereas they found the best gold: shewing, that they thought nothing too deare for their idoles: some read Ophir, as 1. King. 9. 28. g. This declar-eth that all that hath bene in this chapter spoken of idoles, was to arme the Jewes when they should be in Caldeas among the idolaters, and now with one sentence he instructeth them both how to protest their owne religion against the idolaters, and how to asseure them to their shame which should exhort them to idolatrie, and therefore he writeth this sentence in the Caldeans tongue for a memorie, whereas all the rest of his writing is Hebrew.

14 Every man is a beast by his owne knowledge: every founder is confounded by the grauen image: for his making is but falshood, and there is no breath therein.

15 They are vanitie, and the worke of errors: in the time of their visitation they shall perish.

16 The portion of Iakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

17 Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Beholde, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall find it so.

19 Who is me for my destruction, and my grievous plague: but I thought, Yet it is my sorrow, and I will beare it.

20 My Tabernacle is destroyed, and all my cords are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtains.

21 For the Pastours are become beastes, and haue not sought the Lord, therefore haue they none vnderstanding: and all the flockes of their pastures are scattered.

22 Behold, the noise of the bruite is come, and a great commotion out of the North country, to make the cities of Iudah desolate, and a denne of dragons.

23 O Lord, I know that the way of man is not in himselfe, neither is it in man to walke and to direct his steps.

24 O Lord, correct mee, but with iudgement, not in thine anger, least thou bring me to nothing.

25 Powre out thy wrath vpon the heathen that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iakob, and deuoured him, and consumed him, and haue made his habitation desolate.

Ammonites, but hearing of Zedekiahs rebellion, he turned his power to go against Ierusalem, Ezek. 24. 21. therefore the Prophet sayeth that this was the Lords direction. <sup>q</sup> Considering that God had reuealed vnto him the certitude of their captiuitie, Chap. 7. 16. he only prayeth, that he would punish them with mercy, which Iakob calleth in measure, Chap. 27. 8. measuring his rods by their iniquity, 1 Cor. 9. 13. for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30. 11. <sup>r</sup> Forasmuch as God cannot onely be knowne and glorified by his mercy, that hee vseth toward his Church, but also by his iustice in punishing his enemies, hee prayeth that this glory may fully appeare both in the one and the other, Psal. 79. 6.

### CHAP. XI.

<sup>a</sup> A curse of them that obey not the word of Gods commandment, to the people of Iudah, following the steps of their fathers, worship strange gods. <sup>b</sup> The Lord forbiddeth Jeremiah to pray for them.

**T**HE word that came to Jeremiah from the Lord, saying,

2 Heare yee the words of this covenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus sayeth the Lord God of Israel, Cursed be the man that obeyeth not the words of this covenant,

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the yron furnace, saying, Obey my voyce, and doe according to all these things which I commaund you: so shall ye be my people, and I

will be your God, as I haue sworn vnto your fathers, sayeth the Lord. <sup>c</sup> We calleth the Jewes to the consideration of Gods mercies, who freely chose them, made a covenant of seruitude with them, and how hee euer performed it on his behalfe, and how they euer shewed themselves rebellious and ingrate toward him: and beareth witness on their part, and so are subiect to the curse of the Law, Deut. 27. 26.

<sup>b</sup> The more that man thinketh to do any thing well by his owne wisdom, and not as God instructeth him, the more doth hee prouide himselfe to be a vile beast. <sup>i</sup> By these words Portion and Rod, hee significeth their inheritance, meaning, that God should be all sufficient for them: and that their felicity consisted in him alone, and therefore they ought to renounce all other helps and succours as of idols, &c. Deut. 32. 9. Psal. 16. 5. <sup>k</sup> The Prophet willett the Jewes to prepare themselves to this captiuitie, shewing that it was now at hand that they should feeble the things whereof he had told them. <sup>l</sup> It is my iust plague, and therefore I will take it patiently: whereby he teacheth the people how to beare themselves toward God. <sup>m</sup> He sheweth how Ierusalem shall lament. <sup>n</sup> The gouernours and ministers. <sup>o</sup> Read, Chap. 4. 15. <sup>p</sup> Hee speaketh this because that Nebuchad-nezzar purposed to haue made warre against the Mezbis and

<sup>c</sup> We calleth the Jewes to the consideration of Gods mercies, who freely chose them, made a covenant of seruitude with them, and how hee euer performed it on his behalfe, and how they euer shewed themselves rebellious and ingrate toward him: and beareth witness on their part, and so are subiect to the curse of the Law, Deut. 27. 26.

will be your God,

5 That I may confirme the oaths, that I haue sworne vnto your fathers, to giue them a land, which floweth with milke and hony, as appeareth this day. Then answered I, and said, So be it, O Lord.

6 Then the Lord said vnto me, Crie all these words in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the words of this covenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, rising early and protesting, saying, Obey my voyce.

8 Neuerthelesse they would not obey, nor encline their eare: but euerie one walked in the stubbornnesse of his wicked heart: therefore I will bring vpon them all the words of this covenant which I commanded them to doe, but they did it not.

9 And the Lord said vnto me, A conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel and the house of Iudah haue broken my covenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they crie vnto me, I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem go, and crie vnto the gods vnto whom they offer incense, but they shall not be able to helpe: them in time of their trouble.

13 For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streetes of Ierusalem haue ye set vp altars of confusion, euen altars to burne incense vnto Baal.

14 Therefore thou shalt not pray for this people, neither lift vp a cry or prayer for them: for when they cry vnto me in their trouble, I will not heare them.

15 What should my beloved sarie in mine house, seeing they haue committed abomination with many, and the holy flesh goeth away from thee: yet when thou doest euill, thou reioycest.

16 The Lord called thy name, A greene olive tree, faire, and of goodly fruit: but with noyse and great tumult he hath set fire vpon it, and the branches of it are broken.

17 For the Lord of hosties that planted thee, hath pronounced a plague against thee, for the wickednes of the house of Israel, and of the house of Iudah, which they haue done against themselves to prouoke me to anger in offering incense vnto Baal.

18 And the Lord hath taught mee, and I know it, euen then thou shewedst me their practises.

19 But I was like a lambe, or a bullecke, that is brought to the slaughter, and I knew not that they had deuised thus against mee, saying, Let vs destroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But O Lord of hosties, their iudgement righteously, and rist the reins and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of Anathoth, (that seeke thy life, and say, Prophecie not in the name of the Lord, that thou die not by our hands)

22 Thus therefore saith the Lord of hosties, Behold, I will visit them: the yong men shall die by the sword: their sonnes and their daughters shall die by famine,

23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, euen the yeere of their visitation.

Chap. x. 1. Not that they could not abide to heare God named: (for herein they would shew themselves most h. ly) but because they could not abide to be sharply reproofed, and therefore desired to be flattered, Isai. 30. 10. and to be maintained in their pleasures, Michah 2. 11. and not to heare vice condemned, Amos 7. 12.

## CHAP. XII.

The Prophet marueth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lord, so he speaketh against pastors & preachers, that seduce the people. 14 The Lord threatneth destruction vnto the nations that troubled Iudah.

O Lord, if I dispute with thee, thou art righteous: yet let me talke with thee of thy iudgements: wherefore doeth the way of the wicked prosper? why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken roote: they grow, and bring forth fruit, thou art neere in their mouth, and farre from their reines.

3 But thou Lord, knowest me: thou hast seene me, and tried mine heart toward thee: pull them out like sheepe for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbes of euery fildes wither, for the wickednesse of them that dwell therein? the beasts are consumed, and the birds, because they sayd, He will not see our last ende.

5 If thou hast runne with the footmen, and they haue wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iordan?

6 For euen thy brethren and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cried out altogether vpon thee: but beleue them not, though they speake faire to thee.

7 I haue forsaken mine house: I haue left mine heritage: I haue given the dearly beloved of my soule into the hands of her enemies.

8 Mine heritage is vnto me, as a lion in the forest: it crieth out against me, therefore haue I hated it.

9 Shall mine heritage be vnto mee, as a bird

they flattered themselves as though God would euer be mercifull, and not v. terly destroy them: therefore they hardened themselves in sinne, till at length the beasts and insensible creatures felt the punishment of their stubborn rebellion against God. f Some thinke that God reproofeth Ieremiah in that that hee would reason with him, saying, that if he were not able to match with men, that he were farre vnable to dispute with God. O here by the footmen, meane them of Anathoth: and by the horsemen, them of Ierusalem, which should trouble the Prophet worse then his owne countrey men did. g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries, labour to put him to silence. h Euer ramping and raging against me and my Prophets.

Thus he speaketh in the person of the people, which agreed to the covenant.

Read Chap. 7. 13.

According to his owne fantasie, and not as my word appointed him. Meaning, the menaces and curses contained in the Law, Leuit. 26. 14, deut. 28. 16. f That is, a generall consent to rebel against me.

Because they will not pray with true faith and repentance, but for the smart and grieffe which they feele, Prou. 1. 18.

Read Chap. 2. 28.

Read Chap. 7. 16. and 14. 11.

My people of Israel, whom I haue hitherto so greatly loved.

Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, and so reioyced in their wickednes.

Of the Babylonians and Caldeans.

Which went about privily to conspire my death.

Let vs destroy the Prophet and his doctrine. Some saide, Let vs corrupt his meat with wood, meaning, poison,

Thus he spake, not for hatred, but being moued with the Spirit of God, he desired the advancement of Gods glory, and the verifying of his word, which is by the destruction of his enemies. q To wit, both the Priests and the rest of the people: for this towne was the Priests, and they dwelt in it, reade

The Prophet confessed God to be iust in all his doings, although man be not able to giue a reason of all his actes.

This question hath bene alway a great temptation to the godly, to see the wicked prosper, and his deare children in aduersitie, as Job. 21. 7. psalme 37. 1. and 73. 3 Habac. 1. 3.

They professe God in mouth, but deny him in heart, which is here meant by the reins. Isa 29. 13. matth. 15. 8.

The Hebrew word is, Sanctified me, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterward they should the more feele his beaue iudgement when they lacke their riches, which were a signe of his mercie.

Abusing Gods lenitie and his promises, they flattered themselves as though God would euer be mercifull, and not v. terly destroy them: therefore they hardened themselves in sinne, till at length the beasts and insensible creatures felt the punishment of their stubborn rebellion against God. f Some thinke that God reproofeth Ieremiah in that that hee would reason with him, saying, that if he were not able to match with men, that he were farre vnable to dispute with God. O here by the footmen, meane them of Anathoth: and by the horsemen, them of Ierusalem, which should trouble the Prophet worse then his owne countrey men did. g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries, labour to put him to silence. h Euer ramping and raging against me and my Prophets.



i In Read of bearing my linnen, and wearing onely my colours, they haue change and diuerſitie of colours of their idols and ſuperſtitious: therefore their enemies, as thicke as the ſoules of the aire ſhall come about them to deſtroy them.

k He prophecieth of the deſtruction of Ieruſalem, by the captiues of Nebuchad-nezzar, whom he calleth paſtors.

l Becauſe no man regardeth my word, or the plague that I haue ſent vpon the land.

m To wit, the Prophets.

n They lamented the finnes of the people.

o For in ſtead of amendment, you grew worſe and worſe, as Gods plagues testified.

p Meaning, the wicked enemies of his Church, which blaſphemed his Name, and whom he would puniſh after that he hath deliuered his people.

q After that I haue puniſhed the Gentiles, I will haue mercie vpon them.

r The true doctrine and manner to ſerue of the faithfull, and

of diuers colours: are not the birds about her, ſaying, Come, aſſemble all the beaſts of the field, come to eate her.

10 Many paſtors haue deſtroyed my vineyard, and troden my portion vnder ſoote: of my pleaſant portion they haue made a deſolate wildeſſe.

11 They haue layd it waſte, and it, being waſte, mourneth vnto mee, and the whole land lyeth waſte, becauſe no man ſetteth his minde on it.

12 The deſtroyers are come vpon all the high places in the wildeſſe: for the ſworde of the Lord ſhall deuoure from the one end of the land, euen to the other end of the land: no fleſh ſhall haue peace.

13 They haue ſown wheate, and reaped thornes: they were ſicke, and had no profit: and they were aſhamed of your fruits, becauſe of the fierce wrath of the Lord.

14 Thus ſaith the Lord againſt all mine euill neighbours, that touch the inheritance, which I haue cauſed my people Iſrael to inherite, Behold, I will plucke them out of their land, and plucke out the houſe of Iudah from among them.

15 And after that I haue plucked them out, I will returne, and haue compaſſion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the wayes of my people, to ſwear by my Name, (The Lord lieth, as they taught my people to ſwear by Baal) then ſhall they be built in the middes of my people.

17 But if they will not obey, then will I venterly plucke vp, and deſtroy that nation, ſayeth the Lord.

God. I Reade Chap. 4. 2. t They ſhall be of the number haue a place in my Church.

### CHAP. XIII.

The deſtruction of the Iewes is prefigured. 1. Why Iſrael was reſcued to be the people of God, and why they were forſaken. 2. He exhorteſt them to repentance.

Thus ſaith the Lord vnto mee, Goe, and buy thee a linnen girdle, & put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the word of the Lord came vnto mee the ſecond time, ſaying,

4 Take the girdle that thou haſt bought, which is vpon thy loynes, and ariſe, goe toward Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes the Lord ſayd vnto mee, Ariſe, goe toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and behold, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came vnto mee, ſaying,

9 Thus ſaith the Lord, After this manner will I

deſtroy the pride of Iudah, and the great pride of Ieruſalem.

10 This wicked people haue reſuſed to heare my word, and walke after the ſtubborneſſe of their owne heart, and walke after other gods to ſerue them, and to worſhip them: therefore they ſhall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, ſo haue I tied to me the whole houſe of Iſrael, and the whole houſe of Iudah, ſaith the Lord, that they might be my people: that they might haue a name, and praiſe, and glory, but they would not heare.

12 Therefore thou ſhalt ſay vnto them this word, Thus ſaith the Lord God of Iſrael, Euery bottle ſhall be filled with wine, and they ſhall ſay vnto thee, Doe we not know that euery bottle ſhall be filled with wine?

13 Then ſhalt thou ſay vnto them, Thus ſaith the Lord, Behold, I will fill all the inhabitants of this land, euen the kings that ſit vpon the throne of Dauid, and the Priests and the Prophets, and all the inhabitants of Ieruſalem with drunkenneſſe.

14 And I will deſtroy them one againſt another, euen the fathers and the ſonnes together, ſaith the Lord: I will not ſpare, I will not pitie, nor haue compaſſion, but deſtroy them.

15 Heare and giue eare, be not proud: for the Lord hath ſpoken it.

16 Giue glory to the Lord your God before he bring a darkeneſſe, and or euer your feet ſtumble in the darke mountains, and whiles you looke for light, hee turne it into the ſhadow of death, and make it as darkeneſſe.

17 But if ye will not heare this, my ſoule ſhall weepe in ſecrecy for your pride, and mine eye ſhall weepe and drop downe teares, becauſe the Lords ſlocke is caried away captiue.

18 Say vnto the King and to the Queene, Humble your ſelues, ſit downe, for the crowne of your glory ſhall come downe from your heads.

19 The cities of the South ſhall be ſhut vp, and no man ſhall open them: all Iudah ſhall be caried away captiue: it ſhall be wholly caried away captiue.

20 Liſt vp your eyes, and behold them that come from the North: where is the ſlocke that was giuen thee, euen thy beautifull ſlocke?

21 What wilt thou ſay when he ſhall viſit thee? (for thou haſt taught them to be captiues, and as chiefe ouer thee) ſhall not ſorrow take thee as a woman in trauailer?

22 And if thou ſay in thine heart, Wherefore come theſe things vpon mee? For the multitude of thine iniquities are thy ſkirts diſcouered, and thy heeles made bare.

23 Can the blacke Moore change his ſkin? or the leopard his ſpots, then may ye alſo doe good, that are accuſtomed to doe euill?

24 Therefore will I ſcatter them, as the ſtable that is taken away with the Southwind.

25 This is thy portion, and the part of thy meaſures from mee, ſaith the Lord, becauſe thou haſt forgotten me, and truſted in lyes.

26 Therefore I haue alſo diſcouered thy ſkirts vpon thy face, that thy ſhame may appeare.

27 I haue ſeene thine adulteries, and thy whoredoms, the filthineſſe of thy whoredome on the hills.

b Euery one of you ſhall be filled with ſpiritually drunkenneſſe, and be without all knowledge to ſeeke how to help your ſelues.

c It ſhall be as eaſie for me to deſtroy the greateſt and the ſtrongest, as it is for a man to breake earthen bottles.

d That is, affliction and miſerie by the Babylonians, ſa. 3. 22.

e Meaning, for helpe and ſupport of the Egyptians.

f You ſhall ſurely be led away captiue, and I, according to mine affection toward you, ſhall weepe and lament for you ſtubborneſſe.

g For Iehoiachin and his mother reſcued themſelues by Ieremiahs counſe into the king of Babylon, a. King. 24. 12.

h That is, of Iudah, which lieth Southward from Babylon.

i He ſaith the king, where his people is become ſtrangers for helpe.

k By ſeeking to ſtrangers for helpe, thou haſt made them ſkilfull to fight againſt thee.

l Thy cloake of hypocriſie ſhall be pulled off, and thy ſhame ſeene.

m As thine iniquities haue bene maniſeſt to all the world, ſo ſhall thy ſhame and puniſhment.

n He compareth idolaters to horſes inflamed after marſhy.

o Becauſe this river Perath or Euphrates was farre from Ieruſalem, it is euident that this was a viſion, whereby was ſignified that the Iewes ſhould paſſe ouer Euphrates to be captiues in Babylon, and there for long tyme ſhould ſeeme to be rotten, although they were ioyned to the Lord before as a girdle about a man.

<sup>a</sup> There is no place so hie nor low, whereas the markes and signes of thine idolatry appeare not.

in the fields, and thine abominations. Wo vnto thee, O Ierusalem: wilt thou not be made cleane? when shall it once be?

## CHAP. XIV.

<sup>1</sup> Of the dearth that should come. <sup>7</sup> The prayer of the people asking mercie of the Lord. <sup>10</sup> The unfaithfull people are not heard. <sup>12</sup> Of prayer, fasting, and of false prophets that seduce the people.

The word of the Lord that came vnto Ieremiah, concerning the dearth.

<sup>2</sup> Iudah hath mourned, and the gates thereof are desolate, they haue bene brought to heauinesse vnto the ground, and the crye of Ierusalem goeth vp.

<sup>3</sup> And their nobles haue sent their inferiours to the water, who came to the walles, and found no water: they returned with their vessels empty: they were ashamed and confounded, and covered their heads.

<sup>4</sup> For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and covered their heads.

<sup>5</sup> Yea, the hinde also calued in the field, and forsooke it, because there was no grasse.

<sup>6</sup> And the wilde asses did stand in the high places, & drew in their wind like dragons: their eyes did faile, because there was no grasse.

<sup>7</sup> O Lord, I though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we finned against thee.

<sup>8</sup> O thou hope of Israel, the saviour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by, to tary for a night?

<sup>9</sup> Why art thou as a man astonied, and as a strong man that cannot helpe? yet thou, O Lord, art in the midst of vs, and thy name is called vpon vs: forsake vs not.

<sup>10</sup> Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not restrained their feet, therefore the Lord hath no delight in them: but hee will now remember their iniquity, and visit their sinnes.

<sup>11</sup> Then said the Lord vnto mee, Thou shalt not pray to doe this people good.

<sup>12</sup> When they fast, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

<sup>13</sup> Then answered I, Ah Lord God, behold, the prophets say vnto them, Yee shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

<sup>14</sup> Then the Lord said vnto me, The prophets prophesie lies in my name: I haue not sent them, neither did I command them, neither spake I vnto them, but they prophesie vnto you a false vision, and diuination, and vanity, and deceitfulness of their owne heart.

<sup>15</sup> Therefore thus saith the Lord, Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed.

<sup>16</sup> And the people to whom these prophets do prophesie shall be cast out in the streetes of Ierusalem, because of the famine, & the sword, and there shall be none to bury them: both they and their wiues, and their sonnes, and their daughters: for I will powre their wickednes vpon them.

<sup>17</sup> Therefore thou shalt say this word vnto them, Let mine eyes drop down teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, and with a sore grievous plague.

<sup>18</sup> For if I goe into the field, behold the slaine with the sword: & if I enter into the citie, behold them that are sicke for hunger also: moreover, the Prophet also and the Priest go a wandring into a land that they know not.

<sup>19</sup> Hast thou utterly reiected Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that wee cannot be healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

<sup>20</sup> We acknowledge, O Lord, our wickednesse, and the iniquitie of our fathers: for we haue sinned against thee.

<sup>21</sup> Doe not abhorre vs: for thy Names sake cast not downe the throne of thy glory: remember and breake not thy covenant with vs.

<sup>22</sup> Are there any among the vanities of the Gentiles, that can giue raine? or can the heauens giue showres? Is it not thou, O Lord our God? therefore we will waite vpon thee: for thou hast made all these things.

penance, which is the onely meane to auoyde this famine, which warthe beginning of Gods plagues. <sup>p</sup> Meaning, their idols, reade Chap. 20. 15.

## CHAP. XV.

<sup>1</sup> The Lord would heare no prayer for the Iewes, 3 but threatneth to destroy them with foure plagues.

Then said the Lord vnto me, Though Moses and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart.

<sup>2</sup> And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

<sup>3</sup> And I will appoint ouer them foure kinds, saith the Lord, the sword to slay, and the dogs to teare in pieces, and the foules of the heauen, and the beasts of the earth to deuoure, and to destroy.

<sup>4</sup> I will scatter them also in all kingdoms of the earth, because of Manasseh the sonne of Hezekiah King of Iudah, for that which he did in Ierusalem.

<sup>5</sup> Who shall then haue pitie vpon thee, O Ierusalem? or who shall be fory for thee? or who shall goe to pray for thy peace?

<sup>6</sup> Thou hast forsaken me, sayeth the Lord, and gone backward: therefore will I stretch out mine hand against thee, and destroy thee: for I am wearie with repenting.

<sup>7</sup> And I will scatter them with the fanne in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

<sup>8</sup> Their widowes are increased by me aboue the sand of the sea: I haue brought vpon them, and against the assembly of the yong men, a destroyer at noone day: I haue caused him to fall vpon them, and the citie suddenly and speedily.

<sup>9</sup> Shee that hath borne seneu, hath bene made weake: her heart hath failed: the sunne hath failed in her, whiles it was day, she hath bene confounded, and ashamed, and the residue of them

<sup>1</sup> The false prophets promised peace and assurance, but Ieremiah calleth to teares, and repentance for their affliction, which is at hand, as Chap. 9. Lam. 1. 16. and 2. 18. <sup>m</sup> Both high and low shall be led captiues into Babylon.

<sup>n</sup> Though the Prophet knew that God had cast off the multitude, which were hypocrites, and bastard children, yet he was assured that for his promise sake he would haue still a Church, for the which he prayeth.

<sup>o</sup> He teacheth the Church a forme of prayer to humble themselves to God by true re-

pentance, which is the onely meane to auoyde this famine, which warthe beginning of Gods plagues. <sup>p</sup> Meaning, their idols, reade Chap. 20. 15.

<sup>a</sup> Meaning, that if there were any man liuing moued with so great zeale toward the people as were these two, yet that he would not grant this request, forasmuch as he had determined the contrary, Ezech. 14. 14. <sup>\* Zech. 11. 9.</sup>

<sup>b</sup> The dogs, birds, and beasts should deuoure them that were slaine.

<sup>c</sup> The word signifieth to runne to and fro for feare and vngquietnesse of conscience, as did Cain.

<sup>d</sup> Not that the people was punished for the kinges sone onely, but for their owne sinnes also, because they consented to his wickednesse, a. King 21. 9.

<sup>e</sup> That is, I will not call backe my plagues or spare thee any more.

<sup>f</sup> Meaning, the cities.

<sup>g</sup> Because I had slaine their husbands.

<sup>h</sup> Or, mother.

<sup>i</sup> Or, fearefully.

<sup>j</sup> Shee that had many, lost all her children.

<sup>k</sup> Shee was destroyed in the midst of her prosperity.

<sup>a</sup> Which came for lacke of raine, as verie 4. <sup>b</sup> Or, restraint. <sup>c</sup> The word signifieth to be made blacke, and so is here taken for extreme sorrow.

<sup>d</sup> To wit, with almes in token of sorrow.

<sup>d</sup> Meaning, that the bruite beastes for drought were compelled to forsake their young, contrary to nature, and to goe seeke water, which they could not finde. <sup>e</sup> Which are so bene of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them. <sup>f</sup> He sheweth the onely way to remedie Gods plagues, which is by vained confession of our sinnes, and returning to him by repentance. <sup>g</sup> That taketh no care for vs. <sup>h</sup> As one that hath strength to helpe, and yet is afraid to put to his hand. <sup>i</sup> Reade Chap. 7. 16. and 11. 14.

<sup>k</sup> He pitieth the people, and accuseth the false prophets, which deceived them: but the Lord answered, that both the prophets, which deceived, and the people, which suffered themselves to be seduced, shall perish, Chap. 23. 15. and 27. 8. 9. and 29. 3.

<sup>\* Chap. 23. 21. and 27. 10. 15. and 29. 9.</sup>



k These are the Prophets words, complaining of the obstinacie of the people, and that he was referred to so wicked a time: wherein a so he sheweth what is the condition of Gods ministers: to wit, to haue all the world against them, though they giue none occasion. l Which is an occasion of contention and hatred.

m In this perplexitie the Lord comforted me, and said that my last dayes should be quiet: and by the enemy he meaneth here, Nebuzardan the captaine of Nebuchadnezzar, who gaue Jeremiah the choise either to remaine in his country, or to go whither he would: or by the enemy he meaneth the Iewes, which should afterward know Ieremiahs fidelity, and therefore fauour him.

n As for the people, though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiues.

o Or, ransom. He speaketh not this for desire of reuengence, but wishing that God would deliuer his Church of them whom he knew to be hardened, and incorrigible.

p I receiued them with as great ioy, as he that is afflicted, receibeth meat. q I had nothing a doe with the wicked contempters of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should do when they see tokens of Gods anger. r And hast not afflicted mee according to the promise? wherein appeareth that in the Saints of God is imperfection of faith, which through impatience is oft times assailed, as Chap. 20. 7. f If thou forget these carnall considerations, and faithfully execute thy charge. t That is, seeke to win the good from the bad. u To wit, as my mouth hath pronounced. Chap. 1. 18 and as heere followeth, verse 20. x Conforme not thy selfe to their wickednes, but let them follow thy godly example. y I will arme thee with an inuincible strength and constancie, so that all the powers of the world shall not overcome thee.

CHAP. XVI.

a The Lord forbidding Ieremiah to marrie, sheweth him what should be the afflictions vpon Iud. 13 The captiuitie of Baby on. 15 Their deliuerance. 19 The calling of the Gentiles.

The word of the Lord came also vnto mee, saying.

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should but increase his sorrow.

2 Thou shalt not take a thee a wife, nor haue sonnes nor daughters in this place.

3 For thus sayth the Lord concerning the sonnes, and concerning the daughters, that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land,

4 They shall die of deaths and diseases: they shall not be lamented, neither shall they be buried,

will I deliuer vnto the sword before their enemies, saith the Lord.

10 Woe is me, my mother, that thou hast borne me a contentious man, and a man that striveth with the whole earth: I haue neither lent on vsury, nor men haue lent vnto me on vsury, yet euery one doth curse me.

11 The Lord said, Surely thy remnant shall haue wealth: surely I will cause thine enemy to intreat thee in the time of trouble, and in the time of affliction.

12 Shall the yron breake the yron, and the brasie that cometh from the North?

13 Thy substance and thy treasures will I giue to be spoiled without gaine, and that for all thy finnes euen in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shall burne you.

15 O Lord, thou knowest, remember me, and visit me, and reuenge me of my persecuters: take me not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

16 Thy words were found by me, and I did p eate them, and thy word was vnto me the ioy and reioicing of mine heart: for thy Name is called vpon me, O Lord God of hostes.

17 I sate not in the assembly of the mockers, neither did I reioyce, but sat alone because of thy plague; for thou hast filled me with indignation.

18 Why is mine heavinesse continuall? and my plague desperate and can not be healed? why art thou vnto me as a liar, and as waters that faile?

19 Therefore thus saith the Lord, If thou returne, then will I bring thee againe, and thou shalt stand before me: and if thou take away the precious from the vile, thou shalt be according to my word: let them returne vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not preuaile against thee: for I am with thee to saue thee, and to deliuer thee, saith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

but they shall be as dung vpon the earth, and they shall be consumed by the sword, and by famine, and their carkeises shall be meat for the fowles of the heauen, and for the beasts of the earth.

5 For thus saith the Lord, Enter not into the house of mourning, neither goe to lament, nor be moued for them: for I haue taken my peace from this people, saith the Lord, euen mercy and compassion.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them.

7 They shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they giue them the cup of consolation to drinke for their father or for their mother.

8 Thou shalt not also goe into the house of feasting, to sit with them to eat and to drinke.

9 For thus saith the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes, the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride.

10 And when thou shalt shew this people all these words, and they shall say vnto thee, Wherefore hath the Lord pronounced all this great plague against vs? or what is our iniquitie? and what is our sinne that wee haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your fathers haue forsaken me, saith the Lord, and haue walked after other gods, and haue serued them, and worshipped them, and haue forsaken me, and haue not kept my Law,

12 (\* And ye haue done worse then your fathers: for behold, you walke euery one after the stubbornnes of his wicked heart, & will not heare me )

13 Therefore will I diuie you out of this land into a land that ye know not, neither you nor your fathers, and there ye shall serue other gods day and night: for I will shew you no grace.

14 Behold therefore, saith the Lord, the dayes come that it shall no more be said, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

15 But, The Lord liueth, that brought vp the children of Israel from the land of the North, and from all the landes where hee had scattered them, and I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out many fishers, and they shall fish them, and after will I send out many hunters, and they shall hunt them from euery mountaine, and from euery hill, and out of the caues of the rocks.

17 For mine eyes are vpon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthie carions and their abominations.

19 O Lord, thou art my strength, and my refuge in the day of affliction: the Gentiles shall come vnto thee from the endes of the world, and shall say, Surely our fathers haue inherited lies, and vanitie, wherein there was no profit.

20 Shall a man make gods vnto himselfe, and they are no gods?

b Signifying, that the affliction should be so great, that one should not haue leasure to comfort another,

c That is, should not reat their clothes in figure of mourning.

d For in these great extremities all consolation and comfort shall be in vaine.

\* Chap. 5, 19.

e Because the wicked are a wayes rebellious, and resemble their owne sinnes, and murmure against Gods iudgements, as though he had no iust cause to punish them, he sheweth him what to answer.

\* Chap. 7, 16.

\* Chap. 23, 7.

f Signifying the benefit of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but hee here chiefly respecteth to the spirituall deliuerance vnder Christ.

g By the fishers and hunters are meant the Babylonians and Caldeans, who should desire them in such sort, that if they escaped the one, the other should take them.

h That is, their sonnes and daughters, which they offered to Molech.

i He wondreth at the great mercy of God in this deliuerance, which shall not onely extend to the Iewes, but also to the Gentiles.

k Our fathers were most vile idolaters, therefore it cometh onely of Gods mercy, that he performeth his promise, and hath not utterly cast vs off.

1 They shall once againe seele my power, and mercie for their deliuerance, that they may leaue to worship me.

21 Beholde, therefore I will this once teach them: I will shewe them mine hand and my power, and they shall know that my Name is the Lord.

## CHAP. XVII.

1 The forwardnesse of the Lewes. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath is commanded.

The sinne of <sup>a</sup> Iudah is written with a pen of yron, and with the point of a diamond, and grauen vpon the <sup>b</sup> table of their heart, and vpon the hornes of your <sup>c</sup> altars.

2 <sup>d</sup> They remember their altars as their children, with their groues by the greene trees vpon the high hills.

3 <sup>e</sup> O my mountaine in the field, I will giue thy substance, and all thy treasures to be spoyled, for the sinne of thy high places throughout all thy borders.

4 And thou shalt rest, and in thee shall be a rest from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for yee haue kindled a fire in mine anger, which shall burne for euer.

5 <sup>f</sup> Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shall be like the heath in the wilderness, and shall not see when any good commeth, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

8 <sup>h</sup> For he shall be as a tree that is planted by the water, which spreadeth out her rootes by the river, and shall not feele when the heat commeth, but her leafe shall be greene, and shall not care for the yeere of drought, neither shall cease from yeelding fruit.

9 <sup>i</sup> The heart is deceitfull and wicked about all things, who can know it?

10 I the Lord search the heart, and trie the reines, euen to giue every man according to his wayes, and according to the fruite of his works.

11 <sup>k</sup> As the Parrich gathereth the young, which shee hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his end shall be a foole.

12 <sup>l</sup> As a glorious throne exalted from the beginning, so is the place of our Sanctuary.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written <sup>m</sup> in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale mee, O Lord, and I shall be whole: I saine mee, and I shall be sained: for thou art my prayse.

15 Behold, they say vnto me, Where is the word of the Lord? let it come now.

16 But I haue not thrust in my selfe for a paynter after thee, neither haue I desired the day of miserie, thou knowest that which came out of my lips was right before thee.

17 Be not terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Goe and stand in the <sup>n</sup> gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the word of the Lord, yee kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heede to your foules, and beare no burden in the <sup>o</sup> Sabbath day, nor bring it in by the gates of Ierusalem,

22 Neither carie forth burdens out of your houses in the Sabbath day: neither doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe, and would not heare, nor receiue correction.

24 Neuerthelesse, if ye will heare me, saith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shall the Kings and the Princes enter in at the gates of this citie, and shall sit <sup>p</sup> vpon the throne of David, and shall ride vpon charets and vpon horses, both they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Benjamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offerings, and sacrifices, and meat offerings, and incense, and shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burden, nor to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

## CHAP. XVIII.

1 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word. 18 The conspiracy of the Lewes against Ieremiah. 19 His prayer against his aduersaries.

The word which came to Ieremiah from the Lord, saying,

2 Arise and go downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, and behold, he wrought a worke on the wheels.

4 And the vessel that he made of <sup>q</sup> clay, was broken in the hand of the potter, so he returned, and made it another vessel, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

o The wicked say that my prophesie shall not come to passe, because thou deferrest the time of thy vengeance.

p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affliction.

q Howsoever the wicked deale rigorously with me, yet let me finde comfort in thee. r Reade Chap. 11. 20.

f Whereas thy doctrine may be best vnderstood both of high and lowe.

t By naming the Sabbath day, he comprehendeth the thing that is thereby signified: for if they transgressed in the ceremony, they must needs be culpable of the rest, reade Exod. 20. 8 and by the breaking of this one commandment, he maketh them transgressors of the whole lawe, forasmuch as the first and second table are contained herein.

\* Chap. 23. 4.

a The remembrance of their contempt of God cannot passe, albeit for a time he deferre the punishment, for it shall be manifest to men and Angels.

b In stead of the Law of God, they haue written idolatry and all abominations in their heart.

c Four sinnes appeare in all the altars that you haue erected to idoles.

d Some reade, So that their children remember their altars, that is, follow their fathers wickednesse.

e Zion that was my mountaine, shall now be left as a waste field.

f Because thou wouldest not giue the land rest, at such times, dayes, and yeeres as I appointed, thou shalt hereafter be carried away, and it shall rest for lacke of labourers.

g The Lewes were giuen to worldly policies and thought: to make themselves strong by the friendship of the Egyptians, Isa. 31. 3 and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible men to God, which is immortal, Isa. 2. 22.

h Reade Psal. 1. 3. i Because the wicked haue euery sort of excuse to defend their doings, he sheweth that their owne leyside imaginations deceiue them, and bring them to these inconueniences: but God will examine their deeds by the malices of their hearts, 1. Sam. 16. 7. 1 Chron. 28. 9. Psal. 7. 10 Chap. 11. 20 and 20. 12. Reuel. 2. 13. k As the Parrich by calling gathereth others which forsake her, when they see that shee is not their damme: so the couetous man is forsaken of his riches, because he cometh by them falsely. l Shewing that the godly ought to glory in nothing, but in God, who doeth exalt him, and hath left a signe of his fauour in this Temple. m Their names shall not be registered in the booke of life. n He desireth God to preferre him that hee fall not into temptation, considering the great contempt of Gods word, and the multitude that fall from God.

o The wicked say that my prophesie shall not come to passe, because thou deferrest the time of thy vengeance.

p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affliction.

q Howsoever the wicked deale rigorously with me, yet let me finde comfort in thee.

r Reade Chap. 11. 20.

a As the potter hath power ouer the clay to make what pot he will, or to breake them, when he hath made them: so haue I power ouer you to doe with you as seemeth good to me, Isa. 45. 9. Wisd. 15. 7. Rom. 9. 10. 11.



6 O house of Israel, cannot I doe with you as this potters saith the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation, or against a kingdome to plucke it vp, and to roote it out, and to destroy it.

8 But if this nation against whom I haue pronounced, turne from their wickednes, I will repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it doe euill in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you; and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said desperately, Surely we will walke after our owne imaginations, and doe euery man after the stubburnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgin of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, which commeth from the rocke of the field? or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and haue burnt incense to vanitie, and their prophets haue caused them to stumble in their wayes from the ancient wayes, to walke in the paths and way that is not troden,

16 To make their land desolate, and a perpetuall derision, so that euery one that passeth thereby shall be astonished and wagge his head,

17 I will scatter them with an East winde before the enemy: I will shew them the backe, and not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise against Ieremiah: for the Law shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite him with the tongue, and let vs not glue heed to any of his words.

19 Hearken vnto mee, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore, deliuer vp their children to famine, and let them drop away by the force of the sword, & let their wiues be robbed of their children, and be widowes: and let their husbands be put to death, and let their yong men be slaine by the sword in the battell.

22 Let the crye be heard from their houses, when thou shalt bring an hoaste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feet.

b When the Scripture attributeth repentance vnto God, it is not that he doeth contrary to that which he hath ordeined in his secret counsell: but when hee threatneth, it is a calling to repentance, and when he giueth man grace to repent, the threatening (which euer conteineth a condition in it) taketh no place: and this the scripture calleth repentance in God, because it so appeareth to mans iudgement: c As men that had no remorse, but were altogether bent to rebellion and to their owne selfe will.

d As no man that hath thirst refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers, and leaue God which was present with them. e That is, the way of truth which God had taught by his law. reade Chap. 6. 16.

f I will shew mine anger and not my fauour toward them.

g This argument, the wicked haue euery way against the seruants of God. The Church cannot erre: we are the Church, and therefore whosoever speaketh against vs,

they ought to die, 1 King. 22. 24. Chap. 7. 4. and 20. 2, Malac. 2. 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is knowen by the graces of the holy Ghost.

h Let vs slander him, and accuse him: for we shall be beleued. i Seeing the oblique malice of the aduersaries, which grew dayly more and more, the Prophet being moued with Gods Spirit, without any carnall affection prayeth for their destruction, because he knewe that it should tend to Gods glory, and profit of his Church,

23 Yet Lord thou knowest all their counsell against me: sendeth to death: forgive not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

See prophcieth the destruction of Ierusalem for the contempt and despising of the word of God.

Thus said the Lord, Goe, and buy an earthen bottell of a potters, and take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entry of the Eastgate: and thou shalt preach there the words, that I shall tell thee.

3 And shalt say, Heare yee the word of the Lord, O Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Israel, Behold, I will bring a plague vpon this place, the which whosoever heareth, his eares shall tingle.

4 Because they haue forsaken me, and prophaned this place, and haue burnt incense in it vnto other gods, whom neither they, nor their fathers haue knowen, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the high places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I commanded not, nor spake it, neither came it into my mind)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Iudah and Ierusalem to naught in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meat for the foules of the heauen, and to the beastes of the field.

8 And I will make this citie desolate, and an hissing, so that euery one that passeth thereby, shall be astonished and hiss because of all the plagues thereof.

9 And I will feed them with the flesh of their finnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherewith their enemies that seeke their liues, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, Euen so will I breake this people and this citie, as one breaketh a potters vessell, that cannot be made whole againe, and they shall burie them in Topheth till there be no place to burie.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shall be defiled as the place of Topheth, because of all the houses vpon whose roofes they haue burnt incense vnto all the host of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had sent him to prophete, and he stood in the court of the Lords house, and said to all the people,

a By Kings here and in other places are meant counsellors and gouernours of the people: which he called the ancients, vers. 1. b Reade of this phrase, 1. Sam. 3. 17.

e Whereby is declared, that whosoever is not commanded by Gods word touching his seruice, is against his word. d Reade Chap. 7. 31. and 1. King. 13. 10. Isa. 30. 33.

\* Chap. 18. 16. and 49. 13. and 50. 13.

\* Deut. 28. 53. Lament. 4. 10.

e This visible signe was to confirme them touching the assurance of his plague, which the Lord threatened by his Prophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the Papists.

g Reade Deut. 22. 9.

15 Thus saith the Lord of hostes, the God of Israel, Behold, I will bring vpon this city, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my wordes.

CHAP. XX.

*a* Jeremiahs is smitten and cast into prison for preaching of the word of God. *3* He prophesieth the captiuitie of Babylon. *7* He complaineth that hee is a mocking stocke for the word of God. *9* He is compelled by the spirit to preach the word.

**W**hen Pasfur, the sonne of Immer, the priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophesied these things,

2 Then Pasfur smote Ieremiah the Prophet, and put him in the stocks that were in the hig gate of Benjamin, which was by the house of the Lord.

3 And on the morning, Pasfur brought Ieremiah out of the stocks. Then said Ieremiah vnto him, The Lord hath not called thy name Pasfur, but Magor-mislabib.

4 For thus saith the Lord, Behold, I will make thee to be a terrour to thy selfe, and to all thy friendes, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the king of Babel, and hee shall carry them captiue into Babel, and shall slay them with the sword.

5 Moreover, I will deliuer all the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and cary them to Babel.

6 And thou Pasfur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy friends, to whom thou hast prophesied lies.

7 O Lord, thou hast deceived mee, and I am deceived: thou art stronger then I, and hast preuailed: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed a desolation: therefore the word of the Lord was made a reproach vnto me, and in derision dayly.

9 Then I sayd, I will not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare on euery side. Declare, sayd they, and wee will declare it: all my familiars watched for mine halting, saying, It may be that he is deceived: so we shall preuaile against him, and we shall execute our vengeance vpon him.

11 But the Lord is with mee like a mighty gyant: therefore my persecuters shall be overthrowen, and shall not preuaile, and shall be greatly confounded: for they haue done vnwisely, and their euertlasting shame shall neuer be forgotten.

12 But, O Lord of hostes, that tryest the righteous, and seekest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the

hand of the wicked.

14 Curfed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Curfed be the man that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man be as the cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the shouting at noone tide,

17 Because he hath not slaine mee, when I was from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall conception.

18 How is it, that I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

CHAP. XXI.

*He prophesieth that Zedekiah shall be taken, and the city burned.*

**T**he worde which came vnto Ieremiah from the Lord, when king Zedekiah sent vnto him Pasfur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 Inquire, I pray thee, of the Lord for vs, (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wondrous workes, that he may returne vp from vs.

3 Then said Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this city.

5 And I my selfe will fight against you with an outstretched hand, and with a mighty arme, euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sword, and from the famine, into the hand of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: he shall not spare them, neither haue pitie nor compassion.

8 And vnto this people thou shalt say, Thus saith the Lord, Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a pray.

10 For I haue set my face against this city, for euill and not for good, saith the Lord: it shall be giuen into the hand of the king of Babel, and he shall burne it with fire.

11 And say vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 O house of David, Thus saith the Lord, Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressor, least

*h* How the children of God are overcome in this battell of the flesh and the Spirit, and into what inconueniences they fall till God raise them vp againe: see Iob 3, 11. and chap. 19, 10. *i* Alluding to the destruction of Sodom and Gomorrah, Gen. 19, 25.

*k* Meaning, that the fruit thereof might neuer come to profit.

*a* Not that the King was touched with repentance of his finnes, and so sought to God, as did Hezekiah, when he sent to Isaiah, 2. Kin. 20. 1. Isa. 37. 3. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9. 28. *b* To wit, from your enemies to destroy your selues.

*c* By yielding your selues to Nebuchad-nezzar. *d* By resisting him. \* Chap. 38, 2.

*e* As a thing recovered from extreme danger, Chap. 37. 2. and 39. 18. and 45. 5.

\* Chap. 22. 3. *f* Be diligent to doe iustice.

*a* Thus we see that the thing which neither the King, nor the princes, nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Sathan first attempted, see Chap. 18, 18. *Or, feare round about.*

*b* which haue suffered themselves to be abused by thy false prophesies.

*c* Herein appeareth the impatience, which oftentimes ouercometh the seruants of God, when they see not their labours to profit, and also feele their owne weaknesse, see chap. 15, 18. *d* Thou diddest thrust me forth to this worke against my will. *e* He sheweth that he did his office in that he reprooued the people of their vices, and threatened them with Gods iudgements: but because hee was derided and persecuted for this, he was discouraged, and thought to haue ceased to preach, but that Gods spirit did force him thereto.

*f* Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, see Isa. 29, 21. *g* Here he sheweth how his faith did strive against temptation, and fought to the Lord for strength. \* 1. Sam. 26, 7. 1. Chron. 23, 9. Psalme 7, 9. Chap. 11, 20. and 17, 10.



least my wrath goe out like fire, and burne that none can quench it, because of the wickednesse of your workes.

13 Behold, I come against thee, O inhabitant of the valley, and rocks of the plaine, saith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visite you according to the fruit of your workes, saith the Lord, and I will kindle a fire in the forest thereof, and it shall denoure round about it.

### CHAP. XXII.

*a He exhorteth the King to iudgement and righteousness. b Why Ierusalem is brought into captivity. c The death of Shallum the sonne of Iosiah is prophesied.*

Thus sayd the Lord, Goe downe to the house of the King of Iudah, and speake there this thing.

2 And say, Heare the word of the Lord, O King of Iudah, that sitteth vpon the throne of David, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lord, \* Execute yee iudgement and \* righteousness, and deliuer the oppressed from the hand of the oppressor, and vex not the stranger, the fatherlesse, nor the widow: doe no violence, nor shedde innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting vpon the throne of David enter in by the gates of this House, \* and ride vpon charrets and vpon horses, both he and his seruants and his people.

5 But if yee will not heare these wordes, I swear by my selfe, saith the Lord, that this House shall be waite.

6 For thus hath the Lord spoken vpon the kings house of Iudah, Thou art Gilead vnto me, and the head of Lebanon, yet surely I will make thee a wilderness, and as cities not inhabited.

7 And I will prepare destroyers against thee every one with his weapons, and they shall cut downe thy chiefe cedar trees, and cast them in the fire.

8 And many nations shall passe by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answer, Because they haue forsaken the covenant of the Lord their God, and worshipped other gods, and serued them.

10 Weepe not for the dead, and be not mooued for them: but weepe for him that goeth out: for hee shall returne no more, nor see his native country.

11 For thus saith the Lord, As touching Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither.

12 But he shall die in the place, whither they haue ledde him captiue, and shall see this land no more.

13 Who vnto him that buildeth his house by vnrighteousnesse, and his chambers without equitie: hee vseth his neighbour without wages, and giueth him not for his worke.

14 He sayth, I will build me a wide house and large chambers: so he will make himselfe large windowes, and feeling with cedar, and paint

them with vermilion.

15 Shalt thou reigne, because thou clovest thy selfe in Cedar: did not thy father eate and drinke and prosper, when he executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, hee prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but onely for thy couetousnesse, and for to shed innocent blood, and for oppression, and for destruction, euen to doe this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shall not lament him, saying, Ah, my brother, or ah sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glory.

19 He shall be buried, as an asse is buried, euen drawn and cast forth without the gates of Ierusalem.

20 Goe vnto Lebanon, and cry: shewte in Basan, and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperity: but thou saydest, I will not heare, this hath bene thy manner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feede all thy pastors, and thy louers shall goe into captivity: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautifull shalt thou be when sorowes come vpon thee, as the sorow of a woman in traile?

24 As I liue, saith the Lord, though Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchadnezzar king of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee into another country, where yee were not borne, and there shall ye die.

27 But to the land wherevnto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idole? or as a vessell, wherein is no pleasure? wherefore are they caried away, hee and his seede, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, Write this man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seede that shall prosper and sit vpon the throne of David, or beare rule any more in Iudah.

therefore was iustly deprived of the kingdom. f Hee sheweth that all posterities shall be witneses of this iust plague, as though it were registered for perpetual memorie. t Not that hee had no children (for after that he begate Salathiel in the captivity, Matth. 1. 12) but that none should reigne after him as King.

### CHAP. XXIII.

*1 Against false pastors. 2 A prophesie of the great Pastour Iesus Christ.*

Woe

g Meaning, Ierusalem which was builded part on the hill, and part in the valley, and was compassed about with mountaines.  
h That is, in the houses thereof, which stood as thicke as trees in the forest.

\* Chap. 17. 12.  
a This was his ordinary manner of preaching before the Kings, from Iosiah vnto Zedekiah, which was about fourty yeeres.

\* Chap. 17. 23.  
b Shewing that there is none greater then he is, Heb. 6. 13. and that he will most certainly performe his oathe.

c He compareth Ierusalem to Gilead, which was beyond Iorden, and the beauty of Iudea to Lebanon.

d The Ebrewe word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose such as he prepareth to execute his worke, Isa. 13. 3. chap. 6. 4. and 12. 3.

e Thy buildings made of Cedar trees.

f As they that wonder at a thing which they thought would neuer haue come so to passe, Deut. 29. 24. 1. King. 9. 8.

g Signifying, that they should lose their king: for Iehoiachin went forth to meeete Nebuchadnezzar and yielded himselfe, and was caried into Babylon, 2. King. 24. 12.

h Whom some thinke to be Iehoiachin, and that Iosiah was his grandfather: but as seemeth, this was Iehoiakim, as verse 18.

i By bribes, and extortion,

k Meaning, Iosiah, who was not giuen to ambition and superfluity, but was content with mediocrity, and did onely delight in setting forth Gods glory, and to doe iustice to all.

l For every one shall haue enough to lament for him selfe.

m Not honorably among his fathers, but as carious are cast in a hole, because their stinke should not infect, reade 2. King. 24. 9. Iosephus Antiq. 10. 8. writeth that the enimie slew him in the citie, and commanded him to be cast before the wailes vnburied, looke Chap. 36. 30.

n To call to the Assyrians for helpe.

o For this was the way out of Iudea to Assyria, whereby is meant that all helpe should faile: for the Caldeans haue subdued both them and the Egyptians. p Both thy gouernours and they that should helpe thee, shall vanish away as winde.

q Thou that art built of the faire Cedar trees of Lebanon.

r Who was called Iehoiachin, or Ieconiah, whom he calleth here Coniah in contempt, who thought his kingdom could neuer depart from him, because he came of the stocke of David, and therefore for the promise sake could not be taken from his house: but hee abused Gods promise, and

<sup>a</sup> Meaning, the  
pines, governments  
and false prophets,  
as Ezek. 34, 2.

<sup>b</sup> For the which  
I have especial  
care, and have pre-  
pared good pa-  
stures for them.  
<sup>c</sup> Whose charge  
is to feed the  
flocke, but they  
eat the fruit the-  
of, Ezek. 34, 3.  
<sup>d</sup> Thus the Pro-  
phets ever use to  
mixe the promises  
with the threat-  
nings, least the god-  
ly should be too  
much beaten  
downe, and there-  
fore he sheweth  
how God will gather  
his Church  
after this dispersion.  
<sup>e</sup> This prophetic  
is of the restitution  
of the Church in  
the time of Iesus  
Christ, who is the  
true branch, see  
Ila. 11, 1. and 45, 3.  
chap. 35, 15. dan. 9, 24.  
\* Dent. 33, 8.  
\* Chap. 33, 16.  
f Read Chap. 16, 14.

<sup>g</sup> Meaning, the  
false prophets  
which deride the  
people: wherein  
appeareth his  
great love toward  
his nation, see  
Chap. 14, 13.  
† Ebr. *passed over*,  
or *troubled*.  
<sup>h</sup> They runne  
headlong to wic-  
kednes, and seeke  
vaine helpe.  
‡ Or, *are hypocrites*.  
1. My Temple is  
full of their idolatrie  
and superstitions.

<sup>k</sup> They which  
should haue pro-  
fited by my rods  
against Samaria,  
are become worse  
then they.  
I thought to the  
world they seeme  
holie fathers, yet I  
detteth them as I  
detteth these abomi-  
nable cities.  
m Read Chap. 8, 14.  
‡ Or, *hypocrite*.

<sup>n</sup> Which they haue  
invented of their  
owne braine.

**W**oe be vnto <sup>a</sup> the pastors that destroy and scatter the sheepe of my pasture, sayth the Lord.

2 Therefore thus sayth the Lord God of Israel vnto the pastors that <sup>c</sup> feede my people, Yee haue scattered my flocke, and thrust them out, and haue not visited them: behold, I will visite you for the wickednesse of your workes, sayth the Lord.

3 And I will gather the <sup>d</sup> remnant of my sheepe out of all countreys, whither I had driven them, and will bring them againe to their foldes, and they shall grow and increafe:

4 And I will set vp shepherds ouer them, which shall feed them: and they shall dread no more nor be afraid, neither shall any of them be lacking, sayth the Lord.

5 Behold, the dayes come, sayth the Lord, that I will raise vnto Dauid a righteous <sup>e</sup> branch, and a King shall reigne and prosper, and shall execute iudgement and iustice in the earth.

6 In his dayes Iudah shall be saved, and <sup>f</sup> Israel shall dwell safely, and this is the Name whereby they shall call him, \* The Lord our righteousnesse.

7 Therefore behold, the dayes come, sayth the Lord, that they shall no more say, The Lord liueth, which brought vp the children of Israel out of the land of Egypt.

8 But the Lord liueth, which brought vp and led the seede of the house of Israel out of the North countrey, and from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within me, because of the <sup>g</sup> prophets, all my bones shake: I am like a drunken man (and like a man whom wine hath <sup>h</sup> overcome) for the presence of the Lord and for his holy wordes.

10 For the land is full of adulterers, and because of oathes the land mourneth, the pleasant places of the wilderness are dried vp, and their <sup>i</sup> course is euill, and their force is not right.

11 For both the Prophet and the Priest <sup>j</sup> doe wickedly: and their wickednesse haue I found in mine <sup>k</sup> house, sayth the Lord.

12 Wherefore their way shall be vnto them as slippery <sup>l</sup> wayes in the darkenesse: they shall be driuen soorth and fall therein: for I will bring a plague vpon them, <sup>m</sup> euen the yeere of their visitation, sayth the Lord.

13 And I haue seene foolishnesse in the prophets of Samaria, that prophecied in Baal, and caused my people Israel to erre.

14 I haue seene also in the prophets of Ierusalem <sup>n</sup> filthines: they commit adulterie and waike in lies: they strengthen also the hands of the wicked, that none can returne from his wickednesse: they are all <sup>o</sup> vnto mee as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus sayth the Lord of hostes concerning the prophets, Behold, I will feede them with <sup>p</sup> wormewood, and make them drieke the water of gall: for from the prophets of Ierusalem is <sup>q</sup> wickednesse gone soorth into all the land.

16 Thus sayth the Lord of hostes, Heare not the words of the prophets that prophete vnto you, and teach you vanitie: they speake the vision of their owne <sup>r</sup> heart, and not out of the mouth of the Lord.

17 They say still vnto them that despise mee, The Lord hath sayd, Yee <sup>s</sup> shall haue peace: and they say vnto euery one that walketh after the stubbornnesse of his owne heart, No euill shall come vpon you.

18 For <sup>t</sup> who hath stood in the counsell of the Lord that he hath perceiued, and heard his word? Who hath marked his word and heard it?

19 Behold, the tempest of the Lord goeth forth in <sup>u</sup> his wrath, and a violent whirlwind shall fall downe vpon the head of the wicked.

20 The anger of the Lord shall not returne vntill he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes yee <sup>v</sup> shall vnderstand it plainly.

21 \* I haue not sent these prophets, sayth the Lord, yet they ranne: I haue not spoken to them, and yet they prophecied.

22 But if they had stood in my counsell, and had declared my words to my people, then they should haue turned them from their euill way, and from the wickednesse of their inventions.

23 Am I a God <sup>w</sup> at hand, sayth the Lord, and not a God <sup>x</sup> farre off?

24 Can any hide himselfe in secret places, that I shall not see him, sayth the Lord? Doe not I fill heaven and earth, sayth the Lord?

25 I haue heard what the prophets sayd, that prophecied yes in my Name, saying, I <sup>y</sup> haue dreamed, I haue dreamed.

26 How long? <sup>z</sup> Doe the prophets delight to propheticie lies, euen prophecying the deceit of their owne heart?

27 Thinke they to cause <sup>a</sup> my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The prophet that hath a dreame, let him <sup>b</sup> tell a dreame, and he that hath my word, let him speake my word faithfully: <sup>c</sup> what is the chaffe to the wheat, sayth the Lord?

29 Is not my word euen like a fire, sayth the Lord? and like an hammer, that breaketh the stone?

30 Therefore behold, I <sup>d</sup> will come against the prophets, sayth the Lord, that <sup>e</sup> shall make my word euery one from his neighbour.

31 Behold, I <sup>f</sup> will come against the prophets, sayth the Lord, which haue sweet tongues, and say, <sup>g</sup> He sayth.

32 Behold, I <sup>h</sup> will come against them that propheticie false dreames, sayeth the Lord, and doe tell them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite vnto this people, sayth the Lord.

33 And when this people, or the prophet, or a Priest shall aske thee, saying, What is the <sup>i</sup> burden of the Lord; thou shalt then say vnto them, What burden? I will euen forsake you, sayth the Lord.

34 And the prophet, or the priest, or the people that shall say, The <sup>j</sup> burden of the Lord, I

were not able to susteine, therefore the wicked in deriding the word, would aske of the Prophets, what was the burden, as though they would say, You seeke nothing else, but to lay burdens on our shoulders: and thus they reiect the word of God, as a grievous burden. <sup>k</sup> Because this word was brought to contempt and derision, hee will teach them another manner of speech, and will cause this word burden to cease, and teach them to aske with reuerence, what sayth the Lord?

<sup>o</sup> Read Chap. 6, 14. and 8, 11.

<sup>p</sup> Thus they did deride Ieremiah, as though the word of God were not reuealed vnto him, so also sp. ke Zechiah to Michaiah, 1. Kin. 22, 24.

<sup>q</sup> Both that God hath sent me, and that my wordes shall be true.

<sup>r</sup> Chap. 14, 13, 14. and 27, 15. and 29, 8, 9.

<sup>s</sup> He sheweth the difference betweene the true Prophets and the false, betweene the bireling and the true minister.

<sup>t</sup> Doe not I see your falsehood, howsoeuer you clothe it, and whereafoeuer you commit it?

<sup>u</sup> I haue a propheticie reuealed vnto me, as Nam. 12, 8.

<sup>v</sup> Ebr. *Is it in the heart of the Prophets?*

<sup>w</sup> He sheweth that Satan raiseh vp false prophets to bring the people from God.

<sup>x</sup> Let the false prophet declare that it is his owne fantasie, and not slander my word as though it were a cloake to couer his lies.

<sup>y</sup> Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God, but that there be iudgement in alleging it, and that it may appeare to be applied to the same purpose that it was spoken.

<sup>z</sup> Ezek. 3, 17. 1. cor. 2, 15. and 4, 2.

<sup>a</sup> 2. tim. 2, 15.

<sup>b</sup> 2. pet. 4, 10, 11.

<sup>c</sup> Which set forth in my Name that which I haue not commaunded.

<sup>d</sup> To wit, the Lord.

<sup>e</sup> The Prophets called their threatenings Gods burden, which the sinners

<sup>f</sup> were not able to susteine, therefore the wicked in deriding the word, would aske of the Prophets, what was the burden, as though they would say, You seeke nothing else, but to lay burdens on our shoulders: and thus they reiect the word of God, as a grievous burden.

<sup>g</sup> Because this word was brought to contempt and derision, hee will teach them another manner of speech, and will cause this word burden to cease, and teach them to aske with reuerence, what sayth the Lord?

<sup>h</sup> 2. pet. 4, 10, 11.

<sup>i</sup> Which set forth in my Name that which I haue not commaunded.

<sup>j</sup> To wit, the Lord.

<sup>k</sup> The Prophets called their threatenings Gods burden, which the sinners

<sup>l</sup> were not able to susteine, therefore the wicked in deriding the word, would aske of the Prophets, what was the burden, as though they would say, You seeke nothing else, but to lay burdens on our shoulders: and thus they reiect the word of God, as a grievous burden.

<sup>m</sup> Because this word was brought to contempt and derision, hee will teach them another manner of speech, and will cause this word burden to cease, and teach them to aske with reuerence, what sayth the Lord?

<sup>n</sup> 2. pet. 4, 10, 11.

<sup>o</sup> Which set forth in my Name that which I haue not commaunded.

<sup>p</sup> To wit, the Lord.

<sup>q</sup> The Prophets called their threatenings Gods burden, which the sinners

<sup>r</sup> were not able to susteine, therefore the wicked in deriding the word, would aske of the Prophets, what was the burden, as though they would say, You seeke nothing else, but to lay burdens on our shoulders: and thus they reiect the word of God, as a grievous burden.

<sup>s</sup> Because this word was brought to contempt and derision, hee will teach them another manner of speech, and will cause this word burden to cease, and teach them to aske with reuerence, what sayth the Lord?

<sup>t</sup> 2. pet. 4, 10, 11.

<sup>u</sup> Which set forth in my Name that which I haue not commaunded.



will euen visit euery such one, and his house.

35 Thus shall yee say euery one to his neighbour, and euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for euery mans word shall be his burden: for yee haue peruered the words of the liuing God, the Lord of hosts our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus sayeth the Lord, Because yee say this word, The burden of the Lord, and I haue sent vnto you, saying, Ye shall not say, The burden of the Lord,

39 Therefore behold, I, euen I will utterly forget you, and I will forsake you, and the cite that I gaue you and your fathers, and cast you out of my presence,

40 And will bring \* an euertlasting reproach vpon you, and a perpetuall shame which shall neuer be forgotten.

#### CHAP. XXIV.

1 The vision of the baskets of figges, 5 Signifieth that part of the people should be brought againe out of captiuitie, 8 And that Zedekiah and the rest of the people should be caried away.

**T**he Lord shewed mee, and beholde, two baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar king of Babel had caried away captiue Ieconiah the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and the cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figges that are first ripe, and the other basket had very naughty figs, which could not be eaten, they were so euill.

3 Then said the Lord vnto mee, What seest thou, Jeremiah? And I said, Figges: the good figges very good, and the naughty very naughty, which cannot be eaten, they are so euill.

4 Again the word of the Lord came vnto me, saying,

5 Thus saith the Lord the God of Israel, Like these good figges, so will I know them that are caried away captiue of Iudah to be good, whom I haue sent out of this place, into the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I will build them and not destroy them, and I will plant them, and not roote them out.

7 And I will giue them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall returne vnto me with their whole heart.

8 \* And as the naughty figges which cannot be eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the King of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, and them that dwell in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdoms of the earth, and for a reproch and for a prouerbe, for a common talke, and for a curse, in all places where I shall cast them,

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them, and to their fathers.

#### CHAP. XXV.

1 Her prophesieth that they shall be in captiuitie seventy yeeres, 12 And that after the seventy yeeres the Babylonians should be destroyed, 15 The destruction of all nations is prophesied.

**T**he word that came to Jeremiah concerning all the people of Iudah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, that was in the first yeere of Nebuchad-nezzar king of Babel:

2 The which Jeremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Iosiah the sonne of Amon king of Iudah, euen vnto this day (that is the three & twentieth yeere) I word of the Lord hath come vnto mee, and I haue spoken vnto you, rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early, and sending them, but ye would not heare, nor encline your eares, to obey.

5 They said, Turne againe now euery one from his euill way, and from the wickednesse of your inuentions, and yee shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke me not to anger with the works of your hands, and I will not punish you.

7 Neuerthelesse, yee would not heare mee, sayeth the Lord, but haue prouoked mee to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hosts, Because ye haue not heard my words,

9 Behold, I will send and take to me all the families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 \* Moreover, I will take from them the voyce of mirth and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride, the noise of the millstones, and the light of the candle.

11 And this whole land shall be desolate, and an astonishment, and these nations shall serue the king of Babel seventy yeeres.

12 And when the seventy yeeres are accomplished, I will visit the king of Babel and that nation, sayeth the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation.

13 And I will bring vpon that land all my wordes which I haue pronounced against it, euen all that is written in this booke, which Jeremiah hath prophesied against all nations.

14 For many nations, and great kings shall

captiuitie, 1 Chron. 36. 22. Ezra 1. 1. chap. 29. 10. dan. 9. 2. k For seeing the iudgement began at his owne house, the enemies must needs be punished most grievously, Ezek. 9. 6. 1. pet. 4. 17.

d The thing which they mocked, and contemned, shall come vpon them.

1 Or, take you away.

\* Chap. 20. 11.

a The good figges signified them that were gone into captiuitie, and so saved their life, as Chap. 31. 8 and the naughty figges them that remained, which were yet subject to the sword, famine and pestilence.

b Whereby he approcheth the yielding of Ieconiah and his company, because they obeyed the Prophet, who exhorted them thereunto.

c Which declarereth that man of himselfe can know nothing, till God giue the heart and vnderstanding.

\* Chap. 31. 33.

hebr. 8. 10.

\* Chap. 29. 17. d Which fled thither for succour.

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan. 1. 1.

b Which was the fifth yeere and the ninth month of Iehoiakims reigne.

c That is, I haue spared no diligence or labour, Chap. 7. 13.

d Hee sheweth that the Prophets, wholly with one consent did labour to pull the people from those vices, which then reigned, to wit, from idolatry, and the vaine confidence of men: for vnder these two all other were contained, a King. 17. 13. chap. 18. 11. and 35. 15.

Jonah 3. 8.

e The Caldeans and all their power.

f So the wicked and Saran himselfe are Gods seruants, because he maketh them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory.

g As the Philistines, Ammonites, Egyptians and others.

\* Chap. 16. 9.

h Or, destroy. i Meaning, that bread and all things that should serue vnto their feastes, should be taken away.

i This reuelation was for the confirmation of his prophetic, because he told them of the time that they should enter and remaine in

<sup>1</sup> That is, of the Babylonians, as Chap. 17. 7.

<sup>m</sup> Signifying, the extreme afflictions that God had appointed for every one, as Psal. 75. 3. Isa. 51. 17. and this cup, which the wicked drinke, is more bitter then that which he giueth to his children, for he measureth the one by mercy, and the other by iustice.

<sup>n</sup> For now it becometh and shall continue till it be accomplished.

<sup>o</sup> Reade Tob. 1. 1.

<sup>p</sup> Which were cities of the Philistines.

<sup>q</sup> Edom is here taken for the whole country, and Vz for a part thereof.

<sup>r</sup> As Grecia Italy and the rest of those countries. <sup>f</sup> These were people of Arabia which came of Dedan the sonne of Abraham and Keturah.

<sup>t</sup> For there were two countries so named, the one called plentifull, and the other barren, or desert. <sup>u</sup> Or, Persia. <sup>v</sup> That is of Babylon, as Chap. 54. 1.

<sup>x</sup> That is, Ierusalem, reade vers. 12.

<sup>y</sup> Euel. 3. 16. <sup>z</sup> vers. 1. 2.

<sup>Chap.</sup> 30. 23.

<sup>7</sup> They which are slain at the Lords appointments.

nen I serue themselves of them: thus will I recompense them according to their deeds, and according to the workes of their owne hands.

15 For thus hath the Lord God of Israel spoken vnto me, <sup>m</sup> Take the cup of wine of this mine indignation at mine hand, and cause all the nations, to whom I send thee, to drinke it.

16 And they shall drinke, and be mooned, and be mad, because of the sword that I will send among them.

17 Then tooke I the cup at the Lords hand, and made all people to drinke, vnto whom the Lord hath sent me:

18 Euen Ierusalem and the cities of Iudah, and the kings thereof, and the princes thereof, to make them desolate, an astonishment, an hissing, and a curse, <sup>n</sup> as appeareth this day:

19 Pharaoh also, King of Egypt, and his seruants, and his princes, and all his people:

20 And all fors of people, and all the Kings of the land <sup>o</sup> of Vz: and all the kings of the land of the Philistines, and P Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod:

21 <sup>q</sup> Edom, and Moab, and the Ammonites.

22 And all the kings of Tyrus, & all the kings of Zidon, and the kings of the <sup>r</sup> Yks, that are beyond the sea,

23 And <sup>t</sup> Dedan, and Tema, and Buz, and all that dwell in the viter most corners,

24 And all the Kings of Arabia, and all the Kings of Arabia that dwell in the <sup>f</sup> desert,

25 And all the kings of Zimri, and all the kings of <sup>u</sup> Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and the king of <sup>v</sup> Shestach shall drinke after them.

27 Therefore say thou vnto them, Thus saith the Lord of hostes, the God of Israel, Drinke and be drunken, and spewe and fall, and rise no more, because of the sword, which I will send among you.

28 <sup>y</sup> But if they refuse to take the cup at thine hand to drinke, then tell them, Thus saith the Lord of hostes, Ye shall certainly drinke.

29 For loe, <sup>z</sup> I begin to plague the city, where my Name is called vpon, and should you go free? Ye shall not goe quite: for I will call for a sword vpon all the inhabitants of the earth, sayeth the Lord of hostes.

30 Therefore prophetic thou against them all these words, and say vnto them, The Lord shall roare from aboue, and thrust out his voyce from his holy habitation: hee shall roare vpon his habitation, and cry aloud, as they that presse the grapes, against all the inhabitants of the earth.

31 The sounds shall come to the ends of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, and hee will giue them that are wicked, to the sword, saith the Lord.

32 <sup>7</sup> Thus saith the Lord of hostes, Behold, a plague shall goe forth from nation to nation, and a <sup>7</sup> great whilewind shall be raised vp from the coastes of the earth.

33 And <sup>7</sup> the slaine of the Lord shall be at that day, from one end of the earth, euen vnto the other end of the earth: they shall not be mourned, neither gathered nor buried, but shall be as the slaugue vpon the ground,

34 Howle, <sup>7</sup> ye shepheards, and cry, and walow your felces in the ashes, yee principall of the flocke: for your dayes of slaughter are accomplished, and of your disperfan, and yee shall fall like <sup>a</sup> precious vessels.

35 And the <sup>b</sup> sight shall faile from the shepheards, and the escaping from the principall of the flocke.

36 A voyce of the cry of the shepheards, and an howling of the principall of the flocke, shall be heard: for the Lord hath destroyed their pasture.

37 And the <sup>7</sup> best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his couert, as the lyon: for their land is waste, because of the wrath of the oppressour, and because of the wrath of his indignation.

## CHAP. XXVI.

<sup>a</sup> Jeremiah moueth the people to repentance. <sup>7</sup> Hee is taken of the false prophets & priests, and brought to iudgement. <sup>13</sup> Vriah the Prophet is killed of Iehoiakim contrary to the will of God.

**I**N the beginning of the reigne of Iehoiakim the sonne of Iosiah King of Iudah, came this word from the Lord, saying,

2 Thus saith the Lord, Stand in the <sup>a</sup> court of the Lords House, and speake vnto all the cities of Iudah, which come to worship in the Lords House, all the words that I commaund thee to speake vnto them: keepe not <sup>b</sup> a word backe,

3 If so be they will hearken, and turne euery man from his euill way, that I may <sup>c</sup> repent mee of the plague, which I haue determined to bring vpon them, because of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus saith the Lord, If ye will not heare me to walke in my Lawes, which I haue set before you,

5 And to heare the words of my seruants the Prophets, whom I sent vnto you, both rising vp early, and sending them, and will not obey them,

6 Then will I make this House like <sup>d</sup> Shiloh, and will make this citie <sup>e</sup> a curse to all the nations of the earth.

7 So the Priests, and the Prophets, and all the people heard Jeremiah speaking these words in the House of the Lord.

8 Now when Jeremiah had made an end of speaking all that the Lord had commanded him to speake vnto all the people, then the Priests, and the Prophets, and all the people tooke him, and said, Thou shalt die the death.

9 Why hast thou propheticd in the Name of the Lord, saying, <sup>f</sup> This House shall be like Shiloh, and this citie shall be desolate without an inhabitant: and all the people were gathered against Jeremiah in the house of the Lord.

10 And when the Princes of Iudah heard of these things, they came vp from the kings house into the House of the Lord, and sate downe in the entrie of the <sup>g</sup> new gate of the Lords House.

11 Then spake the Priests, and the Prophets vnto the Princes, and to all the people, saying, <sup>h</sup> This man is worthy to die: for he hath propheticd against this citie, as ye haue heard with your eares.

12 Then spake Jeremiah vnto all the Princes, and to all the people, saying, The Lord hath sent mee to prophetic against this House and against this citie all the things that ye haue heard.

13 Therefore now amend your wayes, and your

<sup>2</sup> Ye that are chief rulers, and gouernours.

<sup>a</sup> which are most easily broken. <sup>b</sup> It shall not helpe them to seeke to flee.

<sup>7</sup> Ebr. peaceable.

<sup>a</sup> That is, in the place of the Temple whereunto the people resort out of all Iudah to sacrifice. <sup>b</sup> To the intent that they should preend no ignorance as Act. 12. 17. <sup>c</sup> Reade Chap. 18. 3.

<sup>d</sup> Reade Chap. 7. 12. <sup>e</sup> So that when they would curse any, they shall say: God do to thee as to Ierusalem. <sup>f</sup> Because of Gods promise to the Temple, Isa. 32. 14. that hee would for euer remane there, the hypocrites thought this Temple could neuer perishe, and therefore thought it blasphemous to speake against it. <sup>g</sup> March. 25. 6. <sup>h</sup> Acts 6. 13. not considering that this was meant of the Church, where God will remaine for euer. <sup>i</sup> So called, because it was repaired by Iotham, 2 King. 15. 35. <sup>j</sup> Ebr. iudgement of death belongeth to this man. <sup>k</sup> Hee both sheweth the cause of his doings plainly, and also threatneth them that they should not be gauled, though they should put him to death, but heape greater vengeance vpon their heads.



your works, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right:

15 But know ye for certaine, if that ye put me to death, ye shall surely bring innocent blood vpon your selues, and vpon this city, and vpon the inhabitants thereof: for of a truth the Lord hath sent me vnto you, to speake all these words in your eares.

16 Then said the Princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morashite \* prophesied in the dayes of Hezekiah, king of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lord of hosts, Zion shall be plowed like a field, and Ierusalem shall be an heape, and the mountaine of the house shall be as the hie places of the forest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague, that he had pronounced against them? Thus might we procure great euill against our selues.

20 And there was also a man that prophesied in the Name of the Lord, one Vrijah the sonne of She-maiah, of Kiriath-iarem, who prophesied against this city, and against this land, according to all the words of Ieremiah.

21 Now when Iehoiakim the king with all his men of power, and all the princes heard his words, the king sought to slay him. But when Vrijah heard it, he was afraid and fled, and went into Egypt.

22 Then Iehoiakim the king<sup>1</sup> sent men into Egypt, <sup>men</sup> Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Vrijah out of Egypt, and brought him vnto Iehoiakim the king, who slew him with the sword, and cast his dead body into the grapes of the children of the people.

24 But the hand of Abikam<sup>a</sup> the sonne of Shaphan was with Ieremiah that they should not giue him into the hand of the people to put him to death.

# CHAP. XXVII.

<sup>1</sup> Ieremiah at the commandement of the Lord sendeth bondes to the King of Iudah and to the other Kings that were neere, whereby they are monished to be subiect vnto Nebuchadnezzar. <sup>9</sup> He warneth the people, and the Kings & rulers that they beleene not false prophets.

<sup>a</sup> At touching the disposition of these prophecies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, and contrariwise; which if the reader marke well, it shall spoile many doubts, and make the reading much more easie. <sup>b</sup> By such signes the Prophets vied sometimes to confirme their prophecies, which notwithstanding they could not doe of themselves, but in as much as they had a reuelation for the same, Isa. 29. 24. and therefore the false prophets to get the more credit, did vse also such visible signes, but they had no reuelation, 1 King. 22. 17.

<sup>1</sup> In the beginning of the reigne of <sup>a</sup> Iehoiakim the sonne of Iosiah king of Iudah came this word vnto Ieremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee<sup>b</sup> bonds and yokes, and put them vpon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which

come to Ierusalem vnto Zedekiah the king of Iudah,

4 And command them to say vnto their masters, Thus saith the Lord of hosts the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man, and the beasts that are vpon the ground, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.

6 But now I haue giuen all these landes into the hand of Nebuchadnezzar the king of Babel my seruant, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, and his<sup>d</sup> sonne, and his sonnes sonne vntill the very time of his land come also: then many nations and great kings shall serue themselves of him.

8 And the nation and kingdome which will not serue the same Nebuchadnezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your inchanters, nor your forcerers which say vnto you thus, Ye shall not serue the king of Babel.

10 For they prophecy a lie vnto you to cause you to go farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their necks vnder the yoke of the king of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Iudah according to all these words, saying, Put your necks vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the words of the prophets that speake vnto you, saying, Yee shall not serue the king of Babel: for they prophecy a lie vnto you.

15 For I haue not<sup>\*</sup> sent them, saith the Lord, yet they prophecy a lie in my Name, that I might cast you out, & that ye might perish, both you, and the Prophets that prophecy vnto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophecy vnto you, saying, Behold, <sup>\*</sup> the vessels of the house of the Lord shall now shortly be brought againe from Babel: for they prophecy a lie vnto you.

17 Heare them not, but serue the king of Babel, that ye may liue: wherefore should this city be desolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them intreate the Lord of hosts, that the vessels, which are left in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem, go not to Babel.

19 For thus saith the Lord of hosts, concerning the<sup>\*</sup> pillars, and concerning the sea, and concerning the bales, and concerning the residue of the vessels that remaine in this city,

20 Which Nebuchadnezzar King of Babel tooke not, when he caried<sup>\*</sup> away captiue Ieremiah

<sup>c</sup> Reade Chap. 35. 9.

<sup>d</sup> Meaning, Euilmerodach, and his sonne Belshazzar. <sup>e</sup> They shall bring him and his kingdome in subjection, as Chap. 35. 14.

<sup>\*</sup> Chap. 14. 14. and 23. 21. and 29. 9.

<sup>\*</sup> Chap. 38. 3. f Which were taken when Ieremias was led captiue into Babel.

<sup>g</sup> For it was not onely the Prophet office to shew the word of God, but also to pray for the finnes of the people, Gen. 20. 7. which these could not doe because they had no expresse word: for God had pronounced the contrary. <sup>\*</sup> 1 King. 25. 13. <sup>\*</sup> 2 King. 24. 12. 15.

<sup>\*</sup> Mich. 1. 7.

and 3. 12.

<sup>i</sup> That is, of the House of the Lord, to wit, Zion, and these examples the godly alledged to deliuer Ieremiah out of the Priests hands, whose rage else would not haue bene satisfied, but by his death.

<sup>k</sup> So that the city was not destroyed, but by miracle was deliuered out of the hands of Saneherib. <sup>l</sup> Here is declared the fury of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they preuaile nothing but prouoke Gods iudgements so much the more.

<sup>m</sup> As in the first Hezekiahs example is to be followed, so in this other Iehoiakims <sup>n</sup> is to be abhorred: for Gods plague did light on him, and his house hold.

<sup>n</sup> Which declareth that nothing could haue appeased their fury, if God had not moued this noble man to stand valiantly in his defence.

nail the sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah, and Ierusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the house of the Lord, and in the house of the king of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shall be vntill the day that I visit them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophete of Hananiah. 2a Jeremiah reproveth Hananiah, and prophesieth.

AND that same yeere in the beginning of the reign of Zedekiah King of Iudah, in the fourth yeere, and in the fift moneth, Hananiah the sonne of Azzur the propnet, which was of Gibeon, spake to me in the house of the Lord in the presence of the Priests, and of all the people, and said,

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I have broken the yoke of the King of Babel.

3 Within two yeeres space I will bring into this place all the vessels of the Lords House, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudah, with all them that were caried away captiue of Iudah, and went into Babel. sayeth the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Jeremiah sayd vnto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the House of the Lord,

6 Euen the Prophet Jeremiah said, So be it: the Lord so do, the Lord confirme thy words which thou hast prophesied, to restore the vessels of the Lords house, and all that is caried captiue from Babel, into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue bene before mee, and before thee in time past, prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet be knowne that the Lord hath truly sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs necke, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the yoke of Nebuchad-nezzar king of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Jeremiah went his way.

12 Then the word of the Lord came vnto Jeremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Goe and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes the God of Israel, I haue put a yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue giuen him the beatts of the field also.

15 Then sayd the Prophet Ieremiah vnto the Prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lye.

16 Therefore thus sayth the Lord, Behold, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet died the same yeere in the seuenth moneth.

CHAP. XXIX.

1 Jeremiah writeth vnto them that were in captivity in Babylon. 2 He prophesieth their returne after seuentie yeeres. 3 Hee prophesieth the destruction of the King and of the people that remaine in Ierusalem. 4 He threatneth the prophets that seduce the people. 5 The death of Shemaiah is prophesied.

NOW these are the words of the booke that Ieremiah the Prophet sent from Ierusalem vnto the residue of the Elders, which were caried away captiues, and to the Priests, and to the Prophets, and to all the people, whom Nebuchad-nezzar had caried away captiue from Ierusalem to Babel:

2 (After that Ieconiah the King, and the Queene, and the eunuches, the princes of Iudah, and of Ierusalem, and the workemen, and cunning men were departed from Ierusalem.)

3 By the hand of Elasah the sonne of Shaphan and Gemariah the sonne of Hilkiah, (whom Zedekiah king of Iudah sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are caried away captiues, whom I haue caused to be caried away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you gardens, and eate the fruits of them.

6 Take you wiues, and beget sonnes and daughters, and take wiues for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that yee may be increased there, and not diminished.

7 And seeke the prosperity of the city, whither I haue caused you to be caried away captiues, and pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 For thus sayeth the Lord of hostes the God of Israel, Let not your prophets and your soothsayers that be among you, deceiue you, neither giue care to your dreames, which you dreame.

9 For they prophesie you a lye in my Name: I haue not sent them, saith the Lord.

10 But thus saith the Lord, that after seuentie yeeres be accomplished at Babel, I will visit you, and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts, that I haue thought towards you, sayth the Lord, euen the thoughts of peace, and not of trouble, to giue you an end, and your hope.

12 Then shall you cry vnto mee, and yee shall goe and pray vnto me, and I will heare you.

13 And ye shall seeke mee, and finde mee, because

b That is, a hard and cruell seruitude;

i Signifying, that all should be his, as Dan. 2. 38.

k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest, that miracles cannot moue vs, neither the word it selfe, except God touch the heart.

l Or, letter?

a For some dyed in the way.

b Meaning, Ieconiah's mother. \* Chap. 24. 11.

c To entreate of some equal conditions.

d To wit, the Lord, whose work this was.

e The Prophet speaketh not this for the affliction that he bare to the tyrant, but that they should pray for the common rest and quietnes, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance, which God had appointed most certaine: for els not onely the Israelites, but all the world, yea, and the insensible creatures should reioyce when these tyrants should be destroyed; as Isa.

14. 4.

b That is, for the space of seuentie yeeres till I haue caused the Medes and Persians to ouercome the Chaldeans.

a When Ieremiah began to beare these bonds and yokes b After that the land had reied, as Leuit. 25. 2. c This was a city in Benjamin belonging to the sonnes of Aaron, Josh. 21. 17. d Ebr, two yeeres of dayes.

e He was so effected through hee was a false prophet. f That is, I would with the same for Gods honour, and wealth of my people, but he hath appointed the contrary. g Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophecies. Albeit God maketh to come to passe sometime that which the false prophet speake: he to trie the faith of his, Deut. 13. 3.

h This declareth the impudencie of the wicked hirelings, which haue no asse to the truth, but are led with ambition to get the fauour of men, and therefore cannot abide any that might discredit them, but burst forth into rage, and contrary to their owne conscience, passe on what lies they report, or how wickedly they do, so that they may maintain their estimation.



f When your oppression shall be great, and your afflictions cause you to reject your disobedience, and also when the seventy yeeres of your captivity shall be expired, 1. Chro. 36. 22. Ezra. 1. 1. chap. 25. 12. dan. 9. 2.

g As Ahab, Zedekiah, and Shemaiah.

h Whereby he assurcth them, that there shall be no hope of returning before the time appointed.

i According to the comparison, Chap. 24. 1. 2.

k Reads Chap. 26. 6.

l Reads Chap. 7. 23 and 25. 3. and 26. 5.

m Because they give the people hope of speedy returning.

n Which was adulterie, and falsifying the word of God.

o Or, dreamer.

o Shemaiah the false prophet flattereth Zephaniah the chiefe Priest, as though God had given him the spirit and zeale of Iehoiada, to punish whosoever trespassed against the word of God, of the which hee would have made Ieremiah one, calling him a rauer and a false prophet.

cause ye shall seeke me with all your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, sayeth the Lord, and will bring you againe vnto the place, whence I caused you to be caried away captiue.

15 ¶ Because ye haue said, The Lord hath raised vs vp a Prophets in Babel,

16 Therefore thus sayeth the Lord of the King, that sitteth vpon the throne of Dauid, and of all the people that dwell in this citie, your brethren that are not gone forth with you into captiuitie :

17 *Euen* thus sayeth the Lord of hostes, Beholde, I will send vpon them the sword, the famine, and the pestilence, and will make them like vile figs that can not be eaten, they are so naughty.

18 And I will persecute them with the sword, with this famine, and with the pestilence : and I will make them a terror to all kingdomes of the earth, and a curse, and astonishment, & an hissing, and a reproach among all the nations whither I haue cast them,

19 Because they haue not heard my wordes, sayeth the Lord, which I sent vnto them by my seruants the Prophets, rising vp early, and sending them, but yee would not heare, sayeth the Lord.

20 ¶ Heare ye therefore the word of the Lord, all ye of the captiuitie, whom I haue sent from Ierusalem to Babel.

21 Thus saith the Lord of hostes, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophetic lyes vnto you in my Name, Beholde, I will deliuer them into the hand of Nebuchad-nezzar King of Babel, and he shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babel burnt in the fire,

23 Because they haue committed a villeny in Israel, and haue committed adultery with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commaunded them, euen I know it, and testifie it, sayeth the Lord.

24 ¶ Thou shalt also speake to Shemaiah the Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for Iehoiada the Priest, that yee should be officers in the House of the Lord, for every man that raueth and maketh himselfe a Prophet, to put him in prison and in the stocks.

27 Now therefore, why hast thou not reprooued Ieremiah of Anathoth, which propheticth vnto you ?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long : build houses to dwell in, and plant gardens, and eat the fruits of them.

29 And Zephaniah the Priest read this letter

in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus sayeth the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath propheticd vnto you, and I sent him not, and he caused you to trust in a lye,

32 Therefore thus sayth the Lord, Behold, I will visite Shemaiah the Nehelamite, and his seed : he shall not haue a man to dwell among this people, neither shall he behold the good, that I will doe for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

CHAP. XXX.

*The returne of the people from Babylon. 26 Hee moneth the enemies, 28 and comforteth the Church.*

**T**He word, that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I haue spoken vnto thee, in a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, saith the Lord : for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Again, these are the words that the Lord spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, We haue heard a terrible voyce, of faare and not of peace.

6 Demaund now and behold, if man trauell with childe : wherefore doe I behold euery man with his hands on his loynes as a woman in trauell, and all faces are turned into a palenesse ?

7 Alas, for this day is great : none hath bene like it : it is euen the time of Iakobs trouble, yet shall he be deliuered from it.

8 For in that day, saith the Lord of hostes, I will breake his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue themselves of him.

9 But they shall serue the Lord their God, and Dauid their King, whom I will raise vp vnto them.

10 Therefore feare not, O my seruant Iakob, saith the Lord, neither be afraid, O Israel : for loe, I will deliuer thee from a farre country, and thy seed from the land of their captiuitie, and Iakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to saue thee : though I utterly destroy all the nations where I haue scattered thee, yet I will not utterly destroy thee, but I will correct thee by iudgement, and not utterly cut thee off.

12 For thus saith the Lord, Thy bruiling is incurable, and thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaister : there are no medicines, nor helpe for thee.

14 All thy louers haue forgotten thee : they seeke thee not : for I haue stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction ? thy sorow is incurable, for the multitude of thine iniquities : because thy sinnes were increased, I haue done these things vnto thee.

16 Therefore

p He and his seed shall be destroyed, so that none of them should see the benefite of this deliverance,

a Because they should be assured and their pottierie confirmed in the hope of this deliverance promised.

b He sheweth that before that this deliverance shall come, the Chaldeans should be extremely afflicted by their enemies, and that they should be in such perplexitie and sorow, as a woman in her trauell, as Isa. 13. 8. c Meaning, that the time of their captiuitie should be grievous.

d When I shall visit Babylon.

e Of the King of Babylon.

f To wit, of Iakob.

g That is, Messiah which should come of the stocke of Dauid according to the flesh, and should be the true Paour, as Ezek. 34. 23 who is set forth, and his king some that should be euerlasting, in the person of Dauid, Hof. 3. 5.

h Read Chap. 10. 24.

i Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.

k The Assyrians and Egyptians whom thou diddest entertaine with gifts, who left thee in thine affliction.

I Herein is commended Gods great mercy toward his, who doth not deliuey them for their finnes, but correct and chaſtite them till he haue purged, and pardoned them, and ſo beneſit the roſe by the which hee did puniſh them, ſa. 33. 1. m Meaning, that the citie and the Temple ſhould be reſtored to their former ſtate. n Hee ſheweth how the people ſhall with praife and thankſgiving acknowledge this benefit. o Meaning, Zerubabel, who was the figure of Chriſt, in whom this was accompliſhed. p Signifying, that Chriſt doth willingly ſubmit himſelfe to the obedience of God his father. q Leſt the wicked hypocrites ſhould flatter themſelves with theſe promiſes, the Prophet ſheweth what ſhall be their portion. r When this Meſſiah and deliverer is ſent.

16 Therefore all they that deuoure thee, ſhall be deuoured, and all thine enemies every one ſhall go into captiuitie: and they that ſpoile thee, ſhall be ſpoiled, and all they that robbe thee, will I giue to be robbed.

17 For I will reſtore health vnto thee, and I will heale thee of thy wounds, ſayth the Lord, becauſe they called thee, The caſt away, ſaying, This is Zion whom no man ſeeketh after.

18 Thus ſayth the Lord, Behold, I will bring againe the captiuitie of Iſaakob tents, and haue compaſſion on his dwelling places: and the citie ſhall be builded vpon her owne heape, and the palace ſhall remaine after the maner thereof.

19 And out of them ſhall proceed a thankſgiving, and the voyce of them that are ioyous, and I will multiply them, and they ſhall not be few: I will alſo gloriſie them, and they ſhall not be diminiſhed.

20 Their children alſo ſhall be as afore time, and their congregation ſhall be eſtabliſhed before me: and I will viſit all that vexed them.

21 And their noble ruler ſhall be of themſelves, and their gouernour ſhall proceed from the miſts of them, and I will cauſe him to draw neere and approach vnto mee: for who is this that directeth his heart to come vnto me, ſaith the Lord?

22 And ye ſhall be my people, and I will be your God.

23 Behold, I the tempeſt of the Lord goeth forth with wrath: the whirlewind that hangeth ouer, ſhall light vpon the head of the wicked.

24 The fierce wrath of the Lord ſhall not returne, vntill he haue done, and vntill he haue performed the intents of his heart: in the latter dayes ye ſhall vnderſtand it.

CHAP. XXXI.

1 He reuerſeth Gods benefits after their returne from Babylon. 23 And the ſpiritual ioy of the faithfull in the Church.

At the ſame time, ſaith the Lord, will I be the God of all the families of Iſrael, and they ſhall be my people.

2 Thus ſaith the Lord, The people which eſcaped the ſword, found grace in the wildeſſe: he walketh before Iſrael to cauſe him to reſt.

3 The Lord hath appeared vnto me of old, ſay they: Yea, I haue loued thee with an eueraſting loue, therefore with mercy I haue drawn thee.

4 Again I will build thee, and thou ſhalt be builded, O virgin Iſrael: thou ſhalt ſtill be adorned with thy timbrels, and ſhalt goe forth in the dance of them that be ioyfull.

5 Thou ſhalt yet plant vines vpon the mountaynes of Samaria, and the planters that plant them, ſhall make them common.

6 For the dayes ſhall come, that the watchmen vpon the mount of Ephraim ſhall crie, A riſe, and let vs go vp vnto Zion to the Lord our God.

7 For thus ſayth the Lord, Reioyce with gladneſſe for Iſaakob, and ſhoute for ioy among the chiefe of the Gentiles: publiſh praife and ſay, O Lord, ſaue thy people, the remnant of Iſrael.

8 Behold, I will bring them from the North, neuer returned to Samaria, therefore this muſt be ſpiritually vnderſtood vnder the kingdome of Chriſt, which was the reſtauration of the true Iſrael. b That is, ſhall ſee the fruit thereof, as Leuit. 20. 23. deut. 29. 6. i The Miniſters of the word. k They ſhall exhort all to the embracing of the Goſpel, as Mai. 2. 1. l Hee ſheweth what ſhall be the concord and loue of all vnder the Goſpel, when none ſhall be reſuſed for their infirmities: and every one ſhall exhort one another to embrace it.

country, and gather them from the coaſts of the world, with the blind and the lame among them, with the woman with child, and her that is deliuered alſo: a great company ſhall returne hither.

9 They ſhall come weeping, and with mercy will I bring them againe: I will leade them by the rivers of water in a ſtraight way, wherein they ſhall not ſtumble: for I am a father to Iſrael, and Ephraim is my firſt borne.

10 Hear the word of the Lord, O yee Gentiles, and declare in the yles aſarte off, and ſay, He that ſcattered Iſrael, will gather him, and will keepe him, as a ſhepherd doeth his flocke.

11 For the Lord hath redeemed Iſaakob, and ranſomed him from the hand of him, that was ſtronger then hee.

12 Therefore they ſhall come, and reioyce in the height of Zion, and ſhall runne to the bountifullneſſe of the Lord: euen for the wheate and for the wine, and for the oyle, and for the increaſe of ſheepe and bullocks: and their ſoule ſhall be as a watered garden, and they ſhall haue no more ſorow.

13 Then ſhall the virgin reioyce in the dance, and the yong men and the old men together: for I will turne their mourning into ioy, & will comfort them, and giue them ioy for their ſorowes.

14 And I will repletiſh the ſoule of the Priests with fumes, and my people ſhall be ſatisfied with my goodnes, ſaith the Lord.

15 Thus ſaith the Lord, A voyce was heard on hie, a mourning, and bitter weeping, Rabel weeping for her children, reſuſed to be comforted for her children, becauſe they were not.

16 Thus ſayth the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke ſhall be rewarded, ſaith the Lord, and they ſhall come againe from the land of the enemy:

17 And there is hope in thine ende, ſaith the Lord, that thy children ſhall come againe to their owne borders.

18 I haue heard Ephraim lamenting thus, Thou haſt corrected me, and I was chaſtiſed as an vntamed calfe: y conuert thou me, and I ſhall be conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented, and after that I was inſtructed, I ſmote vpon my thigh: I was aſhamed, yea, euen confounded, becauſe I did beare the reproach of my youth.

20 Is Ephraim my deare ſonne or pleaſant child? yet ſince I ſpake vnto him, I ſtill remembred him: therefore my bowels are troubled for him, I will ſurely haue compaſſion vpon him, ſaith the Lord.

21 Set thee vp ſignes: make thee heaps: ſet thine heart toward the path & way, that thou haſt walked: turne againe, O virgin of Iſrael: turne againe to theſe thy cities.

22 How long wilt thou goe aſtray, O thou rebellious daughter: for the Lord hath created a new thing in the earth: A W O M A N ſhall compaſſe a man.

23 Thus ſayth the Lord of hoſts, the God of Iſrael, Yet ſhall they ſay this thing in the land of

m That is, lamenting their finnes, which had not giuen eare to the Propheets, and therefore it followeth that God receiued them to mercy, Chap. 30. 4. Some take it that they ſhould weepe for ioy. n Where they found no impediments, but abundance of all things. o That is, my dearely beloved, as the firſt child is to the father. p That is, from the Babylonians, and other enemies. q By theſe temporal benefits hee meaneth the ſpiritual graces, which are in the Church, and whereof there ſhould be euer plenty, ſa. 58. 11, 12. r In the company of the faithfull, which euer praife God for his benefits. ſ Meaning, the ſpirit of wiſedome, knowledge, and zeale. t To declare the graces of Gods mercy in deliuering the Iewes, hee ſheweth them that they were like to the Beniamites, or Iſraelites, that is, utterly deſtroyed and carried away, in ſo much, that if Rabel, the mother of Beniamin could haue riſen againe to ſeeke for her children, ſhe ſhould haue found none remaining. u That is, the people that were led captiue. x Which was women, and could not be ſubiect to the yoke. y He ſheweth how the faithfull ſhould pray: that is, deſire God to turne them forth as much as they cannot turne of themſelues. z In ſigne of repentance and deteſtation of my finne. A As though hee would ſay: No, for by his inquiry hee did what lay in him to caſt me off. b To wit, in pitying him for my promiſe ſake. c Marke by what way thou diddeſt go into captiuitie, & thou ſhalt turne againe by the ſame. d Becauſe their deliuerance from Babylon, was a figure of their deliuerance from ſinne, he ſheweth how this ſhould be procured, to wit, by Ieſus Chriſt, whom a woman ſhould conceiue and beare in her wombe. which is a ſtrange thing in earth, becauſe hee ſhould be borne of a virgin without man, or hee meaneth that Jeruſalem, which was like a barren woman in her captiuitie, ſhould be fruitful as ſhee, that is, ioyned in marriage, and whom God bleſſeth with children. k k Iuſah.

a When this noble gouernour ſhall come, meaning, Chriſt, not onely Iuda and Iſrael, but the reſt of the world ſhall be called. b Which were deliuered from the cruelty of Pharaoh. c To wit, God. d The people thus reſcuſed, as though hee were not ſo benefited, ſhall to them now, as hee had bene of old. e Thus the Lord anſwereth that his loue is not changeable. f Thou ſhalt haue ſtill occaſion to reioyce: which is meant by tabrets and dancing, as their cuſtome was after notable victories, Exod. 15. 20. Iudg. 31. and ch. p. 11, 34. g Becauſe the Iſraelites, which were the ten tribes, neuer returned to Samaria, therefore this muſt be ſpiritually vnderſtood vnder the kingdome of Chriſt, which was the reſtauration of the true Iſrael. h That is, ſhall ſee the fruit thereof, as Leuit. 20. 23. deut. 29. 6. i The Miniſters of the word. k They ſhall exhort all to the embracing of the Goſpel, as Mai. 2. 1. l Hee ſheweth what ſhall be the concord and loue of all vnder the Goſpel, when none ſhall be reſuſed for their infirmities: and every one ſhall exhort one another to embrace it.



In Iudah, and in the cities thereof, when I shall bring againe their captiuitie. The Lord blesse thee, O habitation of iustice and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that go forth with the flocke.

25 For I haue satiate the weary soules, and I haue replenished euery forowfull soule.

26 Therefore I awaked and behelde, and my sleepe was sweet vnto me.

27 Behold, the dayes come, saith the Lord, that I will sow the house of Israel, and the house of Iudah with the feede of man, and with the feede of beast.

28 And like as I haue watched vpon them, to plucke vp and to roote out, and to throw downe, and to destroy, and to plague them, so will I watch ouer them, to builde and to plant them, saith the Lord.

29 In those dayes shall they say no more, The fathers haue eaten a sowre grape, and the childrens teeth are set on edge.

30 But euery one shall die for his owne iniquity, euery man that eateth the sowre grape, his teeth shall be set on edge.

31 Behold, the dayes come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Iudah,

32 Not according to the covenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my covenant they brake, although I was I an husband vnto them, saith the Lord.

33 But this shall be the covenant that I will make with the house of Israel, After those dayes, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall teach no more euery man his neighbour, and euery man his brother, saying, Know the Lord: for they shall all know me from the least of them vnto the greatest of them, sayth the Lord: for I will forgive their iniquity, and will remember their sinnes no more.

35 Thus saith the Lord, which giueth the sunne for a light to the day, and the courses of the moone, and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hosts.

36 If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, or the foundations of the earth be searched out beneath, then will I cast off all the seed of Israel, for all that they haue done, saith the Lord.

38 Behold, the dayes come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall go forth in his presence vpon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brook of Kidron, and vnto the corner of the horsegate toward

the East shall be holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

# CHAP. XXXII.

Jeremiah is cast into prison because hee prophesied that the citie should be taken of the king of Babylon. Hee sheweth that the people should come againe to their owne possession. The people of God are his seruants, and he is their Lord.

The word that came vnto Ieremiah from the Lord, in the tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the king of Babels house besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the King of Iudahs house.

3 For Zedekiah king of Iudah had shut him vp, saying, Wherefore doest thou prophetic, and say, Thus saith the Lord. Behold, I will giue this city into the hands of the King of Babel, and hee shall take it.

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall behold his face.

5 And he shall leade Zedekiah to Babel, and there shall he be, vntill I visit him, saith the Lord: though yee fight with the Caldeans, ye shall not prosper.

6 And Ieremiah said, The word of the Lord came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vncle, shall come vnto thee & say, Buy vnto thee my field, that is in Anathoth for the title by kindred appertaineth vnto thee to buy it.

8 So Hanameel, mine vncles sonne, came vnto mee in the court of the prison, according to the word of the Lord, & said vnto me, Buy my field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase belongeth vnto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, euen seven shekels, and ten pieces of siluer.

10 And I writ it in the booke and signed it, and tooke witness, and weighed him the siluer in the balances.

11 So I tooke the booke of the possession, being sealed according to the Law, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maasiah, in the sight of Hanameel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hosts the God of Israel, Take the writings, euen this booke of the possession, both that is sealed; and this booke that is open, and put them in an earthen vessell, that they may continue a long time.

15 For the Lord of hosts, the God of Israel saith thus, Houses and fieldes, and vineyards shall be possessed againe in this land.

16 Now when I had deliuered the booke of the possession vnto Baruch the sonne of Neriah, I prayed vnto the Lord, saying,

e Having vnderstood this vision of the Messiah to come, in whom the two houses of Israel and Iudah should be ioyned, I reioyced.

f I will multiply and enrich them with people and cattell.

g The wicked used this prouerb, when they did murmur against Gods iudgements pronounced by the Prophets, saying, That their fathers had committed the fault, and that the children were punished.

h Though the covenant of redemption made to the fathers, and this which was pign after, seeme diuers, yet they are all one and grounded on Iesus Christ.

i faue that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospell.

k In the time of Christ, my law shall be written in their hearts by mine holy Spirit.

l Under the kingdom of Christ there shall be none blinded with ignorance, but I will giue them faith, and knowledge of God for remission of their finnes, and dayly increase the same: so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy Spirit.

m If the sunne, moone and starres cannot but giue light according to mine ordinance, so long as this word lasteth, so shall my Church neuer faile, neither shall any thing hinder it: and as sure as I will haue a people, so certaine is it, that I will leaue them my word for euer to gouerne them with.

n The one and the other is impossible, as it was performed, Nehem. 3. 1. By this description hee sheweth that the citie should be as ample, and beautifull as euer it was, but bee allude to the spiritual Ierusalem, whose beauty should be incomparable.

o As it was performed, Nehem. 3. 1. By this description hee sheweth that the citie should be as ample, and beautifull as euer it was, but bee allude to the spiritual Ierusalem, whose beauty should be incomparable.

p As it was performed, Nehem. 3. 1. By this description hee sheweth that the citie should be as ample, and beautifull as euer it was, but bee allude to the spiritual Ierusalem, whose beauty should be incomparable.

q As it was performed, Nehem. 3. 1. By this description hee sheweth that the citie should be as ample, and beautifull as euer it was, but bee allude to the spiritual Ierusalem, whose beauty should be incomparable.

r As it was performed, Nehem. 3. 1. By this description hee sheweth that the citie should be as ample, and beautifull as euer it was, but bee allude to the spiritual Ierusalem, whose beauty should be incomparable.

s As it was performed, Nehem. 3. 1. By this description hee sheweth that the citie should be as ample, and beautifull as euer it was, but bee allude to the spiritual Ierusalem, whose beauty should be incomparable.

t As it was performed, Nehem. 3. 1. By this description hee sheweth that the citie should be as ample, and beautifull as euer it was, but bee allude to the spiritual Ierusalem, whose beauty should be incomparable.

u As it was performed, Nehem. 3. 1. By this description hee sheweth that the citie should be as ample, and beautifull as euer it was, but bee allude to the spiritual Ierusalem, whose beauty should be incomparable.

v As it was performed, Nehem. 3. 1. By this description hee sheweth that the citie should be as ample, and beautifull as euer it was, but bee allude to the spiritual Ierusalem, whose beauty should be incomparable.

w As it was performed, Nehem. 3. 1. By this description hee sheweth that the citie should be as ample, and beautifull as euer it was, but bee allude to the spiritual Ierusalem, whose beauty should be incomparable.

x As it was performed, Nehem. 3. 1. By this description hee sheweth that the citie should be as ample, and beautifull as euer it was, but bee allude to the spiritual Ierusalem, whose beauty should be incomparable.

y As it was performed, Nehem. 3. 1. By this description hee sheweth that the citie should be as ample, and beautifull as euer it was, but bee allude to the spiritual Ierusalem, whose beauty should be incomparable.

z As it was performed, Nehem. 3. 1. By this description hee sheweth that the citie should be as ample, and beautifull as euer it was, but bee allude to the spiritual Ierusalem, whose beauty should be incomparable.

a So that Ieremiah had now prophesied from the thirteenth yeere of Iosiah vnto the last yeere of Zedekiahs reigne, which was almost fourtie yeeres.

\* Chap. 29. 16. 17. and 34. 2.

b Till I take Zedekiah away by death: for he shall not die by the sword.

c Whereby was meant that the people should returne againe out of captiuitie and enjoy their possessions and vineyards.

d Or, right to redemption.

e Because he was next of the kindred, as Ruth. 4. 4.

f Of the possession of the Levites, reade Levitic. 25. 33.

g Which mounteth 100 of one money about ten shillings fixe pence, if this shekel were the common shekel, reade Gen. 23. 15.

h For the shekel of the Temple was of double value, and ten pieces of siluer were halfe a shekel: for twenty made the shekel.

i According to the custome the instrument or evidence was sealed vp with the common seale, and a copy thereof remained, which continued the same in effect, but was not so authenticall as the other, but was left open to be scene if any thing should be called into doubt.

k And so to hide them in the ground, that they might be preferred as a token of their deliuerance.

Or, hid.

\* Exod. 34. 7.

deut. 5. 9  
i Because the wicked are so wicked to the cause of God, he sheweth that their posterity, which by nature are under this malediction, shall be punished both for their owne wickednesse, and that the iniquitie of their fathers, which is likewise in them, shall be also reuenged on their head.  
k Meaning that his miracles in deliuering his people, should neuer be forgotten.

l This word signifieth any thing that is call'd vp, as a mount or rampart, and is also used for engines of warre, which were layd on an hill place to shewre into a city before that gunnes were in use.

m That is, of euery creature: who as they are his worke, so doth he gouerne and giue them as pleaseth him, where-by he sheweth that as he is the author of this their captiuitie for their sinnes, so will hee for his mercies be their redeemer to restore them againe to libertie.  
n From the time that I brought them out of Egypt, and made them my people, and call'd them my first borne.

o Reads Pro. 1. 24. i. 5. 7. 3. chap. 7. 13. and 25. 3. and 26. 5. and 29. 19. and 30. 17. 3. chap. 35. 14. and 44. 4. and 2. chap. 36. 15.

17 Ah Lord God, behold, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing I hard vnto thee.

18 \* Thou shewest mercy vnto thousands, and recompensest the iniquitie of the fathers into the bosome of their children after them: O God the great & mighty, whose name is the Lord of hosts,

19 Great in counsell, and mighty in worke, (for thine eyes are open vpon all the wayes of the sons of men, to giue to euery one according to his wayes, and according to the fruit of his works)

20 Which hast set signes and wonders in the land of Egypt vnto this day, and in Israel and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt withignes, and with wonders, and with a strong hand, and a stretched out arme, and with great terror,

22 And hast giuen them this land, which thou diddest sweare to their fathers to giue them, *even* a land that floweth with milke and hony,

23 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedst them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde, the mountains, they are come into the cide to take it, and the cite is giuen into the hand of the Caldeans, that fight against it by the meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and behold, thou seest it.

25 And thou hast said vnto me, O Lord God, buy vnto thee the field for siluer, and take witnesses: for the cite shall be giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, saying,

27 Behold, I am the LORD GOD of all flesh: is there any thing too hard for me?

28 Therefore thus saith the Lord, Behold, I will giue this cite into the hand of the Caldeans, and into the hand of Nebuchad-nezzar king of Babel, and he shall take it.

29 And the Caldeans shall come and fight against this cite, and set fire on this cite, and burne it with the houses, vpon whose roofes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke mee vnto anger.

30 For the children of Israel, and the children of Iudah haue surely done euill before me, from their youth: for the children of Israel haue surely prouoked mee to anger, with the workes of their hands, saith the Lord.

31 Therefore this cite hath beene vnto me as a prouocation of mine anger, and of my wrath, from the day that they built it, *even* vnto this day, that I should remooue it out of my sight,

32 Because of all the euill of the children of Israel, and of the children of Iudah, which they haue done to prouoke mee to anger, *even* they, their Kings, their Princes, their Priests, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto mee the backe and not the face: though I taught them, rising vp early, and instructing them, yet they were not obedient to receive doctrine,

34 But they set their abominations in the house (wherevpon my Name was called) to defile it.

35 And they built the high places of Baal, which are in the valley of Ben-hinnom, to cause their sonnes and their daughters to passe through the fire vnto Molech, which I commanded them not, neither came it into my minde, that they should doe such abomination, to cause Iudah to sinned.

36 And now therefore, thus hath the Lord God of Israel spoken concerning this cite, whereof ye say, It shall be deliuered into the land of the king of Babel by the sword, and by the famine, and by the pestilence.

37 \* Behold, I will gather them out of all countreys, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

38 And they shall be my people, and I will be their God.

39 And I will giue them one heart and one way, that they may feare mee for euer for the wealth of them, and of their children after them.

40 And I will make an euertlasting covenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to doe them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fields shall be possessed in this land, whereof ye say, it is desolate without man or beast, and shall be giuen into the hand of the Chaldeans.

44 Men shall buy fields for siluer, and make writings and seale them, and take witnesses in the land of Benjamin, and round about Ierusalem, and in the cities of Iudah, & in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

# CHAP. XXXIII.

1 The Prophet is manifested of the Lord to pray for the deliuerance of the people which the Lord promised. 8 God forgiveth sinnes for his owne glory. 25 Of the birth of Christ. 30 The kingdom of Christ in the Church shall neuer be ended.

Moreouer the word of the Lord came vnto Ieremiah the second time (while hee was yet shut vp in the court of the prison) saying,

2 Thus saith the Lord, the maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto mee, and I will answer thee, and shew thee great and mightie things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this cite, and concerning the houses of the Kings of Iudah, which are destroyed by the mountains, and by the sword.

5 They come to fight with the Caldeans, but it is to fill themselves with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my face from this cite, because of all their wickednesse.

6 ¶ Behold, I will giue it health and amendment: for I will cure them, and will reueale vnto them the abundance of peace, and truth,

p That is, the altars which were made to offer sacrifice vpon to their idoles.  
q Reads Chap. 7. 31.  
r King. 21. 4. 6.  
s Read 2. King. 16. 3  
t Reads Chap. 30. 16.

\* Dent. 30. 3.

\* Chap. 30. 12.

t One consent and one religion, as Ezek. 1. 19. and 36. 27.  
u Read Chap. 31. 32. 33.

x This is the declaration of that which was spoken in verse 2.

a Which was in the kings house at Ierusalem, as Chap. 32.

b To wit, of Ierusalem, who as he made it, so will he preferre it, reads Isa. 37. 36.

c Read Cha 32. 24.  
d The lewes think to overcome the Caldeans but they seeke their owne destruction.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduerserie.  
f In the midst of his breaching God remembereth his, and comforteth them.



7 And I will cause the captivity of Iudah and the captivity of Israel to returne, and will build them as at the first.

g Declaring that there is no delin-  
erance nor ioy: but  
whereas wee seele  
remission of sinnes.

8 And I will cleanse them from all their in-  
iquitie, whereby they haue sinned against me: yea,  
I will pardon all their iniquities, whereby they  
haue sinned against mee, and whereby they haue  
rebelled against mee.

h Whereby hee  
sheweth that the  
Church wherein  
is remission of  
sinnes, is Gods ho-  
nour and glory, fo  
that whosoever is  
enemy to it, labou-  
reth to dishonour  
God.

9 And it shall be to mee a name, a<sup>b</sup> ioy, a  
praise, and an honour before all the nations of the  
earth, which shall heare all the good that I doe  
vnto them: and they shall feare and tremble for  
all the goodnesse, and for all the wealth, that I  
shew vnto this cite.

10 Thus saith the Lord, Againe there shall be  
heard in this place (which ye say shall be desolate,  
without man, and without beast, *even* in the cities  
of Iudah, and in the streetes of Ierusalem, that are  
desolate without man, and without inhabitants,  
and without beast).

i Which was a  
sung appointed  
for the Levites to  
praise God by,  
1. Chron. 16. 8. Psal.  
105. 1. Isa. 12. 4.  
Psal. 106. 1. and psal.  
107. 1. and psal. 113. 1  
and psal. 136. 1.

11 The voyce of ioy and the voyce of gladnes,  
the voyce of the bridegrome, and the voyce of the  
bride, the voyce of them that shall say, Praise the  
Lord of hostes, because the Lord is good: for his  
mercie *endureth* for ever, and of them that offer  
the sacrifice of praise in the house of the Lord, for  
I will cause to returne the captivity of the land,  
as at the first, saith the Lord.

k Meaning, that  
all the country  
of Iudah shall be  
inhabited againe.

12 Thus saith the Lord of hostes, Againe in this  
place, which is desolate, without man, and without  
beast, and in all the cities thereof there shall be  
dwelling for shepherds to rest their flocks.

13 In the cities of the<sup>k</sup> mountaines, in the ci-  
ties in the plaine, and in the cities of the South, &  
in the land of Benjamin and about Ierusalem, and  
in the cities of Iudah shall the sheepe passe againe,  
vnder the hand of him that telleth them, saith the  
Lord.

14 Beholde, the dayes come, saith the Lord,  
that I will performe that good thing, which I  
haue promised vnto the house of Israel, and to the  
house of Iudah.

l That is, I will  
send the Messiah,  
which shall come  
of the house of  
David, of whom  
this prophetic is  
meant, as testifie  
all the Iewes, and  
that which is writ-  
ten Chap. 23. 5.  
m To wit, Christ  
that shall call his  
Church.

15 In those dayes, and at that time will I cause  
the Branch of righteousnesse to growe vp vnto  
David, and he shall execute iudgement and right-  
eousnesse in the land.

16 In those dayes shall Iudah be saved, and Ie-  
rusalem shall dwell safely, and hee that shall call  
my<sup>n</sup>er, is the Lord our<sup>n</sup> righteousnes.

n That is, Christ  
is our Lord God,  
our righteousnesse,  
sanctification, and  
redemption,  
1. Cor. 1. 30.

17 For thus saith the Lord, David shall neuer  
want a man to sit vpon the throne of the house of  
Israel.

18 Neither shall the Priests and Levites want a  
man before me to offer<sup>o</sup> burnt offerings, and to of-  
fer meat offerings, and to do sacrifice continually.

o This is chiefly  
meant of the spi-  
rituall sacrifice of  
thanksgiving,  
which is left to the  
Church in the time  
of Christ, who was  
the everlasting  
Priest, and the ever-  
lasting sacrifice  
figured by the sacri-  
fices of the Law.  
p. Reade Chap. 3. 13.

19 And the word of the Lord came vnto Je-  
reiah, saying,

20 Thus saith the Lord, If you can breake my  
covenant of the P day, and my covenant of the  
night, that there should not be day and night in  
their season.

21 Then may my covenant be broken with  
David my servant; that he should not haue a sonne  
to reigne vpon his throne, and with the Levites,  
and Priests my ministers.

22 As the army of heauen cannot be nombred,  
neither the sand of the sea measured: so will I mul-  
tiply the seede of David my servant, and the Le-  
vites, that minister vnto me.

23 Moreouer, the word of the Lord came  
to Ieremiah, saying,

24 Considerest thou not what I this people  
haue spoken, saying, The two families, which the  
Lord hath chosen, hee hath euen cast them off;  
thus they haue despised my people, that they  
should be no more a nation before them.

q Meaning, the  
Caldians and other  
infidels which  
thought God had  
utterly cast off Iu-  
dah and Israel or  
Benjamin, because  
hee did correct  
them for a time  
for their amend-  
ment.

25 Thus saith the Lord, If my covenant be  
not with day and night, and if I haue not appoin-  
ted the order of heauen and earth,

26 Then will I cast away the seede of Iacob  
and David my servant, and not take of his seed to  
be rulers ouer the seede of Abraham, Izhak, and  
Iacob: for I will cause their captivity to returne,  
and haue compassion on them.

# C H A P. XXXIII.

a He, *thence* that the cite, and the King Zedekiah  
shall be given into the hands of the king of Babylon.  
b Hereby sheweth their crueltie toward their seruants.

The word which came vnto Ieremiah from  
the Lord (when Nebuchad-nezzar king of  
Babel, and all his hoste, and all the kingdomes of  
the earth, that were vnder the power of his hand  
and all people fought against Ierusalem, and a-  
gainst all the cities thereof) saying,

r Who commonly  
of Ieremiah was  
called Nebuchad-  
nezzar, and of others  
Nebuchad-nezzar.

1 Thus saith the Lord God of Israel, Go, and  
speake to Zedekiah king of Iudah, and tell him,  
Thus saith the Lord, Behold, \* I will giue this ci-  
tie into the hand of the king of Babel, and he shall  
burne it with fire,

s 2. Chron. 36. 19.  
Chap. 29. 16, 17.  
And 33. 3.

2 And thou shalt not escape out of his hand,  
but shalt surely be taken, and deliuered into his  
hand, and thine eyes shall behold the face of the  
king of Babel, and he shall speake with thee mouth  
to mouth, and thou shalt goe to Babel.

3 Yet heare the word of the Lord, O Zede-  
kiah king of Iudah, thus saith the Lord of thee,  
Thou shalt not die by the sword,

4 But thou shalt die in peace: and according  
to the burning for thy fathers the former kings  
which were before thee, so shall they burne  
odours for thee, and they shall lament thee, saying,  
Oh Lord: for I haue pronounced the word, saith  
the Lord.

b Not of any  
violent death.

5 Then Ieremiah the Prophet spake all these  
wordes vnto Zedekiah king of Iudah in Ierusa-  
lem,

c The Iewes shall  
lament for thee  
their lord and  
king.

6 (When the king of Babels hoste fought a-  
gainst Ierusalem, and against all the cities of Iu-  
dah, that were left, *even* against Lachish, and a-  
gainst Azekah: for these strong cities remained  
of the cities of Iudah)

7 This is the word that came vnto Ieremiah  
from the Lord, after that the king Zedekiah had  
made a covenant with all the people, which were  
at Ierusalem, to proclaime libertie vnto them,

8 That euery man should let his seruant go  
free, and euery man his handmaid, which was an  
Ebrew or an Ebrewesse, and that none should serue  
himselfe of them, *to wit*, of a few his brother.

d When the ene-  
mie was at hand,  
and they saw them  
selves in danger,  
they would seeme  
holly, and so began  
some kinde of re-  
formation: but  
soone after they  
vnterred their hy-  
pocrisie.

9 Now when all the princes, and all the peo-  
ple which had agreed to the covenant, heard that  
euery one should let his seruant goe free, and eu-  
ry one his handmaid, and that none should serue  
themselves of them any more, they obeyed and  
let them goe.

e According to  
the Law, Exod.  
21. 2. Deut. 15. 12.  
† Ebr. *retained*.

10 But afterward they repented and caused  
the seruants and the handmaidens, whom they had  
let goe free, to returne, and held them in subiecti-  
on as seruants and handmaidens.

11 Therefore the word of the Lord came vnto  
Jeremiah from the Lord, saying,

12 Thus saith the Lord God of Israel, I made a  
covenant

covenant with your fathers, when I brought them out of the land of Egypt, out of the house of I servants, saying,

14 \* At the terme of seven yeeres, let ye go every man his brother an Ebrew which hath bene sold unto thee: and when he hath served thee fixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed mee not, neither enclined their eares.

15 And ye were now turned, and had done right in my sight in proclaiming liberty, every man to his neighbour, and ye had made a covenant before me in the house, wherevpon my Name is called.

16 But ye repented, and polluted my Name: for ye have caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to returne, and hold them in subiection to be vnto you as servants and as handmaids.

17 Therefore thus saith the Lord, Ye have not obeyed me, in proclaiming freedome every man to his brother, and every man to his neighbour: behold, I proclaime a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terror to all the kingdomes of the earth.

18 And I will giue those men that have broken my Covenant, and haue not kept the words of the Covenant, which they had made before me, when they cut the calfe in twaine, and passed betweene the parts thereof.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priests, and all the people of the land, which passed betweene the parts of the calfe.

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shall be for meat vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the king of Babels hoast, which are gone vp from you.

22 Behold, I will command, saith the Lord, and cause them to returne to this city, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

#### CHAP. XXXV.

*He propoeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.*

**T**He word which came vnto Ieremiah from the Lord, in the daies of Iehoiakim the sonne of Iosiah king of Iudah, saying,

2 Go vnto the house of the Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers. and giue them wine to drinke.

3 Then tooke I Iazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites.

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan the sonne of Igdahiah a man of God, which was by the chamber of the princes, which was about the chamber of Maaseiah the sonne of Shallum, the keeper of the treasure.

5 And I set before the sonnes of the house of the Rechabites pots full of wine, and cuppes, and said vnto them, Drinke wine.

6 But they said, We will drinke no wine: for Ionadab the sonne of Rechab our father commanded vs, saying, Ye shall drinke no wine, neither you nor your sonnes for euer.

7 Neither shall you build house, nor sow seed, nor plant vineyard, nor haue any, but all your daies ye shall dwell in tents, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all our daies, neither we, our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyard, nor field, nor seed,

10 But we haue remained in tents, and haue obeyed, and done according to all that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar king of Babel came vp into the land, we said, Come, and let vs goe to Ierusalem, from the hoast of the Caldeans, and from the hoast of Aram: so we dwell at Ierusalem.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hoasts, the God of Israel, Goe, and tell the men of Iudab, and the inhabitants of Ierusalem, Will ye not receiue doctrine, to obey my words, saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that he commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, rising early, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, and sending them, saying, \* Returne now every man from his euill way, and amend your workes, and goe not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not encline your eare, nor obey me.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hoasts, the God of Israel, Behold, I will bring vpon Iudab, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Ieremiah said vnto the house of the Rechabites, Thus saith the Lord of hoasts, the God of Israel, Because ye haue obeyed the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you.

19 Therefore thus saith the Lord of hoasts, the God of Israel, Ionadab the sonne of Rechab shall not want a man, to stand before me for euer.

#### CHAP. XXXVI.

*Baruch writeth as Ieremiah inditeth, the booke of the euils against Iudab and Israel. 9 He is sent with the booke vnto the people, and readeth it before them all.*

K k 3

14 He

The Prophet saith thus, for then they ought to haue obeyed, but he tendeth to another end: that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.

Whom Iehu the king of Israel fauoured for his zeale, a King. 20. 15. Teaching them hereby to flee all occasion of intemperancy, ambition and auarice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.

Which was now for the space of three hundred yeeres from Iehu to Iehoiakim. Which declareth that they were not so bound to their vow, that it could not be broken for any necessity: for where they were commanded to dwell in tents, they dwell now at Ierusalem for feare of the warres.

Whom I haue chosen to be my childre, seeing these which were the children of an heathen man, obeyed the commandement of their father.

I haue most diligently exhorted and warned you both by my selfe and my Prophets.

\* Chap. 18. 11. and 25. 5.

That is, by his Prophets and ministers which sheweth that it is as much, as though he should speake to vs himselfe, when he sendeth his ministers to speake in his Name.

His posterity shall continue and be in my fauour for euer.

10r, bondage.

\* Deut. 15. 1, 12.

f Meaning, in the Temple, to declare that it was a most solemn and straight covenant, made in the Name of the Lord,

g That is, I giue the sword liberty to destroy you.

h Attouching this manner of solemn covenant which the ancient vied by passing betweene the two parts of a beast, to signifie that the transgression of the same covenant should be so diuided in pieces, reade Gen. 25. 10.

i To fight against the Egyptians, as Chap. 37. 17.

a For the disposition and order of these prophecies, reade Chap. 27. 1.

b They came of Hobab Moses father in law, who was no Israelite, but after ioyed with them in the seruice of God,

c That is, a Prophet.

10r, 4011.



24 He is called before the rulers, and readeth it before them also. 23 The king casteth it in the fire. 28 There is another written at the commandment of the Lord.

a Reade Chap 25.

AND in the fourth a yeere of Iehoiakim the sonne of Iosiah king of Iudah came this word vnto Ieremiah from the Lord, saying,

2 Take thee a roule or booke, and write therein all the words that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, *even* b from the daies of Iosiah vnto this day.

3 It may be that the house of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgive their iniquity and their finnes.

4 Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote at the mouth of Ieremiah all the words of the Lord, which he had spoken vnto him, vpon a roule or booke.

5 And Ieremiah commanded Baruch, saying, I am d (that vp, and cannot goe into the House of the Lord.

6 Therefore goe thou, and reade the roule wherein thou hast written at my mouth the words of the Lord, in the audience of the people in the Lords House vpon the e fasting day: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will f pray before the Lord, and euery one returne from his euill way, for great is the anger and the wrath that the Lord hath declared against his people.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the words of the Lord in the Lords house.

9 And in the fift yeere of Iehoiakim the sonne of Iosiah king of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the words of Ieremiah in the House of the Lord, in the chamber of Gemariah the sonne of Shaphan the Secretary in the higher court at the entry of the h new gate of the Lords house, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the words of the Lord,

12 Then he went downe to the kings house into the Chancellours chamber, and loe, all the princes sat there, *even* Elifhama the Chancellor, and Delaiah the sonne of Shemariah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the words that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Neriah, the sonne of Shelemiah, the sonne of Cuthi vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah tooke the roule in his hand, and came vnto them.

15 And they said vnto him, Sit downe now, and reade it, that we may heare. So Baruch read it in their audience.

16 Now when they had heard all the words, they were i afraid, both one and other, and said i vnto Baruch, We will certifie the king of all these words.

17 And they examined Baruch, saying, Tell vs now, How diddest thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words vnto me with his mouth, and I wrote them with yinke in the booke.

19 Then said the princes to Baruch, Go, k hide thee, thou and Ieremiah, and let no man know where ye be.

20 And they went in to the king to the court, but they laid vp the roule in the chamber of Elifhama the Chancellour, and told the king all the words, that he might heare.

21 So the king sent Iehudi to fet the roule, and hee tooke it out of Elifhama the Chancellours chamber, and Iehudi reade it in the audience of the king, and in the audience of all the princes, which stood beside the King.

22 Now the king sat in the winter house, in the l ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three or foure sides, he cut it with the pen-knife, and cast it into the fire that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rent m their garments, neither the king, nor any of his seruants that heard all these words.

25 Neuertheless, Elnathan, and Delaiah, and Gemariah had besought the king, that he would not burne the roule: but he would not heare them.

26 But the King commanded, Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the Scribe, and Ieremiah the Prophet, but the Lord n hid them.

27 Then the word of the Lord came to Ieremiah (after that the king had burnt the roule and the words that Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe o another roule and write in it all the former words that were in the first roule which Iehoiakim the king of Iudah hath burnt,

29 And thou shalt say to Iehoiakim king of Iudah, Thus saith the Lord, thou hast burnt this roule, saying, p Why hast thou written therein, saying, That the king of Babel shall certainly come and destroy this land, and shall take thence both man and beast?

30 Therefore thus saith the Lord of Iehoiakim king of Iudah, He shall haue q none to sit vp on the throne of David, and his r dead body shalt be cast out in the day to the heate, and in the night to the frost.

31 And I will visite him and his seede, and his seruants for their iniquity, and I will bring vp s on them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it to Baruch the Scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the words of the booke which Iehoiakim king of Iudah had burnt in the fire, and there were added besides them many like words,

The godly were afraid, seeing God so offended, and the wicked were astonished for the horror of the punishment,

k They that were godly among the princes gaue this counsell, by whose means it is like that Ieremiah was delivered: for they knew the rage of the king and of the wicked to be such, that they could not escape without danger of their liues.

l Which contained part of Nouember, and part of December.

m Shewing that the wicked in stead of repenting when they heare Gods iudgements, grow into further malice against him and his word.

n Thus we see the continuall care, that God hath euer over his, to preferre them from the rage of the wicked.

o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof: yet this declareth that God will not onely raise it vp againe, but also increase it in greater abundance to their condemnation, as vers. 32.

p These are Iehoiakims words. q Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no

reigne. r Reade Chap. 22, 19.

## C H A P. XXXVII.

1 Zedekiah succeedeth Ieconiah. 3 He sendeth vnto Ieremias to pray for him. 12 Ieremias going into the land of Benjamin, is taken. 15 He is beaten and put in prison.

AND king Zedekiah the sonne of Iosiah reigned for a Coniah the sonne of Iehoiakim, whom Nebuchadnezzar king of Babel made king in the land of Iudah.

2 But neither he, nor his seruants, nor the people of the land would obey the words of the Lord, which he spake by the ministry of the Prophet Ieremias.

3 And Zedekiah the king sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremias, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremias went in and out among the people: for they had not put him into the prison.)

5 Then Pharaohs host was come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they departed from Ierusalem.

6 Then came the word of the Lord vnto the Prophet Ieremias, saying,

7 Thus saith the Lord God of Israel, Thus shall ye say to the king of Iudah, that sent you vnto me to enquire of me, Behold, Pharaohs host, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this city, and take it and burne it with fire.

9 Thus saith the Lord, Deceiue not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole host of the Caldeans that fight against you, and there remained but wounded men among them, yet should euery man raise vp in his tent, and burne this city with fire.

11 When the host of the Caldeans was broken vp from Ierusalem, because of Pharaohs army,

12 Then Ieremias went out of Ierusalem to go into the land of Benjamin, separating himselfe thence from among the people.

13 And when he was in the gate of Benjamin, there was a chiefe officer, whose name was Irijah, the sonne of Shelemiah, the sonne of Hananiah, and he tooke Ieremias the Prophet, saying, Thou fliest to the Caldeans.

14 Then said Ieremias, That is false, I flee not to the Caldeans: but he would not heare him: so Irijah tooke Ieremias, & brought him to 5 princes.

15 Wherefore the princes were angry with Ieremias, and smote him, and laid him in prison in the house of Iehonathan the Scribe: for they had made that the prison.

16 When Ieremias was entred into the dungeon, and into the prisons, and had remained there a long time.

17 Then Zedekiah the king sent, and tooke him out, and the king asked him secretly, in his house, and said, Is there any word from the Lord? And Ieremias said, Yea: for, saith he, thou shalt be deliuered into the hand of the king of Babel.

18 Moreover, Ieremias said vnto king Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

19 Where are now your prophets, which prophesied vnto you, saying, The king of Babel shall not come against you, nor against this land?

20 Therefore heare now, I pray thee, O my lord the king: let my prayer be accepted before thee, that thou cause me not to returne to the house of Iehonathan the scribe, lest I die there.

21 Then Zedekiah the king commaunded, that they should put Ieremias in the court of the prison, and that they should giue him daily a peece of bread out of the bakers streete, vntill all the bread in the city were eaten vp. Thus Ieremias remained in the court of the prison.

## C H A P. XXXVIII.

1 By the motion of the rulers Ieremias is put into a dungeon. 14 At the request of Ebed-melech the King commaundeth Ieremias to be brought forth of the dungeon. 17 Ieremias sheweth the King how hee might escape death.

THEN Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, & Iucal the sonne of Shelemiah, and Pashhur the sonne of Malchiah, heard the words that Ieremias had spoken vnto all the people, saying,

2 Thus saith the Lord, He that remaineth in this city, shall die by the sword, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shall liue: for he shall haue his life for a pray, and shall liue.

3 Thus saith the Lord, This city shall surely be giuen into the hand of the king of Babels army, which shall take it.

4 Therefore the princes said vnto the king, We beseech you, let this man be put to death: for thus he shall weaken the hands of the men of warre that remaine in this city, and the hands of all the people, in speaking such words vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hands, for the king can deny you nothing.

6 Then tooke they Ieremias, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremias with coards: and in the dungeon there was no water but myre: so Ieremias sticke fast in the myre.

7 Now when Ebed-melech the blacke Moore, one of the Eunuches which was in the kings house, heard that they had put Ieremias in the dungeon, (then the king sate in the gate of Benjamin)

8 And Ebed-melech went out of the Kings house, and spake to the king, saying,

9 My lord the king, these men haue done euill in all that they haue done to Ieremias the Prophet, whom they haue cast into the dungeon, and hee dieth for hunger in the place where he is: for there is no more bread in the city.

10 Then the king commaunded Ebed-melech the blacke Moore, saying, Take from hence thirty men, with thee, and take Ieremias the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, & went to the house of the king vnder the treasury, and tooke there old rotten ragges, and old worre clouts, and let them downe by coards into the dungeon to Ieremias.

12 And Ebed-melech the blacke Moore said vnto Ieremias, Put now these old rotten ragges and worre, vnder thine arme-holes, betwene

K k 4 the

\* Chap. 13, 4.

† Ebr. fall. i That is, so long as there was any bread in the city: thus God provided for him, that he will cause their enemies to preferre them to that end whereunto he hath appointed them.

a For Zedekiah had sent these to Ieremias, to enquire at the Lord for the state of the country now when Nebuchadnezzar came, as Chap. 22, 1. b Reade Chap. 21, 9. and 45, 5.

¶ Or, discourageth. c Thus we see how the wicked when they cannot abide to heare the truth of Gods word, seek to put the ministers to death, as transgressors of policies. d Wherein he grievously offended in that that not onely he would not heare the truth spoken by the Prophet, but also gaue him to the lusts of the wicked to be cruelly increased. ¶ Ebr. Cusfite, or Ethiopian. e To heare matters and giue sentence.

f Hereby is declared that the Prophet found more fauour at this Ringers hands, then he did by all them of his country, which was to their great condemnation. † Ebr. vnder thine hand.

¶ 1 King. 14, 17. a Chron. 36, 10. Chap. 32, 1. a Who was called Iehoiachin, or Ieconiah. b And called him Zedekiah, whereas before his name was Mataniah, a King. 14, 17. † Ebr. hand. c Because he was afraid of the Caldeans that came against him. d That is, was out of prison, and at liberty. e To helpe the Iewes.

† Ebr. went up.

¶ Or, lift not up your mindes.

f As some thinke, to go to Anathoth his owne towne. g By the which men went into the country of Benjamin.

† Ebr. fallest.

b Because it was a vile and straight prison.



## The kings excuse.

## Jeremiah.

## Zedekiahs eyes put out.

the coards. And Ieremiah did so.

13 So they drew vp Ieremiah with coards, and tooke him vp out of the dungeon, and Ieremiah remained in the g court of the prifon.

g Where the king had fet him before to beat more liberty, as Chap. 37. 22.

14 Then Zedekiah the king fent, and tooke Ieremiah the Prophet vnto him, into the third entry tharis in the Houfe of the Lord, and the king faid vnto Ieremiah, I will afke thee a thing: hide nothing from me.

15 Then Ieremiah faid to Zedekiah, If I declare it vnto thee, wilt thou not flay me? and if I giue thee counfall, thou wilt not heare me.

16 So the king fwore fecretly vnto Ieremiah, faying, As the Lord liueth, that made vs thefe foules, I will not flay thee, nor giue thee into the hands of thofe men that feeke thy life.

17 Then faid Ieremiah vnto Zedekiah, Thus faith the Lord God of hoafes, the God of Ifrael, If thou wilt goe forth vnto the king of Babels princes, then thy foule fhall liue, & this city fhall not be burnt vp with fire, and thou fhalt liue, and thine houfe.

h And yeeld thy felfe vnto them,

18 But if thou wilt not goe forth to the king of Babels princes, then fhall this city be given into the hand of the Caldeans, and they fhall burne it with fire, and thou fhalt not efcape out of their hands.

19 And Zedekiah the king faid vnto Ieremiah, I am carefull for the Iewes that are fled vnto the Caldeans, leaft they deliuer me into their hands, and they i mocke me.

i Which declareth that he more feared the reproch of men, then the threatnings of God.

20 But Ieremiah faid, They fhall not deliuer thee: hearken vnto the voyce of the Lord, I befeech thee, which I fpeake vnto thee: fo fhall it be well vnto thee, and thy foule fhall liue.

21 But if thou wilt refufe to goe forth, this is the word that the Lord hath fhewed me.

22 And behold, all the women that are k left in the king of Iudahs houfe, fhall be brought forth to the king of Babels princes, and thofe women fhall fay, Thy friends haue perfwaded thee, & haue preuailed againft thee: thy feet are faftened in the myre, and they are turned backe.

k When Ieremiah and his mother, with others, were carried away, thefe women of the kings houfe were left: which fhall be taken, faith the Prophet, and tell the king of Babel how Zedekiah hath bene led by his familiar friend and falfe prophets, which haue left him in the myre.

23 So they fhall bring out all the wiues, and thy children to the Caldeans, and thou fhalt not efcape out of their hands, but fhalt be taken by the hand of the king of Babel: and this city fhalt thou caufe to be burnt with fire.

24 Then faid Zedekiah vnto Ieremiah, Let no man know of thefe words, and thou fhalt not die.

25 But if the princes vnderftand that I haue talked with thee, and they come vnto thee, & fay vnto thee, Declare vnto vs now, what thou haft faid vnto the king, hide it not from vs, and we will not flay thee: alfo what the king faid vnto thee.

26 Then fhalt thou fay vnto them, I humbly l befought the king that he would not caufe me to returne to Iehonathans houfe, to die there.

l Herein appeareth the infirmity of the Prophet, who did difemble to fave his life: albeit it was not to the deniall of his doctrine, or to the hurt of any.

27 Then came all the princes vnto Ieremiah and asked him, And he told them according to all thefe words that the king had commanded: fo they left off fpeaking with him, for the matter was not perceived.

28 So Ieremiah abode ftill in the court of the prifon, vntill the day that Ierufalem was taken: and he was there when Ierufalem was taken.

### CHAP. XXXIX.

<sup>a</sup> Nebuchadnezzar befiegeth Ierufalem. <sup>4</sup> Zedekiah fleeing, is taken of the Caldeans. <sup>6</sup> His fonnes are flaine. <sup>7</sup> His eyes are thruft out. <sup>11</sup> Ieremiah is provided for. <sup>16</sup> Ebed-melech is deliuered from captivity.

<sup>1</sup> N \* the ninth yeere of Zedekiah king of Iudah in the tenth moneth, came Nebuchadnezzar king of Babel and his hoafte againft Ierufalem, and they befieged it.

<sup>2</sup> King. 25. 1. Chap. 32. 4.

<sup>2</sup> And in the eleuenth yeere of Zedekiah in the fourth moneth, the ninth day of the moneth, the city was broken a vp.

a The gates and walles were broken downe.

<sup>3</sup> And all the princes of the king of Babel came in, and fete in the middle gate, euen Neregal, Sharezer, Shamgarnebo, Sarfechim, Rab-faris, Neregal, Sharezer, Rab-mag, with all the refidue of the princes of the king of Babel.

<sup>4</sup> And when Zedekiah the king of Iudah faw them, and all the men of warre, then they fled, and went out of the city by night, through the kings garden, and by the b gate betweene the two wals, and he went toward the wildernes.

b Which was a pofferne doore, reade a King. 25. 5.

<sup>5</sup> But the Caldeans hoaft purfued after them, and ouertooke Zedekiah in the defert of Iericho: and when they had taken him, they brought him to Nebuchadnezzar king of Babel vnto c Riblah in the land of Hamath, where he gaue iudgement vpon him.

c Which is called Antiochia in Syria.

<sup>6</sup> Then the king of Babel flew the fonnes of Zedekiah in Riblah before his eyes: alfo the king of Babel flew all the nobles of Iudah.

<sup>7</sup> Moreouer he put out Zedekiahs eyes, and bound him in chaines to cary him to Babel.

<sup>8</sup> And the Caldeans burnt the kings houfe, and the houfes of the people with fire, and brake downe the wales of Ierufalem.

<sup>9</sup> Then Nebuzar-adan the i chiefe fteward carried away captiue into Babel the remnant of the people that remained in the city, and thofe that were fled and fallen vnto him, with the ref of the people that remained.

Or, captaine of the GUARDS.

<sup>10</sup> But Nebuzar-adan the chiefe fteward left the d poore that had nothing in the land of Iudah, and gaue them vineyards and fields at the fame time.

d For the rich and the mighty which put their trust in their fluffs and meanes, were by Gods iult iudgement moft rigorouly handled.

<sup>11</sup> Now Nebuchadnezzar king of Babel gaue charge concerning Ieremiah t vnto Nebuzar-adan the chiefe fteward, faying,

t Ebed-melech the chiefe fteward.

<sup>12</sup> Take him, and t looke well to him, and doe him no harme, but do vnto him euen as he fhall fay vnto thee.

e Thus God preferred his Prophet by his meanes, whom he made the fcouge to punifh the king; and them that were his enemies.

<sup>13</sup> So Nebuzar-adan the chiefe fteward fent, and Nebufhaz-ban, Rab-faris, and Neregal, Sharezer, Rab-mag, and all the King of Babels princes.

f Whom the king of Babel had now appointed gouernour ouer the ref of the Iewes that he left behind.

<sup>14</sup> Euen they fent and tooke Ieremiah out of the court of the prifon, and committed him vnto Gedaliah the fonne of Ahikam the fonne of Shaphan, that he fhould cary him home, fo he dwelt among the people.

<sup>15</sup> Now the word of the Lord came vnto Ieremiah, while he was flut vp in the court of the prifon, faying,

<sup>16</sup> Go and fpeake to Ebed-melech the blacke Moore, faying, Thus faith the Lord of hoafes the God of Ifrael, Behold, I will bring my words vpon this city for euill, and not for good, and they fhall be accomplifhed in that day before thee.

<sup>17</sup> But I will deliuer thee in that day, faith the Lord, and thou fhalt not be given into the hand of the men whom thou feareft.

g Thus God recompensed his zeale and fauour, which he fhewed to his Prophet in his troubles.

<sup>18</sup> For I will furely deliuer thee, and thou fhalt not fall by the fword, but thy life fhall be for a pray vnto thee, becaufe thou k haft put thy trust in me, faith the Lord.

### CHAP.

## C H A P. XL.

*4* Ieremiah hath licence to goe whither he will. *6* Hee dwelleth with the people that remaine with Gedaliah.

**T**He worde which came to Ieremiah from the Lord after that Nebuzar-adan the chiefe steward had let him go from Ramath, when he had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

*2* And the chiefe steward tooke Ieremiah, and sayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

*3* Now the Lord hath brought it, and done according as he hath said: because ye haue *b* sinned against the Lord, and haue not obeyed his voyce, therefore this thing is come vpon you.

*4* And now behold, I loose thee this day from the chaines which were on thine hands: if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with mee into Babel, *t* tarry still: behold, all the land is *¶* before thee: whither it seemeth good, and conuenient for thee to goe, thither goe.

*5* For yet he was not returned: therefore *hee* sayd, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wheresoeuer it pleaseth thee to goe. So the chiefe steward gaue him vitayles and a reward, and let him goe.

*6* Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to *c* Mizpah, and dwelt there with him among the people that were left in the land.

*7* Now when all the captaynes of the hoste, *d* which were in the fieldes, *euen* they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the land, that were not caried away captiue to Babel,

*8* Then they came to Gedaliah to Mizpah, *euen* Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanhumeth, and the sonnes of Ephai, the Netophathite, and Iehaziah the sonne of Maachathi, they and their men.

*9* And Gedaliah the sonne of Ahikam, the sonne of Shaphan *\* sware* vnto them, and to their men, saying, Feare not to serue the Chaldeans: dwell in the land, and serue the king of Babel, and it shall be well with you:

*10* As for me, Behold, I will dwell at Mizpah to *¶* serue the Chaldeans, which will come vnto vs: but you, gather you wine, and summer fruits, and oyle, and put them in your vessels, and dwell in your cities, that ye haue *¶* taken.

*11* Likewise when all the Iewes that were in *f* Moab, and among the Ammonites, and in Edom, and that were in all the countryes, heard that the king of Babel had left a remnant of Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

*12* Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruits, very much,

*13* Moreover Iohanan the sonne of Kareah, and all the captaynes of the hoste, that were in the fields, came to Gedaliah to Mizpah,

*14* And sayd vnto him, Knowest thou not that *g* Baalis the King of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleueed them not.

*15* Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let mee goe, I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore should he kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

*16* But Gedaliah the sonne of Ahikam sayd vnto Iohanan the sonne of Kareah, Thou shalt *h* not do this thing: for thou speakest falsly of Ishmael.

## C H A P. XLI.

*a* Ishmael killeth Gedaliah quite fully, and many other with him. *11* Iohanan followeth after Ishmael.

**B**Vt in the *a* seuenth moneth came Ishmael the sonne of Nethaniah, the sonne of Elishamah of the seede royall, and the princes of the *b* king, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did *c* eate bread together in Mizpah.

*2* Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made gouernour ouer the land.

*3* Ishmael also slew all the Iewes that were with Gedaliah at Mizpah, and all the Chaldeans that were found there, and the men of warre.

*4* Now the second day that he had slaine Gedaliah, and no man knew it,

*5* There came men from Shechem, from Shiloh, and from Samaria, *euen* fourescore men hauing their beards shauen, and their cloathes rent and cut, with *d* offerings and incense in their hands to offer in the house of the Lord.

*6* And Ishmael the sonne of Nethaniah went forth from Mizpah to meete them, weeping as hee went: and when he met them, hee sayd vnto them, Come *e* to Gedaliah, the sonne of Ahikam.

*7* And when they came into the midst of the citie, Ishmael the sonne of Nethaniah slew them, and cast *f* them into the midst of the pit, he and the men that were with him.

*8* But ten men were found among them, that said vnto Ishmael, Slay vs not: for we haue treasures in the field, of wheate, and of barley, and of oyle, and of hony: so hee stayed, and slew them not among their brethren.

*9* Now the pit wherein Ishmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is it, which Asa the king had made because of Basa king of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

*10* Then Ishmael caried away captiue all the residue of the people that were in Mizpah, *euen* the Kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captiue, and departed *g* ooe ouer to the Ammonites.

*11* But when Iohanan the sonne of Kareah, and

*g* For vnder the colour of enteretning of Ishmael, he sought onely to make them to destroy one another,

*h* Thus the godly, which thinke no harme to others, are soonest deceived, and neuer lacke such as conspire their destruction,

*a* The citie was destroyed in the fourth moneth, and in the seuenth moneth, which contained part of September, and part of October, was the gouernour Gedaliah slaine. *b* Meaning, Zedekiah. *c* They did eate together as familiar friends

*d* For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorrow. *e* For his death was kept secret, and hee fained that hee lamented for the destruction of Ierusalem, and the Temple: but after hee slew them when they seemed to fauour Gedaliah,

*f* As a fortified Mizpah for feare of the enemies, and cast ditches and trenches, *1. Kings* 15. 22.

*a* From this second verse vnto Chap. 41. 7. it seemeth to be as a parenthesis, and separated matter: and there this storie beginneth againe, and this vision is declared what it was. *b* God moued this infidell to speake this, to declare the great balaunce and obstinacie of the Iewes, which could not feele that which this heauen man confessed. *†* Ebr. cease. *¶* Or, as thy commandments.

*c* Which was a citie of Iudah.

*d* Which were scattered abroad for feare of the Chaldeans.

*e* Who was of the kings blood and after slew him, Chap. 41. 2.

*¶* 1. King 25. 14.

*¶* Or, to receive them, or to ingrate them for you.

*¶* Or, chosen to dwell in.

*f* Which were set also for feare of the Chaldeans.

ail



## Hypocrites.

<sup>g</sup> Which had bin  
captaines vnder  
Zedekiah,

all the <sup>g</sup> captaines of the hoaste that were with him, heard of all the euill that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke their men, and went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ishmael caried away captiue, saw Iohanan the sonne of Kareah, and all the captaines of the hoaste, that were with him, they were glad.

14 So all the people that Ishmael had caried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah, escaped from Iohanan with eight men, and went to the <sup>h</sup> Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captaines of the hoaste that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) euen the strong men of warre, and the women, and the children, and the eunuches, whom he had brought againe from Gibeon.

17 And they departed and dwelt in Geruth Chimham, which is by Beth-lehem, to goe and to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made gouernour in the land.

### CHAP. XLII.

<sup>i</sup> The captaines aske counsell of Ieremiah what they ought to doe. <sup>j</sup> Hee admoniseth the remnant of the people not to goe into Egypt.

**T**hen all the captaines of the hoaste, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the most, came,

2 And sayd vnto Ieremiah the Prophet, <sup>k</sup> Heare our prayer we beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left, but a few of many, as thine eyes doe behold.)

3 That the Lord thy God may shew vs the way wherein wee may walke, and the thing that we may <sup>l</sup> doe.

4 Then Ieremiah the Prophet sayd vnto them, I haue heard you: behold I will pray vnto the Lord your God according to your words, and whatsoever thing the Lord shall answere you, I will declare it vnto you: I will keepe nothing back from you.

5 Then they sayd to Ieremiah, <sup>m</sup> The Lord be a witnesse of trueth, and faith betweene vs, if we doe not euen according to all things for the which the Lord thy God shall send thee to vs:

6 Whether it be good or euill, we will obey the voyce of the Lord God, to whom wee send thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 <sup>n</sup> And so after ten dayes came the word of the Lord vnto Ieremiah.

8 Then called hee Iohanan the sonne of Kareah, and all the captaines of the hoast, which were with him, and all the people from the least to the most,

9 And sayd vnto them, Thus sayth the Lord God of Israel, vnto whom yee sent me to present your prayers before him,

10 If ye will dwell in this land, then I will build

## Ieremiah.

you, and not destroy you, and I will plant you, and not roote you out: for I <sup>o</sup> repent me of the euill that I haue done vnto you.

11 Feare not for the king of Babel, of whom ye are afraid: be not afraid of him, saith the Lord: for I am with you, to saue you, and to deliuer you <sup>p</sup> from his hand.

12 And I will grant you mercy that hee may haue compassion vpon you, and he shall cause you to dwell in your owne land.

13 But if ye say, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where we shall see no warre, nor heare the found of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus saith the Lord of hoastes, the God of Israel, If yee set your faces to enter into Egypt, and goe to dwell there,)

16 Then the sword that ye feared, <sup>q</sup> I shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, and there shall ye die.

17 And all the men that set their faces to enter into Egypt to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine, nor escape from the plague, that I will bring vpon them.

18 For thus saith the Lord of hoastes, the God of Israel, As mine anger and my wrath hath bene powred forth vpon the inhabitants of Ierusalem: so shall my wrath be powred forth vpon you, when ye shall enter into Egypt, and ye shall be a detestation, and an astonishment, and a curse, and a reproach, and ye shall see this place no more.

19 O ye remnant of Iudah, the Lord hath sayd concerning you, Goe not into Egypt: know certainly that I haue admonished you this day.

20 Surely ye <sup>r</sup> dissembled in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence: in the place whither ye desire to goe and dwell.

### CHAP. XLIII.

<sup>s</sup> Iohanan carieth the remnant of the people into Egypt, contrary to the minde of Ieremiah. <sup>t</sup> Ieremiah prophesieth the destruction of Egypt.

**N**ow when Ieremiah had made an ende of speaking vnto the whole people all the words of the Lord their God, for the which the Lord their God had sent him to them, <sup>u</sup> euen all these words,

2 Then spake <sup>v</sup> Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the <sup>w</sup> proud men, saying vnto Ieremiah, Thou speakest falsly: the Lord our God hath <sup>x</sup> not sent thee to say, Goe not into Egypt to dwell there,

3 But Baruch the sonne of Neriah <sup>y</sup> prouoketh

<sup>z</sup> Ifa. 30. 10. <sup>d</sup> He sheweth what is the nature of the hypocrites: to wit, to faigne that they would obey God and imbrace his word, if they were assured that his messengers spake the trueth: though indeede they be most farre from all obedience.

<sup>e</sup> Thus the wicked doe not onely contemne and hurt the messengers of God, but slander, and speake wickedly of all them that support or fauour the godly.

thee

## Dissembling hypocrites.

Reade Chap. 11.

<sup>e</sup> Because all kings hearts and wayes are in his hands, he can turne them and dispoise them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Prou. 31.1. <sup>f</sup> Or, returne.

<sup>f</sup> Thus God turneth the policie of the wicked to their owne destruction: for they thought themselues safe in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, Chap. 46. 25.

<sup>g</sup> Reade Chap. 16. 6. and 44. 28. shewing that this should come vpon them for their iniquity and stubbornnesse. <sup>h</sup> For ye were fully minded to goe into Egypt, whosoever God spake to the contrary.

<sup>i</sup> To wit, in Egypt.

<sup>a</sup> Who was also called Iezaniah, Chap. 42. 1.

<sup>b</sup> This declareth that pride is the cause of rebellion, and contempt of Gods ministration. <sup>c</sup> When the hypocrite is discovered, they braut forth into open rage: for they can abide nothing but flattery, reade

<sup>b</sup> For Baalis the king of the Ammonites was the cause of this murder.

<sup>i</sup> Which place David of old had giuen to Chimham the sonne of Barzillai the Gileadite, 2. Sam. 19. 38.

<sup>k</sup> Ebr. Let our prayer fall before thee, as Chap. 36. 7.

<sup>a</sup> This declareth the nature of hypocrites, which would know of Gods word what they should doe, but will not follow it, but in as much as it agreeth with that thing, which they haue purposed to doe.

<sup>b</sup> There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falsehood vse it without all reuerence, and make it a meane for them to deceiue the simple and the godly.

<sup>c</sup> Here is declared the vision and the occasion thereof, whereof mention was made, Chap. 40. 1.

these against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and cary vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaines of the hoste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the hoste rooke all the remnant of Iudah that were returned from all nations, whither they had bene drinen, to dwell in the land of Iudah:

6 *Esau* men and women, and children, and the kings daughters, and euery person, that Nebuzar-adan the chief steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, & Jeremias the Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to *h* Tahpanhes.

8 ¶ Then came the word of the Lord vnto Ieremias in Tahpanhes, saying,

9 Take great stones in thine hand, and *h* hide them in the clay in the bricke kiln, which is at the entry of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, Thus saith the Lord of hostes the God of Israel, Behold, I will send and bring Nebuchad-nezzar the king of Babel *h* my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pavilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: *h* such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burne them and cary them away captiues, & he shall aray himselfe with the land of Egypt, as a *m* shepherd putteth on his garment, and shall depart from thence in peace.

13 He shall breake also the images of *h* Beth-the-meth, that is in the land of Egypt, & the houses of the gods of the Egyptians shall he burne with fire.

#### CHAP. XLIV.

*Hee reprooueth the people for their idolatry. 15 They that set light by the threatening of the Lord, are chastened. 16 The destruction of Egypt, and of the Iewes therein, is prophesied.*

**T**he word that came to Ieremias concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdol and at *a* Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

2 Thus sayth the Lord of hostes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

3 Because of their wickednesse which they haue committed, to prouoke me to anger in that they went to burne incense, and to serue other gods whom they knew not, *neither* they *nor* you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets *b* rising early, and sending *them*, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore *c* my wrath, and mine anger was powred forth, and was kindled in the cities of Iu-

dah, and in the streetes of Ierusalem, and they are desolate, and wasted, *as appeareth* this day.

7 Therefore now thus sayth the Lord of hostes, the God of Israel, Wherefore commit ye *this* great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the works of your hands, burning incense vnto other gods in the land of Egypt, whither yee be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproach among all nations of the earth.

9 Haue ye forgotten the wickednesse of your fathers, and the wickednesse of the *d* kings of Iudah, and the wickednesse of their wiues, and your owne wickednesse, and the wickednesse of your wiues, which they haue committed in the land of Iudah, and in the streetes of Ierusalem?

10 They are not *h* humbled vnto this day, neither haue they feared nor walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will set my face against you *\** to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah that haue set their faces to go into the land of Egypt there to dwell, and they shall all be consumed, and fall in the land of Egypt: they shall *euen* be consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall be a detestation and an astonishment, and a *f* curse and a reproach.

13 For I will visit them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they *†* haue a desire to returne to dwell there: for none shall returne, but *g* such as shall escape.

15 Then all the men which knew that their wiues had burnt incense vnto other gods, and all the women that stood by, a great multitude, euen all the people that dwell in the land of Egypt in Pathros, answered Ieremias, saying,

16 The word that thou hast spoken vnto vs in the Name of *†* Lord, we will *h* not heare it of thee,

17 But wee will doe whatsoever thing goeth out of our owne mouth, *as* to burne incense vnto the Queene of heauen, and to powre out drinke offerings vnto her, as we haue done, *both* we and our fathers, our kings and our princes in the cities of Iudah, and in the streetes of Ierusalem: for *when* *†* had wee *h* plenty of vitales and were well and *h* felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had *h* scarcenesse of all things, and haue bene consumed by the sword and by the famine.

19 And when we burnt incense vnto the Queene of heauen, and powred out drinke offerings vnto her, did wee make her cakes *h* to make her glad,

*fatiate with bread.* *h* This is still the argument of idolaters which esteeme religion by the belly, and in stead of acknowledging Gods workes, who sende it both plenty and death, health and sickness, they attribute it to their idoles, and to dishonour God. *h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*d* He sheweth that we ought to keepe in memory Gods plagues from the beginning, that considering them, we might liue in his feare, and know if he haue not spared our fathers, yea, kings, princes, and rulers, and also whole countreys, and nations for their sinnes, that we vile womes, cannot looke to escape punishment for ours.

*h* Or, beaten downe.

*\** Amos 9.4.

*e* Which haue fully set their minds, and are gone thither on purpose, whereby be excepted the innocents, as Ieremias and Baruch that were forced: therefore the Lord sheweth that he will set his face against them: that is, purposely destroy them.

*f* Reade Chap. 26.6. and 41.18.

*†* Ebr. lift up their

*g* Meaning, but a few.

*h* This declareth how dangerous a thing it is to decline once from God, and to follow our owne fantasies for Satan euer solliciteth such, and doeth not leave them till he haue brought them to extreme impudencie and madnesse, euen to iustifie their wickednesse against God and his Prophets.

*i* Reade Chap. 7.

*18.* it seemeth that the Papists gathered of this place

*Salve Regina, and Regina callatare,* calling the virgine Mary Queene of heauen, and so of the blessed virgine and mother of our Sauiour Christ, made an idole: for here the Prophet condemneth their idolatrie.

*†* Ebr. we were

*fatiate with bread.* *h* This is still the argument of idolaters which esteeme religion by the belly, and in stead of acknowledging Gods workes, who sende it both plenty and death, health and sickness, they attribute it to their idoles, and to dishonour God. *h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*h* Or, saw. *h* Or, want. *h* Or, to appease her, and

*f* As from the Moabites, Ammonites, and Edomites, Chap. 40.11.

*g* Whom these wicked lead away by force.

*h* A cite in Egypt nere to Nilus.

*i* Which signified that Nebuchad-nezzar should come euen to the gates of Pharaoh, where were his bricke killes for his buildings. *h* Reade Chap. 25.9.

*l* Euery one shall be slaine by that meane that God hath appointed, Chap. 15.2.

*m* Meaning, most easily and suddenly shall he cary the Egyptians away. *h* Or, the house of the Sunne.

*a* These were all famous and strong cities in Egypt, where the Iewes that were fled, dwelt for their safety but the Prophet declareth that there is no hold so strong that can preserue them from Gods vengeance.

*b* Reade Chap. 7.25. and 25.3. and 36.5. and 29.19. & 23.33

*c* He ferreted before their eyes Gods iudgements against Iudah and Ierusalem for their idolatry, that they might be ware by their example, and not with the like wickednesse prouoke the Lord: for then they should be double punished.



1 This teacheth  
vs how great dan-  
ger it is for the  
husbands to per-  
mit their wives  
any thing whereof  
they be not assured  
by Gods word:  
for thereby they  
take an occasion to  
iustifie their doings,  
and their husbands  
shall giue an  
account thereof  
before God, reade  
Isa. 3. 25.  
† Ebr. is it not come  
vp into his heart?

m You haue com-  
mitted double euill  
in making wicked  
vowes, and in per-  
forming the same.  
n This declareth  
an horrible plague  
toward idolaters,  
seeing that God  
will not vouchsafe  
to haue his Name  
mentioned by such  
as haue polluted it.  
o We see therefore  
that God hath a  
perpetuall care ouer  
his, wherefoeuer  
they are scattered:  
for though they be  
but two or three,  
yet he will  
deliuer them when  
hee destroyeth his  
enemies.  
p He sheweth the  
meanes whereby  
they should be de-  
stroyed, to assure  
them of the cer-  
taine of the  
plague, and yet  
they remaine still  
in their obstinacie  
till they perish:  
for Iosephus lib. 10.  
de Antiq. cap. 11.  
writeth, that  
fue yeeres after  
the taking of Je-  
rusalem, Nebuchad-  
nezzar the younger  
hauing overcome  
the Moabites and  
the Ammonites,  
went against  
Egypt, and slew the  
king, and so  
brought these  
Iewes and other  
into Babylon.

a Which was Je-  
remias disciple, and  
wrote his prophes-  
ies vnder him.  
b Whereof reade  
Chap. 36. 9. 10.  
c Baruch moued  
with an inconfide-  
rate zeale of Iere-  
mias imprison-  
ment, but chiefly  
for the destruction  
of the people, and  
the Temple, maketh  
this lamentation, as  
Psal. 64.

and powre out drinke offerings vnto her without  
our husbands?

20 Then said Ieremiah vnto all the people, to  
the men, and to the women, and to all the people  
which had giuen him that answere, saying,

21 Did not the Lord remember the incense,  
that yee burnt in the cities of Iudah, and in the  
streetes of Ierusalem, both you and your fathers,  
your kings, and your princes, and the people of the  
land, and hath he not considered it?

22 So that the Lord could no longer forbear,  
because of the wickednes of your inuentions, and  
because of the abominations, which yee haue  
committed: therefore is your land desolate, and  
an astonishment, and a curse, and without inha-  
bitant, as appeareth this day.

23 Because you haue burnt incense, and be-  
cause yee haue sinned against the Lord, and haue  
not obeyed the voyce of the Lord, nor walked in  
his Law; nor in his statutes, nor in his testimo-  
nies, therefore this plague is come vpon you, as  
appeareth this day.

24 Moreover Ieremiah said vnto all the peo-  
ple and to all the women, Heare the word of the  
Lord, all Iudah, that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hosts, the God  
of Israel, saying, Yee and your wives haue both  
spoken with your mouthes, and fulfilled with  
your hand, saying, We will performe our vowes  
that wee haue vowed to burne incense to the  
Queene of heauen, and to powre out drinke offer-  
ings to her: yee will performe your vowes, and  
doe the things that ye haue vowed.

26 Therefore heare the word of the Lord, all  
Iudah that dwell in the land of Egypt, Behold, I  
haue sworne by my great Name, sayth the Lord,  
that my Name shall no more be called vpon by  
the mouth of any man of Iudah, in all the land of  
Egypt, saying, The Lord God lieth.

27 Behold, I will watch ouer them for euill, and  
not for good, and all men of Iudah that are in the  
land of Egypt, shall be consumed by the sword, &c  
by the famine, vntill they be vterly destroyed.

28 Yet a small number that escape the sword,  
shall returne out of the land of Egypt into the  
land of Iudah: and all the remnant of Iudah that  
are gone into the land of Egypt to dwell there, shall  
know whose words shall stand, mine or theirs.

29 And this shall be a signe vnto you, sayth the  
Lord, when I visit you in this place, that ye may  
know that my wordes shall surely stand against  
you for euill.

30 Thus saith the Lord, Behold, I will p giue  
Pharaoh Hophra King of Egypt into the hand of  
his enemies, and into the hand of them that seeke  
his life: as I gaue Zedekiah king of Iudah into  
the hand of Nebuchad-nezzar king of Babel his  
emie, who also sought his life.

## CHAP. XLV.

a Ieremiah comforteth Baruch, assuring him that hee  
should not perish in the destruction of Ierusalem.

THE wordes that Ieremiah the Prophet spake  
vnto Baruch the sonne of Neriah, when  
hee had written these wordes in a booke at the  
mouth of Ieremiah, in the fourth yeere of Iehoi-  
akim, the sonne of Iosiah king of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee,  
O Baruch,

3 Thou diddest say, Woe is me now: for the  
Lord hath laid sorow vpon my sorow: I fainte

in my mourning, and I can finde no rest.

4 Thus shalke thou say vnto him, The Lord  
saith thus, Behold, that which I haue built, will I  
destroy, and that which I haue planted, will I  
plucke vp, even this whole land.

5 And seekest thou great things for thy selfe?  
seeke them not: for behold, I will bring a plague  
vpon all flesh, saith the Lord: but thy life will I  
giue thee for a pray in all places, whither thou  
goest.

## CHAP. XLVI.

a He prophesieth the destruction of Egypt. b Deline-  
rance is promised to Israel.

THE wordes of the Lord, which came to Iere-  
miah the Prophet against the Gentiles,

2 Against Egypt, against the army of Pharaoh  
Necho king of Egypt, which was by the ri-  
uer Perath in Carchemish, which Nebuchad-nez-  
zar king of Babel smote in the fourth yeere of Ie-  
hoiakim the sonne of Iosiah king of Iudah.

3 Make ready buckler and shield, and goe  
forth to battell.

4 Make readie the horses, and let the horsemen  
get vp, and stand vp with your fallers, fourbush the  
speares, and put on the brigandines.

5 Wherefore haue I seene them afraid, and  
driven backe: for their mighty men are smitten  
and are fled away, and looke not backe: for feare  
was round about, saith the Lord.

6 The swift shall not flee away, nor the strong  
man escape: they shall stumble, and fall toward  
the North by the river Perath.

7 Who is this that commeth vp as a flood,  
whose waters are moued like the riuers?

8 Egypt rifeth vp like the flood, and his wa-  
ters are moued like the riuers, and he saith, I will  
goe vp, and will couer the earth: I will destroy the  
city with them that dwell therein.

9 Come vp ye horses, and rage ye charets, and  
let the valiant men come forth, & the blacke Mores,  
and the Libyans that beare the shield, and the  
Lydians that handle and bend the bow.

10 For this is the day of the Lord God of  
hosts, and a day of vengeance, that hee may  
auenge him of his enemies: for the sword shall  
deuoure, and it shall be faciate, and made drunke  
with their blood: for the Lord God of hosts hath  
a sacrifice in the North countrey: by the river  
Perath.

11 Goe vp vnto Gilead, and take balm, O  
virgine, the daughter of Egypt: in vaine shalt  
thou vse many medicines: for thou shalt haue  
no health.

12 The nations haue heard of thy shame, and  
thy cry hath filled the land: for the strong hath  
stumbled against the strong, and they are fallen  
both together.

13 The word that the Lord spake to Ieremi-  
ah the Prophet, how Nebuchad-nezzar king of  
Babel should come and smite the land of Egypt.

14 Publish in Egypt and declare in Migdol,  
and proclaime in Noph, and in Tabpanhes, and  
say, Stand still and prepare thee; for the sword  
shall deuoure round about thee.

15 Why are thy valiant men put backe: they  
could not stand, because the Lord did drue them.

16 Hee made many to fall, and one fell vpon  
another: and they said, Arise, let vs goe againe to  
our owne people, and to the land of our nati-  
uitie from the sword of the violent.

17 They did cry there, Pharaoh king of Egypt,  
and

d Meaning, that  
God might destroy  
this people, because  
he had planted  
them.

e Thinkest thou  
to haue honour and  
credit? wherein  
he sheweth his  
infirmity.

f Reade chap. 21. 9.

a That is, nine  
nations, which are  
round about the  
land of Egypt.  
b Reade 2. king.  
23. 29. and 24. 7.  
and a. chron. 35. 10.

c He warneth the  
Egyptians to pre-  
pare themselves  
to warre.

d The Prophet  
had this vision of  
the Egyptians,  
which should be  
put to flight by  
the Babylonians  
at Carchemish.

e The Babylonians  
shall discomfite  
them at the river  
Euphrates.

f He derideth the  
boastings of the  
Egyptians, who  
thought by their  
riches and power  
to haue overcome  
all the world, allu-  
ding to the river  
Nilus, which at  
certaine times  
ouerfloweth the  
countrey of Egypt.

g For these nations  
tooke part with the  
Egyptians.

h He calleth the  
slaughter of Gods  
enemies a sacrifice,  
because it is a  
thing that doeth  
please him, Isa. 34. 6.

i That is, at Car-  
chemish.

k For at Gilead  
did grow most  
soveraigne balme  
for wounds.

l So called, be-  
cause Egypt had  
not yet bene over-  
come by theemie,

m He sheweth  
that no saluor  
medicine can pre-  
uaile where as God  
giueth the wound.

n As they that  
should repent that  
they helped the  
Egyptians.

<sup>a</sup> Hee desireth them which shall impute their overthrow to lacke of counsell and policie, or to fortune, and not obsequing of time: nor considering that it is Gods iudgement.

<sup>p</sup> To wit, that the Egyptians shalbe destroyed.

<sup>d</sup> They haue abundance of all things, and therefore are disobedient and proud.

<sup>i</sup> As verse 9.

<sup>f</sup> They shall be scarce able to speake for feare of the Caldeans.

<sup>t</sup> Meaning, Egypt.

<sup>u</sup> That is, they shall slay the great and mightie men of power.

<sup>x</sup> To wit, Nebuchad-nezzar armie.

<sup>y</sup> Some take the Hebrew word Amos for the King, name of No, that is, of Alexandria.

<sup>z</sup> Meaning, that after the space of fourty yeares Egypt should be reflored, Isa. 19. 23. Ezech. 29. 13.

<sup>a</sup> God comforteth all his that were in captiuitie, but specially the small Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his, Isa. 44. 2. Chap. 30. 10.

<sup>b</sup> Reade chap. 10. 14.

<sup>a</sup> Which was also called Gaza a citie of the Philistims.

<sup>b</sup> He meaneth the armie of the Caldeans, Isa. 37. 8.

<sup>c</sup> The great feare shall take away their naturall affection.

<sup>d</sup> Their heart shall so faile them.

<sup>e</sup> For the Cappadocians, which are also called Cappadocians, had destroyed in olde time the Philistims, and dwelt in their land euen to Gaza, Deut. 2. 23.

<sup>f</sup> They that pulled off their haire for sorow and heauines.

<sup>g</sup> As the heathen used in their mourning, which the Lord forbade his people to doe, Deut. 14. 1.

and of a great multitude, <sup>a</sup> hath passed the time appointed.

18 As I live, saith the King, whose Name is the Lord of hostes, Surely as Tabor is in the mountaines, & as Carmel is in the sea: so shall it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shall be waste and desolate, without an inhabitant.

20 Egypt is like a faire calf, but destruction commeth: out of the North it commeth.

21 Also her hired men are in the middes of her like fat calves: they are also turned back and fled away together: they could not stand, because the day of their destruction was come vpon them, and the time of their visitation.

22 The voyce thereof shall goe forth like a serpent: for they shall march with an armie, and come against her with axes, as hewers of wood.

23 They shall cut downe her forest, saith the Lord: for they cannot be counted, because they are more then the grasshoppers, and are innumerable.

24 The daughter of Egypt shalbe confounded: she shalbe deliuered into the hands of the people of the North.

25 Thus saith the Lord of hostes, the God of Israel, Behold, I will visite thy common people of No and Pharaoh, and Egypt, with their gods and their kings, euen Pharaoh, and all them that trust in him.

26 And I will deliuer them into the hands of those that seeke their liues, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his seruants, and afterward shee shall dwell as in the old time, saith the Lord.

27 But feare not thou, O my seruant Iakob, and be not thou afraid, O Israel: for behold, I will deliuer thee from a farre countrey, and thy seed from the land of their captiuitie, and Iakob shall retourne and be in rest, and prosperitie, and none shall make him afraid.

28 Feare thou not, O Iakob my seruant, saith the Lord, for I am with thee, and I will utterly destroy all the nations, whither I haue driuen thee: but I will not utterly destroy thee, but correct thee by iudgement, and not utterly cut thee off.

#### CHAP. XLVII.

The word of the Lord against the Philistims.

The words of the Lord that came to Ieremiah the Prophet, against the Philistims, before that Pharaoh smote Azzah.

2 Thus saith the Lord, Behold, waters rise vp out of the North, and shalbe as a swelling flood, and shall ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle.

3 At the noise and stamping of the hooves of his strong horses, at the noise of his charrets, & at the rumbling of his wheeles: fathers shall not looke backe to their children, for feeblenes of hands.

4 Because of the day that commeth to destroy all the Philistims, and to destroy Tyrus, and Zidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the yle of Caphtor.

5 Baldnesse is come vpon Azzah: Ashkelon is cut vp with the rest of their valleys. How long wilt thou cut thy selfe?

6 O thou sword of the Lord, how long will it be or thou cease! turne againe into thy scabbard, rest and be still.

7 How can it cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath he appointed it.

#### CHAP. XLVIII.

The word of the Lord against the Moabites. as Beasts of their pride and crueltie.

Concerning Moab, thus sayeth the Lord of hostes, the God of Israel, Woe vnto Nebo: for it is wasted: Kiriathaim is confounded and taken: Misgab is confounded and afraid.

2 Moab shall boast no more of Bethbon: for they haue deniued euill against it. Come, and let vs destroy it, that it be no more a nation: also thou shalt be destroyed, O Madmen, and the sword shall pursue thee.

3 A voyce of crying shalbe from Horonaim with desolation and great destruction.

4 Moab is destroyed: her little ones haue caused their cry to be heard.

5 For at the going vp of Luhith, the mounters shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction.

6 Flee and save your liues, and be like vnto the beath in the wilderness.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken, and Chemosh shall goe forth into captiuitie with his Priests and his Princes together.

8 And the destroyer shall come vpon all cities, and no city shall escape: the valley also shall perith and the plaine shall be destroyed as the Lord hath spoken.

9 Giue wings vnto Moab, that it may see and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doeth the worke of the Lord negligently, and cursed be he that keepeth backe his sword from blood.

11 Moab hath bene at rest from his youth, and hee hath seiled on his lees, and hath not bene i powered from vessell to vessell, neither hath hee gone into captiuitie: therefore his taste remained in him, and his sent is not changed.

12 Therefore behold, the dayes come, saith the Lord, that I will send vnto him such as shall carie him away, and shall emptic his vessels, and breake their bottles.

13 And Moab shalbe ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.

14 How thinke you thus, We are mightie and strong men of warre?

15 Moab is destroyed, & his cities burnt vp, & his chosen young men are gone down to slaughter, saith the King, whose name is, The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all ye that know his name, say, How is the strong staffe broken, and the beautiful rod!

18 Thou daughter that dost inhabite Dibon, come downe from thy glory, and sit in thirst: for the destroyer of Moab shall come vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that seeth and that escapeth, and say, What is done?

20 Moab is confounded: for it is destroyed, howle and cry, tell ye in Anon, that Moab is made waste.

<sup>h</sup> Meaning, that it is not possible that the wicked should by any means escape or stay the Lord, when he will take vengeance.

<sup>a</sup> These were cities of the Moabites, which Nebuchadnezzar took before he went to fight against Necho king of Egypt.

<sup>b</sup> Thus shall the Babylonians encourage one another.

<sup>c</sup> Reade Isa. 23. 17.

<sup>d</sup> Horonaim and Luhith were two places wherby the Moabites should flee, Isa. 15. 5.

<sup>e</sup> Hide your selves in barren places, where the enemy will not pursue after you, chap. 17. 6.

<sup>f</sup> That is, the idoles which are the workes of thine hands. Some reade, in thy possessions: for so the word may signifie, as 1. Sam. 25. 2.

<sup>g</sup> Both thy great idole, and his main tainers shalbe led away captiues, so that they shall then know that it is in vaine to looke for helpe at idoles, Isa. 15. 2.

<sup>h</sup> He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and callen this executing of his vengeance against his enemies, his worke: though the Caldeans sought another end, Isa. 10. 12.

<sup>i</sup> Or, desperately, I hath not benee remooued as the Iewes haue, but haue liued at ease, and as a wise man feedeth his selfe on his lees.

<sup>k</sup> As the calf of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites.

<sup>l</sup> Ebr. gone up, or destroyed.

<sup>m</sup> How are they destroyed that put their trust in their strength and riches?

<sup>n</sup> Thus they that see, shall answer, acc. shall answer,



21 And iudgement is come vpon the plaine country, vpon Holon and vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriat-haim, and vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, & vpon all the cities of the land of Moab far or neere.

25 The <sup>a</sup>horne of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him drunken: for hee magnified himselfe against the Lord: Moab shall wallow in his vomite, and hee also shall be in derision.

27 For diddest not thou deride Israel, as though hee had bene found among theeues? for when thou speakest of him, thou art p<sup>r</sup> moued.

28 O yee that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the doue that craketh her nest in the sides of the holes mouth.

29 We haue heard the pride of Moab (hee is exceeding proud) his stoutnesse, and his atrogancie, and his pride, and the haughtinesse of his heart.

30 I know his wrath, saith the Lord, q but it shall not be so: and his dissimulations, for they doe not right.

31 Therefore will I howle for Moab, and I will cry out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea of Iazer: the destroyer is fallen vpon thy summer fruits, & vpon thy vintage.

33 And ioy, and gladnesse is taken from the plentiful field, and from the land of Moab: and I haue caused wine to faile from the winepresse: none shall treade with shouting: their shouting shall be no shouting.

34 From the cry of Heshbon vnto Elah, and vnto Iahaz haue they made their noyses: from Zoar vnto Horonaim, the heifer of three yeere old shall goe lowing: for the waters also of Nimrim shalbe waisted.

35 Moreover, I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods:

36 Therefore mine heart shall sound for Moab like a shauime, and mine heart shall sound like a shauime for the men of Kir-heres, because the riches that he hath gotten is perished.

37 For euery head shall be balde, and euery beard plucked: vpon all the hands shall be cuttings, and vpon the loynes sackcloth.

38 And mourning shall be vpon all the house tops of Moab, and in all the streets thereof: for I haue broken Moab like a vessell wherein is no pleasure, saith the Lord.

39 They shall howle, saying, How is hee destroyed? how hath Moab turned the backe with shame? so shall Moab be a derision, and a seare to all them about him.

40 For thus saith the Lord, Behold, he shall flee as an eagle, and shall spread his wings ouer Moab.

41 The cities are taken, and the strong holdes are wonne, & the mighty mens hearts in Moab at day shalbe as the heart of a woman in trauaile.

42 And Moab shalbe destroyed from being a people, because hee hath set vp himselfe against the Lord:

43 Feare, and pit, and snare shall be vpon thee, O inhabitant of Moab, saith the Lord,

44 He that escapeth from the seare, shall fall in the pit, and he that getteth vp out of the pit, shalbe taken in the snare: for I will bring vpon it, vpon Moab, yere of their visitation, saith the Lord.

45 They that fled, stood vnder the shadow of Heshbon, because of the force: for the fire came out of Heshbon, and a flame from Sikon, and deuoured the corner of Moab, and the top of the seditious children.

46 Wee be vnto thee, O Moab: the people of Chemosh perishest: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the latter dayes, saith the Lord. Thus saith the iudgement of Moab.

# CHAP. XLIX.

The word of the Lord against the Ammonites. 7 Idumea. 23 Damascus. 25 Kedar, 34 and Eam.

Vnto the children of Ammon thus saith the Lord, Hath Israel no sonnes? or hath he none heire? Why then hath their king possessed Gad, and his people dwelt in his cities?

2 Therefore behold, the dayes come, saith the Lord, that I will cause a noise of warre to be heard in Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is waisted: cry yee daughters of Rabbah: gird you with sackcloth: mourne and runne to and fro by the hedges: for their king shall go into captiuitie, and his Priests, and his Princes likewise.

4 Wherefore gloriest thou in the valleyes? thy valley floweth away, O rebellious daughter: shee trusted in her treasures, saying, Who shall come vnto me?

5 Behold, I will bring a seare vpon thee, saith the Lord God of hostes, of all those that be about thee, and yee shall be scattered euery man right forth, and none shal gather him that fleeth.

6 And afterward I will bring againe the captiuitie of the children of Ammon.

7 To Edom thus saith the Lord of hostes, Is wisdom no more in Teman? is counsell perished from their children, is their wisdom vanished?

8 Flee, ye inhabitants of Dedan (k they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation.

9 If the grape gatherers come to thee, would they not leaue some grapes? if theeues come by night, they will destroy till they haue enough.

10 For I haue discouraged Esau: I haue vncovered his secrets, and he shall not be able to hide himselfe: his seed is waisted, and his brethren and his neighbours, and there shall be none to say,

11 Leauethy fatherles children, and I will preserve them aliuie, and let thy widowes trust in me.

12 For thus saith the Lord, Beholde, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and art thou he that shall escape free? thou shalt not go free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, sayeth the Lord, that Bozrah shall be waste, and for a reproach, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lord, and among people, and how should I pittie thee? O which was a chiefe citie of Edom,

ambassadors

<sup>a</sup> That is, his power and strength.  
<sup>n</sup> Hee will let the Caldeans to lay afflictions yough vpon them, till they be like drunken men that fall downe to their shame and are derided of all.  
<sup>o</sup> Or, shall be full, or clap his hands.  
<sup>p</sup> Thou reioycest to haue of his miserie.  
Isa. 14. 6.

<sup>q</sup> He shall not execute his malice against his neighbours.  
<sup>r</sup> Reade Esa. 16. 7.

<sup>f</sup> Which citie was in the utmost border of Moab: and hereby be signified that the whole land should be destroyed, and the people carried away.

<sup>t</sup> Reade Isa. 15. 5.

<sup>n</sup> Their custome was to play on flutes or instruments, heauie and grane tunes at burials and in the time of mourning, as Marth. 9. 23.  
<sup>\* Isa. 15. 2. 3.</sup>  
<sup>ezek. 7. 13.</sup>  
<sup>o</sup> Or, shawes.

<sup>x</sup> That is, Nebuchad-nezzar, as Chap. 49. 22.

<sup>y</sup> He that escapeth one danger shalbe taken of another, Isa. 24. 17.

<sup>z</sup> They fled thither thinking to haue succour of the Amorites.  
<sup>a</sup> The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.  
<sup>b</sup> which varied themselves of their idle, as though he could haue defended them.  
<sup>c</sup> That is, they shall be restored by the Messiah.

<sup>a</sup> They were separated from the Moabites by the river Arnon, and after that the tribes were carried away into captiuitie, they invaded the country of Gad.  
<sup>b</sup> To wit, of the Ammonites.  
<sup>c</sup> Meaning, of the Israelites.  
<sup>d</sup> Which was one of the chiefe cities of the Ammonites, as were Heshbon and Ai: there was also a citie called Heshbon among the Moabites.  
<sup>e</sup> In thy plentiful country.  
<sup>f</sup> Signifying, that power and riches cannot preuaile, when as God will execute his iudgements.

<sup>g</sup> That is, without looking backe, and as euery one can finde a way to escape.  
<sup>h</sup> In the time of Christ when the Gentiles shall be called.

<sup>i</sup> Which was a citie of Edom called by the name of Teman Eliphaz sonne who came of Esau.

<sup>k</sup> The enemies that shall dissemble as though they fled away, shall turne backe and invade your land, and possesse it.

<sup>l</sup> Meaning, that God would utterly destroy them, and not spare one, though the grape gatherers leaue some grapes, and theeues seeke but till they haue enough. Obad. 1. 5.

<sup>m</sup> The destruction shall be so great, that there shalbe none left to take care ouer the widowes and the fatherlesse.

<sup>n</sup> I haue not spared mine owne people, and how should I pittie thee?

<sup>o</sup> Which was a chiefe citie of Edom,

ambassador is sent vnto the heathen, saying, Gather you together, and come against her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy feare, and the pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as hie as the eagle, I will bring thee downe from thence, sayth the Lord.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shall be astonied, and shall hidde at all the plagues thereof,

18 As in the overthrow of Sodom and of Gomorah, and the places thereof neere about, sayeth the Lord: no man shall dwell there; neither shall the sonnes of men remaine in it.

19 Behold, he shall come vp like a lion from the swelling of Iordan vnto the strong dwelling place: for I will make Israel to rest, *euē* I will make him to haste away from her, and who is a chosen man that I may appoynt against her? for who is like mee? and who will appoynt me the time? and who is the shepherd that will stand before me?

20 Therefore heare the counsell of the Lord that he hath deuised against Edom, & his purpose that he hath conceiued against the inhabitants of Teman: surely the least of the flocke shall draw them out: surely he shall make their habitations desolate with them.

21 The earth is moued at the noise of their fall: the cry of their voyce is heard in the red sea.

22 Behold, he shall come vp, and fly as the eagle, and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in trauaile.

23 ¶ Vnto Damascus *hee sayeth*, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted as one on the fearefull sea that cannot rest.

24 Damascus is discouraged, and turneth her selfe to flight, and feare hath seised her: anguish & sorowes haue taken her as a woman in trauaile.

25 How is the glorious citie not referred, the citie of my ioy?

26 Therefore her young men shall fall in her streetes, and all her men of warre shall be cut off in that day, sayth the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Ben-hadad.

28 ¶ Vnto Kedar, and to the kingdomes of Habor, which Nebuchad-nezzar king of Babel shall smite, thus sayth the Lord, Arise, and goe vp vnto Kedar, and destroy the men of the Batt.

29 Their tents and their flockes shall they take away: yea, they shall take to themselves their curtaines and all their vessels, and their camels, and they shall cry vnto them, Feare is on euery side.

30 Flee, get you farre off (they haue consulted to dwell) O ye inhabitants of Habor, sayth the Lord: for Nebuchad-nezzar king of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 ¶ Arise, and get you vp vnto the wealthy nation that dwelleth without care, sayeth the Lord, which haue neither gates nor barres, but dwell alone,

32 And their camels shall be a bootie, and the

multitude of their cattell a spoyle, and I will scatter them into all windes, and to the ymost corners, and I will bring their destruction from all the sides thereof, sayth the Lord.

33 And Habor shall be a dwelling for dragons, and desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Prophet, concerning Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus sayth the Lord of hostes, Behold, I will breake the bow of Elam, *euē* the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, and will scatter them towards all these windes, and there shall be no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to be afraid before their enemies, and before them that seeke their liues, and will bring vpon them a plague, *euē* the indignation of my wrath, sayeth the Lord, and I will lend the sword after them, till I haue consumed them.

38 And I will set my throne in Elam, and I will destroy both the king & the princes from thence, sayth the Lord: but in latter dayes I will bring againe the captiuitie of Elam, sayth the Lord.

## C H A P. L.

*Hee prophesieth the destruction of Babylon, and the deliuerance of Israel which was in captiuitie.*

The word that the Lord spake concerning Babel, and concerning the land of the Caldeans by the ministerie of Ieremiah the Prophet.

2 Declare among the nations, and publish it, and set vp a standard, proclaim it and conceale it not: say, Babel is taken, Babel is confounded, Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

3 For out of the North there cometh vp a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee, and depart, both man and beast.

4 In those dayes, and at that time, sayth the Lord, the children of Israel shall come, they, and the children of Iudah together, going, and weeping shall they go, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetuall couenant that shall not be forgotten.

6 ¶ My people hath bene as lost sheepe: their shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from mountaine to hill, and forgotten their resting place.

7 All that found them haue deuoured them, and their enemies said, Wee offend not, because they haue sinned against the Lord, the habitation of iustice, *euē* the Lord the hope of their fathers.

8 ¶ Flee from the middes of Babel, and depart out of the land of the Caldeans, and be yee as the hee goates before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mightie nations from the North counrey, and they shall set themselves in aray against her, whereby shee shall be taken: their arrowes shall be as of a strong man, which is expert, for none shall returne in vaine.

10 And Caldea shall be a spoyle: all that spoyle her,

g That is, Persia, so called of Elam the sonne of Shem.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.

i I will place Nebuchad-nezzar there, and in these prophecies Ieremiah speaketh of those countrys, which should be subdued vnder the first of those foure monarchies where of Daniel maketh mention.

k This may be referred to the Empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

l Edr. hand.

a After that God had vied the Babylonians seruice to punish other nations, he sheweth that their turne shall come to be punished.

b These were two of their chiefe idoles.

c To wit, the Medes and the Persians.

d When Cyrus shall take Babel.

e Reade Chap 31. 9.

f Their gouernours and ministers by their examples haue prouoked them to idolatry.

g They haue committed idolatry in euery place.

h For the Lord dwelt among them in his Temple, and would haue maintained them by his iustice against their enemies.

i When God shall deliuer you by Cyrus

k That is, most forward and without feare.

q To wit, Nebuchad-nezzar after he hath ouercome Iudah, which is meant by the swelling of Iordan, shall come against mount Seir and Edom.

r That is, the Israelites, whom the Edomites kept as prisoners, to haue away from thence.

s The captaine and gouernour of the army, meaning, Nebuchad-nezzar.

t They shall not be able to resist his perie captiuitie.

u To wit, the enemy.

x As Chap. 43. 40. y was said of Moab.

y Which was the chiefe city of Syria, whereby he meant the whole counrey.

a When shee heard the sudden coming of this enemy.

b He speaketh this in the person of the king, and of them of the counrey, who shall wonder to see Damascus the chiefe city destroyed.

c Who was king of Syria, King. 20. 26. and had built these palaces, which were called the palaces of Ben-hadad.

d Meaning, the Arabians, and their borderers.

e Because they vied to dwell in tents, he nameth the things that pertaine thereto.

f The enemies will dwell in your places.

g He sheweth that they of Habor will flee to the Arabians for succour but they shall not auail them.



l Shalbe made rich thereby.

m For ioy of the victory, that ye had against my people.

n In signe of contempt and disdain.  
o He speaketh to the enemies the Medes and Persians.  
b Though the Lord called the Babylonians his seruants and their worke his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice and to profit themselves, it is here called sinne.  
¶ Or, yeided, or made peace.  
q Destroy her so that none be left to labour the ground, or to take the fruit thereof.  
r Meaning, Tiglath-pilezar, who caried away the ten tribes.  
s He caried away the rest, to wit, Iudab, and Benjamin.

¶ Or, yeided, or made peace.

q Destroy her so that none be left to labour the ground, or to take the fruit thereof.  
r Meaning, Tiglath-pilezar, who caried away the ten tribes.  
s He caried away the rest, to wit, Iudab, and Benjamin.

f He caried away the rest, to wit, Iudab, and Benjamin.

t That is, Babylon: thus the Lord raised vp Cyrus.

\* Ezek 23. 23.  
¶ Or, of them that should be visited.

u Nebuchadnezzar, who had smitten downe all the princes and people of the world.

¶ Zkr from the end

x Her princes and mightie men.  
y Of the Iewes, which should be deliuered by Cyrus.

her, shalbe satisfied, saith the Lord.

11 Because yee were glad and reioyced in destroying mine heritage, and because ye are grown fat, as the calves in the graske, and neyed like strong horses,

12 Therefore your mother shalbe sore confounded, and she that bare you shall be ashamed: behold, the uttermost of the nations shalbe a desert, a drie land, and a wilderness.

13 Because of the wrath of the Lord it shall not be inhabited, but shalbe wholly desolate: euery one that goeth by Babel, shall be astonished, and hisse at all her plagues.

14 Put your selues in aray against Babel round about: all ye that bend the bowe, shoot at her, spare no arrowes: for she hath sinned against the Lord.

15 Crie against her round about: she hath giuen her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the tower from Babel, and him that handleth the sieth in the time of harvest: because of the sword of the oppressor they shal turne euery one to his people, and they shal see euery one to his owne land.

17 Israel is like scattered sheepe: the lions haue disperfed them: first the king of Asshur hath deuoured him, and last this Nebuchad-nezzar king of Babel hath broken his bones.

18 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will visit the king of Babel, and his land, as I haue visited the King of Asshur.

19 And I will bring Israel againe to his habitation: hee shall feed on Carmel and Bashan, and his soule shalbe satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquity of Israel shalbe sought for, and there shall be none: and the finnes of Iudah, and they shall not be found: for I will be mercifull vnto them, whom I reuerse.

21 Goe vp against the land of the rebels, euen against it, and against the inhabitants \* of Pekod: destroy, and lay it waste after them, saith the Lord, and doe according to all that I haue commanded thee.

22 A cry of battell is in the land, and of great destruction.

23 How is the hammer of the whole world destroyed, and broken! how is Babel become desolate among the nations!

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hostes in the land of the Caldeans.

26 Come against her from the utmost border: open her store houses, tread on her as on sheemes, and destroy her utterly: let nothing of her be left.

27 Destroy all her bullockes: let them goe downe to the slaughter. Woe vnto them, for their day is come, and the time of their visitation.

28 The voyce of them that flee, and escape out of the land of Babel to declare in Zion the

vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel: all ye that bend the bowe, besiege it round about: let none thereof escape: \* recompense her according to her worke, and according to all that shee hath done, doe vnto her: for shee hath bene proud against the Lord, euen against the holy One of Israel.

30 Therefore shall her yong men fall in the streetes, and all her men of warre shalbe destroyed in that day, saith the Lord.

31 Behold, I come vnto thee, O proude man, saith the Lord God of hostes: for thy day is come, euen the time that I will visit thee.

32 And the proud shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shal deuoure all round about him.

33 Thus saith the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their strong redeemer, whose Name is the Lord of hostes, he shall maintaine their cause, that he may giue rest to the land, \* and disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, sayeth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wife men.

36 A sword is vpon the soothsayers, and they shall dote: a sword is vpon her strong men, and they shall be afraid.

37 A sword is vpon their horses, and vpon their charrets, and vpon all the multitude that are in the mids of her, and they shalbe like women: a sword is vpon her treasures, and they shall be spoyled.

38 A drought is vpon her waters, and they shalbe dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the Ziims with the Iims shall dwell there, and the ostriches shall dwell therein: for it shalbe no more inhabited, neither shall it be inhabited from generation vnto generation.

40 As God destroyed \* Sodom and Gomorah with the places thereof neere about, sayeth the Lord: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 Behold, a people shall come from the North, and a great nation, and many kings shall be raised vp from the coasts of the earth.

42 They shall hold the bow and the buckler: they are cruell and vmercifull: their voyce shall roare like the sea, and they shall ride vpon horses, and be put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands waxed feeble: sorow came vpon him, euen sorow as of a woman in trauaile.

44 Behold, he shall come vp like a lion from the swelling of Iorden vnto the strong habitation: for I will make Israel to rest, and I will make them to haste away from her: and who is a chosen man that I may appoynt against her: for who is like me, and who will appoynt me the time? and who is the shepheard that will stand before me?

45 Therefore heare the counsell of the Lord, that hee hath deuised against Babel, and his purpose that hee hath conceived against the land of the Caldeans: surely the least of the rockes shall draw

\* Reuel. 18. 6.

z He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.  
† Ezech. 49. 13.

a For Cyrus did cut the river Euphrates, and diuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing hee did by the counsell of two of Belshazzars captiues, who conspired against their king, because he had gelded the one of them in despite, and staine the sonne of the other.  
b Reade Isa. 3. 21.  
† Ezech. 3. 21.  
c Meaning, that the Persians should gather their army of many nations.  
d Which is meant of Belshazzar, Dan. 5. 6.

\* Chap. 49. 19.

e Read Chap. 49. 19.

draw them out: surely he shall make their habitation desolate with them.

46 At the noise of the winning of Babel the earth is moued, and the crye is heard among the nations.

CHAP. L I.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanity of idolaters. 59 Jeremiah teacheth his booke to Sennacherib.

Thus saith the Lord. Behold, I will raise vp against Babel, & against the inhabitants that lift vp their heart against me, a destroying wind.

2 And will send vnto Babel fanners that shall fanne her, and shall empty her land: for in the day of trouble they shall be against her on every side.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his brigandine, will I say, Spare not her yong men, but destroy all her hoste.

4 Thus the shame shall fall in the land of the Caldeans, and they that are thrust therow in her fire.

5 For Israel hath benee nob widow, nor Judah from his God, from the Lord of hostes, it ough their land was filled with sinne against the holy one of Israel.

6 Flee out of the middes of Babel, and deliuer euery man his soule: be not destroyed in her iniquity: for this is the time of the Lords vengeance: hee will render vnto her a recompense.

7 Babel hath benee as a golden cup in the Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations rage.

8 Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but she could not be healed: for sake her, & let vs go euery one into his owne country: for her iudgement is come vp vnto heauen, and is lifted vp to the clouds.

10 The Lord hath brought forth our righteoufnesse: come, and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: I gather the shields: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standard vpon the walles of Babel, make the watch strong: let vp the watchmen, prepare the skouts: for the Lord hath both deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine end is come, even the end of thy coueteousnes.

14 The Lord of hostes hath sworne by him selfe, saying, Surely I will fill thee with men, as with caterpillers, and they shall cry and shout against thee.

15 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 Hee giueth by his voyce the multitude of waters in the heauen, and he causeth the clouds to ascend from the endes of the earth, he turneth lightnings to raine, and bringeth forth the wind out of his treasures.

17 Euery man is a beast by his owne know-

ledge: euery founde is confounded by the graven image: for his melting is but fallen poore, and there is no breath therein.

18 They are vanity, and the worke of errors: in the time of their visitation they shall perill.

19 The portion of Iacob is not like them, for he is the maker of all things, & Israel is the rod of his inheritance: the Lord of hostes is his Name.

20 Thou art mine hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes.

21 And by thee will I breake horse and porteman, and by thee will I breake the charer and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake old & yong, and by thee will I breake the yong man and the maid.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman, and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans, all their euill, that they haue done in Zion, even in your sight, sayth the Lord.

25 Beholde, I come vnto thee, O destroying mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and roll thee downe from the p. rocks, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations: but thou shalt be destroyed for euer, saith the Lord.

27 Set vp a standard in the land: blow the trumpets among the nations: prepare the nations against her: call vp the kingdomes of Ararat, Minni, and Ashchenaz against her: appoint the prince against her, cause horses to come vp, as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for the deuise of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight, they haue remained in their holdes: their strength hath failed, and they were like women: they haue burnt her dwelling place, and her barres are broken.

31 A poste shall runne to meete the poste, and a messenger to meete the messenger, to shewe the King of Babel, that a citie is taken on a side thereof.

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus saith the Lord of hostes the God of Israel, The daughter of Babel is like a threshing floore: the time of her threshing is come: yet a little while, and the time of her haruest shall come.

34 Nebuchad-nezzar the King of Babel hath denoured me, and destroyed mee: he hath made me an emptie vessel, hee swallowed me vp like a dragon, and filled his belly with my delicates, and hath cast me out.

35 The spoyle of me, and that which was left of mee, is brought vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants

When God shall execute his vengeance. That is, the true God of Israel is not like to these idoles: for he can helpe when all things are desperate. He remembereth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50. 23.

Not that Babylon stood on a mountaine, but because it was strong and seemed invincible. From this strong holds and fortifications.

By these three nations he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an army of diuers nations.

By turning the course of the river one side was made open, and the reedes that did grow in the water were destroyed, which Cyrus did by the counsell of Gobrias and Gabatha Belshazzars captains. When the shall be cut vp and threshed. This is spoken in the person of the Jewes, bewailing their state and the crueltie of the Babylonians.

Or, of the land that is left. The Medes and Persians that shall destroy them as the wind doeth the chaffe.

Though they were forsaken for a time, yet they were not utterly cut off as though their husband were dead.

He sheweth that there remaineth nothing for them that abide in Babylon, but destruction. Chap. 17. 6 and 43. 6.

By whom the Lord poured out the cup of his vengeance, to whom he imputed him.

For the great afflictions that they have felt by the Babylonians. 11. 21. 9. 11. 14. 8.

Thus the people of God exhort one another to go to Zion and praise God.

In approving our cause and punishing our enemies. Or, fill, or multiply.

For he wrong done to his people and to his Temple, Chap. 50. 28.

For the land of Caldea was full of rivers, which ran into Euphrates. Or, measures. E. 1. his soule. Amos 6. 3.

Chap. 10. 12.

Read Chap. 10. 14.



<sup>a</sup> Thus the Lord esteemed the injury done to his Church as done to himselfe, because their cause is his.

<sup>x</sup> When they are inflamed with surfeiting and drinking, I will feast with them, alluding to Belshazzars banquet, Dan. 5. 2.

<sup>y</sup> Meaning Babel, as Chap. 25. 26.

<sup>z</sup> The great army of the Medes and Persians.

<sup>a</sup> That is, his gifts and presents which he had received as part of the spoile of other nations, and which the idolaters brought vnto him from all countreys.

<sup>b</sup> Meaning, that Babylon should not be destroyed all at once, but by little and little should be brought to nothing: for the first yeere came the tidings, the next yeere the siege, & in the third yeere it was taken: yet this is no, that horrible destruction which the prophets shewed in many places: for that was after this when they rebelled and Darius ouercame them by the policy of Zopyrus, and hanged three thousand gentlemen besides the common people.

<sup>c</sup> All creatures in heauen and earth shall reioyce, and praise God for the destruction of Babylon the great enemy of his Church.

<sup>d</sup> Babylon did not onely destroy Israel, but many other nations.

<sup>e</sup> Yet that are now captiues in Babylon. <sup>f</sup> He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.

<sup>g</sup> For the wall was two hundred fott high.

<sup>h</sup> I will astonish them by afflictions, that they shall not know which way to turne them.

of Caldea, shall Ierusalem say.

<sup>36</sup> Therefore thus saith the Lord, Behold, I will maintain thy cause, and take vengeance for thee, and I will drie vp the sea, and drie vp her springs.

<sup>37</sup> And Babel shall be as heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

<sup>38</sup> They shall roare together like lions, and yell as the lions whelps.

<sup>39</sup> In their heart I will make them feasts, and I will make them drunken that they may reioyce, and sleepe a perpetuall sleepe, and not wake, saith the Lord.

<sup>40</sup> I will bring them downe like lambs to the slaughter, and like rams and goats.

<sup>41</sup> How is Sheshach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nation!

<sup>42</sup> The sea is come vp vpon Babel: she is conuersed with the multitude of the waues thereof.

<sup>43</sup> Her cities are desolate: the land is drie and a wilderness, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

<sup>44</sup> I will also visit Bel in Babel, and I will bring out of his mouth, that which he hath swallowed vp, and the nations shall runne no more vnto him, and the wall of Babel shall fall.

<sup>45</sup> My people, go out of the mids of her, and deliuer yee every man his soule from the fierce wrath of the Lord.

<sup>46</sup> Least your heart euen faint, and ye feare the rumour that shall be heard in the land: the rumour shall come this yeere, and after that in the other yeere shall come a rumour, & cruelty in the land, and ruler against ruler.

<sup>47</sup> Therefore behold, the dayes come, that I will visit the images of Babel, and the whole land shall be confounded, and all her staine shall fall in the mids of her.

<sup>48</sup> Then the heauen and the earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

<sup>49</sup> As Babel caused the staine of Israel to fall, so by Babel the staine of all the earth did fall.

<sup>50</sup> Ye that haue escaped the sword, go away, stand not still: remember the Lord afarre off, and let Ierusalem come into your mind.

<sup>51</sup> Wee are confounded because wee haue heard reproch: shame hath covered our faces, for strangers are come into the Sanctuaries of the Lords house.

<sup>52</sup> Wherefore behold, the dayes come, saith the Lord, that I will visite her grauen images, and through all her land the wounded shall grieve.

<sup>53</sup> Though Babel should mount vp to heauen, and though she should defend her strength on high, yet from mee shall her destroyers come, saith the Lord.

<sup>54</sup> A sound of a cry commeth from Babel: and great destruction from the land of the Caldeans.

<sup>55</sup> Because the Lord hath laid Babel waste, and destroyed from her the great voyce, and her waues shall roare like great waters, and a sound was made by their noyse:

<sup>56</sup> Because the destroyer is come vpon her, vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenceth, shall surely recompence.

<sup>57</sup> And I will make drunke her princes, and

her wife men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, saith the King, whose Name is the Lord of hosts.

<sup>58</sup> Thus saith the Lord of hosts, The thicke wall of Babel shall be broken, and her high gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shall be weary.

<sup>59</sup> The word which Ieremiah the Prophet commaunded Sheraiah the sonne of Neriah, the sonne of Maaseiah, when he went with Zedekiah the king of Iudah into Babel, in the fourth yeere of his reigne; and this Sheraiah was a peaceable Prince.

<sup>60</sup> So Ieremiah wrote in a booke all the euill that should come vpon Babel, as all these things that are written against Babel.

<sup>61</sup> And Ieremiah said to Sheraiah, When thou comest vnto Babel, and shalt see, and shalt reade all these words,

<sup>62</sup> Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

<sup>63</sup> And when thou hast made an ende of reading this booke, thou shalt binde a stone to it, and cast it in the mids of Euphrates.

<sup>64</sup> And shalt say, Thus shall Babel be drowned and shall not rise from the euill, that I will bring vpon her: and they shall be weary. Thus saith the words of Ieremiah.

#### CHAP. LII.

<sup>1</sup> Ierusalem is taken, 10 Zedekiahs sonnes are killed before his face, and his eyes put out. <sup>13</sup> The city is burned. <sup>31</sup> Iehoiachin is brought forth of prison, and fed like a king.

<sup>2</sup> Zedekiah was one & twenty yeere old when he began to reigne, and he reigned eleuen yeeres in Ierusalem, and his mothers name was Hamutal, the daughter of Ieremiahs of Libnah.

<sup>3</sup> And he did euill in the eyes of the Lord, according to all that Iehoiakim had done.

<sup>4</sup> Dullest because the wrath of the Lord was against Ierusalem and Iudah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

<sup>5</sup> But in the ninth yeere of his reigne, in the tenth moneth the tenth day of the moneth came Nebuchad-nezzar King of Babel, hee and all his host against Ierusalem, and pitched against it, and built forts against it round about.

<sup>6</sup> So the cite was besieged vnto the eleventh yeere of the king Zedekiah.

<sup>7</sup> Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the cite, so that there was no more bread for the people of the land.

<sup>8</sup> Then the city was broken vp, and all the men of warre fled, and went out of the cite by night, by the way of the gate betwene the two wallles, which was by the Kings garden: (now the Caldeans were by the city round about) and they went by the way of the wilderness.

<sup>9</sup> But the army of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Iericho, and all the hoste was scattered from him.

<sup>10</sup> Then they tooke the King and caried him vp vnto the king of Babel to Riblah in the land of Hamath, where he gaue iudgement vpon him. And the king of Babel slew the sonnes of Zedekiah before his eyes: he slew also all the princes

<sup>i</sup> The thicke of the wall was fiftie fote thicke.

<sup>k</sup> This was not in the time of his captiuitie, but seuen yeeres before, when he went either to gratulate Nebuchad-nezzar, or to intreat of some matters.

<sup>l</sup> S. Iohn in his Reuelation alludeth to this place, when he saith that the Angel tooke a milstone and cast it into the sea; signifying thereby the destruction of Babylon, Reue. 18. 21.

<sup>m</sup> They shall not be able to resist, but shall labour in vaine.

<sup>a</sup> 2 King. 24. 18; 2 Chron. 36. 11.

<sup>a</sup> So the Lord punished him by shame, and gaue him vp to his rebellious heart, till he had brought the enemy vpon him to lead him away and his people.

<sup>b</sup> 2 King. 25. 1. and chap. 39. 1.

<sup>b</sup> Read Chap. 39. 4.

<sup>c</sup> Read 2 King. 25. 6. and Chap. 39. 6.

of Iudah in Riblah.

11 Then hee put out the eyes of Zedekiah, and the king of Babel bound him in chaines; and carried him to Babel, and put him in prison till the day of his death.

12 Now in the fift moneth in the tenth day of the moneth (which was the nineteenth yere of the king Nebuchad-nezzar King of Babel) came Nebuzar-adan chiefe steward which stood before the king of Babel in Ierusalem,

13 And burnt the House of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the arme of the Caldeans that were with the chiefe steward, brake downe all the wallles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward carried away captiue certaine of the poore of the people, and the residue of the people that remained in the cite, and those that were fled, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the land, to dresse the vines, and to till the land

17 Also the pillars of brasie that were in the House of the Lord, and the bases, and the brasen Sea, that was in the House of the Lord, the Caldeans brake, and carried all the brasie of them to Babel.

18 The pots also and the besoms, and the instruments of musicke, and the basons, and the incense dishes, and all the vessels of brasie where-with they ministred, tooke they away.

19 And the bowles, and the ashpens, and the basins, and the pots, and the candlestickes, and the incense dishes, and the cuppes, and all that was of gold, and that was of siluer, tooke the chiefe steward away,

20 With the two pillars, one Sea, and twelue brasen bulles, that were vnder the bases, which King Salomon had made in the House of the Lord: the brasie of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eigheteene cubites, and a threede of twelue cubites did compasse it, and the thickeesse thereof was foure fingers: it was hollow.

22 And a chapter of brasie was vpon it, and the height of one chapter was fve cubites with networke, and pomegranates vpon the chapters,

round about, all of brasie: the second pillar also, and the pomegranates were like vnto these.

23 And there were ninetie and fixe pomegranates on a side: and all the pomegranates vpon the networke were an hundred round about.

24 And the chiefe steward tooke Sberiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

25 Hee tooke also out of the cite an Eunuch, which had the oversight of the men of warre, and seven men that were in the Kings presence, which were found in the cite, and Sopber captain of the hoste, who mustered the people of the land, and threescore men of the people of the land, that were found in the middes of the cite.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

27 And the King of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Iudah was carried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar carried away captiue, in the seventh yere, even three thousand Iewes, and three and twentie.

29 In the eighteenth yere of Nebuchad-nezzar, hee carried away captiue from Ierusalem eight hundredth thirtie and two persons.

30 In the three and twentieth yere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward carried away captiue of the Iewes seven hundredth forty and fve persons: all the persons were foure thousand and fixe hundredth.

31 And in the seven and thirtieth yere of the captiuitie of Iehoiachin King of Iudah, in the twelfth moneth, in the fve and twentieth day of the moneth, Evil-merodach King of Babel, in the first yere of his reigne, lifted vp the head of Iehoiachin king of Iudah, and brought him out of prison,

32 And spake kindly vnto him, and set his throne about the throne of the Kings, that were with him in Babel;

33 And changed his prison garments, and hee did continually eate bread before him all the dayes of his life.

34 His portion was a continuall portion giuen him of the King of Babel every day a certain, all the dayes of his life vntill he died.

i But because of the yongnesse, no more could be seene, but minary and fixe.

k Which serued in the high Priests stead if he had any necessary impediment.

l In the a King. 25. 29. is read but of fve: those were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

m Which was the latter end of the seventh yere of his reigne, and the beginning of the eight.

n In the latter end also of that yere, and the beginning of the nineteenth. Ebr. foules.

o That is, restored him to liberty and honour.

p And gaue him princely apparell.

q That is, he had allowance in the court, and thus at length he had rest and quietnesse, because he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

## LAMENTATIONS.

### CHAP. I.

The Prophet bewaileth the miserable estate of Ierusalem. And sheweth that they are plagued because of their sinnes. The first and second Chapter begin every verse according to the letters of the Hebrew Alphabet. The third hath three verses for every letter, and the fourth is as the first.



How doeth the cite remaine solitary that was full of people? she is as a widow: she that was great among the nations, and princeesse among the prouinces, is made tributarie.

2 She weepeth continually in the night, and her teares run downe by her cheekes: among all her louers, she hath none to comfort her: all her

friends haue dealt vnfaithfully with her, and are her enemies.

3 Iudah is carried away captiue, because of affliction, and because of great seruitude: she dwelleth among the heathen, and findeth no rest: all her persecuters tooke her in the straits.

4 The wayes of Zion lament, because no man commeth to the soleinne feasts, all her gates are desolate: her Priests sigh: her virgins are discomfited, and she is in heavinesse.

5 Her aduersaries are the chiefe, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become

e For her crueltie toward the poore and oppression of seruants, Ier. 34. 15.

f As they vsed to come vp with mirth and ioy.

g That is, haue rule ouer her.

Deut. 28. 44.

d In the a. King. 25. 1. it is called the seventh day, because the fire began then, and so continued to the tenth.

e That is, which was his seruant, as a. King. 25. 8.

f Of these pillars made a. King. 7. 15.

g Which were also made of brasie, as a. King. 7. 45.

h There was so much in quantity.

i The Prophet bewaileth at the present judgement of God, seeing Ierusalem, which was so strong and so full of people, to be now destroyed and desolate. k Which had chiefe rule ouer many prouinces and countreys. l So that she taketh no rest. m Meaning, the Egyptians and Assyrians, which promised helpe.



## The yoke of finnes.

b As men pined away with sorow and that have no courage.

i In her misery she considered the great benefits and commodities that she had lost.

k At her religion and serving of God, which was the greatest griefe to the godly.

l Or, driven away.

m She is not ashamed of her finne, although it be manifest.

n For, hath manifested himselfe.

o God forbiddeth that the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them hee comprehendeth all enemies, Deut.

p 3. 13.

q Thus Ierusalem lamenteth mourning, or, as to pite her, and to learne by her example.

r This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that we might seeke vnto him for remedy.

s Mine heauie finnes are continually before his eyes, as he that yegh a thing to his hand for a remembrance.

t He hath troden them vnder foot as they tread grapes in the winepresse.

u Jerem. 14. 17. chd.

v 18. 19.

w Which because of her pollution was separate from her husband, Lev.

x 19 and was abhorred for the time.

y Ely. mouth.

z That is, they died for hunger.

aa

ab

ac

ad

ae

af

ag

ah

ai

aj

ak

al

am

an

ao

ap

b like harts that finde no pasture, & they are gone without strength before the pursuer.

7 Ierusalem remembered the dayes of her affliction, and of her rebellion, and all her pleasant things that shee had in times past, when her people fell into the hand of the enemy, and none did helpe her: the aduersarie sawe her, and did mocke at her Sabbaths.

8 Ierusalem hath grievously sinned, therefore she is in derision: all that honoured her, despise her, because they haue seene her filthines: yea, she sigheth, and turneth backward.

9 Her sinne is in her skirts: she remembered not her last end, therefore shee came downe wonderfully: shee had no comforter: O Lord, behold mine affliction: for the enemy is proud.

10 The enemy hath stretched out his hande vpon all her pleasant things: for shee hath seene the heathen enter into her Sanctuary, whom thou diddest command, that they should not enter into thy Church.

11 All her people sigh and seeke their bread: they haue giuen their pleasant things for meat to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue yee no regard, all yee that passe by his way: behold and see, if there be any sorow like vnto my sorowe, which is done vnto mee wherewith the Lord hath afflicted mee in the day of his fierce wrath.

13 From aboue hath hee sent fire into my bones, which preuaileth against them: hee hath spread a net for my feet, and turned mee backe: hee hath made me desolate, and dayly in heauinesse.

14 The yoke of my transgressions is bound vpon his hand: they are wrapped; and come vpon my necke: hee hath made my strength to fall; the Lord hath deliuered me into their hands, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the middes of mee; hee hath called an assembly against me to destroy my yong men: the Lord hath troden the winepresse vpon the virgine the daughter of Iudah.

16 For these things I weep: mine eye, euen mine eye casteth out water, because the comforter that should refresh my soule, is fure from me: my children are desolate, because the enemy preuailed.

17 Zion stretched out her hands, and there is none to comfort her: the Lord hath appointed the enemies of Iakob round about him: Ierusalem is as a menstruous woman in the middes of them.

18 The Lord is righteous: for I haue rebelled against his commandment: heare, I pray you, all people, and behold my sorow: my virgins and my yong men are gone into captiuitie.

19 I called for my louers, but they deceived me: my Priests and mine Elders perished in the citie, while they sought their meate to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauines: the sword spoileth abroad, as death dooth at home.

21 They thus haue heard that I mourne, but there is none to comfort mee: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like vnto me.

## Lamentations.

21 Let all their wickednes come before thee: I do vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauy.

### CHAP. II.

How hath the Lord darkened the daughter of Zion in his wrath! and hath cast downe from heauen vnto the earth the beaurie of Israel, and remembered not his footstool in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iakob, & not spared: he hath thrown downe in his wrath the strong holds of the daughter of Iudah: he hath cast them downe to the ground: hee hath polluted the kingdome and the princes thereof.

3 He hath cut off in his fierce wrath all the horn of Israel: he hath drawn back his right hand from before the enemy, and there was kindled in Iakob like a flame of fire, which deuoured round about.

4 He hath bent his bowe like an enemy: his right hand was stretched vp as an aduersary, and slew all that was pleasant to the eye in the Tabernacle of the daughter of Zion, he powred out his wrath like fire.

5 The Lord was as an enemy: he hath deuoured Israel and consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Iudah lamentation and mourning.

6 For he hath destroyed his Tabernacle, as a garden he hath destroyed his Congregation: the Lord hath caused the Feastes and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath, the King and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctuary: hee hath giuen into the hand of the enemy the walles of her palaces: they haue made a noise in the House of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: hee hath not withdrawn his hand from destroying: therfore hee made the rampart, and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: hee hath destroyed and broken her barres: her King and her Princes are among the Gentiles: the Law is no more, neither can her Prophets receive any vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heades: they haue girded themselves with sackcloth: the virgins of Ierusalem hang downe their heades to the ground.

11 Mine eyes doe faile with teares my bowels swell: my liner is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings swoone in the streets of the citie.

12 They haue said to their mothers, Where is bread and drinke? when they swooned as the wounded in the streetes of the city, and when they gaue vp the ghost in their mothers bowels.

13 What thing shall I take to witness for thee? What thing shall I compare to thee? O daughters

Of desiring vengeance against the enemy, read Jer. 11. 20. and 13. 21. Or, gather them like grapes.

a That is, brought her from prosperitie to aduersitie.

b Hath giuen her a moile fore fall.

c Alluding to the Temple, or rather Arke of the couenant, which was called the footstool of the Lord, because they should not let their minds so low, but lift vp their hearts toward the heauen.

d Meaning, the glory and strength, as 1. Sam. 1. 1.

e That is, his fureur, which he was wont to send vs, when our enemies oppressed vs.

f Shewing that there is no remedy but destruction, where God is the enemy.

g As the people were accustomed to praise God in the solemn feasts with a loud voyce, so now the enemies blaspheme him with shouting and cry.

h This is a figurative speech, as that was, when he said, the wayes did lament. Chap. 1. 4.

i meaning that this sorowe was so great, that the insensible things had their part thereof.

j Or, faint.

k Or, wheate and wine.

l Or, powred out the soule.

m Meaning, that her calamitie was so euident, that it needed no witness.

n Or, faint.

o Or, faint.

p Or, faint.

q Or, faint.

r Or, faint.

s Or, faint.

t Or, faint.

u Or, faint.

v Or, faint.

w Or, faint.

x Or, faint.

y Or, faint.

z Or, faint.

aa Or, faint.

ab Or, faint.

ac Or, faint.

ad Or, faint.

ae Or, faint.

af Or, faint.

ag Or, faint.

ah Or, faint.

ai Or, faint.

aj Or, faint.

ak Or, faint.

al Or, faint.

am Or, faint.

an Or, faint.

ao Or, faint.

ap Or, faint.

aq Or, faint.

ar Or, faint.

daughter Ierusalem: what shall I liken thee, that I may comfort thee, O virgin daughter Zion: for thy breach is great like, he sea: who can heale thee?

14 Thy prophets haue looked out vaine and foolish things for thee, and they haue not discerned thine iniquity, to turne away thy capricuity, but haue looked out for thee false prophecies, and causes of banishment.

15 All that passe by the way, clap their hands at thee: they hisse and wag their head vpon the daughter Ierusalem, saying, Is this the city that men call, The perfection of beauty, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: we haue found and seene it.

17 The Lord hath done that which he had purposed: he hath fulfilled his word that hee had determined of old time: he hath thrown downe, and not spared: he hath caused thine enemy to reioyce ouer thee, and set vp the borne of thine aduersaries.

18 Their heart cried vnto the Lord, O wall of the daughter Zion: let teares run downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the watches, powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy young children, that faint for hunger in the corners of all the streets.

20 Behold, O Lord, and consider to whom thou hast done thus: shall the women eate their fruit, and children of a spanne long? shall the Priest and the Prophet be saine in the Sanctuary of the Lord?

21 The yong and the old lie on the ground in the streets, my virgins and my yong men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed, and not spared.

22 Thou hast called as in a solemne day my terrors round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemy consumed.

CHAP. III.

I Am the man that hath seene affliction in the rod of his indignation.

2 He hath led me, and brought me into darknes, but not to light.

3 Surely he is turned against me: he turneth his hand against me: all the day.

4 My flesh and my skinne hath he caused to waxe old, and he hath broken my bones.

5 He hath builded against me, and compassed me with gall and labour.

6 He hath set me in darke places, as they that be dead for ever.

7 He hath hedged about me, that I cannot get out: he hath made my chaines heauy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath stopped vp my wayes with heauen stone, and turned away my paths.

10 He was vnto me as a beare lying in wait, and as a lion in secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and made me a marke for the arrow.

13 He caused the arrowes of his quiner to enter into my reines.

14 I was a desolation to all my people, and their song all the day.

15 He hath filled me with bitterness, and made me drunken with wormewood.

16 He hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was tane off from peace: I forgot prosperity.

18 And I said: My strength and my hope is perished from the Lord.

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords mercies that we are not consumed, because his compassions faile not.

23 They are renewed euery morning: great is thy faithfulness.

24 The Lord is my portion, saith my soule: therefore will I hope in him.

25 The Lord is good vnto them that trust in him, and to the soule that seeketh him.

26 It is good both to trust, and to waite for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his youth.

28 He sitteth alone, and keepeth silence, because he hath borne it vpon him.

29 He putteth his mouth in the dust, if there may be hope.

30 He giueth his cheekes to him that smiteth him: he is full with reproaches.

31 For the Lord will not forsake for ever.

32 But though he send affliction, yet will he haue compassion according to the multitude of his mercies.

33 For he doeth not punish willingly, nor afflict the children of men.

34 In stamping vnder his feete all the prisoners of the earth.

35 In querthrowing the right of a man before the face of the most High.

36 In subverting a man in his cause: the Lord seeth it not.

37 Who is he then that saith, & is commeth to passe, and the Lord commandeth it not?

38 Out of the mouth of the most High proceedeth not euill and good?

39 Wherefore then is the liuing man sorrowfull: man suffereth for his sinne.

40 Let vs search and try our waies, and turne againe to the Lord.

41 Let vs lift vp our hearts with our hands vnto God in the heauens.

42 We haue sinned, and haue rebelled, therefore thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine, and not spared.

44 Thou hast couered thy selfe with a cloud, that our prayer should not passe thorow.

Because the false prophets called themselves Seers, as the other were called, therefore he sheweth that they saw amisse, because they did not reprove the peoples faults, but flattered them in their finnes, which was the cause of their destruction. Or, burdens.

Leuit. 16. 15. 25. Dent. 28. 15. 25.

Jer. 14. 17. chap. 4. 16.

Or, brought vs in their owne hands.

Or, enemies whom I feared.

The Prophet complained of the punishments and afflictions that he endured by the false prophets & hypocrites, when he declared the destruction of Ierusalem, as Jer. 20. 1. He speaketh this as one that felt Gods heauy iudgements, which he greatly feared, and therefore fettereth them out with this diuersity of words. This is a great temptation to the godly, when they see not the fruit of their prayers, and cause them to thinke that they are not heard, which thing God vieth to doe, that they might pray more earnestly & the officers And keepeth me in hold as a prisoner.

He hath so pined on me, Ebr.annes. With great anguish and sorrow he hath made me to lole my sense. Thus with paine he was driuen to and fro betweene hope and despaire, as the godly oft times are, yet in the end the spirit getteth the victory. He sheweth that God thus vieth to exercise his, to the intent that hereby they may know themselves, and feeble his mercies. Considering the wickednes of man, it is maruell that any remaineth aliue: but onely that God for his owne merces sake, and for his promise will euer haue his Church to remaine, though they be neuer so few in number, Isa. 1. 9. We feele thy bene- fits dayly. The godly put their whole confidence, in God, and therefore looke for none other inheritance, as Psal. 16. 5. He sheweth that we can neuer begin too timely to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience, may be stronger. He murmureth not against God, but is patient. He humbleth himselfe as they that fall downe with their face to the ground, and so with patience waiteth for succour. He taketh no pleasure in it, but doeth it of necessity for our amendment, when he suffereth the wicked to oppress the poore. Ebr. with his heart. He doeth not delight therein. He sheweth that nothing is done without Gods providence. That is, aduersity and prosperity, Amos 3. 6. When God afflicted him. That is, both hearts and hands: for else to lift vp the hands, is but hypocrisie.



\* 1 Cor. 4:12.

45. Thou hast made vs as the \* off-spring  
and refuse in the mids of the people.

46. All our enemies haue opened their mouth  
against vs.

47. Feare, and a sore is come vpon vs with de-  
solation and destruction.

48. Mine eye casteth out rivers of water, for the  
destruction of the daughter of my people.

49. Mine eye droppeth without stay, and cea-  
seth not.

50. Till the Lord looke downe, and behold  
from heauen.

51. Mine eye \* breaketh mine heart because of  
all the daughters of my city.

52. Mine enemies chased me sore, like a bird,  
without cause.

53. They haue shut vp my life y in the dange-  
on, and cast a stone vpon me.

54. Waters flowed ouer mine head, then thought  
I, I am destroyed.

55. I called vpon thy name, O Lord, out of the  
low dungeon.

56. Thou hast heard my voyce: stop not thine  
care from my sigh, and from my cry.

57. Thou drewest neere in the day that I called  
vpon thee: thou saidst, Feare not.

58. O Lord, thou hast maintained the cause of  
my \* soule, and hast redeemed my life.

59. O Lord, thou hast seene my wrong, iudge  
thou my cause.

60. Thou hast seene all their vengeance, and all  
their deuices against me.

61. Thou hast heard their reproach, O Lord, and  
all their imaginations against me.

62. The lips also of those that rose against me, &c  
their whispering against me continually.

63. B-hold, they siting downe, and their rising  
vp, how I am their song.

64. \* Giue them a recompense, O Lord, ac-  
cording to the worke of their hands.

65. Giue them \* sorrow of heart, such thy curse  
to them.

66. Persecute with wrath and destroy them from  
vnder the heauen, O Lord.

## C H A P. I V.

How is the \* gold become so \* dimme! the  
most fine gold is changed, and the stones of  
the Sanctuary are scattered in the corner of euery  
street.

2. The noble \* men of Zion comparable to fine  
gold, how are they esteemed as earthen \* pitchers,  
euen the worke of the hands of the potter!

3. Euen the dragons \* draw out the breast and  
giue sucke to their yong: but the daughter of my  
people is become cruell like the \* Ostriches in the  
wildernesse.

4. The tongue of the sucking childe cleaueth  
to the rooffe of his mouth for thirst: the young  
children aske bread, but no man breaketh it vnto  
them.

5. They that did feed delicately, perish in the  
streets: they that were brought vp in scarlet, em-  
brace the dungae.

6. For the iniquity of the daughter of my people  
is become greater then the sinne of Sodom: that  
was \* destroyed as in a moment, and \* none pit-  
ched camps against her.

7. Her \* Nazarites were purer then the snow, and  
whiter then the milke: they were more ruddy in

body then the red precious stones: they were like  
polished saphir.

8. Now their \* village is blacker then a coale: \*  
they cannot know them in the streets: their skin  
cleaueth to their bones: it is withered like a stocke.

9. They that be flaine with the sword, are bet-  
ter then they that are killed with hunger: for they  
fade away as they were stricken thorow for the  
fruits of the field.

10. The hands of the pitifull women haue sod-  
den their owne children, which were their meat in  
the destruction of the daughter of my people.

11. The Lord hath accomplished his indigna-  
tion: he hath powred out his fierce wrath, he hath  
kindled a fire in Zion, which hath deuoured the  
foundation thereof.

12. The kings of the earth, and all the inhabi-  
tants of the world, would not haue beleued that  
the aduersary and the enemy should haue entred  
into the gates of Ierusalem:

13. For the sinner of her prophets, and the in-  
iquities of her priests, that haue shed the blood of  
the iust in the mids of \* her.

14. They haue wandred as blind men b in the  
streets, and they were polluted with blood, so that  
they would not touch their garments.

15. But they cried vnto them, Depart ye polluted,  
depart, depart, touch not: herefore they fled away,  
and wandred: they haue said among the heathen,

They shall no more dwell there.

16. The \* anger of the Lord hath scattered them,  
he will no more regard them: \* they reuerenced  
not the face of the Priest, nor had compassion on  
the Elders.

17. Whiles we waited for our vaine helpe, our  
eyes failed: for in our waiting we looked for \* a  
nation that could not saue vs.

18. They hunt our steps, that we cannot go in  
our streets: our end is neere, our daies are finished,  
for our end is come.

19. Our persecuters are swifter then the e-gles  
of the heauen: they pursued vs vpon the moun-  
taines, and laid wait for vs in the wilernes.

20. The \* breath of our nostrils, the Anointed  
of the Lord was taken in their nets, of whom we  
said, Vnder his shadow we shall be preserued aluie  
among the heathen.

21. Reioyce and be glad, \* O daughter Edom:  
that dwellest in the land of Vz, the cup also shall  
passe thorow vnto thee: thou shalt be drunken  
\* and vomit.

22. Thy punishment is accomplished, O daughter  
Zion: he \* will no more cary thee away into cap-  
tivity, but he will visit thine iniquity, O daughter  
Edom, he will discouer thy sinnes.

## C H A P. V.

The prayer of Ieremiah.

Remember, O Lord, what is come vpon vs: \* con-  
sider, and behold our reproach.

2. Our inheritance is turned to the strangers, our  
houses to the aliens.

3. We are fatherlesse euen without father, and  
our mothers are as widows.

4. We haue drunken our \* water for money: &  
our wood is sold vnto vs.

5. Our neckes are vnder persecution: we are  
weary, and haue no rest.

6. We haue given our \* hands to the Egyp-  
tians,

extreme seruitude and bondage. c We are ioynd in leaguer and amity with them, &  
haue submitted our selues vnto them.

\* They that were  
before, molt in Gods  
favour, are now in  
greatest abomina-  
tion vnto him.

f For lacke of food  
they pine away and  
consume.

g He meaneth that  
these things are  
come to passe there-  
fore, contrary to all  
mens expectations.

h Some referre this  
to the blind men,  
which as they went,  
tumbled on the  
blood, whereof the  
city was full.

i Meaning, the  
beaten which came  
to destroy them,  
could not abide  
them.

l Or, fact.

k That is, the ene-  
mies.

l He sheweth two  
principall causes of  
their destruction,  
their cruely, and  
their vaine con-  
fidence in man: for  
they trusted in the  
helpe of the Egyp-  
tians.

m Our king Iosiah,  
in whom stood our  
hope of Gods fa-  
uour, and on whom  
depended our state,  
and life, was slaine,  
whom he calleth  
Anointed, because he  
was a figure of  
Christ.

n This is spoken by  
derision.

o Or, how thy  
nakednesse.

o He comforteth the  
Church, by that  
after seuen yeres  
their sorowes shall  
haue an end, whereas  
the wicked should  
be tormented for  
euer.

x I am overcome  
with sore weeping  
for all my people.

y Reade Ier. 37. 16.  
how he was in the  
smyr dungeons.

z Meaning, the  
cause wherefore his  
life was in danger.

\* Psal. 41.

l Or, an obdurate  
heart.

a By the gold, he  
meaneth the princes,  
as by the stones he  
vnderstandeth the  
Priests.

l Or, bid.

l Or, sinner.

b Which are of smal  
estimation, and haue  
none honour.

c Though the dra-  
gons be cruell yet  
they pity their yong  
and nourish them:  
which thing Ierusa-  
lem doeth not.

d The women for-  
sake their children,  
as the Ostrich doth  
her eggs, Ioh 39,  
27.

\* Gen. 19. 15.

l Or, no strength  
was against her.

\* Num. 6. 2.

d As our fathers have bin punished for their finnes: so we that are culpable of the same finnes, are punished.  
e Because of the famine that came from the wilderness, and would not suffer vs to go and seeke our necessary food.  
f That is, by the enemies hand.  
g Their slavery was so great, that they were not able to abide it.  
h There were no more lawes nor forme of commonwealth.

tians, and to Asshur, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their iniquities.

8 Seruants haue ruled ouer vs, none would deliver vs out of their hands.

9 We gate our bread with the perill of our liues, because of the sword of the wilderness.

10 Our skinne was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Zion, and the mails in the cities of Iudah.

12 The princes are hanged vp by their hand: the faces of the Elders were not had in honour.

13 Thy tooke the yong men to grind, and the children fell vnder the wood.

14 The Elders haue ceased from the gate,

and the yong men from their songs.

15 The joy of our hearts is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: we now vnto vs, that we haue sinned.

17 Therefore our heart is heavy for these things, our eyes are dimme.

18 Because of the mountaine of Zion, which is desolate: the foxes run vpon it.

19 But thou, O Lord, remainest for euer: thy throne is from generation to generation.

20 Wherefore dost thou forget vs for euer, and forsake vs so long time?

21 Turne thou vs vnto thee, O Lord, and we shalbe turned: renew our dayes as of old.

22 But thou hast utterly reiected vs: thou art exceedingly angry against vs.

i With weeping.  
k And therefore the couenant and mercies can neuer faile.  
l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Ier. 3. 18.

# E Z E K I E L.

## THE ARGUMENT.

After that Iehoiachim by the counsell of Ieremiah and Ezekiel had yielded himselfe to Nebuchadnezzar, and so went into captivity with his mother, and diuers of his princes and of the people, certaine began to repent and murmur that they had obeyed the Prophets counsell, as though the things which they had prophesied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophecies, declaring by new visions and reuelations shewed vnto him, that the city should most certainly be destroyed, and the people grievously tormented by Gods plagues, in such that they that remained, should be brought into cruell bondage. And least the godly should despaire in these great troubles, he assured them that God will deliver his Church at his time appointed, and also destroy their enemies, which either afflicted them, or reioiced in their miseries. The effect of the one and the other should be chiefly performed vnder Christ, of whom in this booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. He prophesied these things in Caldea, at the same time that Ieremiah prophesied in Iudah, and there began in the fift yeere of Iehoiachims captivity.

## C H A P. I.

1 The time wherein Ezekiel prophesied, in what place.  
2 His kindred. 3 The vision of the foure beastes. 4 The vision of the throne.

a After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Iosiah, so that fise and twenty yeeres after this booke was found, Iehoiachim was led away captiue with Ezekiel and many of the people, who the fift yeere after saw these visions.  
b Which was a part of Euphrates so called.  
c That is, notable and excellent visions, for that it might be knowne, it was no naturall dreame, but came of God.  
d That is, the spirit of prophesie, as Chap. 3. 22 and 37. 1.  
e By this diuersity of words he signifieth the fearefull iudgement of God, and the great affliction that should come vpon Ierusalem.  
f Or, pale yellow.  
g Which were the foure Cherubims that represented the glory of God, as Chap. 3. 23.



T came to passe in the thirtieth yeere, in the fourth moneth, and in the fift day of the moneth (as I was among the captiues by the riuer Chebar) that the heauens were opened, and I saw visions of God.

2 In the fift day of the moneth (which was the fift yeere of king Iehoiachims captivity.)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the hand of the Lord was vpon him.

4 And I looked, and behold, a whirlewind came out of the North, a great cloud and a fire wrapped about it, and a brightness was about it, and in the mids thereof, to wit, in the mids of the fire came out as the likenesse of amber.

5 Also out of the mids thereof came the likenesse of foure beastes, and this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feet were streight feete, and the sole of their feete was like the soles of calves foote, and they sparkled like the appearance of bright brasie.

8 And the hands of a man came out from vnder their wings in the foure parts of them, and

they foure had their faces, and their wings.

9 They were knit by their wings one to another, and when they went foorth, they returned not, but euery one went streight forward.

10 And the similitude of their faces was as the face of man: and they foure had the face of a lion on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an Eagle.

11 Thus were their faces: but their wings were spread out aboue: two wings of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went streight forward: they went whither their spirit led them, and they returned not when they went foorth.

13 The similitude also of the beastes, and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ran among the beastes, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beastes ranne, and I returned like vnto lightning.

15 ¶ Now as I beheld the beastes, behold, a wheele appeared vpon the earth by the beastes, hauing foure faces.

16 The fashion of the wheeles and their worke was like vnto a Chrysolite: and they foure had one forme, and their fashion and their worke was as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also rings, and height, and were fearefull to behold, and their rings were full of eyes, round about them foure.

g The wing of the one touched the wing of the other.  
h Euery Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke and of an Eagle on the left side.

i Ebr, whither their spirit or will was to goe.

i That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things.

k The Ebreu word is chrysolite: meaning that the colour was like the Cilician sea, or a precious stone so called.

l Or, the trent.



## THE VISION OF EZEKIEL.



A The whirle wind that came out of the North, or Aquilon.  
 B The great cloud.  
 C The fire wrapped about it.  
 D The brightnesse about it.  
 E The likenesse of Amber, or the pale colour.  
 F The forme of the foure beasts.  
 G Their feet like calves feet.  
 H Hands coming out from under their wings.  
 I K L M The fashion of the foure faces of euery beast.  
 N Their wings joined one to another.  
 O Their two wings which covered their bodies.  
 P Fire running among the beasts.  
 Q Wheels having euery one seuer faces.  
 R The rings of the wheels which were full of eyes.  
 S The firmament like unto Crystall.  
 T The throne which was set upon the firmament.  
 V Where sate like the appearance of a man.  
 X The appearance of amber above, and beneath the man.  
 Y The fire about him.  
 Z The brightnesse of fire like the rainebow.

Midy, Or the South.

19 And when the beasts went, the wheels went with them; and when the beasts were lift vp from the earth, the wheels were lift vp.

20 Whither their spirit led them, they went, and thither did the spirit of the wheels lead them; & the wheels were lifted vp besides them; for the spirit of the beasts was in the wheels.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheels were lifted vp besides them; for the spirit of the beasts was in the wheels.

22 And the similitude of the firmament vpon the heads of the beasts was wonderfull, like vnto crystall spread ouer their heads aboue.

23 And vnder the firmament were their wings streight the one toward the other; euery one had two which couered them, and euery one had two which couered their bodies.

24 And when they went forth, I heard the noise of their wings, like the noise of great waters, and as the voyce of the Almighty, euen the voyce of speech, as the noise of an host; and when they stood, they let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the fashion of a throne like vnto a Saphir stone, and vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I saw as the appearance of amber, and as the similitude of fire round about within it to looke too, euen from his loynes vpward: and to looke too, euen from his loynes downward, I saw as the likenesse of fire, and brightnes round about it.

I which declared the swiftnesse and the fearefulness of Gods iudgement.  
 m Which signified that they had no power of themselves, but onely waited to execute Gods commandement.

n whereby was signified a terrible iudgement toward the earth.

28 As the likenesse of the bow, that is in the cloude in the day of raine, so was the apperance of the light round about.

29 This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell upon my face, and I heard a voyce of one that spake.

### CHAP. II.

*The Prophet is sent to call the people from their error.*

AND he said vnto me, Sonne of man, stand vp vpon thy feete, and I will speake vnto thee.

2 And the spirit entred into mee, when hee had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.

3 And he sayd vnto me, Sonne of Man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are <sup>a</sup>impudent children, and stiffe hearted; I do send thee vnto them, and thou shalt say vnto them, thus saith the Lord God.

5 But surely they will not heare, neither in deede will they cease; for they are a rebellious house, yet shall they know that there hath bene a Prophet among them.

6 And thou sonne of man, <sup>e</sup>fear them not, neither be afraid of their words, although rebels and thornes be with thee, and thou remainest with scorpions: feare not their words, nor be afraid at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them, but surely they will not heare, neither will they indeede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and feate that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto me, and loe, a roule of a booke was therein.

10 And he spread it before me, and it was written within and without, and there was written therein, 8 Lamentations and mourning, and woe.

### CHAP. III.

*The Prophet being fed with the word of God and with the constant boldnesse of the spirit, is sent vnto the people that were in captivity. 17 The office of true ministers.*

MOREouer he said vnto me, Sonne of man, eate that thou findest: <sup>a</sup>eate this roule, and goe and speake vnto the house of Israel.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he said vnto mee, sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate, and it was in my mouth as sweete as hony.

4 And he said vnto me, Sonne of man, goe and enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an vnknown tongue, or of an hard language, but to the house of Israel.

6 Not to many people of an vnknown tongue, or of an hard language, whose words

thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all the house of Israel are impudent and stiffe hearted.

8 Beholde, I haue made thy <sup>b</sup>face strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither be afraid at their lookes: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, receiue in thine heart all my words that I speake vnto thee, and heare them with thine eares,

11 And goe and enter to them that are led away captiues vnto the children of thy people, and speake vnto them, and tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeede cease.

12 Then the spirit tooke me vp, and I heard behinde mee a noyse of a great rushing, saying, Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beasts, that touched one another, and the ratling of the wheeles that were by them, euen a noyse of a great rushing.

14 So the spirit lift me vp, and tooke me away, and I went in bitterness and indignation of my spirit, but the hand of the Lord was strong vpon mee.

15 Then I came to them that were led away captiues to Tel-abib, that dwelt by the riuer Chebar, and I fate where they fate, and remained there astonished among them 7 seuen dayes.

16 And at the ende of seuen dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from mee.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquity, but his blood will I require at thine hand.

19 Yet, if thou warne the wicked, and he turne not from his wickednesse, nor from his wicked way, hee shall die in his iniquitie, but thou shalt deliuered thy soule.

20 Likewise if a righteous man turne from his righteousness, and commit iniquity, I will lay a stumbling blocke before him and hee shall die, because thou hast not giuen him warning, he shall die in his sinne, and his righteous deedes which hee hath done, shall not be remembered: but his blood will I require at thine hand.

21 Neuerthelesse, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue because he is admonished: also thou shalt deliuered thy soule.

22 And the hand of the Lord was there vpon mee, and he said vnto me, Arise, and goe into the field, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the field, behold, the glory of the Lord stood there, as the glory which I saw by the riuer Chebar, and I fell downe vpon my face.

24 Then the spirit entred into me, which set mee

<sup>b</sup> God promise, his assistance to his ministers, and that he will giue them boldnesse and constancie in their vocation, Isa. 50. 7. Iere. 1. 18. Mich. 3. 8.

<sup>c</sup> Hee sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing as of themselves, but that onely, which they haue receiued of the Lord.

<sup>d</sup> Whereby he signifieth, that Gods glory should not be diminished, although he departed out of his Temple, for this declared that the citie and Temple should be destroyed.

<sup>e</sup> This sheweth that there is euer an intimacy of the flesh which can neuer be ready to render full obedience to God, and also Gods grace who euer assisteth him, and ouercometh their rebellious affections.

<sup>f</sup> Which was a place by Euphrates, where the Iewes were prisoners.

<sup>g</sup> Declaring hereby that Gods ministers must with aduisement and deliberation utter his iudgements.

<sup>h</sup> Of this read Chap. 33. 2.

<sup>i</sup> If he that hath bene instructed in the right way turne backe.

<sup>k</sup> I will giue him vp to a reprobate mind, Rom. 1. 18. I which seemed to haue bene done in faith, and were not.

<sup>m</sup> That is, the Spirit of prophesie. <sup>n</sup> Or, valley.

<sup>o</sup> Meaning, the vision of the Cherubims, and the wheeles.

<sup>p</sup> Reade Cha. 2. 2.

<sup>a</sup> Considering the multiplie of God, and the weaknesse of flesh.

<sup>a</sup> That is, the Lord.

<sup>b</sup> Meaning, man which is but earth and ashes, which was to humble him, and cause him to consider his owne state, and Gods grace.

<sup>c</sup> So that he could not abide Gods presence, till Gods Spirit did enter into him.

<sup>d</sup> Ebr. hard of fact.

<sup>e</sup> This declareth on the one part Gods great affliction toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their dutie, though the people be neuer so obstinate: for the word of God shall be either to their saluation or greater condemnation.

<sup>f</sup> Reade Iere. 1. 17.

<sup>g</sup> He sheweth that for none afflictions they should cease to do their duties.

<sup>h</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>i</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>j</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>k</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>l</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>m</sup> That is, the Spirit of prophesie.

<sup>n</sup> Or, valley.

<sup>o</sup> Meaning, the vision of the Cherubims, and the wheeles.

<sup>p</sup> Reade Cha. 2. 2.

<sup>q</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>r</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>s</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>t</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>u</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>v</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>w</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>x</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>y</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>z</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>aa</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>ab</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>ac</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>ad</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>ae</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>af</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>ag</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>ah</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>ai</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>aj</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>ak</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>al</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>am</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>an</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>ao</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>ap</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>aq</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>ar</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>as</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>at</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>au</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>av</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>aw</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>ax</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>ay</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>az</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>ba</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>bb</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>bc</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>bd</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>be</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>bf</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>bg</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>bh</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>bi</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>bj</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>bk</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>bl</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>bm</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>bn</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>bo</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

<sup>bp</sup> Hee sheweth that for none afflictions they should cease to do their duties.

<sup>bq</sup> He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

<sup>br</sup> Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.



p Signifying, that not onely he should not profit, but they should grievously trouble and afflict him.

q Which declarereth the terrible plague of the Lord, when God stoppereth the mouthes of his ministers, and that all such are the rods of his vengeance that doe it.  
\* *Reuel. 22. 12.*

a Which signified the stubbornnesse and hardnesse of their heart.

b Hereby he represented the idolatry and finne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundredth and ninetie yeeres.

c Which declared Iuda, who had now from the time of toshish flep in their finnes fourty yeeres.

d Intoken of a speedy vengeance.  
e The people should so traitly be besieged, that they should not be able to turne them.

f Meaning, that the famine should be so great, that they should be glad to eat whatsoever they could get.

g Which were fourteene moneths that the cite was besieged, and this was as many dayes as Israel sinned yeeres.

h Which make a pound.

i Reade Exod. 29. 40  
k Signifying hereby the great fear-citie of fuel and matter to burne.

me vp vpon my feete, and spake vnto mee, and sayd vnto mee, Come, and p shew thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue cleaue to the roofof thy mouth, that thou shalt be dumbe, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus sayth the Lord God, He that heareth, let him heare, and hee that leaueth off, \* let him leaue: for they are a rebellious house.

# CHAP. III.

1 The besieging of the cite of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is prophesied to come.

Thou also sonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the cite, euen Ierusalem,

2 And lay siege against it, and build a fort against it, and cast a mount against it, set the campe also against it, and lay engines of warre against it round about.

3 Moreover, take an a yron pan, and set it for a wall of yron betweene thee and the cite, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the b house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue laide vpon thee the yeeres of their iniquitie according to the number of the dayes, euen three hundredth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy c right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine d arme shall be vncouered, and thou shalt prophesie against it.

8 And behold, I will lay e bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also voto thee wheate, and barley, and beanes, and lentiles, and millet, f and fitches, and put them in one vessell, and make thee bread thereof according to the number of the dayes, that thou shalt sleepe vpon thy side: euen g three hundredth and ninetie dayes shalt thou eat thereof.

10 And the meate, whereof thou shalt eat shall be by weight, euen h twentie shekels a day: and from time to time shalt thou eat thereof.

11 Thou shalt drinke also water by measure, euen i the sixth part of an Hin: from time to time shalt thou drinke.

12 And thou shalt eat it k as barley cakes, and thou shalt bake it in the dung that commeth out of man, in their sight.

13 And the Lord sayd, So shall the children of

Israel eat their defiled bread among the Gentiles, whither I will cast them.

14 Then sayd I, Ah, Lord God, behold, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead or torne in pieces, neither came there any l vncleane flesh in my mouth.

15 Then he sayd vnto me, Loe, I haue giuen thee bullockes m dung for mans dung, and thou shalt prepare thy bread therewith.

16 Moreover, he sayd vnto me, Sonne of man, behold, I will breake o the staffe of bread in Ierusalem, and they shall eat bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be astonished one with another, and shall consume away for their iniquitie.

# CHAP. V.

The signe of the haire, whereby is signified the destruction of the people.

And thou sonne of man, take thee a sharpe knife, or take thee a barbour's razor, and cause it a to passe vpon thine head, and vpon thy beard: then take thee ballances to weigh, and diuide the haire.

2 Thou shalt burne with fire the third part in the mids of the b city, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and binde them in thy c lappe.

4 Then take of them againe and cast them into the mids of the fire, and burne them in the fire: d for thereof shall a fire come forth into all the house of Israel.

5 Thus sayth the Lord God, This is Ierusalem, I haue set it in the mids of the nations and countreys, that are round about her.

6 And she hath changed my e iudgements into wickednesse more then the nations, and my statutes more then the countreys, that are round about her: for they haue refused my iudgements, and my statutes, and they haue not walked in them.

7 Therefore thus sayeth the Lord God, Because your f multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, yee haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus sayth the Lord God, Behold, I euen I come against thee, and will execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will do in thee that I neuer did before, neither will doe any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers \* shall eat their sonnes, and the sonnes shall eat their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore as I liue, sayth the Lord God, Surely, because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither

I Much less such vile corruption,

m To be as fire to bake thy bread with.

n That is, the force and strength wherewith it should nourish, Isa. 3. 1. chap. 5. 17. and 14. 13.

a To shaueth thine head and thy beard.

b To wit, that city which he had pourtrayed vpon the bricke, Chap. 4.

c By the fire and pestilence he meant the famine, wherewith one part perished during the siege of Nebuchadnezzar.

d By the sword, those that were slaine when Zedekiah fled, and those that were carried away captive.

e And by the scattering into the winde, those that fled into Egypt, and into other partes after the cite was taken.

f Meaning, that a very few should be left, which the Lord would preserve among all these stormes, but not without troubles and trial.

g Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel.

h My word and law into idolatry and superstitions.

i Because your idols are in greater number, and your superstitions more then among the professed idolaters, reade Isa. 67. 11. of he condemneeth their ingratitude in respect of his benefits.

\* *Leuit. 26. 29. Dent. 28. 53.*

a *King. 6. 29. Lament 4. 10. Baynch 3. 3.*

neither shall mine eye spare thee, neither will I have any pitie.

13 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproach and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the euill arrowes of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread.

17 So I will send vpon you famine, and euill beastes, and they shall spoile thee: and pestilence and blood shall passe through thee: and I will bring the sword vpon thee: I the Lord haue spoken it.

## CHAP. VI.

Hee sheweth that Ierusalem shall be destroyed for their idolatrie. He prophesieth the repentance of the remnant of the people, and their deliuerance.

A Gaine the word of the Lord came vnto mee, saying,

2 Sonne of man, Set thy face towards the mountaines of Israel, and prophesie against them,

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the mountaines and to the hills, to the riuers and to the valleys, Beholde, I, euen I will bring a sword vpon you, and I will destroy your hie places:

4 And your altars shall be desolate, and your images of the Sunne shall be broken: and I will cast downe your slaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be desolate, and the hie places shall be laid waste, so that your altars shall be made waste and desolate, and your idoles shall be broken and cease, and your images of the Sunne shall be cut in pieces, and your workes shall be abolished.

7 And the slaine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, that you may haue some that shall escape the sword among the nations, when you shall be scattered thorow the countreys.

9 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am grieved for their whorish hearts, which haue departed from mee, and for their eyes, which haue gone a whoring after their

idoles, and they shall be displeased in themselves for the euils which they haue committed in all their abominations.

10 And they shall know that I am the Lord, and that I haue not said in vaine, that I would do this euill vnto them.

11 Thus saith the Lord God, Smite with thine hand, and stretch forth with thy foot, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 Hee that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then shall ye knowe, that I am the Lord, when their slaine men shall be among their idoles round about their altars, vpon euery hie hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, which is the place where they did offer sweete sauour to all their idoles.

14 So will I stretch mine hand vpon them, and make the land waste and desolate from the wilderness vnto Diblath in all their habitations, and they shall know that I am the Lord.

## CHAP. VII.

The ende of all the land of Israel shall suddenly come.

Moreover the word of the Lord came vnto me, saying,

2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shall be in the middes of thee, and ye shall know that I am the Lord.

5 Thus saith the Lord God, Behold, one euill, euen one euill is come.

6 An ende is come, the ende is come, it is watched for thee: behold, it is come.

7 The morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the founding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pity, but I will lay vpon thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall know that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the morning is gone forth, the proud flourisheth: pride hath builded.

11 Cruelty is risen vp into a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be lamentation for them.

12 The time is come, the day draweth neere: let not the buyer reioyce, nor let him that selleth mourne:

They shall be ashamed to see that their hope in idoles was but vaine, and so shall repent.

By these signes he would that the Prophet should signifie the great destruction to come.

That is, all nations when you shall see my iudgements.

Chap. x. 14. Some read, more desolate then the wilderness of Diblath, which was in Syria, and bordered vpon Israel, or from the wilderness, which was South vnto Diblath, which was North: meaning, the whole countrey.

I will punish thee as thou hast deserved for thine idolatry.

Or, behold, euill commeth after euill: He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding be delayed till there be no more hope of repentance.

The beginning of his punishments is already come. Which was a voyce of ioy and mirth.

The scourge is in a readinesse.

That is, the proud tyrant Nebuchadnezzar, hath gathered his force and is ready.

This cruel enemy shall be a sharpe scourge for their wickednesse.

Their owne affliction shall be so great, that they shall haue no regard to lament for others. For the present profit.

That is, I will not be pacified, till I be reuenged, Isa. i. 24.

Or, dangerous. Which were the grasshoppers, millew, and whatsoeuer were occasions of famine. Chap. 14. 13.

Chap. 36. 1.

He speaketh to all the places where the Israelites accustomed to commit their idolatries, chastising them destruction. Reade 2 Kings 23. 11. In contempt of their power and force, which shall neither be able to deliuer you nor themselves. 2. King. 23. 10.

He sheweth that in all dangers God will preferre a few, which shall be the seede of his Church, and call vpon his Name.





\* *Prin. 1. 1. 1.*  
*Ja. 4. 6. 7.*  
*Ier. 11. 1. 1.*  
*Mich. 3. 4.*

mine eye shall not spare *them*, neither will I have pity, and *though* they cry in mine eares with a loud voyce, yet will I not heare them.

## C H A P. IX.

*1 The destruction of the city. 4 They that shal be saved, are marked. 8 A complaint of the Prophet for the destruction of the people.*

HE cried also with a loud voyce in mine eares, saying, The visitations of *a* the city draw neere, and every man hath a weapon in his hand to destroy it.

2 And behold, *six* *b* men came by the way of the high gate, which lieth toward the *c* North, and every man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers *d* ynkeshorne by his side, and they went in and stood beside the brazen altar.

3 And the glory of the God of Israel was *e* gone vp from the Cherub, whereupon he was and stood on the *f* doore of the house, and he called to the man clothed with linnen, which had the writers ynkeshorne by his side.

4 And the Lord said vnto him, Goe through the mids of the city, *even* through the mids of Ierusalem, and *g* set a marke vpon the forehead of them that *h* mourne, and cry for all the abominations that be done in the mids thereof.

5 And to the other he said, that I might heare, Goe ye after him through the city, and *i* smite: let your eye spare none, neither haue pity.

6 Destroy utterly the old, and the young, and the maids, and the children, and the women, but touch *k* no man, vpon whom *l* the *m* marke, and begin at my Sanctuary. Then they began at the *n* ancient men, which were before the house.

7 And he said vnto them, *D* file the house, and fill the courts with the slaine, *then* go forth: and they went out and slew *them* in the city.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cried, saying, *o* Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then said he vnto me, The iniquity of the house of Israel, and Iudah is exceeding great, so that the land is full of *p* blood, and the city full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth *q* vs not.

10 As touching me also, mine eye shall not spare *r* *s* *t* *u* *v* *w* *x* *y* *z* *aa* *ab* *ac* *ad* *ae* *af* *ag* *ah* *ai* *aj* *ak* *al* *am* *an* *ao* *ap* *aq* *ar* *as* *at* *au* *av* *aw* *ax* *ay* *az* *ba* *bb* *bc* *bd* *be* *bf* *bg* *bh* *bi* *bj* *bk* *bl* *bm* *bn* *bo* *bp* *bq* *br* *bs* *bt* *bu* *bv* *bw* *bx* *by* *bz* *ca* *cb* *cc* *cd* *ce* *cf* *cg* *ch* *ci* *cj* *ck* *cl* *cm* *cn* *co* *cp* *cq* *cr* *cs* *ct* *cu* *cv* *cw* *cx* *cy* *cz* *da* *db* *dc* *dd* *de* *df* *dg* *dh* *di* *dj* *dk* *dl* *dm* *dn* *do* *dp* *dq* *dr* *ds* *dt* *du* *dv* *dw* *dx* *dy* *dz* *ea* *eb* *ec* *ed* *ee* *ef* *eg* *eh* *ei* *ej* *ek* *el* *em* *en* *eo* *ep* *eq* *er* *es* *et* *eu* *ev* *ew* *ex* *ey* *ez* *fa* *fb* *fc* *fd* *fe* *ff* *fg* *fh* *fi* *fj* *fk* *fl* *fm* *fn* *fo* *fp* *fq* *fr* *fs* *ft* *fu* *fv* *fw* *fx* *fy* *fz* *ga* *gb* *gc* *gd* *ge* *gf* *gg* *gh* *gi* *gj* *gk* *gl* *gm* *gn* *go* *gp* *gq* *gr* *gs* *gt* *gu* *gv* *gw* *gx* *gy* *gz* *ha* *hb* *hc* *hd* *he* *hf* *hg* *hh* *hi* *hj* *hk* *hl* *hm* *hn* *ho* *hp* *hq* *hr* *hs* *ht* *hu* *hv* *hw* *hx* *hy* *hz* *ia* *ib* *ic* *id* *ie* *if* *ig* *ih* *ii* *ij* *ik* *il* *im* *in* *io* *ip* *iq* *ir* *is* *it* *iu* *iv* *iw* *ix* *iy* *iz* *ja* *jb* *jc* *jd* *je* *jf* *jj* *jk* *jl* *jm* *jn* *jo* *jp* *jq* *jr* *js* *jt* *ju* *jv* *jw* *jx* *jy* *jz* *ka* *kb* *kc* *kd* *ke* *kf* *kg* *kh* *ki* *kj* *kl* *km* *kn* *ko* *kp* *kq* *kr* *ks* *kt* *ku* *kv* *kw* *kx* *ky* *kz* *la* *lb* *lc* *ld* *le* *lf* *lg* *lh* *li* *lj* *lk* *ll* *lm* *ln* *lo* *lp* *lq* *lr* *ls* *lt* *lu* *lv* *lw* *lx* *ly* *lz* *ma* *mb* *mc* *md* *me* *mf* *mg* *mh* *mi* *mj* *mk* *ml* *mm* *mn* *mo* *mp* *mq* *mr* *ms* *mt* *mu* *mv* *mw* *mx* *my* *mz* *na* *nb* *nc* *nd* *ne* *nf* *ng* *nh* *ni* *nj* *nk* *nl* *nm* *nn* *no* *np* *nq* *nr* *ns* *nt* *nu* *nv* *nw* *nx* *ny* *nz* *oa* *ob* *oc* *od* *oe* *of* *og* *oh* *oi* *oj* *ok* *ol* *om* *on* *oo* *op* *oq* *or* *os* *ot* *ou* *ov* *ow* *ox* *oy* *oz* *pa* *pb* *pc* *pd* *pe* *pf* *pg* *ph* *pi* *pj* *pk* *pl* *pm* *pn* *po* *pp* *pq* *pr* *ps* *pt* *pu* *pv* *pw* *px* *py* *pz* *qa* *qb* *qc* *qd* *qe* *qf* *qg* *qh* *qi* *qj* *qk* *ql* *qm* *qn* *qo* *qp* *qq* *qr* *qs* *qt* *qu* *qv* *qw* *qx* *qy* *qz* *ra* *rb* *rc* *rd* *re* *rf* *rg* *rh* *ri* *rj* *rk* *rl* *rm* *rn* *ro* *rp* *rq* *rr* *rs* *rt* *ru* *rv* *rw* *rx* *ry* *rz* *sa* *sb* *sc* *sd* *se* *sf* *sg* *sh* *si* *sj* *sk* *sl* *sm* *sn* *so* *sp* *sq* *sr* *ss* *st* *su* *sv* *sw* *sx* *sy* *sz* *ta* *tb* *tc* *td* *te* *tf* *tg* *th* *ti* *tj* *tk* *tl* *tm* *tn* *to* *tp* *tq* *tr* *ts* *tt* *tu* *tv* *tw* *tx* *ty* *tz* *ua* *ub* *uc* *ud* *ue* *uf* *ug* *uh* *ui* *uj* *uk* *ul* *um* *un* *uo* *up* *uq* *ur* *us* *ut* *uu* *uv* *uw* *ux* *uy* *uz* *va* *vb* *vc* *vd* *ve* *vf* *vg* *vh* *vi* *vj* *vk* *vl* *vm* *vn* *vo* *vp* *vq* *vr* *vs* *vt* *vu* *vv* *vw* *vx* *vy* *vz* *wa* *wb* *wc* *wd* *we* *wf* *wg* *wh* *wi* *wj* *wk* *wl* *wm* *wn* *wo* *wp* *wq* *wr* *ws* *wt* *wu* *wv* *ww* *wx* *wy* *wz* *xa* *xb* *xc* *xd* *xe* *xf* *xg* *xh* *xi* *xj* *xk* *xl* *xm* *xn* *xo* *xp* *xq* *xr* *xs* *xt* *xu* *xv* *xw* *xx* *xy* *xz* *ya* *yb* *yc* *yd* *ye* *yf* *yg* *yh* *yi* *yj* *yk* *yl* *ym* *yn* *yo* *yp* *yq* *yr* *ys* *yt* *yu* *yv* *yw* *yx* *yy* *yz* *za* *zb* *zc* *zd* *ze* *zf* *zg* *zh* *zi* *zj* *zk* *zl* *zm* *zn* *zo* *zp* *zq* *zr* *zs* *zt* *zu* *zv* *zw* *zx* *zy* *zz*

11 And behold, the man clothed with linnen which had the ynkeshorne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

## C H A P. X.

*1 Of the man that tooke hote burning coales out of the middle of the wheelers of the Cherubims. 8 A rehearsal of the vision of the wheelers, of the beasts, and of the Cherubims.*

AND as I looked, behold, in the *a* firmament that was about the head of the *b* Cherubims, there appeared vpon them like vnto the similitude of a throne, as *c* it were a saphir stone.

2 And he spake vnto the man clothed with linnen, and said, Goe in betweene the wheelers, *even* vnder the Cherub, and fill thine hands with coales of fire from betweene the Cherubims, and scatter them ouer *d* the city. And he went in in my sight.

3 Now the Cherubims stood vpon the right side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord *e* went vp from the Cherub, and stood ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightnesse of the Lords glory.

5 And the *f* sound of the Cherubims wings was heard into the vter court, as the voyce of the Almighty God, when he speaketh.

6 And when he had commaunded the man clothed with linnen, saying, Take fire from betweene the wheelers, and from betweene the Cherubims, then he went in and stood beside the wheelers.

7 And one Cherub stretched forth his hand from betweene the Cherubims vnto the fire that was betweene the Cherubims, and tooke *g* thereof, and put it into the hands of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims the likenesse of a mans hand vnder their wings.

9 And when I looked vp, behold, foure wheelers were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheelers was as the colour of *h* a Chrysolite stone.

10 And their appearance (for they were *i* all foure of one fashion) was as if one wheele had beene in another wheele.

11 When they went soorth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they *j* turned not as they went.

12 And their whole body, and their *k* rings, and their hands, and their wings, and the wheelers were full of eyes round about, *even* in the same foure wheelers.

13 And the Cherub cried to these wheelers in mine hearing, saying, O wheele.

14 And every *l* beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp; *m* this is *n* the beast that I saw at the river Chebar.

16 And when the Cherubims went, the wheelers went by them: *o* when the Cherubims lift vp their wings to mount vp from the earth, the same wheelers also turned not from beside them.

17 When the Cherubims stood, they stood: *p* when they were lifted vp, they lifted themselves vp also: for the *q* spirit of the beast was in them.

18 *r* Then the glory of the Lord departed from about the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift vp their wings and mounted vp from the earth in my sight: when they went out, the wheelers also were beside them: and *s* every one stood at the entry of the gate of the Lords House at the East side, and the glory of the God of Israel was vpon them on high.

20 *t* This is the *u* beast that I saw vnder the God of Israel by the river Chebar, and I knew that they were the Cherubims.

21 Every one had foure faces, and every one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfe same faces, which I saw by the river Chebar, and the appearance of the Cherubims was the selfe same, and they went every one straight forward.

## C H A P.

*a* The time to take vengeance.  
*b* Which were Angels in the similitude of men.

*c* Signifying, that the Babylonians should come from the North to destroy the city and the Temple.

*d* To make them that should be Gued.

*e* Which declared that he was not bound therevnto, neither would remaine any longer, then there was hope that they would returne from their wickednes and worship him aright.

*f* Or, Threshold.  
*g* Or, make with thee.

*h* He sheweth what is the manner of Gods children, whom he marketh to saluation: to wit, ro mourne and cry out against the wickednes, which they see committed against Gods glory.

*i* Thus in all his plagues the Lord preferreth his small number, which he marketh, as Exo. 12. 31 Reu. 7. 3. but the chief marke is the Spirit of adoption, wherewith the heart is sealed vp to life everlasting.

*j* Which were the chief occasion of all these evils, as Chap. 1. 11.

*k* This declareth that the seruants of God haue a compassion, when they see his iudgements executed.

*l* That is, with all kind of wickednes, see Isa. 1. 15.

*m* Chap. 1. 12.

*n* Which in the first Chap. ver. 5. he called the foure beasts.

*o* This signified, that the city should be burnt.

*c* Meaning, that the glory of God should depart from the Temple.

*d* Reade Chap. 1. 24.

*e* Reade Chap. 1. 16.

*f* Vntill they had executed Gods iudgements.

*g* Or, tremble.

*h* There was one consent betweene the Cherubims and the wheelers.

*i* Reade Chap. 1. 24.

*j* Chap. 1. 15. That is, the whole body of the foure beasts or Cherubims.



## C H A P. XI.

*When they were that seduced the people of Israel, & against these be prophecies, shewing them how they shall be dispersed abroad. 19 The renewing of the heart cometh of God. 21 He threatneth them that leave vnto their owne counsels.*

**M**oreouer, the Spirit lift me vp, and brought me vnto the East gate of the Lords house, which lieth Eastward, and behold, at the entry of the gate were five and twenty men: among whom I saw Iasaziah the sonne of Azur, and Peletiah the sonne of Benaiah, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischief, and devise wicked counsel in this city.

3 For they say, \* It is not neere, let vs build houses: this city is the caldron, and we be the flesh.

4 Therefore prophecy against them, sonne of man prophecy.

5 And the Spirit of the Lord fell vpon me, and said vnto me, Speake, Thus saith the Lord, O ye house of Israel, this haue ye said, and I know that which riseth vp of your mindes.

6 Many haue ye murdered in this city, and ye haue filled the streetes thereof with the flaine.

7 Therefore thus saith the Lord God, They that ye haue slaine, and haue laid in the mids of it, they are the flesh, and this city is the caldron, but I will bring you forth of the mids of it.

8 Ye haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into the hands of strangers, and will execute iudgements among you.

10 Ye shall fall by the sword, and I will iudge you in the border of Israel, and ye shall know that I am the Lord.

11 This city shall not be your caldron, neither shall ye be the flesh in the mids thereof, but I will iudge you in the border of Israel.

12 And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen that are round about you.

13 ¶ And when I prophesied, Palatiah the sonne of Benaiah died: then fell I downe vpon my face, and cryed with a loud voyce, and said, Ah Lord God, wilt thou then utterly destroy all the remnant of Israel?

14 Again the word of the Lord came vnto me, saying,

15 Sonne of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, wholly are they vnto whom the inhabitants of Ierusalem haue said, Depart ye farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet will I be to them as a little Sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countreis where ye haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abo-

minations thereof from thence.

19 \* And I will giue them one heart, and I will put a new spirit within their bowels: & I will take the stony heart out of their bodies, and will giue them an heart of flesh.

20 That they may walke in my statutes, and keepe my iudgements, and execute them: & they shall be my people, and I will be their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheelles besides them, & the glory of the God of Israel was vpon them on hie.

23 And the glory of the Lord went vp from the mids of the city, and stood vpon the mountaine which is toward the East side of the city.

24 Afterward the Spirit tooke me vp, & brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had scene, went vp from me.

25 Then I declared vnto them that were led away captiues, all the things that the Lord had shewed me.

## C H A P. XII.

*\* The parable of the captiuitie. 13 Another parable where by the distress of hunger and thirst is signified.*

**T**he word of the Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in the mids of a rebellious house, which haue eyes to see, and see a not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, ¶ prepare thy stuffe to goe into captiuitie, and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight, as the stuffe of him that goeth into captiuitie: and thou shalt go forth at even in their sight, as they that goe forth into captiuitie.

5 Digge thou through the wall in their sight, and cary out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, and cary it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a signe vnto the house of Israel.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel the rebellious house, said vnto thee, What dost thou?

10 But say thou vnto them, Thus saith the Lord God, This burden concerneth the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall goe into bondage and captiuitie.

12 And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shall goe

*a* Thus the wicked decided the Prophets, as though they preached but errors, and therefore gaue themselves still to their pleasures.

*b* We shall not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the caldron till it be soide.

*c* Contrary to their vaine confidence he sheweth in what sense the city is the caldron: that is, because of the dead bodies that haue bene murdered therein, and so lie as flesh in the caldron.

*d* That is, of the Caldeans.

*e* That is, in Riblah, reade 2 King. 25.6.

*f* It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of the people.

*g* They that remained still at Ierusalem thus reproched them that were gone into captiuitie, as though they were cast off and forsaken of God.

*h* They shall be yet a liue Church shewing that the Lord will ener haue some to call vpon his Name, whom he will preserve and restore, though they be for a time afflicted.

*1* Rev. 32.39.

*Chap* 36.29.

*i* Meaning, the heart whereunto nothing can enter, and regenerate it anew, so that their heart may be soft, and ready to receive my graces.

*k* When Iecouiah was led away captiue.

*a* That is, they receive not the fruit of that which they see and beare.

*†* Ebr. make thee vessels to goe into captiuitie.

*b* That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

*c* Do not they deride thy doings?

*Or, prophecy.*

goe forth: they shall digge through the wall, to cary out thereby: he shall couer his face, that he see not the ground with his eyes.

<sup>d</sup> When the King shall thinke to escape by fleeing, I will take him in my net, as Chap. 17, 10. and 20. 3.

13 My net also will I spread vpon d him, and he shalbe taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward euery wind all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, &c disperse them in the countreys.

<sup>e</sup> Which should beare his Name, and should be his Church, read Chap. 11, 16.

16 But I will leaue a little number of them from the sword, from the famine, &c from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know that I am the Lord.

17 Moreover, the word of the Lord came vnto me, saying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, and with carefullnesse.

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, and of the land of Israel, They shall eate their bread with carefulness, and drinke their water with desolation: for the land shalbe desolate from her abundance, because of the cruelty of them that dwell therein.

20 And the cities that are inhabited, shalbe left void, and the land shalbe desolate, and ye shall know that I am the Lord.

21 And the word of the Lord came vnto me, saying,

<sup>f</sup> Because they did not immediately see the prophecies accomplished, they contemned them as though they should neuer be fulfilled. 1 Or, take none heed.

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes are prolonged, and all visions I faile?

23 Tell them therefore, Thus saith the Lord God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The daies are at hand, and the effect of euery vision.

24 For no vision shalbe any more in vaine, neither shall there be any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your daies, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Again the word of the Lord came vnto me, saying,

<sup>g</sup> That is, it shall not come to passe in our daies, and therefore we care not for it: thus the wicked may abuse Gods patience and benignity.

27 Sonne of man, behold, they of the house of Israel say, The vision that he seeth, is for many daies to come, and he prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God, All my words shall no longer be delayed, but that thing which I haue spoken, shalbe done, saith the Lord God.

#### CHAP. XIII.

<sup>a</sup> The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

And the word of the Lord came vnto me, saying,

<sup>b</sup> Chap. 14, 9.  
<sup>c</sup> After their owne desire and not as hauing the reuelation of the Lord. Chap. 23, 16.

2 Sonne of man, prophecy against the prophets of Israel, that prophecy, and say thou vnto them, that prophecy out of their owne hearts, Heare the word of the Lord.

3 Thus saith the Lord God, Woe vnto the

foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy Prophets are like the foxes in the waies places.

5 Ye haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanity, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: and they haue made others to hope that they would confirme the word of their prophecy.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? d ye say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because you haue spoken vanity and haue seene lies, therefore behold, I am against you, saith the Lord God.

9 And mine hand shalbe vpon the Prophets that see vanity, and diuine lies, they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel, and ye shall know that I am the Lord God.

10 And therefore, because they haue deceived my people, saying, Peace, and there was no peace: &c one built vp a wall, and behold the others daubed it with vntempered mortar.

11 Say vnto them, which daube it with vntempered mortar, that it shall fall: for there shall come a great showre, and I will send hailestones, which shall cause it to fall, and a stormy wind shall breake it.

12 Lo, when the wall is fallen, shall it not be said vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormy wind to breake forth in my wrath, and a great showre shalbe in mine anger, &c hailestones in mine indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered mortar, and bring it downe to the ground, so that the foundation thereof shall be discouered, and it shall fall, and ye shalbe consumed in the midst thereof, and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with vntempered mortar, and will say vnto you, The wall is no more, neither the daubers thereof.

16 To wit, the Prophets of Israel, which prophecy vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophecy out of their owne heart: and prophecy thou against them, and say,

18 Thus saith the Lord God, Woe vnto the women that sow pillows vnder all arme holes, and make vailles vpon the head of euery one that standeth vpon to hunt foules: will ye hunt the foules of my people, and will ye giue life to the foules that come vnto you?

19 And will ye pollute me among my people for handfuls of barley, and for pieces of bread to slay the foules of them that should not die, and to giue life to the foules that should not liue, in lying to my people, that heare your lies?

20 Wherefore thus saith the Lord God, Behold, I will haue to doe with your pillows, where-

<sup>b</sup> Watching to destroy the vineyard.  
<sup>c</sup> He speaketh to the gouernours and true ministers that should haue rebuked them.

<sup>d</sup> Ye promised peace to this people, and now ye see their destruction, so that it is manifest that ye are false prophets.

<sup>e</sup> That is, in the booke of life wherein the true Israelites are written.

<sup>f</sup> Reade Ier. 6, 14.  
<sup>g</sup> Whereas the true Prophets prophesied the destruction of the city to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what our false prophet sayd (which is here called the building of the wall) another false prophet would affirme, though he had neither occasion nor good ground to beare him.

<sup>h</sup> Whereby is meant what foules man of himselfe setteth forth vnder the authoritie of Gods word.

<sup>i</sup> These superstitious women for lucre would prophesie and tell euery man his fortune, giuing them pillowes to leane vpon, and kerchiefs to couer their heads, to the intent they might the more allure them and bewitch them.

<sup>k</sup> Will ye make my word to serue your bellies?  
<sup>l</sup> These forerunners made the people beleene that they could preferre life or destroy it, and that it should come to euery one according as they prophesied.

with



<sup>m</sup> That is, to cause them to perish, and that they should depart from the body.

with ye hunt the <sup>m</sup> soules to make them to flee, &c. I will teare them from your armes, and will let the soules go, *even* the soules that yee hunt to make them to flee.

21 Your vailles also will I teare, and deliuer my people out of your hand, and they shalbe no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with your lies yee haue made the heart of the righteous sadde, whom I haue not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life.

23 Therefore ye shall see no more vanity, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shall know that I am the Lord.

CHAP. XIII.

<sup>a</sup> The Lord sendeth false prophets for the ingratitude of the people: <sup>b</sup> He referreth a small portion for his Church.

Then came certaine of the Elders of Israel vnto me, and <sup>a</sup> sate before me.

2 And the word of the Lord came vnto mee, saying,

3 Sonne of man, these men haue set vp their idoles in their <sup>b</sup> heart, and put the stumbling blocke of their iniquity before their face: should I, being required, answer them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Every man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to the Prophet, I the Lord will answer him that commeth, according to the multitude <sup>d</sup> of his idoles:

5 That <sup>a</sup> I may take the house of Israel in their owne hear, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will answer him <sup>||</sup> for my selfe.

8 And I will set my face against that man, and will make him an example and prouerbe, &c. I will cut him off from the mids of my people, and ye shall know that I am the Lord.

9 And if the Prophet be <sup>f</sup> deceived, when he hath spoken a thing, I the Lord haue deceived that Prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

10 And they shall beare their punishment: the punishment of the Prophet shalbe *even* as the punishment of him that <sup>a</sup> asked.

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinned against

me by committing a trespasse, then will I stretch out mine hand vpon it, <sup>a</sup> and will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men, <sup>i</sup> Noah, Daniel, and Iob were among them, they should deliuer *but* their owne soules by their <sup>k</sup> righteousness, saith the Lord God.

15 If I bring noysome beasts into the land and they spoyle it, so that it be desolate, that no man may passe through, because of beasts.

16 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shalbe deliuered, but the land shalbe waste.

17 Or if I bring a sword vpon this land, and say, Sword, go through the land, so that I destroy man and beasts out of it.

18 Though these three men were in the mids thereof, As I liue saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shalbe deliuer themselves.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast.

20 And though Noah, Daniel and Iob were in the mids of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall *but* deliuer their owne soules by their righteousness.

21 For thus saith the Lord God, How much more when I send <sup>\*</sup> my foure fore iudgements vpon Ierusalem, *even* the sword and famine, and the noysome beast, and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shalbe left <sup>1</sup> a remnant of them that shalbe carried away *both* sonnes and daughters: behold, they shall come forth vnto you, and ye shall see their way, and their enterprises: and ye shalbe comforted, concerning the euill that I haue brought vpon Ierusalem, *even* concerning all that I haue brought vpon it.

23 And they shall comfort you, when ye see their way and their enterprises: and ye shall know, that I haue nore done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

<sup>a</sup> As the vniuersall word of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

And the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree about all other trees? and of the vine branch, which is among the <sup>a</sup> trees of the forest?

3 Shall wood be taken thereof to do any worke? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire to be consumed: the fire consumeth both the ends of it, and the mids of it is burnt, is it meet for any worke?

5 Behold, when it was whole, it was meete for no worke: how much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, as the vine tree, that is among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from <sup>b</sup> one fire: and another fire shall consume them: and ye shall know, that I am the Lord.

<sup>a</sup> By threatening them that were godly, and vpholding the wicked.

<sup>a</sup> He sheweth the hypocrite of the idolaters, who will differ to beare the Prophets of God, though in their heart they follow nothing lesse then their admonitions, and also how by one meane or other, God doeth discover them.   
 <sup>b</sup> They are not onely idolaters in heart, but also worship their filthy idoles openly, which leade them in blindness, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, *saith* Jer. 10, 15.   
 <sup>c</sup> To inquire of things which the Lord hath appointed to come to passe.   
 <sup>d</sup> As his abomination hath defiled: that is, he shalbe led with lies according as he delighted therein, *1 Thes. 2, 10.*   
 <sup>e</sup> That is, conuince them by their owne confidence.   
 <sup>||</sup> Or, by my selfe.   
 <sup>f</sup> The prophet declareth that God for mans ingratitude saith vp false Prophets to seduce them that delire in lies rather then in the truth of God, and thus he punisheth sine by sine, *1 Kin. 22, 20, 22.* and destroyeth as well those Prophets as that people.   
 <sup>g</sup> Thus Gods iudgements against the wicked, are admonitions to the godly, to cleaue vnto the Lord, and not to defile themselves with like abominations.

<sup>h</sup> *Reade Chap. 4, 16, and 5, 17. Isa. 3, 11.*

<sup>i</sup> Though Noah and Iob were now alive, which in their time were most godly men (for at this time Daniel was in captivity with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, *saith* Jer. 15, 1.

<sup>k</sup> Meaning, that a very few (which he calleth the remnant, *ver. 16, 22.*) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousness is a signe that they are the Church of God, whom he would preferre for his owne sake.

<sup>\*</sup> Chap. 5, 17.

<sup>1</sup> *Reade Chap. 5, 3.*

<sup>a</sup> Which bringeth forth no fruit, no more then the other trees of the forest doe: meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be utterly destroyed.

<sup>b</sup> Though they escape one danger, yet another shall take them.

Lord, when I set my face against them,

8 And when I make the land waste, because they have greatly offended, saith the Lord God.

## CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem. 15 Their unkindnes. 46 He iustifieth the wickednes of other people in comparison of the finnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fell. 60 Mercy is promised to the repentant.

A Gaine, the word of the Lord came vnto mee, saying,

2 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kindred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy nativity when thou wast borne, thy nauell was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swaddled in clouters.

5 None eye pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine haire is growen, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy time was as the time of loue, and I spread my skirts ouer thee, and covered thy filthines: yea, I sware vnto thee, and entred into a couenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with f water: yea, I washed away thy blood from thee, and I s anoynted thee with oyle.

10 I clothed thee also with broidered worke, and shod thee with badgers skin: and I girded thee about with fine linnen, & I couered thee with silk.

11 I decked thee also with ornaments, and I put bracelets vpon thine handes, and a chaine on thy necke.

12 And I put a frondet vpon thy face, and eare-rings in thine eares, and a beautifull crowne vpon thine head.

13 Thus wast thou deckt with gold and siluer, and thy raiment was of fine linnen, and silke, and broidered worke: thou didst eate fine floure, and hony and oyle, and thou wast very beautifull, and thou diddest grow vp into a kingdome.

14 And thy name was spread among the heathen for thy beautie: for it was perhte through my beautie which I had set vpon thee, saith the Lord God.

15 Now thou didst trust in thine owne beautie, and plaiedst the harlot, because of thy renouwe, and hast powred out thy fornications on euery one that passed by, thy desire was to him.

16 And thou didst take thy garments, and deckedst thine hie places with diuers colours, and plaiedst the harlot therevpon: the like things shal

not come, neither hath any done so.

17 Thou hast also taken thy faire iewels made of my golde and of my siluer, which I had giuen thee, and madest to thy selfe images of men, and diddest commit whoredome with them,

18 And tookest thy broidered garments, and coueredst them: and thou hast set mine oyle and my perfume before them,

19 My meate also, which I gaue thee, as fine floure, oyle and hony, wherewith I fed thee, thou hast euen set it before them for a sweete sauour: thus it was, saith the Lord God.

20 Moreover thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto mee, and these hast thou sacrificed vnto them, to be deuoured: is this thy whoredome a small matter?

21 That thou hast slaine my children, and deliuered them to cause them to passe throug fire for them?

22 And in all thine abominations and whoredomes thou hast not remembered the dayes of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And beside all thy wickednes (wo, wo vnto thee, saith the Lord God.)

24 Thou hast also built vnto thee an hie place, and hast made thee an high place in euery street.

25 Thou hast built thine high place at euery corner of the way, and hast made thy beantie to be abhorred: thou hast opened thy feet to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the Egyptians thy neighbours, which haue great members, and hast increased thy whoredome, so prouoke me.

27 Behold, therefore I did stretch out mine hand ouer thee, and will diminish thine ordinary, and deliuer thee vnto the will of them that hate thee, euen to the daughters of the Philistines, which are ashamed of thy wicked way.

28 Thou hast plaied the whore also with the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weake is thine heart, saith the Lord God, seeing thou doest all these things, euen the worke of a presumptuous whorish woman?

31 In that thou buildest thine hie place in the corner of euery way, and makest thine hie place in euery street, and hast not bene as an harlot that desiseth a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They giue giftes to all other whores, but thou giuest giftes vnto all thy louers, and rewardest them that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shalbe after thee: for in that thou giuest a reward and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord,

36 Thus sayeth the Lord God, Because thy shame was powred out, and thy filkinelle disclosed through thy fornications with thy louers,

n Thou hast conuerted my vessels and instruments, which I gaue thee to serue me with, to the vse of thine idoles,

o Meaning, by fire, reade Levit. 13. 31, 2. Kings. 23. 10.

|| Or, head.

p We note the great impiety of this people, who first falling from God to seeke help at strange nations, did also at length embrace their idolatry, thinking thereby to make their amity more strong.

|| Or, cities.

|| Or, that will deare this.

q Meaning, that some harlots contented small rewards, but no louers gaue a reward to Israel, but they gaue to all others: signifying, that the idolaters bestow all their substance, which they receive of God for his glory, to serue their vile abominations.

|| Or, nether parties.

M m

and

a Thou boastest to be of the seed of Abraham, but thou art degenerate and followest the abominations of the wicked Canaanites, as children do the miners of their fathers, Isa. 1. 4 and 57. 3.

b When I first brought thee out of Egypt, and planted thee in this land to be my Church. c Being thus in thy filkinelle and forsaken of all men, I took thee, and gave thee life: whereby it meant that before God wast his Church, and giue life, there is nothing but filkinelle and death.

d These words, as blood, pollution, nakednes, and filkinelle, are oftentimes repeated to bear downe their pride, and to cause them to consider what they were before God receiued them to mercy, fauoured them and couered their shame.

e That thou shouldst be a chaste wife vnto me, and that I should maintain thee & endure thee with all graces, f I washed away thy honer.

g I sanctified thee with mine holy Spirit.

h Hereby he sheweth how he saued his Church, enricht it, and gaue it power and domination to reigne.

i He declareth wherein the dignity of Ierusalem stood: to wit, in that that the Lord gaue them of his beauty and excellency.

k In abusing my gifts, and in putting thy confidence in thine owne wisdom and dignity, which were the occasions of thine idolatry.

l There was none idolatry so vile wherewith thou diddest not pollute thy selfe.

m This declareth how the idolaters put their chief delight in those things, which please the eyes and outward senses.



r Egyptians, Assyrians and Caldeans, whom thou soughtest to be thy lovers, shall come and destroy thee, Chap. 23. 9.

f I will iudge thee to death, as the adulterers and murderers.

\* 2. King. 25. 9.

z I will utterly destroy thee, and so my ielousie shall cease.

u I haue punished thy faults, but thou wouldest not repent.

x As were the Canaanites, and the Hittites and others your predecessors, so are you their successors. y That is, of Samaria and Sodom.

z That is, her cities. t For thy sister younger then thou. a But done farre worse.

b He alleadgeth these foure vices, pride, excellence, idleness, and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gene. 19. 24.

c Which worshipped the calves in Beth-el and Dan, d Thou art so wicked, that in respect of thee Sodom and Samaria were iust.

and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthines vnto them, that they may see all thy filthinesse.

38 And I will iudge thee after the manner of them that are harlots, and of them that shed blood, and I will giue thee the blood of wrath, and ielousie.

39 I will also giue thee into their hands, and they shall destroy thine hie place, and shall breake downe thine hie places: they shall strip thee also out of thy cloathes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burne vp thine houses with fire, and execute iudgements vpon thee in sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my ielousie shall depart from thee, and I will cease, and be no more angry.

43 Because thou hast not remembered the dayes of thy youth, but hast prouoked me with all these things, beholde, therefore I also haue brought thy way vpon thy head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

44 Behold, all that use prouerbs, shall vse this prouerbe against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her daughters, that dwell at thy left hand, and thy younger sister, that dwelleth at thy right hand, is Sodom, and her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy wayes.

48 As I live, saith the Lord God, Sodom thy sister hath not done, neither she nor her daughters, as thou hast done, and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodom, pride, fulnesse of bread & abundance of idleness was in her, & in her daughters: neither did she strengthen the hand of the poore and needy.

50 But they were haughty, and committed abomination before me: therefore I tooke them away as pleased me.

51 Neither hath Samaria committed halfe of thy finnes, but thou hast exceeded them in thine abominations, and hast iustified thy sisters in all thine abominations which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy finnes, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe their captivity, with the captivity of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters, euen the captiuitie of thy captiues in the mids of them.

54 That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, & when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom was not heard of by thy report in the day of thy pride,

57 Before thy wickednes was discovered, as in the same time of the reproch of thy daughters of Aram, and of all the daughters of the Philistines round about her, which despise thee on all sides.

58 Thou hast borne therefore thy wickednesse and thine abominations, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou diddest despise my oath, in breaking the covenant.

60 Neuertheles, I will remember my covenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerlasting Covenant.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receiue thy sisters, both thy elder & thy younger, and I will giue them vnto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee, and thou shalt know that I am the Lord.

63 That thou mayest remember, and be ashamed, & neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

want though thou hast deserued the contrary. n Whereby he sheweth that among the most wicked he had euer some seed of his Church, which he would cause to fructifie in due time: and here he declareth how he will call the Gentiles. o But of my free mercy. p This declareth what fruits Gods mercies work in his, to wit, sorrow and repentance for their former life.

## CHAP. XVII.

The parable of the two Eagles.

And the word of the Lord came vnto me, saying,

2 Sonne of man, put forth a parable and speake a prouerbe vnto the house of Israel,

3 And say, Thus saith the Lord God, The great eagle with great wings, and long wings, and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the highest branch of the cedar,

4 And brake of the top of his twigge, and carried it into the land of merchants, and set it in a citie of merchants,

5 Hee tooke also of the seed of the land, and planted it in a fruitfull ground: hee placed it by great waters, and set it as a willow tree.

6 And it budded vp, and was like a spreading vine of low stature, whose branches turned toward it, and the roots thereof were vnder it: so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also another great Eagle with great wings and many feathers, and behold, this vine did turne her rootes toward it, & spread forth her branches toward it, that the might water it by the trenches of her plantation.

8 It was planted in a good soyle by great waters, that it should bring forth branches, and beare

e This he speaketh in comparison, seeing, that he would restore Ierusalem when Sodom should be restored, that is, neuer: and this is meant of the greatest part of the Iewes. f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

g Meaning, that it should neuer come to passe.

h Thou wouldest not call her punishment to minde when thou wast aloft, to learne by her example to feare my iudgements.

i That is, till thou wast brought vnder by the Syrians and Philistines,

k Which ioyed with the Syrians, or compassed about Ierusalem.

l When thou brakest the covenant which was made betweene thee and me, as ver. 8.

m That is, of mercy and loue I will pitee thee, and so stand to my covenant though thou hast deserued the contrary.

n Whereby he sheweth that among the most wicked he had euer some seed of his Church, which he would cause to fructifie in due time: and here he declareth how he will call the Gentiles.

o But of my free mercy. p This declareth what fruits Gods mercies work in his, to wit, sorrow and repentance for their former life.

q That is, Nebuchad-negar, who hath great power, riches, and many countreyes vnder him, shall come to Ierusalem, and take away Ieconiah the King, as ver. 12.

r Meaning, to Babylon.

s That is, Zedekiah, who was of the Kings blood and was left at Ierusalem, and made King in stead of Ieconiah.

t King. 24. 17. iere. 37. 1.

u This was Zedekiah's kingdom.

v That is, might not haue power to rebell against Babylon, as ver. 14.

w Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchad-negar.

x They thought to be moistened by the waters of Nile.

y That is, the waters of Nile.

z That is, the waters of Nile.

a That is, the waters of Nile.

b That is, the waters of Nile.

c That is, the waters of Nile.

d That is, the waters of Nile.

e That is, the waters of Nile.

f That is, the waters of Nile.

g That is, the waters of Nile.

h That is, the waters of Nile.

i That is, the waters of Nile.

j That is, the waters of Nile.

k That is, the waters of Nile.

l That is, the waters of Nile.

m That is, the waters of Nile.

beare fruit, and be an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? shall he not pull vp the roots thereof and destroy the fruit thereof, and cause them to dry? all the leaues of her bud shall wither without great power, or many people, to plucke it out by the roots thereof.

10 Behold, it was planted: but shall it prosper? shall it not be dried vp, & wither? when the East wind shall touch it, it shall wither in the trenches, where it grew.

11 Moreover, the word of the Lord came vnto me, saying,

12 Say now to this rebellious house, Know ye not what these things mean? tell them, behold, the King of Babel is come to Ierusalem, and hath taken the King thereof and the princes thereof, and led them with him to Babel.

13 And had taken one of the Kings seed, and made a couenant with him, and hath taken an oath of him: he hath also taken the princes of the land.

14 That the kingdome might be in subiection, and not lift it selfe vp, but keepe their couenant, and stand to it.

15 But he rebelled against him, and sent his ambassadors into Egypt, that they might giue him horses, and much people: shall he prosper? shall he escape that doth such things? or shall he breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shall die in the mids of Babel, in the place of the king that had made him king, whose oath he despised, and whose couenant made with him, he brake.

17 Neither shall Pharaoh with his mightie host, and great multitude of people, maintaine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons,

18 For he hath despised the oath, and broken the couenant (yet loe, he hath giuen in his hand) because he hath done all these things, he shall not escape.

19 Therefore, thus saith the Lord God, As I liue, I will surely bring mine oath that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 And I will spread my net vpon him, and he shall be taken in my net, and I will bring him to Babel, and will enter into iudgement with him there for his trespasses that he hath committed against me.

21 And all that flee from him with all his host, shall fall by the sword, and they that remaine shall be scattered toward all the winds: and ye shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take off the top of his high cedar, and will set it, and cut off the top of the tender plant thereof, and I will plant it vpon an high mountaine and great.

23 Euen in the high mountaine of Israel will I plant it: and it shall bring forth boughs, and beare fruit, and be an excellent cedar, and vnder it shall remaine all birds, and euery foule shall dwell in the shadow of the branches thereof.

24 And all the trees of the field shall know that I the Lord haue brought downe the high tree, and exalted the low tree: that I haue dried vp the greene tree, and made the dry tree to flourish: I the Lord haue spoken it, and haue done it.

# CHAP. XVIII.

2 Hee sheweth that euery man shall beare his owne sinne.  
21 To him that aueriteth, saluation is promised, 24 Death

is prophesied to the righteous, which turneth backe from the right way.

The word of the Lord came vnto me againe, saying,

2 What meane ye that ye speake this prouerbe concerning the land of Israel, saying, The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, ye shall vse this prouerbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man be iust, and doe that which is lawfull and right.

6 And hath not eaten vpon the mountains, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath defiled his neighbours wife, neither hath lien with a menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his debtrour: he that hath spoiled none by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment.

8 And hath not giuen forth vpon vsury, neither hath taken any increase, but hath withdrawn his hand from iniquity, and hath executed true iudgement betweene man and man.

9 And hath walked in my statutes, and hath kept my iudgements to deale truly, he is iust, he shall surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is a thiefe, or a shedder of blood, if he do any one of these things.

11 Though he doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needy, or hath spoiled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen forth vpon vsury, or hath taken increase, shall he liue? he shall not liue: seeing he hath done all these abominations, he shall die the death, and his blood shall be vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, and feareth, neither doeth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 Neither hath withdrawn his hand from the afflicted, nor receiued vsury nor increase, but hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquity of his father, but he shall surely liue.

18 His father, because he cruelly oppressed and spoiled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquity.

19 Yet say ye, Wherefore shall not the sonne beare the iniquity of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 \* The same soule that sinneth, shall die: the sonne shall not beare the iniquity of the father, neither shall the father beare the iniquity of the sonne, but the righteousness of the righteous shall

The people murmured at the chastisings of the Lord, & therefore vsed this prouerbe, meaning, that their fathers had sinned, and their children were punished for their transgressions, reade Ier. 31, 29. b If he hath not eaten of the flesh that hath bene offered vp to idols, to honour them thereby.

\* Leuit. 18, 20.  
\* Ebr. come neere,  
\* Leuit. 20, 18.  
\* Isa. 58, 7.  
\* Mat. 23, 35.  
\* Ezech. 21, 25.  
\* Leuit. 25, 37.  
\* Dent. 23, 19.  
\* Psal. 115, 5.

¶ Or, a chiefe man.

c He sheweth how the sonne is punished for his fathers fault: that is, if hee be wicked as his father was, and doeth not repent, he shall be punished as his father was, or else not.



be vpon him, and the wickednes of the wicked shalbe vpon himselfe.

21 But if the wicked will returne from all his finnes that he hat committed, and keepe all my statutes, &c do that which is lawfull and right, he shall surely liue, and shall not die.

22 All his transgressions that he hath committed they shall not be mentioned vnto him, but in his righteousness that he hath done, he shall liue.

23 Have I any desire that the wicked should die, saith the Lord God: or shall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousness, and commit iniquity, and doe according to all the abominations that the wicked man doth, shall he liue? all his righteousness that he hath done, shall not be mentioned: but in his transgression that he hath committed, and in his finne that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not equall: heare now, O house of Israel. Is not my way equall: or are not your waies vnequall?

26 For when a righteous man turneth away from his righteousness, and committed iniquity, he shall euen die for the same, he shall euen die for his iniquity that he hath done.

27 Again, when the wicked turneth away from his wickednes that he hath committed, and doth that which is lawfull and right, hee shall saue his soule alينه.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely liue, and not die.

29 Yet saith the house of Israel, The way of the Lord is not equall. O house of Israel, are not my waies equall: or are not your waies vnequall?

30 Therefore I will iudge you, O house of Israel, every one according to his wayes, saith the Lord God: returne therefore, and cause others to turne away from all your transgressions: so iniquity shall not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God, cause therefore one another to returne, and liue ye.

#### CHAP. XIX.

1 The captivity of the kings of Iudah signifieth by the lions whelps, and by the lion. 20 The prosperity of the city of Jerusalem that is past, and the misery thereof that is present.

Thou also take vp a lamentation for the princes of Israel.

2 And say, Wherefore lay thy mother as a lionesse among the lions? she nourished her yong ones among the lions whelps.

3 And she brought vp one of her whelps, and it became a lion, and it learned to catch the pray, and it deuoured men.

4 The nations also heard of him, and he was taken in their nets, & they brought him in chaines vnto the land of Egypt.

5 Now when the saw that he had waited and her hope was lost, she tooke another of her whelps, and made him a lion.

6 Which went among the lions, and became a lion, and learned to catch the pray, and he deuoured men.

7 And he knew their widowers, and he destroyed their cities, and the land was wasted, and all

that was therein by the noise of his roaring.

8 Then the nations set against him on every side of the countreies, and layed their nets for him: so he was taken in their pit.

9 And they put him in prison in chaines, and brought him to the king of Babel, and they put him in holles, that his voyce should no more be heard vpon the mountaines of Israel.

10 Thy mother is like a vine in thy blood, planted by the waters: she brought forth fruit and branches by the abundant waters.

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the ground, and the East wind dried vp her fruit: her branches were broken and withered: as for the rod of her strength, the fire consumed it.

13 And now she is planted in the wilderness in a dry and thirky ground.

14 And fire is gone out of a rod of her branches, which hath deuoured her fruit, so that she hath no strong rod to be a scepter to rule: this is a lamentation, and shalbe for a lamentation.

#### CHAP. XX.

3 The Lord denicth that he will answer them when they pray, because of their unkindnesse. 33 He promisseth that his people shall returne from captivity. 46 By the forest that should be burnt, is signified the burning of Ierusalem.

And in the seventh yee, in the fifth month, the tenth day of the month, came certaine of the Elders of Israel to enquire of the Lord, and sate before me.

2 Then came the word of the Lord vnto me, saying.

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I will not answer you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? cause them to vnderstand the abominations of their fathers.

5 And say vnto them, Thus saith the Lord God, In the day when I chose Israel, and lift vp mine hand vnto the seed of the house of Iacob, & made my selfe knowne vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them, to bring them forth of the land of Egypt, into a land that I had provided for them, flowing with milke and hony, which is pleasant among all lands.

7 Then said I vnto them, Let every man cast away the abominations of his eyes, and defile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, & would not heare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, & to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowne vnto them in bringing them forth of the land of Egypt.

Gentiles for the punishment that his people deserued, in consequence whereof the godly euer praye, as Ezr. 3. 13. Num. 14. 13.

f Nebuchadnezzar with his great army which was gathered of diuers nations.

g He speaketh this in the reproach of this wicked king, in whose blood, that is, in the race of his predecessors, Ierusalem should haue bene blessed, according to Gods promise, and flourished as a fruitful vine. h Meaning, that the Chaldeans should destroy them as the East wind doeth the fruit of the vine.

i Destruction is come by Zedekiah, who was the occasion of this rebellion.

a Of the captivity of Iechoniah.

b This declareth the great lenity and patience of God, which calleth sinners to repentance before he condemne them.

c I sware that I would be their God, which manner of oath was obserued from all antiquity, where they vied to lift up their hands toward the heauen, acknowledging God to be the author of truth, and the defender thereof, and also the Judge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to be true.

d God had forbidden them to make mention of the idoles, Ex. 23. 13. Psal. 16. 4.

e Which thing declareth the wickednes of mans heart, which iudge Gods seruice by their eyes, and outward senses.

f God had euer this respect to his glory, that he would not haue his Name called spoken of among the

d He ioyneeth the transgression of the commandments with repentance: for none can repent indeed, except he labour to keepe the law.

e Or, not lay to his charge.

f That is, in the fruits of his faith which declare that God doth accept him.

g He speaketh this to commend Gods mercy to poore sinners, who rather is ready to pardon, then to punish, as his long suffering declareth, Chap. 33. 11. Albeit God in his eternall counsell appointed the death and damnation of the reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glory. And also because he doth not approoue sinne, therefore it is here said that he would haue them to turne away from it, that they might liue.

h Or, rather that he may returne from his wayes and liue.

i That is, the false opinion that the hypocrites haue of their righteousness.

k In punishing the father with the children.

l He sheweth that man cannot forsake his wickednesse, till his heart be changed, which is onely the worke of God.

a That is, Iehozabaz & Iehoiakim Iofababes sonnes, who for their pride and cruelty are compared vnto lions.

b To wit, Iehozabaz mother, or Ierusalem.

c By Pharaoh Necho king of Egypt.

a Kings 23. 33.

d Which was Iehoiakim.

e He sheweth the Prophets, and them that feared God, and sanctified their viuers.

10 Now I caried them out of the land of Egypt, and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, \* which if a man doe, he shall liue in them.

12 Moreover I gaue them also my \* Sabbaths to be a signe betwene me and them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against mee in the wilderness: they walked not in my statutes, & they cast away my iudgements, which if a man doe, he shall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them \* in the wilderness to consume them,

14 But I had respect to my name, that I should not be polluted before the heathen in whose sight I brought them out.

15 Yet neuertheless, I lift vp mine hand vnto them in the wilderness, that I would not bring them into the land, which I had giuen them, flowing with milke and hony, which was pleasant about all lands.

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: for their heart went after their idoles.

17 Neuertheless, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walke ye not in the ordinances of your fathers, neither obserue their manners, nor delibe your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and do them.

20 And sanctifie my Sabbaths, and they shall be a signe betwene me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to do them, which if a man doe, he shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wilderness.

22 Neuertheless, I withdrew mine hand and had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countreies.

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eies were after their fathers idoles.

25 Wherefore I gaue them also statutes that were not good, and iudgements, wherein they should not liue.

26 And I polluted them in their owne gifts in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the end that they might know that I am the Lord.

27 Therefore, sonne of man, speake vnto the house of Israel and say vnto them, Thus saith the Lord God, Yet in this your fathers haue blasphemed me, though they had before grievously transgressed against me.

28 For when I had brought them into the

land, for the which I lift vp mine hand to giue it to them, then they saw euerie high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of pronocation: there also they made their sweet savour, and poured out there their drinke offerings.

29 Then I said vnto them, What is the high place wherunto ye goe? And the name thereof was called Bamah vnto this daie.

30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted after the manner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your gifts, and make your sonnes to passe thorow the fire, you pollute your selues with all your idols vnto this day: shall I answer you when I am asked, O house of Israel? As I liue, saith the Lord God, I will not answer you when I am asked.

32 Neither shall that be done that cometh into your mind: for ye say, we will be as the heathen, and as the families of the countreies, and serue wood and stone.

33 As I liue, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, and in my wrath powred out.

34 And will bring you from the people, and will gather you out of the countreies, wherein ye are scattered, with a mighty hand, & with a stretched out arme, and in my wrath powred out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bond of the couenant.

38 And I will chuse out from among you the rebels, & them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and ye shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, Goe you, and serue euery one his idole, seeing, that ye will not obey me, and pollute mine holie Name no more with your gifts, and with your idoles.

40 For in mine holy mountaine, *even* in the hie mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all the land serue mee: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holie things.

41 I will accept your sweet savour, when I bring you from the people, and gather you out of the countreies, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the land for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall ye remember your waies, and all your workes, wherein ye haue bin defiled, and ye shall iudge your selues worthe to be cut off, for all your euils that ye haue committed.

44 And ye shall know that I am the Lord, when I haue respect vnto you for my Names sake, and not after your wicked waies, nor according to your corrupt workes, O ye house of

o Which signifieth a high place, declaring that they vanities themselves of their idolatry, and were not ashamed thereof, though God had commanded them expressly that they should haue no altar lifted vpon high by statutes, Ex. 10. 16. *I Ebr in the way.* p He sheweth that the ingratitude of the people referreth that God should cut them off, and that they should rehaue the comfort of his word.

q He declareth that man of nature is wholly enemy vnto God, and to his own situation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercy in forgiving his rebellion, and wickednes.

r I will bring you among strange nations as into a wilderness, and here will visit you, & so call you to repentance, and then bring the godly home againe, Isa. 43. 9.

s Signifying, that he will not burne the corne with the chaffe, but chuse out the wicked to punish them when he will spare his.

t This is spoken to the hypocrites.

u Your owne consciences shall condemn you after that you haue felt my mercies.

6 Luke 11. 3. Rom. 10. 5. Gal. 3. 12. \* Exod. 10. 3. and 31. 13. Deut. 5. 12.

\* Num. 14. 28. 29. and 16. 65. p Who might thereby take an occasion to blaspheme my Name and to accuse me of lacke of ability, or else that I had sought a mannes to destroy them more compassionately.

h That is, my true religion, which I had commanded them, and gaue themselves to serue me according to their owne fantasies: i Whereby the holy Ghost confuteth them that say that they will follow the religion and example of their fathers, and not measure their doings by Gods word whether they be approoueable thereby or no.

k Meaning, that they for their delite vpon them. l Because they would not obey my lawes, I gaue them vnto themselves that they should obey their owne fantasies, as ver. 39 Rom. 1. 11. 24. m I commanded those things, and counted them as abominable which they thought had bene excellent, and to haue declare most zeale, Luke 16. 15. for that which God required, as most excellent, that gaue they to their idoles.

n Not only in the wilderness, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompt mans heart is to idolatry, seeing that by his admonitions he can be drawn backe.



Israel, saith the Lord God:

45 Moreover, the word of the Lord came vnto me, saying,

x For Iudah stood South from Babylou.

46 Sonne of man, Set thy face toward the way of Teman, and drop thy word toward the South, and prophetic toward the forest of the field of the South,

y Both strong and weske in Ierusalem.  
z The people said that the Prophet spake darkly: therefore he desired the Lord to giue them a plaine declaration thereof.

47 And say to the forest of the South, Hear the word of the Lord, thus saith the Lord God, Behold, I will kindle a fire in thee, and it shall deuoure all the y greene wood in thee, and all the dry wood: the continuall flame shall not be quenched, and euery face from the South to the North shall be burnt therein.

48 And all flesh shall see, that I the Lord haue kindled it, and it shall not be quenched. Then said I, Ah Lord God, they say of me, Doest not hee speake z parables?

# CHAP. XXI.

29 He threatneth the sword and destruction to Ierusalem.  
35 He sheweth the fall of King Zedekiah. 38 He is commanded to prophesy the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchadnezzar.

The word of the Lord came to me againe, saying,

a Speake sensibly, that all may vnderstand.

2 Sonne of man, set thy face toward Ierusalem, and drop thy word toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked.

b That is, such which seeme to haue an outward shew of righteousness, by observation of the ceremonies of the law.  
c Meaning, thorough all the land.

4 Seeing then that I will cut off from thee both the righteous & wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the North.

5 That all flesh may know that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

6 Mourn therefore thou sonne of man, as in the paine of thy reines, and mourne bitterly before them.

d As though thou were in extreme anguish.

7 And if they say vnto thee, Wherefore mournest thou? Then answer, Because of the bruit: for it commeth, and euery heart shall melt, and all hands shall be weake, and all minds shall faint, and all knees shall fall away as water: behold, it commeth, and shall be done, saith the Lord God.

e Because of the great noise of the army of the Caldeans.

8 Again, the word of the Lord came vnto me, saying,

f And so cause a feare.

9 Sonne of man, prophecy, and say, Thus saith the Lord God, say, A sword, a sword both sharpe and fourbished.

g Meaning, the sepper: shewing that it will not spare the King, who should be as the sonne of God, and in his place.

10 It is sharpened to make a fore slaughter, and it is fourbished that it may glitter: how shall we ioyce? for it contemneth the rod of my sonne, as all other trees.

h That is, the rest of the people.

11 And he hath giuen it to be fourbished, that he may handle it: this sword is sharpe, & is fourbished that he may giue it into the hand of the slayer.

i To wit, vnto the army of the Caldeans.

12 Cry and howle, sonne of man: for this shall come to my people, and it shall come vnto all the princes of Israel: the terrors of the sword shall be vpon my people, & smite therefore vpon thy thigh.

k Reade Ier. 31. 19.  
l Ezekiel mooued with compassion, thus complaineth, fearing the destruction of the kingdome which God had confirmed to David and his posterity by promise, which promise God performed, although here it seemed to many eyes that it should utterly perish.

13 For it is a triall, and what shall this be, if the sword contemne euen the rod? It shall be no more, saith the Lord God.

m That is, encourage the sword.

14 Thou therefore, sonne of man, prophecy and smite m hand to hand, and let the sword be doubled: let the sword that hath killed, returne the third time: it is the sword of the great slaughter

entering into their priuy chambers.

15 I haue brought the feare of the sword into all their gates to make their heart to faint, and to multiply their ruines. Ah, it is made bright, and it is dressed for the slaughter.

16 Get thee alone: goe to the right hand, or get thy selfe to the left hand, whither soeuer thy face turneth.

16 I will also smite mine hands together, and will cause my wrath to cease, I the Lord haue said it.

18 The word of the Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thee two waies, that the sword of the King of Babel may come, both twaine shall come out of one land, and chuse a place, and chuse it in the corner of the waie of the citie.

20 Appoint a waie, that the sword may come to Rabbah of the Ammonites, and p to Iudah in Ierusalem the strong citie.

21 And the King of Babel stood at the parting of the waie, at the head of the two waies, consulting by diuination, and made his arrows bright: he consulted with idoles, and looked in the liuer,

22 At his right hand was the diuination for Ierusalem to appoint captains to open their mouth in the slaughter, and to lift vp their voyce with shouting, to lay engines of warre against the gates, to cast among, and to build a forresse.

23 And it shall be vnto them as a false diuination in their sight for the oathes made vnto them: but he will call to remembrance their iniquity, to the intent they should be taken.

24 Therefore thus saith the Lord God, Because ye haue made your iniquitie to be remembered in discovering your rebellion, that in all your works your sinnes might appeare: because I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou Prince of Israel polluted, and wicked, whose day is come, when iniquitie shall haue an end.

26 Thus saith the Lord God, I will take away the diademe, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it shall be no more vntill he come, whose right it is, and I will giue it him.

28 And thou sonne of man, prophecy, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemy: say thou, I say, The sword, the sword is drawn forth and fourbished to the slaughter, to consume, because of the glittering.

29 Whiles they see vanity vnto thee, and prophesied a lye vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come, when their iniquitie shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou was created, even in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blow against thee in the fire of my wrath, and deliuer thee into the hand of beaustie men, and skillfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall be in the mids of the land, and thou shalt be no more remembered: for I the Lord haue spoken it.

n Provide for thy selfe: for thou shalt see Gods plague of all parts in this country.

o This was spoken, because that when Nebuchadnezzar came against Iudah, his purpose was also to goe against the Ammonites: but doubting in the way, which enterprise to undertake first, he consulted with his soothsayers, and so went against Iudah.

p That is, to the tribe of Iudah that kept themselves in Ierusalem.

q To know whether he should goe against the Ammonites or them of Ierusalem.

r Heued coniuring and forcery.

s Because there was a league betwene the Iewes and the Babylonians, they of Ierusalem shall thinke nothing lesse than that this thing should come to passe.

t That is, Nebuchadnezzar will remember the rebellion of Zedekiah, and so come vpon them.

u Meaning, Zedekiah, who practised with the Egyptians to make himselfe kic and able to resist the Babylonians.

x Some referre this to the Priests attire: for Iehozabab the Priest went into captivity with the King.

y That is, vnto the coming of Messiah: for though the Iewes had some signe of government afterward vnder the Persians, Greeks and Romanes, yet this restitution was not till Christs coming, and at length should be accomplished, as was promised, Gen 49. 10.

z Though the Iewes and Ammonites would not beleue that thou, to wit, the sword, should come vpon them, and said, that the Prophets, which threatened, spake lies, yet, thou shalt as surely come, as though thou wast already vpon their neckes.

## C H A P. XXII.

<sup>1</sup> Jerusalem is reproved for cruelty. <sup>25</sup> Of the wicked doctrine of the false prophets and priests, and of their unsatisfiable covetousnesse. <sup>27</sup> The tyranny of rulers. <sup>29</sup> The wickednesse of the people.

**M**oreouer, the word of the Lord came vnto me, saying,

<sup>2</sup> Now thou sonne of man, wilt thou <sup>a</sup> iudge, wilt thou iudge this bloody city? wilt thou shew her all her abominations?

<sup>3</sup> Then say, Thus saith the Lord God, The city sheddeth blood in the mids of it, that her <sup>b</sup> time may come, and maketh idoles <sup>c</sup> against her selfe, to pollute her selfe.

<sup>4</sup> Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy daies to draw neere, and art come vnto thy terme: therefore haue I made thee a reproach to the heathen, and a mocking to all countreis.

<sup>5</sup> Those that be neere, and those that be farre from thee, shall mocke thee, *which art vile in d name and fore in affliction.*

<sup>6</sup> Behold, the princes of Israel euery one in thee was ready to his power, to shed blood.

<sup>7</sup> In thee haue they despised father and mother: in the mids of thee <sup>e</sup> haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

<sup>8</sup> Thou hast despised mine holy things, and hast polluted my Sabbaths.

<sup>9</sup> In thee are men that cary tales to shedde blood: in thee *are they* that eate vpon the mountaines: in the mids of thee they commit abomination.

<sup>10</sup> \* In thee haue they discovered their fathers shame: in thee haue they vexed her that was polluted in her floures.

<sup>11</sup> And euery one <sup>\*</sup> hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, *euē* his fathers daughter.

<sup>12</sup> In thee haue they taken gifts to shed blood: thou hast taken vsury and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

<sup>13</sup> Behold, therefore I haue <sup>f</sup> smitten mine hands vpon thy couetousnesse, that thou hast vsed, and vpon the blood, which hath bene in the mids of thee.

<sup>14</sup> Can thine heart endure, or can thine hands be strong, in the daies that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

<sup>15</sup> And I will scatter thee among the heathen, and disperse thee in the countreis, and will cause thy <sup>h</sup> filthinesse to cease from thee.

<sup>16</sup> And thou shalt take thine <sup>i</sup> inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

<sup>17</sup> ¶ And the word of the Lord came vnto me, saying,

<sup>18</sup> Sonne of man, the house of Israel is vnto me as <sup>k</sup> droffe: all they are brasse, and tinne, and yron, and lead in the mids of the fornace: they are *euē* the droffe of siluer.

<sup>19</sup> Therefore thus saith the Lord God, Because ye are all as droffe, behold, therefore I will gather you in the mids of Ierusalem.

<sup>20</sup> As they gather siluer and brasse, and yron,

and lead, and tinne into the mids of the fornace, to blow the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there I and melt you.

<sup>21</sup> I will gather you, I say, and blow the fire of my wrath vpon you, and you shall be melted in the mids thereof.

<sup>22</sup> As siluer is melted in the midst of the fornace, so shall yee be melted in the mids thereof, and ye shall know that I the Lord haue powred out my wrath vpon you.

<sup>23</sup> And the word of the Lord came vnto me, saying,

<sup>24</sup> Sonne of man, say vnto her, Thou art the land that is vnclane, <sup>m</sup> and not rained vpon in the day of wrath.

<sup>25</sup> *There is a conspiracy* <sup>n</sup> of her prophets in the mids thereof like a roaring lyon, rauening the pray: they haue deuoured foules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

<sup>26</sup> Her Priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy & prophane, neither discerned betweene the vnclane and the cleane, and haue hid their <sup>o</sup> eyes from my Sabbaths, and I am prophaned among them.

<sup>27</sup> Her princes in <sup>\*</sup> the mids thereof are like wolues, rauening the pray to shed blood, and to destroy foules for their owne covetous lucre.

<sup>28</sup> And her <sup>p</sup> Prophets haue dawbed them with vntempered mortar, feeling vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

<sup>29</sup> The people of the land haue violently oppressed by spoyling and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.

<sup>30</sup> And I sought for a man among them, that should <sup>q</sup> make vp the hedge, and stand in the gap before mee for the land, that I should not destroy it, but I found none.

<sup>31</sup> Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne waies haue I rendred vpon their heads, saith the Lord God.

## C H A P. XXIII.

Of the Idolatry of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

**T**he word of the Lord came againe vnto mee, saying,

<sup>2</sup> Sonne of man, there were two women, the daughters of one <sup>a</sup> mother.

<sup>3</sup> And they committed fornication in <sup>b</sup> Egypt, they committed fornication in their youth: there were their breasts pressed, and therethey bruiſed the teats of their virginity.

<sup>4</sup> And the names of <sup>c</sup> them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Ierusalem Aholibah.

<sup>5</sup> And Aholah played the harlot <sup>d</sup> when I shee was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours.

<sup>6</sup> Which were clothed with blew-slike, *both* captaines and princes they were all pleasant yong men, and horsemen riding vpon horses.

were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians.

<sup>1</sup> Meaning, hereby that the gaily should be tried, and the wicked destroyed.

<sup>m</sup> Thou art like a barren land which the Lord plagueth with drought.  
<sup>n</sup> The false prophets haue conspired together to make their doctrine more probable.

<sup>o</sup> They haue neglected my seruice.

\* Mich. 3. 11.  
Zepha. 3. 3.

<sup>p</sup> They which should haue reprooued them, flattered them in their vices, and couered their doings with lyes.  
Chap. 13. 10.

<sup>q</sup> Which would shew himselfe zealous in my cause by resisting vice, Isa. 59. 16. and 63. 5. and also pray vnto me to with hold my plagues, Psal. 106. 23.

<sup>a</sup> Meaning, Israel and Iudah, which came both out of one family.

<sup>b</sup> They became idolaters after the manner of the Egyptians.

<sup>c</sup> Aholah signifieth a mansion or dwelling in herselfe, meaning Samaria, which was the royall city of Israel; and Aholibah signifieth a y mansion in her, whereby is meant Ierusalem, where Gods Temple was.

<sup>d</sup> Eer, vnder me, when the Israelites



7 Thus she committed her whoredome with them, *even* with all them that were the chosen men of Asshur, and with all on whom she doted, & defiled her selfe with all their idoles.

8 Neither left she her fornications, *learned* of the Egyptians: for in her youth they lay with her, and they bruised the breasts of her virginity, and powdered their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, *even* into the hands of the Assyrians, vpon whom she doted.

10 These discovered her shame: they took away her sonnes and her daughters, and slew her with the sword, and she had an *evil* name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah saw this, she marred her selfe with inordinate loue more then she, and with her fornications more then her sister with her fornications.

12 She doted vpon the Assyrians her neighbours, both capitaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant yong men.

13 Then I saw that she was defiled, and that they were both after one sort.

14 And that she increased her fornications: for when she saw men painted vpon the wall, the images of the Caldeans painted with vermilion,

15 And girded with girdles vpon their loines, & with diademes vpon their heads (looking all like princes after the manner of the Babylonians in Caldea, the land of their natiuitie.)

16 Alsoone, I say, as she saw them, she doted vpon them, and sent messengers vnto them, into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them, and her lust departed from them.

18 So she discovered her fornication, and disclosed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet she increased her whoredome more, and called to remembrance the daies of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted vpon their seruants whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were bruised by the Egyptians: therefore the paps of thy youth are thus.

22 Therefore, O Aholibah, Thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I will bring them against thee on euery side,

23 To wit, the Babylonians, and all the Caldeans, the Feked, and Stoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, capitaines and princes: all they were valiant and renowned, riding vpon horses.

24 Even these shall come against thee with chariots, wagons, and wheeles, and with a multitude of people, which shall set against thee buckler and shield, and helmet round about: and I will leave the punishment vnto them, & they shall iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee, and they shall deal cruelly with thee: they shall

cut off thy nose and thine eares, and thy remnant shall fall by the sword: they shall carry away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strip thee out of thy cloathes, and take away thy faire iewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest, *even* into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy labour, and shall leaue thee naked and bare, and the shame of thy fornications shall be discovered, both thy wickednes, and thy whoredome.

30 I will do these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her a cup into thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt be filled with drunkennesse and sorrow, *even* with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out to the dregges, and thou shalt breake the shards thereof, and teare thine owne breasts: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord said moreover vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, & blood is in their hands, & with their idoles haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto me, to passe by the fire to be their meat.

38 Moreover, thus haue they done vnto me: they haue defiled my Sanctuary in the same daie, and haue prophaned my Sabbaths.

39 For when they haue slaine their children to their idoles, they came the same daie into my Sanctuary to defile it: and loe, thus haue they done in the mids of my house.

40 And how much more is it that they sent for men to come from farre, vnto whom a messenger was sent, and loe, they came: for whom thou diddest wash thy selfe, and paintedst thine eyes, & deckedst thee with ornaments.

41 And satest vpon a costly bed, and a table prepared before it: wherevpon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, was with her: and with the men to make the companie great, were brought men of Saba from the wilderness, which put bracelets vpon their hands, and beautiful crownes vpon their heads.

43 Then I said vnto her that was old in adulteries, Now shall she and her significations come to an end.

*They shall deliuey the princes and priests with the rest of thy people,*

*k All thy treasures and riches which thou hast gotten by labour.*

*l All the world shall see thy shameful forsaking of God to serue idoles.*

*m I will execute the same iudgement and vengeance against thee, and that with greater severity.*

*n Meaning, that the afflictions should be so great that they should cause them to lose their senses and reason.*

*o That is, to be sacrificers to their idoles, read Chap. 16, 20.*

*p They sent into other countries to haue such as should teach the seruice of their idoles.*

*q He meant the altar that was prepared for the idoles.*

*r which should teach the manner of worshipping their gods.*

*e The holy Ghost vseth these termes which seeme strange to chaste eares, to cause this wicked vice of idolatry to be abhorred, that vnneth any should abide to heare the name thereof mentioned.*  
*f Meaning, the Assyrians.*

*g This declareth that no words are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth it to those which in their raging loue and filthy lusts dote vpon the images and paintings of them after whom they lust.*

*h These were the names of certaine princes and capitaines vnder Nebuchadnezzar.*

*i Ebr. I will giue iudgement before them.*  
*l Or, lawes.*

44 And they went in vnto her as they goe to a common harlot: so went they to Aholiab and Aholibah the wicked women.

f That is, worthy death, reads Chap. 16. 38.

45 And the righteous men they shall iudge them after the manner of harlots, and after the manner of murderers: for they are harlots, and blood is in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tunuk and to the spoyle.

47 And the multitude shall stone them with stones, and cut them with their swords: they shall slay their sonnes, and their daughters, and burne vp their houses with fire.

g Meaning, all other cities and countries.

48 Thus will I cause wickednesse to cease out of the land, that all women may be taught not to doe after your wickednesse.

49 And they shall lay your wickednesse vpon you, and ye shall beare the finnes of your idoles, and ye shall know that I am the Lord God.

# CHAP. XXIII.

He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

A Gaine in the ninth yeere, in the tenth moneth, in the tenth day of the moneth, came the word of the Lord vnto me, saying,

1 Sonne of man, write thee the name of the day, *even* of this same day: for the King of Babel set hisle. fe against Ierusalem this same day.

2 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus sayth the Lord God, Prepare a pot, prepare it, and also powre water into it.

3 Gather the d pieces thereof into it, *even* euery good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

4 Take one of the best sheepe, and I burne also the bones vnder it, and make it boyle well, and feeth the bones of it therein.

5 Because the Lord God saith this, Woe to the bloodie city, *even* to the pot, whose skum is therein, & whose skum is not gone out of it: bring it out piece by piece: let no lot fall vpon it.

6 For her blood is in the mids of her: she set it vpon an high rocke, and powred it not vpon the ground to couer it with dust.

7 That it might cause wrath to arise, and take vengeance: *even* I haue set her blood vpon an high rocke that it should not be couered.

8 Therefore thus saith the Lord God,\* Woe to the bloody city, for I will make I yb: it is g great.

9 Heape on much wood: k kinde the fire, consume the flesh, and cast in spice, and let the bones be burnt.

10 Then set it empty vpon the coales thereof, that I the brasie of it may be hot, and may burne, and that the filthinesse of it may be broken in it, and that the skum of it may be consumed.

11 Shee hath wearied herselfe with lies, and her great skumme went not out of her: therefore her skumme shall be consumed with fire.

12 Thus remainest in thy filthinesse and wickednesse: because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

13 I the Lord haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according

to thy wayes, and according to thy workes shall they iudge thee, saith the Lord God.

14 Also the word of the Lord came vnto me, saying,

15 Sonne of man, beholde, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shalt thy teares runne downe.

16 Cease from sighing: make no mourning for the dead, and binde the tire of thine head vpon thee, and put on thy shooes vpon thy feete, and couer not thy lips, and eat not the bread of men.

17 So I speake vnto the people in the morning, and at euen my wife died: and I did in the morning, as I was commanded.

18 And the people said vnto mee, Wilt thou not tell vs what these things meane toward vs that thou doest for?

19 Then I answered them, The word of the Lord came vnto me, saying,

20 Speake vnto the house of Israel, Thus saith the Lord God, Beholde, I will pollute my Sanctuary, *even* the pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom yee haue left, shall fall by the sword.

21 And ye shall doe as I haue done: yee shall not couer your lippes, neither shall yee eate the bread of men.

22 And your tire shall be vpon your head, and your shooes vpon your feet: ye shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

23 Thus Ezekiel is vnto you a signe: according to all that he hath done, yee shall doe: and when this cometh, ye shall know that I am the Lord God.

24 Also, thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honor, the pleasure of their eyes, & the desire of their heart, their sonnes and their daughters,

25 That he that escapeth in that day, shall come vnto thee to tell thee that which hee hath heard with his eares?

26 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more dumb, and thou shalt be a signe vnto them, and they shall know that I am the Lord.

# CHAP. XXV.

1 The word of the Lord against Ammon, which reioiced at the fall of Ierusalem. 3 Against Moab and Seir, Idumea and the Philistines.

The word of the Lord came againe vnto mee, saying,

2 Sonne of man, set thy face against the Ammonites, and prophetic against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saidst, Ha, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the men of the East for a possession, and they shall set their palaces in thee, & make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke:

5 And I will make d Rabbah a dwelling place for camels, and the Ammonites a sheepecote, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast

n That is, the Babylonians.

o Meaning, his wife, in whom he delighted, as vers. 13.

p For in mourning they went bare headed and barefooted, and also couered their lips.

q That is, which the neighbours sent to them that mourned.

r Meaning, the morning following

f By sending the Chaldeans to destroy it, as Chap. 7. 12. t wherein you boast and delight.

† Ebr. lifting up of their soules.

a Because ye reioiced when the temple was destroyed my cities and Temple.

b That is, to the Babylonians.

c They shall chase thee away, and take thy gorgeous houses to dwell in.

d Called also Philadelphia, which was the chiefe city of the Ammonites, and full of conduits.

e Sam. 12. 27.

a Of techonias captiuitie, and of the reigne of Zedekiah, a. king. 15. 1. b Called Tebeth, which containeth part of December and part of Ianuarie: in the which moneth and day Nebuchad-nezzar besieged Ierusalem. c Wherby was meant Ierusalem. d That is, the citizens, and the chiefe men thereof. e Or, heape. f Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them. g Whose iniquities and wicked citizens there yet remaine. h Signifying that they should not be destroyed at once, but by little and little. i Spare none estate or condition. j The cities showed her crueltie to all the world, and was not ashamed thereof, neither yet hid it. k Nah 3. 1. l Or, an heape of wood. m Meaning, that the cities should be utterly destroyed, and that he would giue the enemies an appetite thereunto. n Or, bottom. o The cities had flattered herselfe in vain. p I laboured by sending my Prophets to call thee to repentance, but thou wouldst not.



hast clapped the hands, and stamped with the feet, and rejoyced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoyled of the heathen, and I will root thee out from the people, and I will cause thee to be destroyed out of the countries, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

e So that no power or strength should be able to resist the Babylonians.

9 Therefore, beholde, I will open the side of Moab, *even* of the cities of his cities, I say, in his frontiers with the pleafant countrey, Beth-ieshmoth, Baal-meon, and Kiriathaim.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembered among the nations.

11 And I will execute iudgements vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, because that Edom hath done *ruill* by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, & they shall doe in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the old hatred,

f Which were certaine garrisons of Philistims, whereby they oft times molested the Iewes, of the Cherethims Dauid also had a guard, 2. Sam. 8. 18.

16 Therefore thus saith the Lord God, behold, I will stretch out mine hand vpon the Philistims, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1. *He prophesieth that Tyrus shall be ouerthrowen, because it reioyced at the destruction of Ierusalem. 15 The wounding and astonishment of the marchants for the destruction of Tyrus.*

a Either of the captiuitie of Ierusalem, or of the reigne of Zedekiah.

AND in the eleuenth yeere in the first day of the moneth, the word of the Lord came vnto me, saying,

b That is, the famous citie Ierusalem, wherunto all people resorted.

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the gate of the people is broken: it is turned vnto me: for seeing she is desolate, I shall be replenished,

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit for aduantage.

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus and breake downe her towers: I will also scrape her dust from her, and make her like the top of a rocke.

d The townes that belonged vnto her.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shall be a spoile to the nations.

6 And her daughters which are in the field,

shall be slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebucad-nezzar king of Babel, a king of kings from the North, with horses and with charrets, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 He shall set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, for their multitude: thy wals shall shake at the noise of the horsemen, and of the wheeles, and of the charrets, when he shall enter into thy gates as into the entry of a citie that is broken downe.

11 With the hooues of his horses shall he tread downe all thy streetes: he shall slay the people by the sword, and the pillars of thy strength shall fall downe to the ground.

e For Tyrus was much built by art and by labour of men was wonne out of the Sea.

12 And they shall robbe thy riches, and spoyle thy marchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

Some retere this vnto the images of the nob. e men which they had erected vp for their glory and renowne, Jerem. 7. 34.

13 \* Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

f I will make thee so bare that thou shalt haue nothing to couer thee.

14 I will lay thee like the toppes of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, shall not the yles tremble at the sound of thy fall? and at the cry of the wounded, when they shall be slaine and murdered in the mids of thee?

g The gouernours and rulers of other countries that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the world should heare thereof and be afraid.

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put off their brodered garments and shall cloathe themselves with astonishment: they shall sit vpon the ground and be astonished at euery moment, and be amazed at thee.

b Meaning, marchants which by their traffique did enrich her wonderfully and increase her power.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of the Sea men, the renowned citie which was strong in the sea, both thee and her inhabitants, which cause their feare to be on all that haunt therein!

18 Now shall the yles be astonished in the daie of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, when I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of old time, and shall set thee in the lowe parts of the earth, like the old ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glorie in the land of the living.

which were dead long agoe.

21 I will bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer be found againe, saith the Lord God.

k Meaning, in Ierusalem, when it shall be restored. Or, make thee a remnant.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and authority thereof in time past.

The

**T**He word of the Lord came againe vnto mee, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus that is situate at the entry of the sea, which is the mart of the people for many yles, Thus sayeth the Lord God, O Tyrus, thou hast said, I am of perfite beauty.

4 Thy borders are in the mids of the sea, and thy builders haue made thee of perfite beautie.

5 They haue made all thy ship boards of firre trees of b Shenir: they haue brought cedars from Lebanon, to make masts for thee.

6 Of the okes of Bashan haue they made thine ores: the company of the Assyrians haue made thy banks of yory brought out of y yles of c Chittim.

7 Fine linnen with broyered worke, brought from Egypt, was spread ouer thee to be thy faile, blew filke and purple, brought from the yles of Elishah was thy couering.

8 The inhabitants of Zidon, and Aruad were thy mariners, O Tyrus: thy wife men that were in thee, they were thy pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy d calkers, all the ships of the sea with their mariners were in thee to occupy thy marchandise.

10 They of Persia, and of Lud and of Phut were in thine armie: thy men of warre they hanged the shield and helmet in thee: they set forth thy beautie.

11 The men of Aruad with thine armie were vpon thy walles round about, and the e Gammaridims were in thy towers: they hanged their shields vpon thy walles round about: they haue made thy beauty perfite.

12 They of Tarshish were thy marchants for the multitude of all riches, for siluer, yron, tinne, and lead, which they brought to thy faires.

13 They of Iauan, Tubal and Meshech were thy marchants, & concerning the lines of men, and they brought vessels of brasie for thy marchandise.

14 They of the house of b Togarmach brought to thy faires, horses and horsemen, and mules.

15 The men of Dedan were thy marchants: and the marchandise of many yles were in thine hands: they brought thee for a present, i hornes, teeth, and peacocks.

16 They of Aram were thy marchants for the multitude of thy i wares: they occupied in thy faires, with i emeraudes, purple, and broyered worke, and i fine linnen, and corall, and pearle.

17 They of Iudah and of the land of Israel were thy marchants: they brought for thy marchandise wheate of k Mionith, and Pannag, and hony, and oyle, and i balme.

18 They of Damascus were thy marchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.

20 They of Dedan were thy marchants in precious cloathes for the charers.

21 They of Arabia, and all the princes of Kedar i occupied with thee, in lambes, and rammes and goates: in these were thy marchants.

22 The marchants of Sheba, and Raamah were thy marchants: they occupied in thy sayres with the chiefe of all spices, and with all precious signes and gold.

23 They of Hiram and Canneh and Eden, the marchants of Sheba, Ashtur and Chilmad were thy marchants.

24 These were thy marchants in all sorts of things, in rayment of blew filke, and of broyered worke, and in offers for the rich apparell, which were bound with coardes: chaines also were among thy marchandise.

25 The ships of Tarshish i were thy chiefe in i Or, come in company toward thee. made very glorious in the mids of the sea.

26 Thy i robbers haue brought thee into great i Or, rowers. waters: the i East winde hath broken thee in the i That is, Nebuchad-nezzar. mids of the sea.

27 Thy riches and thy faires, thy marchandise, thy mariners and pilots, thy calkers, and the occupiers of thy marchandise, and all thy men of warre that are in thee, and all thy multitude which is in the mids of thee, shall fall in the mids of the sea in the day of thy ruine.

28 The m suburbs shall shake at the sound of the cry of thy pilots. m That is, the cities neere about thee as was Zidon, Aruad, and others.

29 And all that handle the oare, the mariners and all the pilots of the sea shall come downe from their ships, and shall stand vpon the land.

30 And shall cause their voyce to be heard against thee, and shall cry bitterly, and shall cast dust vpon their heads, and wallow themselves in the ashes.

31 They shall plucke off their haire for thee, and gird them with a sackcloth, and they shall weepe for thee with sorow of heart and bitter mourning.

32 And in their mourning, they shall take vp a lamentation for thee, saying, What city is like Tyrus so destroyed in the mids of the sea!

33 When thy wares went forth of the seas, thou filledst many people, and thou diddest enrich the Kings of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt be broken by y seas in the depths of the waters, thy marchandise and all thy multitude which was in the mids of thee, shall fall.

35 All the inhabitants of the yles shall be astonished at thee, and all their Kings shall be sore afraid and troubled in their countenance.

36 The marchants among the people shall hisse at thee: thou shalt be a terrour, and neuer shalt be n any more. n Whereby is meant a long time: for it was prophesied to be destroyed but fewe hundred yeeres, as Isa. 23, 15.

# CHAP. XXVIII.

1 The word of God against the king of Tyrus for his pride  
21 The word of the Lord against Zidon. 25 The Lord promiseth that he will gather together the children of Israel.

**T**He word of the Lord came againe vnto mee, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, because thine heart is exalted, and thou hast said, I am a god, I sit in the seat of God in the mids of y sea, yet thou art but a man & not God, & t though thou diddest thinke in thine heart, that thou wast equall with God,

3 Behold, thou art wiser then b Daniel there is no secret that they can hide from thee.

4 With thy wisdom and thine vnderstanding thou hast gotten thee riches, and hast gotten gold and siluer into thy treasures.

5 By thy great wisdom and by thine occupying, hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Lord God, because thou diddest thinke in thine heart, that thou wast equall with God,

7 Behold

a Which serueth all the world with thy marchandise. t Ebr. heart.

b This mountaine was called Hermon, but the Amorites called it Shenir. Deut. 3-9  
c Which is taken for Grecia and Italy.

i Or, shipmasters.

d Meaning, that they built the walles of the city, which is here meant by the ship: and of these were the builders of Salomon Temple. 1 King. 5, 18.  
e That is, they of Cappadocia, or Paphlagonia, and dwelt, which were so called, because that out of the high towers they seemed little.

f Of Grecia, Italy and Cappadocia.  
g By selling slaves.  
h Which are taken for a people of Asia minor.

i Meaning, Vniuerses hornes, and Elephants teeth.

j Or, workes.  
k Or, carbuncle.  
l Or, filke.

m Where the best wheat growed.  
n Or, turpentine, or, trinitie.

o Or, were marchants whose marchandise passed through thine hands.

a I am sure that none can come to hurt me, as God is in the heauen.  
t Ebr. though thou set thine heart as the heart of God.  
b Thus he speaketh by derision: for Daniel had declared notable signes of his wisdom in Babylon, when Ezekiel wrote this.



7 Behold, therefore I will bring strangers vpon thee, *even* the terrible nations: and they shall draw their swords against the beautie of thy wisdom, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are flaine in the mids of the sea.

9 Wilt thou say *then* before him that slayeth thee, I am a god? but thou shalt be a man, and no god, in the hands of him that slaieth thee.

10 Thou shalt die the death of the *circumcised* by the hands of strangers: for I haue spoken it, saith the Lord God.

11 *¶* Moreover, the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and say vnto him, Thus saith the Lord God, Thou sealest vp the summe, and art full of wisdom, and perite in beauty.

13 Thou hast bene in Eden the garden of God: every precious stone *was* in thy garment, the ruby, the topaze, and the *¶* diamond, the chrysolite, the onix, and the iasper, the saphir, *¶* emeraude, and the carbuncle and golde: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art *the* anoynted Cherub, that covereth, and I haue set thee *in honour*: thou wast vpon the holy mountaine of God: thou hast walked in the mids of the *stones* of fire.

15 Thou wast perfect in thy waies from the day that thou wast *created*, till iniquitie was found in thee.

16 By the multitude of thy merchandise, they haue filled the middes of thee with crusty, and thou hast sinned: therefore I will cast thee as prophane out of the *mountaine* of God: and I will destroy thee, O covering Cherub, from the mids of the stones of fire.

17 Thine heart was lifted vp because of thy beautie, and thou hast corrupted thy wisdom by reason of thy brightnesse: I will cast thee to the ground, I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy *sanctification* by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore will I bring forth a fire from the mids of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people, shall be astonished at thee: thou shalt be *a* terror, and neuer shalt thou be any more.

20 *¶* Against the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophetic against it,

22 And say, Thus sayeth the Lord God, Behold, I come against thee, O Zidon, and I will be glorified in the mids of thee: and they shall know that I am the Lord, when I shall haue executed iudgements in her, and shalbe sanctified in her.

23 For I will send into her pestilence, and blood into her streetes, and the flaine shall fall in the mids of her: *the enemy shall come* against her with the sword on euery side, and they shall knowe that I am the Lord.

24 And they shalbe no more a pricking thorne vnto the house of Israel, nor any grievous thorne of all that are round about them, & despised them, and they shall know that I am the Lord God.

25 Thus sayth the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and shall be a sanctified in them in the sight of the heathen, then shall they dwell in the land, that I haue giuen to my servant Iacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon all round about them that despise them, and they shall know that I am the Lord their God.

# CHAP. XXIX.

*¶* The prophecies against Pharaoh and Egypt. 13 The Lord promisseth that he will restore Egypt after fourety yeeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labour which he tooke against Tyrus.

In the tenth yeere and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophetic against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great dragon, that lieth in the mids of his riuers, which hath said, The riuers is mine, and I haue made it for my selfe.

4 But I will put *hookes* in thy iawes, and I will cause the fish of the riuers to sticke vnto thy scales, and I will draw thee out of the midst of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wilderness, *both* thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meate to the beasts of the field, and to the fowles of the heauen.

6 And all the inhabitants of Egypt shall know that I am the Lord, because they haue bin a staffe of *reed* to the house of Israel.

7 When they rooke holde of thee with their hand, thou diddest breake and rent all their shoulder: and when they leaned vpon thee, thou brakst and madest all their loynes to *stand* vpright.

8 Therefore thus saith the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee.

9 And the land of Egypt shalbe desolate, and waste, & they shall know *that* I am the Lord: because he hath said, The riuers is mine, & I haue made it.

10 Behold, therefore I come vpon thee, and vpon thy riuers, and I will make *the* land of Egypt utterly waste & desolate from the towre of Seueneh, euen vnto the borders of the *blacke* Moores.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fortie yeeres.

12 And I will make the land of Egypt desolate in the midst of the countreyes that are desolate, and her cities shall be desolate among the cities that are desolate for fortie yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreyes.

13 Yet thus saith the Lord God: At the ende of forty yeeres will I gather the Egyptians from the people, where they were scattered.

14 And I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shall be there a small kingdome.

*¶* He sheweth for what cause God will assemble his Church, and procure it, though he destroy his enemies, to wit, that they should praise him, and giue thanks for his great mercies.

*¶* To wit, of the captiuitie of Iecoziah, or of the reigne of Zedekiah. Of the order of these prophecies, and how the former sometimes standeth after the latter, reade Iere. 27. 1.

*¶* He compareth Pharaoh to a dragon which hideth himselfe in the riuers Nilus, as Isa. 51. 9. I will send enemies against thee, which shall plucke thee, and thy people which trust in thee, out of thy sure places.

Reade 2 King. 18. 31. Isa. 36. 6.

*¶* Or, shake. *¶* When they felt their hurt, they would say no more vpon thee, but stood vpon their feet, and put their trust in others. *¶* Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing save in him alone. *¶* Ebr. Cush, or Ethiopia.

*¶* Iere. 46. 16. *¶* Meaning, that they shoud not haue full dominion, but be vnder the Persians, Grecians and Romans, and the cause is that the Israelites should no more put their trust in them but learne to depend on God.

*¶* Like thereto of the heathen and infidels, which are Gods enemies.

*¶* He decideth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures. *¶* Or, iasper. *¶* Or, carbuncle.

*¶* He meaneth the royall state of Tyrus, which for the excellencie and glorie thereof he compareth to the Cherubims which covered the Arke: and by this word anoynted he significeth the same. *¶* I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Solomon things necessary for the worke. *¶* To wit, among my people Israel, which shined as precious stones. *¶* Which was when I first called thee to this dignitie. *¶* Thou shalt haue no part among my people. *¶* That is, the honour, whereunto I called them. *¶* Or, brought to nothing.

*¶* By executing my iudgements against thy wickednesse.

*¶* That is, Nebuchad-nezzar.

15 It shalbe the smallest of the kingdoms, neither shall it exalt it selfe any more above the nations : for I will diminish them, that they shall no more rule the nations.

16 And it shalbe no more the confidence of the house of Israel, to bring *their* iniquity to remembrance by looking after them, so shall they know that I am the Lord God.

17 ¶ In the *i* seuen and twentieth yeere also in the first *moneth*, and in the first *day* of the moneth, came the word of the Lord vnto me, saying,

18 Some of man, Nebuchadnezzar king of Babel caused his army to serue a great *seruice* against Tyros : every head was made balde, and every shoulder was made bare : yet he had no wages, nor his army for Tyros, for the service that hee serued against it.

19 Therefore thus saith the Lord God, Behold I will giue the land of Egypt vnto Nebuchadnezzar the king of Babel, and he shall take her multitude, and spoyle her spoyle, and take her pray, and it shalbe the wages for his army.

20 I haue giuen him the land of Egypt for his labour, that he serued *¶* against it, because they wrought *¶* for me, saith the Lord God.

21 In that day will I cause the home of the house of Israel to grow, and I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

### CHAP. XXX.

*The destruction of Egypt and the cities thereof.*

The word of the Lord came againe vnto mee, saying,

2 Sonne of man, prophecy, and say, Thus saith the Lord God, Howle and cry, Woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudy day, and it shalbe the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shalbe in Ethiopia, when the flaine shall fall in Egypt, when they shall take away her multitude, and when her foundations shalbe broken downe.

5 Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe : from the tower of *b* Seueneh shall they fall by the sword, saith the Lord God.

7 And they shalbe desolate in the mids of the countreys that are desolate, and her cities shalbe in the mids of the cities that are wasted.

8 And they shall know that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shalbe destroyed.

9 In that day shall there messengers go forth from me in ships, to make the carelesse Moores a-fraid, and feare shall come vpon them, as in the day of Egypt, for loe, it cometh.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babel.

11 For he and his people with him, *even* the terrible nations shalbe brought to destroy the land : and they shall draw their swords against Egypt, and fill the land with the flaine.

12 And I will made the riuers dry, and sell the land into the hands of the wicked, and I will make

the land wast, and all that therein is by the hands of strangers : I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of *¶* Noph, and there shalbe no more a prince of the land of Egypt, and I will send a seare in the land of Egypt. *¶ Or, Memphis, in Alcaira.*

14 And I will make Pathros desolate, and will set fire in *¶* Zoan, and I will execute iudgement in No. *¶ Or, Tanis.*

15 And I will powre my wrath vpon *¶* Sin, which is the strength of Egypt : and I will destroy the multitude of *¶* No. *¶ Or, Pelusium. Or, Alexandria.*

16 And I will set fire in Egypt, Sin shall haue great sorrow, and No shalbe destroyed, and Noph shall haue sorrowes daily.

17 The yong men of *¶* Auen, and of *¶* Phibseth shall fall by the sword : and these *cities* shall go in to captiuitie. *¶ Or, Helioptis. Or, Pubastum.*

18 At Tehaphnehes the day *c* shall restraine his *ligh*, when I shall breake there the *d* barres of Egypt : and when the pompe of her power shall cease in her, the cloud shall couer her, and her daughters shall go in to captiuitie. *c* Meaning, that there shalbe great sorrow and affliction. *d* That is, the strength and force.

19 Thus will I execute iudgements in Egypt, & they shall know that I am the Lord.

20 ¶ And in the *e* eleuenth yeere, in the first *moneth*, and in the seuenth *day* of the moneth, the word of the Lord came vnto me, saying, *e* Of the captiuitie of Iecheniah, or of Zedekiahs reigne.

21 Sonne of man, I haue broken the arme of Pharaoh king of Egypt : and loe, it shall not be bound vnto be healed, neither shall they put a roule to bind it, and so make it strong to hold the sword. *f* For Nebuchadnezzar destroyed Pharaoh Necho at Carchemish, Ier. 46. 26.

22 Therefore thus layeth the Lord God, Behold, I come against Pharaoh king of Egypt, and will breake his arme that was strong, but is broken, and I will cause the sword to fall out of his hand. *g* His force and power.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, and put my sword in his hand, but I will breake Pharaohs armes, and he shall cast out fightings, as the fightings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, & the armes of Pharaoh shall fall downe, and they shall know, that I am the Lord, *h* when I shall put my sword into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt. *h* Whereby we see that tyrants haue no power of themselves, neither can do any more harme then God appointeth, and when he will they must cease.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall know that I am the Lord.

### CHAP. XXXI.

*a* A comparison of the prosperity of Pharaoh with the prosperity of the Assyrians, *10* He prophesied alike destruction to them both.

And in the *a* eleuenth yeere, in the third *moneth*, and in the first *day* of the moneth the word of the Lord came vnto me, saying, *a* Of Zedekiahs reigne, or of Iecheniah captiuitie.

2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatnesse ?

3 Behold, Ashtar was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp very hie, and his top was among the thicke boughes. *b* Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians overcame.

4 The waters nourished him, and the deepe exalted

*h* Least I should by this meane punish their sinnes.

*i* Counting from the captiuitie of Iecheniah.

*h* He tooke great paines at the siege of Tyros, and his army was sore handled. *i* Signifying that Nebuchadnezzar had more paines then profit, by the taking of Tyros.

*¶ Or, in it. Or, until against me.*

*a* By Phut and Lud we mean Africca and Libya.

*b* Which was a strong city of Egypt, Chap. 29. 10.



<sup>a</sup> Many other nations were vnder their dominion.  
<sup>b</sup> Or, countrey.

exalted him on his with her rivers running round about his plants, and sent out her little rivers vnto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which she deepe sent out.

6 All the foules of the heauens made their nestes in his boughes, and vnder his branches did all the beastes of the field bring forth their young, and vnder his shadow dwelt all mighty nations.

7 Thus was he faire in his greatnesse, and in the length of his branches: for his root was neere great waters.

8 The cedars in the garden of God could not hide him: no firre tree was like his branches: and the cheffnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beauty.

9 I made him faire by the multitude of his branches: so for all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus saith the Lord God, Because he is lift vp on high, and hath shot vp his toppe among the thicke boughes, and his heart is lift vp in his height.

11 I haue therefore deliuered him into the hands of the mightiest among the heathen: hee shall handle him, for I haue call him away for his wickednesse.

12 And the strangers haue destroyed him, *euen* the terrible nations, and they haue left him vpon the mountains, and in all the vallis his branches are fallen, and his toughes are broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shall all the foules of the heauen remaine, and all the beastes of the field shall be vpon his branches.

14 So that none of all the trees by the water shall be exalted by their height, neither shall shoot vp their top among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the minds of the children of men: among them that go downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and I couered the deepe for him, and I did restraine the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the found of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Labanon: *euen* all that are nourished with waters, shall be comforted in the nether parts of the earth.

17 They also went downe to hell with him vnto them that were slaine with the sword, & his arme, and they that dwelt vnder his shadow in the midst of the heathen.

18 To whom I art thou thus like in glory and in greatnes among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the midst of the vncircumcised, with them that be

slaine by the sword, this is Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXII.

<sup>a</sup> The Prophet is commanded to bewaile Pharaoh King of Egypt. <sup>b</sup> Hee prophesied that destruction shall come vnto Egypt through the King of Babylon.

And in the twelfth yeere in the twelfth moneth, and in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a lion of the nations, and art as a dragon in the sea: thou castest out thy rivers, and troublest the waters with thy feet, and stampedst in their riuers.

3 Thus saith the Lord God, \* I will therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leaue thee vpon the land, and I will cast thee vpon the open field, and I will cause all the foules of the heauen to remain vpon thee, and I will fill all the beasts of the field with thee.

5 And I will lay thy flesh vpon the mountains, and fill the vallisies with thine height.

6 I will also water with thy blood the land wherein thou swimdest, *euen* to the mountains, and the riuers shall be full of thee.

7 And when I shall put thee out, I will couer the heauen, and make the starres thereof darke. \* I will couer the sunne with a cloud, and the moone shall not giue her light.

8 All the lights of the heauen will I make darke for thee, and bring darkness vpon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countries which thou hast not knowne.

10 Yea, I will make my people amazed at thee, and their Kings shall be astonied with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the king of Babel shall come vpon thee:

12 By the swords of the mighty will I cause thy multitude to fall: they all shall be terrible nations, and they shall destroy the pompe of Egypt, and all the multitude thereof shall be consumed.

13 I will destroy also all the beasts thereof from the great watersides, neither shall the foot of man trouble them any more, nor the hooves of beasts trouble them.

14 Then will I make their waters deep, and cause their riuers to runne like oyle, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the countrey with all that is therein, shall be laid waste: when I shall smite all them which dwell therein, then shall they know that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 In the twelfth yeere also in the fifteenth day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt,

<sup>a</sup> which was the first yeere of the generall captiuitie vnder Zedekiah.  
<sup>b</sup> Thus the scriptures compare tyrants to cruell and huge beasts which deuoure all that be weaker then they, and such as they may ouercome.  
<sup>c</sup> Or, whale.  
<sup>d</sup> Thou preparedst great armies.  
<sup>e</sup> Chap. 12, 13, and 17, 20.

<sup>d</sup> With heape of the carcases of thine army.  
<sup>e</sup> As Nilus ouerfloweth Egypt, so will I make the blood of thine holie to ouerflow it.  
<sup>f</sup> The word signifieth to be put out as a candle is put out.  
<sup>g</sup> Isa. 13, 10.  
<sup>h</sup> Isa. 23, 1. and 3, 15.  
<sup>i</sup> Mat. 24, 29.  
<sup>j</sup> By this manner of speech is meant the great sorow that shall be for the slaughter of the king and his people.

<sup>h</sup> This came to passe in lesse then foure yeeres after this prophecy.

<sup>i</sup> To wit, of the Caldeans thine enemies: which shall quietly enjoy all thy commodities.

<sup>d</sup> Signifying, that there was no greater power in the world then his was.

<sup>b</sup> Or, thou was lift vp.

<sup>e</sup> That is, of Nebuchadnezzar, who afterward was the monarch and only ruler of the world.

<sup>f</sup> Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

<sup>g</sup> The deepe waters that caused him to mount so high (meaning his great abundance and pompe) shall now lament as though they were couered with sackcloth.

<sup>h</sup> To cause this destruction of the king of Assyria to seeme more horrible, he setteth forth other kings and princes which are dead, as though they reioyced at the fall of such a tyrant.

<sup>i</sup> Meaning, that Pharaohs power was nothing so great as his was.

<sup>k</sup> Reade Chap. 23, 10.

<sup>a</sup> That is, prophesie, that they shall be cast downe: thus the Lord giueth his Prophets power both to plant and to destroy by his word, made Iere. 1. 10. I have not other kingdoms, more beautiful then thou, perished? <sup>m</sup> That is, Egypt. <sup>n</sup> To make the matter more sensible, he bringeth in Pharaoh whom the dead shall meet and marshall at him, made Iia. 24. 9.

<sup>e</sup> Meaning, the Tyrants.

<sup>y</sup> Whom in his life all the world feared.

<sup>q</sup> That is, the Capadocians and Italians, or Spaniards, also Iosephus writeth, which died not by cruell death, but by the course of nature, and are honourably buried with their coat of armour, and signes of honour.

<sup>f</sup> The Kings of Babylon.

<sup>t</sup> As the wicked reioyce when they see others partakers of their miseries. <sup>u</sup> I will make the Egyptians afraid of me, as they caused others to feare them.

Egypt, and cast them downe, ~~even~~ them and the daughters of the mighty nations vnder the nether parts of the earth, with them that go downe into the pit.

19 Whom dost thou passe! in beaurie? goe downe and sleepe with the vncircumcised.

20 They shall fall in the mids of them that are slaine by the sword: <sup>m</sup> shee is deliuered to the sword: draw her downe, and all her multitude.

21 The most mighty and strong shall speake to <sup>n</sup> him out of the middes of hell with them that helpe her: they are gone downe, and sleepe with the vncircumcised that be slaine by the sword.

22 Ashtur is there and all his company: their graues are about him: all they are slaine and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused feare <sup>to be</sup> in the land of the liuing.

24 There is <sup>o</sup> Elam and all his multitude round about his graue: all they are slaine and fallen by the sword, which are gone downe with the vncircumcised into the nether parts of the earth, which caused themselves to be feared in the land of the liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine: <sup>w</sup> all his multitude: their graues are round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that goe downe to the pit: they are laid in the middes of them that be slaine.

26 There is <sup>q</sup> Melchec, Tuball, and all their multitude: their graues are round about them: all these vncircumcised were slaine by the sword, though they caused their feare <sup>to be</sup> in the land of the liuing.

27 And they shall not lie with the valiant of the vncircumcised, that are fallen, which are gone downe to the graue with their weapons of warre, and haue laid their swords vnder their heads, but their iniquity shall be vpon their bones: because <sup>they were</sup> the feare of the mighty in the land of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lie with them that are slaine by the sword.

29 There is Edom, his kings, and all his princes, which with their strength are layd by them that were slaine by the sword: they shall sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There be all the princes of the <sup>f</sup> North, with all the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and hee shall be comforted ouer all his multitude: Pharaoh, and all his armie, <sup>shall be</sup> slaine by the sword, saith the Lord God.

32 For I haue caused my <sup>u</sup> feare to be in the land of the liuing: and hee shall be laid in the mids of the vncircumcised with them, that are slaine by the sword, <sup>even</sup> Pharaoh and all his multitude, saith the Lord God.

## CHAP. XXXIII.

<sup>a</sup> The office of the gouernours and ministers. 14. He

<sup>Strengtheth</sup> them that despaire, and boldereth them with the promise of mercy. 30. The word of the Lord against the mockers of the Prophets.

Again the word of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sword vpon a land, if the people of the land take a man from among them, and make him their watchman,

3 If when he seeth the sword come vpon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sword come, and take him away, his blood shall be vpon his owne head.

5 For he heard the sound of the trumpet, and would not be admonished: therefore his blood shall be vpon him: but he that receiveth warning shall saue his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away for his <sup>b</sup> iniquity, but his blood will I require at the watchmans hand.

7 \* So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my <sup>c</sup> mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou dost not speake and admonish the wicked of his way, that wicked man shall die for his iniquity, but his blood will I <sup>d</sup> require at thine hand.

9 Neuerthelesse, if thou warne the wicked of his way to turne from it, if he doe not turne from his way, hee shall die for his iniquity, but thou hast deliuered thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus yee speake and say, If our transgressions and our sinnes be vpon vs, and wee are consumed because of them, <sup>e</sup> how should wee then liue?

11 Say vnto them, As I liue, saith the Lord God, <sup>f</sup> I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euil wayes, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The <sup>g</sup> righteousness of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked <sup>shall</sup> cause him to fall therein, in the day that hee returneth from his wickednesse, neither shall the righteous liue for his <sup>righteousnesse</sup> in the day that he sinneth.

13 When I shall say vnto the righteous, that he shall surely liue, if hee trust to his owne righteousness, and commit iniquity, all his righteousness shall be no more remembered, but for his iniquity that he hath committed, he shall die for the same.

14 Again when I shall say vnto the wicked, Thou shalt die the death, if he turne from his sinne, and doe that which is lawfull and <sup>h</sup> right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, and walke in the statutes of life, without committing iniquity, he shall surely liue, and not die.

16 None of his sinnes that he hath committed, shall be mentioned vnto him, because he hath done that

<sup>Or, of their costs.</sup> <sup>a</sup> He sheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.

<sup>b</sup> Signifying, that the wicked shall not escape punishment though the watchman be negligent: but if the watchman blowe the trumpet, and then he will not obey, he shall deserue double punishment.

\* Chap. 23. 17.

<sup>c</sup> Which teacheth that he that receiveth not his charge at the Lords mouth, is a spie, and not a true watchman.

<sup>d</sup> The watchman must answer for the blood of all that perish through his negligence.

<sup>e</sup> Thus the wicked when they heare Gods iudgements for their sinnes,

despaire of his mercies, and murmure.

<sup>f</sup> Reade Chap. 18. 23.

<sup>g</sup> Reade of this righteousness, Chap. 13. 22, 24.

<sup>h</sup> Hereby he commendeth all them of hypocrites, which pretend to forsake wickednesse, and yet declare no themselves such by their fruits: that is, in obeying Gods commandments and by godly life.



\* Chap. 12, 25.

that which is lawfull and right, he shall surely line.

17 Yet the children of thy people say, \* The way of the Lord is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteouſnes, and committeth iniquity, hee ſhall enen die thereby.

19 But if the wicked returne from his wickedneſſe, and doe that which is lawfull and right, he ſhall liue thereby.

20 Yet ye ſay, The way of the Lord is not equall. O ye houſe of Iſrael, I will iudge you enery one after his wayes.

21 Alſo in the twelfth yeere of our captiuitie, in the tenth moneth, and in the fiſt day of the moneth, one that had eſcaped out of Ieruſalem, came vnto me, and ſaid, The citie is ſmiten.

22 Now the hand of the Lord had bene vpon mee in the evening afore hee that had eſcaped, came, &amp; had opened my mouth vntill he came to me in the morning: and when he had opened my mouth, I was no more dumbe.

23 Againe the word of the Lord came vnto me, and ſaid,

24 Sonne of man, theſe that dwell in the deſolate places of the land of Iſrael, talke and ſay, Abraham was but one, and hee poſſeſſed the land, but we are many, therefore the land ſhalbe giuen vs in poſſeſſion.

25 Wherefore ſay vnto them, Thus ſaith the Lord God, Yee ate with the blood, and liſt vp your eyes toward your idoles, and ſhed blood: ſhould ye then poſſeſſe the land?

26 Yeleane vpon your ſwords, ye worke abomination, and ye deſile euery one his neighbours wiſe: ſhould ye then poſſeſſe the land?

27 Say thus vnto them, Thus ſaith the Lord God, As I liue, ſo ſurely they that are in the deſolate places, ſhall fall by the ſword: and him that is in the open field, will I giue vnto the beaſts to be deuoured: and they that be in the ſolts and in the caues, ſhall die of the peſtilence.

28 For I will lay the land deſolate and waſte, and the pompe of her ſtrength ſhall ceaſe: and the mountaines of Iſrael ſhalbe deſolate, and none ſhall paſſe through.

29 Then ſhall they know that I am the Lord, when I haue laid the land deſolate and waſte, becauſe of all their abominations, that they haue committed.

30 Alſo thou ſonne of man, the children of thy people that talke of thee by the walls and in the dopes of houſes, and ſpeake one to another, euery one to his brother, ſaying, Come, I pray you, and heare what is y word that cometh from the Lord.

31 For they come vnto thee, as the people uſeth to come: and my people ſit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make ſweeteſſes, and their heart goeth after their couetouſneſſe.

32 And lo, thou art vnto them, as a Ietting ſong of one that hath a pleaſant voice, &amp; can ſing well: for they heare thy wordes, but they doe them not.

33 And when this cometh to paſſe (for loe, it will come) then ſhall they know, that a Prophet hath bene among them.

## C H A P. XXXIV.

\* Against the ſhepheards that deſpiſed the ſheepe of Chriſt, and ſeeked their owne gaine. 7 The Lord ſaith that hee will viſite his diſperſed ſheepe, and gather them together: 13 Hee promiſeth the true ſhepherd Chriſt, and with him peace.

A Nd the word of the Lord came vnto me, ſaying.

2 Sonne of man, prophecie againſt the ſhepheards of Iſrael, prophecie and ſay vnto them, Thus ſaith the Lord God vnto the ſhepheards, \* Who be vnto the ſhepheards of Iſrael, that feede themſelues: ſhould not the ſhepheards feede the flockes?

3 Ye ate the fat, and ye cloathe you with the wooll: ye kill them that are fed, but ye feede not the ſheepe.

4 The weake haue ye not ſtrengthened: the ſicke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that which was drinen away, neither haue ye ſought that which was loſt, but with cruelty, and with rigour haue ye ruled them.

5 And they were ſcattered without a ſhepherd: and when they were diſperſed, they were deuoured of all the beaſts of the field.

6 My ſheepe wandered thorow all the mountaines, and vpon euery hie hill: yea, my ſheepe was ſcattered thorow all the earth, and none did ſeek or ſearch after them.

7 Therefore ye ſhepheards, heare the word of the Lord.

8 As I liue, ſaith the Lord God, ſurely becauſe my ſheepe was ſpoyled, and my ſheepe were deuoured of all the beaſts of the field, hauing no ſhepherd, neither did my ſhepheards ſeek my ſheepe, but the ſhepheards fedde themſelues, and fedde not my ſheepe,

9 Therefore, heare ye the word of the Lord, O ye ſhepheards.

10 Thus ſaith the Lord God, Behold, I come againſt the ſhepheards, and will require my ſheepe at their hands, and cauſe them to ceaſe from feeding the ſheepe: neither ſhall the ſhepheards feede themſelues any more: for I will deliuer my ſheepe from their mouthes, and they ſhall no more deuoure them.

11 For thus ſaith the Lord God, Behold, I will ſearch my ſheepe, and ſeek them out.

12 As a ſhepherd ſearcheth out his ſheepe, when he hath bin among his ſheepe that are ſcattered, ſo will I ſeek out my ſheepe &amp; will deliuer them out of all places, where they haue bin ſcattered in the cloudy and darke day,

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne land, and feed them vpon the mountaines of Iſrael, by the riuers, and in all the inhabited places of the countrey.

14 I will feede them in a good paſture, and vpon the hie mountaines of Iſrael ſhall their fold be: there ſhall they lie in a good fold, and in fat paſture ſhall they feede vpon the mountaines of Iſrael.

15 I will feed my ſheepe, and bring them to their reſt, ſaith the Lord God.

16 I will ſeek that which was loſt, and bring againe that which was drinen away, and will bind vp that which was broken, and will ſtrengthen the weake, but I will deſtroy the fat and the ſtrong, and I will feed them with iudgement.

17 Alſo you my ſheepe, thus ſaith the Lord God, Beholde, I iudge betweene ſheepe &amp; ſheepe, betweene the rams and the goats.

18 Seemeth it a ſmall thing vnto you to haue eaten vp the good paſture, but yee muſt tread downe with your feet, the reſidue of your paſture: and

i When the Prophet was led away captiue with Ieſoth.

k I was inſued with the Spirit of prophecie, Chap. 8. 1 Whereby is ſignified that the miniſters of God cannot ſpeake till God giue them courage, and open their mouthes, Chap. 24. 27. and 29. 21. Eph. 6. 19.

m Thus the wicked thinke themſelues more worthy to enioy Gods promiſes then the Saints of God, to whom they were made: and would binde God to be ſubiect to them, though they would not be bound to him.

n Contrary to the Law, Leuit. 17. 14. o As they that are ready ſtill to ſhed blood.

\* Chap. 7. 24. and 24. 21. and 30. 6. 7.

p In deriſion.

q This declareth that we ought to heare Gods word with ſuch zeale and affection, that we ſhould in all points obey it, elſe we abuſe the word to our owne condemnation and ſake of his miniſters, as though they were iuſts to ſerue mens fooliſh ſauities. On pleaſant, and Ietting ſong.

\* Zere. 23. 1. a By the ſhepheards he meant the king, the Magiſtrates, Priests, and Prophets.

b Ye ſeek to enrich your ſelues by their commodities, and to ſpoile their riches and ſubſtance, c He deſcribeth the office, and duty of a good paſtour, who ought to loue and ſuccour his flocke, and not to be cruell toward them. d For lacke of good government and doctrine they periſhed.

e By deſtroying the couetous brether, and reſtoring true ſhepheards, whereof we haue a ſigne ſo oft as God ſendeth true preachers, who both by doctrine and life labour to feede his ſheepe in the pleaſant paſtures of his word, f In the day of their affliction and miſery: and this promiſe is to comfort the Church in all dangers.

g Meaning, ſuch as liſt vp themſelues about their brether, and thinke they haue no need to be gouerned by me.

h That is, by putting difference betweene the good and the bad, and ſo giue to either as they deſerue.

i By good paſture and deepe waters is meant the pure word of God and the adminiſtration of iuſtice, which they did not diſtribute to the poore till they had corrupted it.

and to haue drinke of the deepe waters, but yee must trouble the residue with your feet.

19 And my sheepe eat that which ye haue trodden with your feet, and drinke that which yee haue troubled with your feet.

20 Therefore thus saith the Lord God vnto them, Behold, I, *euē* I will iudge betweene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and pusht all the weake with your horns, till ye haue scattered them abroad.

22 Therefore will I helpe my sheepe, and they shall no more be spoiled, & I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard over them, and he shall feede them, *euē* my seruant<sup>k</sup> Dauid, he shall feede them, & he shall be their shepheard.

24 And I the Lord will be their God, and my seruant Dauid shall be the Prince among them, I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and I will cause the euill beast to cease out of the land, and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I will set them, as a blessing, euē round about my mountaine: and I will cause raine to come downe in due season: and there shall be raine of blessing.

27 And the tree of the field shall yeeld her fruit, and the earth shall giue her fruit, and they shall be safe in their land, and shall know that I am the Lord, when I haue broken the coards of their yoke, and deliuered them out of the hands of those that serued themselves of them.

28 And they shall no more be spoiled of the heathen, neither shall the beasts of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And will raise vp for them a plant of renowne, and they shall be no more consumed with hunger in the land, neither beare the reproach of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, *euē* the house of Israel are my people, saith the Lord God.

31 And yee my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

#### CHAP. XXXV.

<sup>a</sup> The destruction that shall come on mount Seir, because they troubled the people of Israel.

**M**oreouer, the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face against mount Seir, and prophetic against it,

3 And say vnto it, Thus saith the Lord God, Beholde, O mount Seir, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetuall hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their<sup>b</sup> iniquitie had an end.

6 Therefore as I liue, saith the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou<sup>c</sup> hate blood, euē blood shall pursue thee.

7 Thus will I make mount Seir desolate and

waste, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his flaine men: in thine hills, and in thy valleyes, and in all thy riuers shall they fall, that are flaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not<sup>d</sup> returne, and ye shall know that I am the Lord.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possesse them (seeing the Lord was<sup>e</sup> there.)

11 Therefore as I liue, saith the Lord God, I will *euē* doe according to thy<sup>f</sup> wrath, and according to thine indignation, which thou hast vsed in thine hatred against them: and I will make my selfe known among<sup>h</sup> them, when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all the blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouths ye haue boasted against me, and I haue multiplied your words against me: I haue heard them.

14 Thus saith the Lord God, So shall all the world reioyce, when I shall make thee desolate.

15 As thou diest reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wicly, and they shall know that I am the Lord.

#### CHAP. XXXVI.

<sup>1</sup> Hee promiseth to deliuer Israel from the Gentiles.  
<sup>2</sup> The benediction due vnto the Iewes are to be ascribed to the mercy of God, and not vnto their desertings.  
<sup>3</sup> God reneweth our hearts that wee may walke in his commandments.

**A**lso thou sonne of man, prophetic vnto the of Israel, heare the word of the Lord,

2 Thus saith the Lord God, Because the<sup>a</sup> enemy hath said against you, Aha, euē the<sup>b</sup> high places of the world are ours in possession.

3 Therefore prophetic and say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery side that ye might be a possession vnto the residue of the heathen, and yee are come vnto the lips and<sup>c</sup> tongues of men, and vnto the reproach of the people.

4 Therefore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hills, to the riuers and to the valleyes, & to the waste and desolate places, and to the cities that are forsaken, which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which haue<sup>d</sup> taken my land for their possession, with the ioy of all their heart: and with despitefull minds to cast it out for a prey.

6 Prophecic therefore vpon the land of Israel, and say vnto the mountaines and to the hills, to the riuers, and to the valleyes, Thus saith the Lord God, Behold, I haue spoken in mine indignation and in my wrath, because ye haue suffered the<sup>e</sup> shame of the heathen.

7 Therefore thus saith the Lord God, I haue<sup>f</sup> lifted vp mine hand, surely the heathen that are

Nn about

<sup>d</sup> To wit, to their former estate.

<sup>e</sup> Meaning, Israel and Iudah.

<sup>f</sup> And so by fighting against Gods people, they should goe about to put him out of his owne possession.

<sup>g</sup> As thou hast done cruelly, so shalt thou be cruelly handled.

<sup>h</sup> Shewing that when God punisheth the enemies, the godly ought to consider that he ha h a care ouer them, and so praise his Name: and also that the wicked rage as though there were no God, till they feeble his hand to their destruction.

<sup>i</sup> As thou hast done cruelly, so shalt thou be cruelly handled.

<sup>j</sup> As thou hast done cruelly, so shalt thou be cruelly handled.

<sup>k</sup> As thou hast done cruelly, so shalt thou be cruelly handled.

<sup>l</sup> As thou hast done cruelly, so shalt thou be cruelly handled.

<sup>m</sup> As thou hast done cruelly, so shalt thou be cruelly handled.

<sup>n</sup> As thou hast done cruelly, so shalt thou be cruelly handled.

<sup>o</sup> As thou hast done cruelly, so shalt thou be cruelly handled.

<sup>p</sup> As thou hast done cruelly, so shalt thou be cruelly handled.

<sup>q</sup> As thou hast done cruelly, so shalt thou be cruelly handled.

<sup>r</sup> As thou hast done cruelly, so shalt thou be cruelly handled.

<sup>s</sup> As thou hast done cruelly, so shalt thou be cruelly handled.

<sup>t</sup> As thou hast done cruelly, so shalt thou be cruelly handled.

<sup>u</sup> As thou hast done cruelly, so shalt thou be cruelly handled.

<sup>v</sup> As thou hast done cruelly, so shalt thou be cruelly handled.

<sup>k</sup> Meaning Christ, of whom Dauid was a figure, here. 31 9 hofe. 3 5.

<sup>l</sup> This declareth that vnder Christ the flocke should be truly deliuered from sinne, and be safely preserved in the Church, where they should neuer perishe. <sup>m</sup> The fruits of Gods grace shall appeare in great abundance in his Church.

<sup>n</sup> That is the rod that shall come out of the root of Ihu, Ihu, Ihu.

<sup>a</sup> Where the Idumeans dwelt.

<sup>b</sup> When by their punishment I called them from their iniquity. <sup>c</sup> Except thou repent thy former cruelty.

<sup>a</sup> That is, the Idumean

<sup>b</sup> That is, Ierusalem, which for Gods promises was the chiefe of all the world.

<sup>c</sup> Ye are made a matter of talke and derision to all the world.

<sup>d</sup> They appointed with themselves to haue it, and therefore came with Nebuchadrezzar against Ierusalem for this purpose.

<sup>e</sup> Because you haue bene a laughing stocke vnto them. <sup>f</sup> By making a foolishness of the people. Chap. 20. 5.



g God declareth his mercies and goodnesse toward his Church, who still preferueth his, euen when he destroyeth his enemies.

h Which was accomplished vnder Christ, to whom all these temporal deliuerances did direct them.  
i That is, vpon the mountaines of Ierusalem.  
k Or, there.  
l This the enemies imputed as the reproach of the land, which God did for the finnes of the people according to his iust iudgements.

\* Isa. 52, 5-10. 2.  
24.

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproached me, if I had suffered my Church to perish.  
m This excludeth from man all dignity, and meane to deserve any thing by, seeing that God referreth the whole to himselfe, and that onely for the glory of his holy Name.  
n Or, you.  
o That is, his spirit, whereby he reformeth the heart, and regenerateth his, Isa. 44. 3.  
\* Iere. 32. 39. chap. 21. 19.

about you, shall beare their shame.

8 But you, O mountaines of Israel, ye shall shoot forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For beholde, I come vnto you, and I will turne vnto you, and ye shall be tilled and sowed.

10 And I will multiply the men vpon you, euen all the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiplie vpon you man and beast, and they shall increase, and bring fruit, and I will cause you to dwell after your old estate, and I will bestow benefites vpon you more then <sup>h</sup> at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke vpon <sup>i</sup> you, euen my people Israel, and they shall possesse <sup>ii</sup> you, and ye shall be their inheritance, and ye shall no more henceforth deprive them of men.

13 Thus saith the Lord God, Because they say vnto you, Thou <sup>k</sup> land deuourest vp men, and hast beene a waister of thy people.

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God.

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproach of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 <sup>q</sup> Moreouer, the word of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, where with they had polluted it.

19 And I scattered them among the heathen, and they were disperfed through the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 <sup>\*</sup> And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy <sup>i</sup> Name, which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine <sup>m</sup> holy Names sake, which ye polluted among the heathen, whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before <sup>ii</sup> their eyes.

24 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

25 Then will I powre cleane <sup>n</sup> water vpon you, and ye shall be cleane: yea, from all your filthines, and from all your idoles will I cleanse you.

26 <sup>\*</sup> A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I will giue you an heart of flesh.

27 And I will put my spirit within you, and

cause you to walke in my statutes, and yee shall keepe my iudgements and doe them.

28 And ye shall dwell in the land that I gaue to your fathers, and ye shall be my people, and I will be your God.

29 I will also deliuer you from all your filthinesse, and I will call for <sup>o</sup> corne, and will increase it, and lay no famine vpon you.

30 For I will multiply the fruit of the trees, and the increase of the field, that ye shall beare no more the reproach of famine among the heathen.

31 Then shall ye remember your owne wicked wayes, and your deedes that were not good, &c. shall iudge your felues worthy to haue bin <sup>p</sup> destroyed for your iniquities, and for your abominations.

32 Be it known vnto you that I doe not this for your sakes, saith the Lord God: therefore, O ye house of Israel, be ashamed and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shall haue cleansed you from all your iniquities, I will cause you to dwell in the cities, and the desolate places shall be builded.

34 And the desolate land shall be tilled, where as it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste, and desolate, and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen, that are left round about you, shall know that I the Lord build the ruinous places, and plant the desolate places: I the Lord haue spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this be bought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feasts, so shall the desolate cities be filled with flocks of men, and they shall know that I am the Lord.

C H A P. XXXVII.

He prophesieth the bringing againe of the people, being in captiuitie. 16 He sheweth the vnion of the tentriues with the two.

**T**He hand of the Lord was vpon me, and caried me out in the Spirit of the Lord, and set mee downe in the mids of the <sup>ii</sup> field, which was full of <sup>a</sup> bones:

2 And he led mee round about by them, and behold, there were very many in the open field, and loe, they were very dry.

3 And he said vnto mee, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Again he said vnto mee, Prophecie vpon these bones, and say vnto them, O yee dry bones, heare the word of the Lord.

5 Thus saith the Lord God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh grow vpon you, and couer you with skinne, and put breath in you, that yee may liue, and yee shall know that I am the Lord.

7 So I prophecied as I was commanded: and as I prophecied, there was a noyse, and beholde, there was a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinewes, and the flesh grew vpon them, and aboue the skinne couered them, but there was no breath in them.

9 Then said he vnto mee, Prophecie vnto the winde:

o Vnder the abundance of temporall benefites he concludeth the spirituall graces.

b Ye shall come to true repentance, and thinke your felues vnworthy to be of the number of Gods creatures, for your ingratitude against him,

q He declareth that it ought not to be referred to the soyle or plentifulnesse of the earth that any countrey is rich and abundant, but onely to Gods mercies, as his plagues and curses declare, when he maketh it barren,

r Or, valley.  
a He sheweth by a greater miracle that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raise them vp againe,

winde: prophecie, sonne of man, and say to the winde, Thus saith the Lord God, Come from the four winds, O breath, and breathe vpon these flume, that they may liue.

10 So I prophecied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore prophecie, and say vnto them, Thus saith the Lord God, Behold, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel.

13 And yee shall knowe that I am the Lord, when I haue opened your graues, O my people, and brought you vp out of your sepulchres.

14 And shall put my Spirit in you, and ye shall liue, and I shall place you in your owne land: then ye shall know that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreouer, thou sonne of man, take thee a peece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take another peece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions,

17 And thou shalt ioine them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answer them, Thus saith the Lord God, Behold, I will take the tree of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and will put them with him *euē* with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

20 And the pieces of wood whereon thou writest, shall be in thine hand, in their sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on euery side, & bring them into their owne land.

22 And I will make them one people in the land, vpon the mountains of Israel, \* and one king shall be king to them all: and they shall be no more two peoples, neither be diuided any more henceforth into two kingdomes.

23 Neither shall they be polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my \* seruant shall be king ouer them, and they shall all haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwell in the land, that I haue giuen vnto Iakob my seruant, where your fathers haue dwelt, and they shall dwell therein, *euē* they, and their sonnes, and their sonnes sonnes for euer, and my seruant David shall be

their prince for euer.

26 Moreouer, I will make \* a couenant of peace \* *Psal. 109. 7. and 116. 2.* with them: it shall be an euerlasting couenant with them, and I will place them, and multiplie them, and will set my sanctuary among them for euermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 Thus the heathen shall know, that I the Lord doe sanctifie Israel, when my Sanctuary shall be among them for euermore.

# CHAP. XXXVIII.

*a He prophecied that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.*

And the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against \* Gog and against the land of Magog, the chiefe prince of Meshech and Tubal, and prophecie against him,

3 And say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put hookes in thy iawes, and I will bring thee forth and all thine hoaste, both horses and horsemen, all cloathed with all sorts of armour, *euē* a greates multitude with bucklers and shields, all handling swords.

5 They of \* Paras, of Cush, and Phut with them, *euē* all they that beare shield and helmet.

6 *d* Gomer and all his bands, and the house of Togarmah of the North quarters, and all his bands, and much people with thee.

7 Prepare thy selfe, and make thee ready, both thou, and all thy multitude that are assembled vnto thee, and be thou their safeguard.

8 After many dayes thou shalt be visited: for in the latter yeeres thou shalt come into the land that hath bene destroyed with the sword, and is gathered out of many people vpon the mountaines of Israel, which haue long lien waste: yet they haue bene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come vp like a tempest, and shalt be like a cloud to couer the land, both thou, and all thy band, and many people with thee.

10 Thus saith the Lord God, *Euē* at the same time shall many things come into thy mind, and thou shalt thinke *e* euill thoughts.

11 And thou shalt say, I will goe vp to the land that hath no walled towers: *g* I will goe to them that are at rest and dwell in safety, which dwell all without walles, and haue neither barres nor gates,

12 *Thinking* to spoile the prey, and to take a booty, to turne thine hand vpon the desolate places that are *now* inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell, and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the merchants of Tarshish with all the lyons thereof shall say vnto thee, Art thou come to spoile the prey? hast thou gathered thy multitude to take a booty? to carie away siluer and golde, to take away cattell and goods, and to spoile a great prey?

14 Therefore, sonne of man, prophecie, and say vnto Gog, Thus saith the Lord God, In that day, when my people of Israel dwellleth safe, shalt thou not know it?

*a* Which was a people that came of Magog the sonne of Iaphet, Gen. 10.

*a* Magog also here signifyeth a certaine country, so that by these two countries which had the gouernement of Grecia and Italie, hee meaneth the principall enemies of the Church,

Reuel. 20. 8.

*b* He sheweth that the enemies should bend themselves against the Church, but it should be to their owne destruction.

*c* The Persians, Ethiopians and men of Africa.

*d* Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and are thought to be they that inhabit Asia Minor.

*e* Signifying, that all the people of the world should assemble themselves against the Church, and Christ their head.

*g* Or, it meaning, the land of Israel.

*f* That is, to molest and destroy the Church.

*g* Meaning Israel, which had now bin destroyed, and was not yet built againe: declaring hereby the simplicity of the godly,

who seeke not so much to fortifie themselves by outward force, as to depend on the providence and goodnesse of God.

*b* One enimie shall enuie another, because euery one shall thinke to haue the spoyle of the Church.

*i* Shalt not thou see thine occasions to come against my Church when they suffer nothing?

*b* Signifying, all parts wherest the Israelites were scattered: that is, the faithfull shall be brought to the same vntie of spirit and doctrine, wherefore they are scattered throughout the world.

*d* That is, when I haue brought you out of those places, and townes where you are captiues.

*d* Which signifyeth the ioyning together of the two houses, of Israel, and Iudah.

*e* That is, the house of Israel.

*\* Iohn. 10. 16.*

*\* Ier. 40. 12. ier. 23. 5 chap. 34. 23. dan. 9. 24.*

*f* Meaning, that the elect by Christ shall dwell in the brazenly Ierusalem, which is meant by the land of Canaan.



15 And come from thy place out of the North parts; thou and much people with thee: all shall ride vpon horses, *even* a great multitude and a mighty armie.

16 And thou shalt come vp against my people of Israel, as a cloud to cover the land, thou shalt be in the latter dayes, and I will bring thee vpon my land, that the heathen may know mee, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he, of whom I haue spoken in olde time, by the hands of my seruants the Prophets of Israel which prophesied in those dayes and yeeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation, and in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel.

20 So that the fishes of the Sea, and the fowles of the heauen, and the beasts of the feld, and all that moue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, &c the mountains shall be ouerthrowen, and the staires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him throughout all my mountaines, saith the Lord God: euery mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people that are with him, a fore raine, and hailestones, fire, and brimstone.

23 Thus will I be magnified, and sanctified, and known in the eyes of many nations, and they shall know, that I am the Lord.

#### CHAP. XXXIX.

*1 He sheweth the destruction of Gog, and Magog. 11 The graves of Gog and his host. 17 They shall be deuoured of birds and beasts. 23 Wherefore the house of Israel is captive. 24 Their bringing againe from captiuitie is promised.*

Therefore thou sonne of man, prophesie against Gog, & say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee, and leaue but the sixt part of thee, and will cause thee to come vp from the North parts, and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall vpon the mountaine of Israel, and all thy bands and the people, that is with thee: for I will giue thee vnto the birds, and to euery feathered foule and beast of the feld to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the cyles, and they shall know that I am the Lord.

7 So will I make mine holy Name known in the mids of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the Holy one of Israel,

8 Behold, it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel shall goe forth, and shall burne and set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staves in their hands, and vpon the speares, and they shall burne them with fire seuen yeeeres.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoyle those that spoiled them, saith the Lord God.

11 And at the same time will I giue vnto Gog a place there for buriall in Israel, *even* the valley, whereby men goe toward the East part of the sea: and it shall cause them that passe by, to stop their noses, and there shall they bury Gog with all his multitude: and they shall call it the valley of Hamon-Gog.

12 And seuen moneths long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall burie them, and they shall haue a name, when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to go continually thorow the land with them that trauaile, to bury those that remaine vpon the ground, to cleanse it: they shall search to the end of seuen moneths.

15 And the traualiers that passe through the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it in the valley of Hamon-Gog.

16 And also the name of the citie shall be Hamon-Gog, thus shall they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Speake vnto euery feathered foule, and to all the beasts of the field, Assemble your selues, and come: gather your selues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that yee may eate flesh, and drinke blood.

18 Yee shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goats, and of bullocks, *even* of all beasts of Bashan.

19 And ye shall eat fat till ye be full, and drinke blood till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue laid vpon them.

22 So the house of Israel shall know, that I am the Lord their God from that day and so forth.

23 And the heathen shall know that the house of Israel went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleannesse, and according to their transgressions haue I done vnto them, and hid my face from them.

25 There.

k Meaning, in the latter age and from the coming of Christ unto the end of the world. l Signifying, that God will be sanctified by maine-aining his Church, and destroying his enemies, as Chap. 36. 23, and 37. 23. m He hereby he declares that none affliction can come to the Church, whereof they haue not bene aduer- sed aforetime, to teach them to endure all things with more patience, when they know that God hath so ordeined. n Al means where- by man should thinke to save him- selfe, shall faile. the affliction in those dayes shall be so great, and the enemies de- struction shall be so terrible. o Against the people of Gog and Magog.

\* Chap. 36. 23. and 37. 23.

a Or, destroy thee with sixe plagues, as Chap. 38. 22.

b Meaning, that by the vertue of Gods word the enemies shall be destroyed where- soeuer he assaileth his Church.

c That is, among all nations where the enemies of my people dwell, from they neuer so farre separate.

d That is, this page is fully de- termined, in my counsell, and can- not be changed. e After this de- struction the Church shall haue great peace and tranquillitie and burne all their weapons because they shall no more feare the enemies, and this is chiefly meant of the accom- plishment of Christs kingdome, when by their head Christ, all enemies shall be overcome. f Which declares that the enemies shall haue an horrible fall. g For the stinke of the carke. i. Or, the multitude of Gog. h Meaning a long time.

i Parely that the holy land should not be polluted, and partly for the consolation that the children of God haue, *even* on their enemies.

k Whereby hee signifieth the hor- rible destruction that should come vpon the enemies of his Church.

l The heathen shall know that they ouercame not my people by their strength, neither yet by the weak- nes of mine arme, but that this was for my peoples finnes.

25 Therefore thus saith the Lord God, Now will I bring againe the captiuitie of Iakob, and haue compassion vpon the whole house of Israel, and will be ielous for mine holy Name,

26 After that they haue berne their shame, and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many nations.

28 Then shall they know that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL

The restoring of the citie and the Temple.

I N the five and twentieth yeere of our being in captiuitie, in the beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon mee, and brought me thither.

2 Into the land of Israel brought he me by a diuine vision, and set me vpon a very high mountaine, where vpon was as the building of a citie,

toward the South.

3 And he brought mee thither, and beholde, there was a man, whose similitude was to looke to, like brasse, with a linnen threed in his hand, and a reed to measure with: and hee stood at the gate.

4 And the man said vnto me, Sonne of man, behold with thine eyes, & heare with thine eares, and set thine heart vpon all that I shall shewe thee: for to the intent that they might be shewed thee, art thou brought hither: declare all that thou seest vnto the house of Israel.

5 And behold, I saw a wall on the outside of the house round about: and in the mans hand was a reed to measure with, of fixe cubits long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reede, and the height with one reed.

6 Then came he vnto the gate which looketh toward the East, and went vp the staires thereof, and measured the post of the gate, which was one reed broad, and the other post of the gate, which was one reed broad.

7 And euery chamber was one reed long, and one reed broad, and betweene the chambers were fixe cubits: and the post of the gate by the porch of the gate within was one reed.

8 Hee measured also the porch of the gate within with one reed.

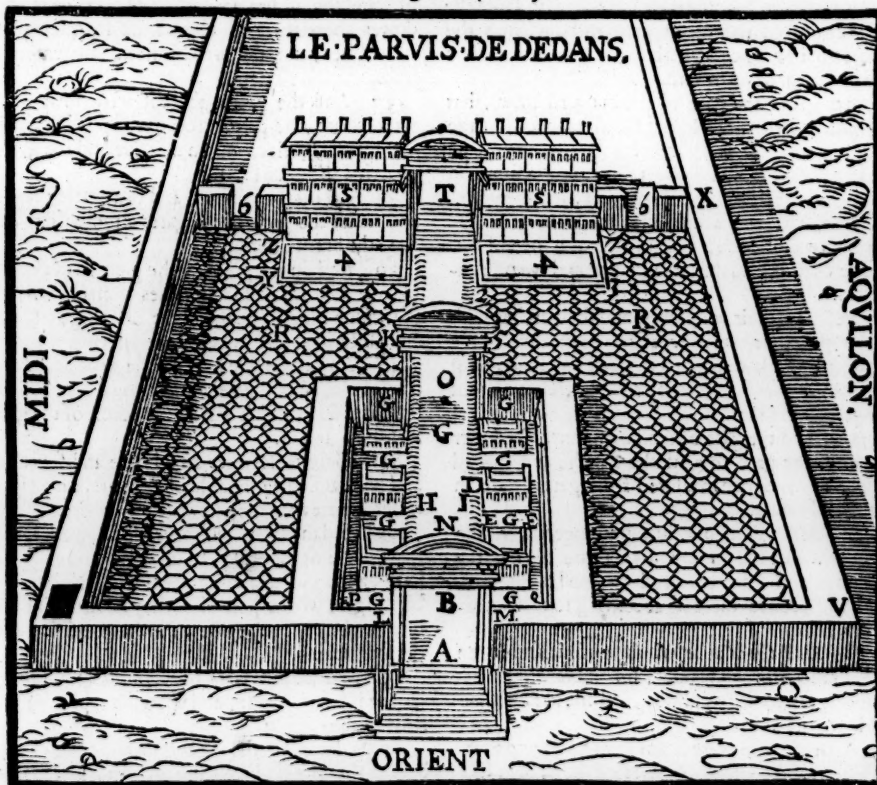
9 Then measured he the porch of the gate of eight cubits and the postes thereof, of two cubits, and the porch of the gate was inward.

b Which was an Angel in forme of a man, that came to measure out this building.

Or, the threshold. Or, upper post.

Or, pentises.

THE DESCRIPTION OF THE FIGVRE which beginneth verse 5.



verse 5. The wall that compasseth about the Temple and the courts as appeareth in the second, and in the great figure.

A B The thickness of the wall was fixe cubites: for so long the reede was.

A C The height of the wall, which was also fixe cubites: this wall contained 2000 cubites, that is, on the East side 500.

C H And on the North side 500.

H I As much on the South side.

C K And 500. on the West side.

I K This wall did separate the Temple from the city, Chap. 42. 20.

Vers. 6. This gate in the great figure is marked with D vnto the which appertained seven steps E. Thence they goe into the porch, where are fixe chambers F, which porch was closed with a wall G.

Vers. 7. E F G The length. The

breadth. E O G. The space of fixe cubits betweene the chambers, and so much space was on this side, and beyond the chambers, should inward to the porch was fixe cubits. A B B C The porch.

Vers. 9. C D The upper posts. H I The breadth of the alley of the porch. B C The length of the porch, which was inward.

Nn 3

10 And

The Lewes counted the beginning of the yeere after 700 years: for their fault, they began to count in March, and for their other affairs in September: so that this is to be vnderstood of September.

Or, visions of God.

Le Parvis de dedans: or, The inner court.



10 And the Chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.

11 And he measured the breadth of the entry of the gate ten cubits, and the height of the gate thirteene cubits.

12 The space also before the chambers was one cubite on this side, & the space was one cubite on that side, and the chambers were sixe cubites on this side, and sixe cubits on that side.

13 He measured then the gate from the rooffe of a chamber to the top of the gate: the breadth was five and twentie cubites, doore against doore.

14 He made also postes of threescore cubites, and the postes of the court, and of the gate, had one measure round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within were fiftie cubits.

16 And there were narrow windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: and the windowes went round about within: and vpon the postes were palme trees.

17 ¶ Then brought mee me into the outward court, and loe, there were chambers, and a pauement made for the court round about, and thirtie chambers were vpon the pauement.

18 And the pauement was by the side of the gates ouer against the length of the gates, and the pauement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof were three on this side, and three on that side, and the postes thereof and the arches thereof were after the measure of the first gate: the length thereof was fiftie cubits, and the breadth five and twentie cubites.

22 And their windowes, and their arches with their palme trees, were after the measure of the gate that looketh toward the East, and the going vp vnto it had seuen steps, and the arches thereof were before them.

23 And the gate of the inner court stood ouer against the gate toward the North, and toward the East, and hee measured from gate to gate an hundred cubits.

24 After that, hee brought mee toward the South, and loe, there was a gate toward the South, and hee measured the postes thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, and the breadth five and twentie cubits.

26 And there were seuen steps to goe vp to it, and the arches thereof were before the n, & it had palme trees, one on this side, and another on that side vpon the poste thereof.

27 ¶ And there was a gate in the inner court toward the South, and he measured from gate to

gate toward the South an hundred cubits.

28 And he brought me into the inner court by the South gate, and he measured the South gate, according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubites long, and five and twentie cubites broad.

30 And the arches round about were five and twentie cubites long, and five cubites broad.

31 And the arches thereof were toward the viter Court, and palme trees were vpon the postes thereof, and the going vp to it had eight steps.

32 ¶ Again hee brought mee into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about: it was fiftie cubites long, and five and twentie cubites broad.

34 And the arches thereof were toward the viter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After hee brought mee to the North gate, and measured it, according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth five and twentie cubites.

37 And the postes thereof were toward the viter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And euery chamber, and the entrie thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyond the steps, at the entrie of the North gate stood two tables, and on the other side, which was at the porch of the gate were two tables.

41 Foure tables were on this side, and foure tables on that side by the side of the gate, euen eight tables wherevpon they slew their sacrifice.

42 And the foure tables were of hewen stone for the burnt offering, of a cubit and an halfe long, and a cubite and a halfe broad, and one cubite high: wherevpon also they laide the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate were the chambers of the fingers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North.

Verf. 28. The inner court G. The eight steps are hid with the building, but they are like them of the East gate Q. for all the courts were of one measure, quantity and fashion.

Verf. 32. The inner court on the East side N, and so in all he maketh sixe courts, two on the East side, two on the North, and two on the South side, Locke in the great figure.

Verf. 38. He speaketh of sixe chambers, which were in the porch of the inner court on the North side I. The entrie of the chambers, that is, the doores were vnder the upper postes of pentiles, which hanged ouer the chambers, as also did ouer the gate. Locke in the great figure.

Verf. 39. In the porch of the inner court were foure tables K, and as many in the outward court S, a cubite and an halfe long, and as broad, and one cubite high.

Verf. 44. The chambers in the inner porch on the North side for the fingers L, but the perspective hindereth the sight, therefore behold them which are in the East court, for they are all alike: likewise on the South side. The Prophet was now in the East court, where hee saw the altar measured, and describeth one row of chambers, which was for the Priests.

Verf. 11. L M, the breadth of the gate and the height A N. Verf. 12. The space before the chambers, as a little galerie O.

Verf. 13. The breadth of the whole porch from the vrmolt chamber to the gate 25 cubits P Q.

In the 14. verse he speaketh of the upper postes, or pentiles which in all were 60 cubits: for euery chamber had sixe, and the threshold, and lintel of the doore, either 12 K figures.

Verf. 15. A D The fiftie cubits.

Verf. 17. The outward court R so called, because it was the outward court in respect of the Temple, as appeareth in the great figure N. but it is the inner court in respect of the porch which hath bene described. S. The thirtie chambers, fiftie on a side. The two little gates 6, which are by the great gate T.

Verf. 19. The lower gate A which hath seuen steps, and the gate within eight T. betweene A T were 100 cubits, and had as much from South to North V X.

Verf. 20. This must be considered in the great figure. The outward court in respect of the Temple M R. The North side. The porch S. The court without T. The length of the porch with the chambers as in the East side V X. The breadth 25. cubits Y Z.

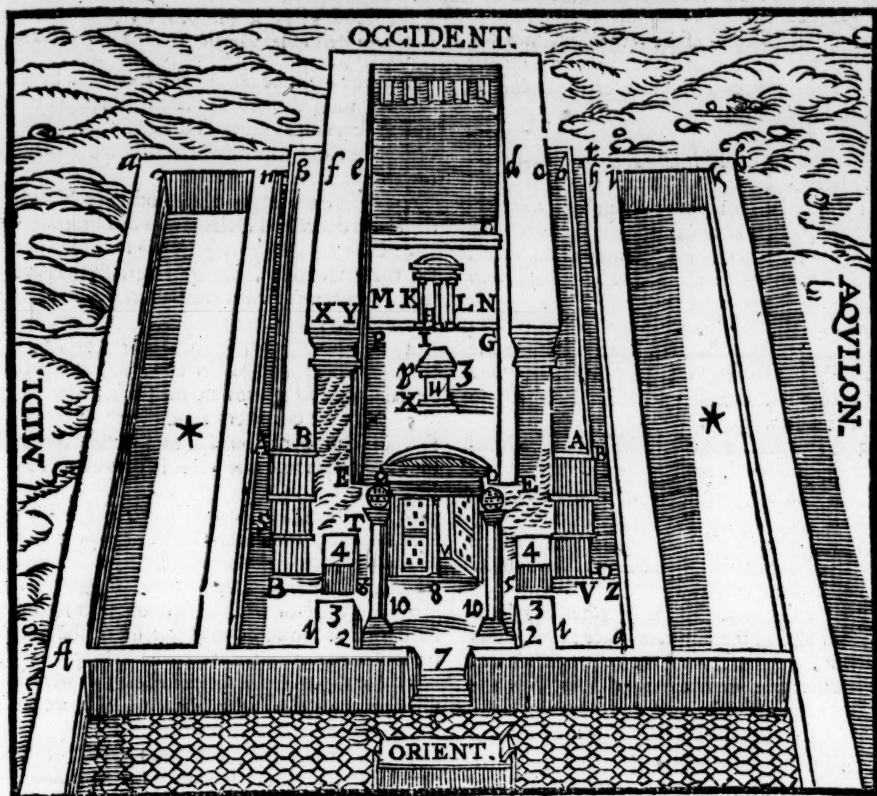
Verf. 23. The gate of the inner court B ouer against the gate of the outward court R. and toward the East C an hundred cubits R B.

Verf. 24. The South gate in the great figure D.

The outward court. Verf. 27. The inner court gate.

F. An hundred cubits D F, which was the length of a court and his chambers.

## THE FIGURE OF THE TEMPLE.



45 And he said vnto me, This chamber whose prospect is toward the South *is* for the Priestes, that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, *is* for the Priestes that haue the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Leui, which may come nere to the Lord to minister vnto him.

47 So he measured the court an hundred cubites long, and an hundred cubites broad, *euen* foure square: likewise the Altar that was before the house.

48 And hee brought mee to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubits, and the breadth eleuen cubits, and hee brought me by the steps whereby they went vp to it, and there were pillars by the postes, one on this side and another on that side.

on the one side, and sixe cubites broad on *the* other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie were five cubites, on the one side, and five cubites on the other side, and he measured the length thereof forty cubites, and the breadth twentie cubites.

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie sixe cubites, and the breadth of the entrie seven cubites.

4 So he measured the length thereof twenty cubites, and the breadth twentie cubites before the Temple, and he said vnto me, This is the most holy place.

5 After, hee measured the wall of the house, sixe cubites, and the breadth of euery chamber foure cubites round about the house, on euery side.

6 And the chambers were chamber vpon chamber, three and thirtie foote high, and they entred into the wall made for the chambers which was round about the house, that the postes might be fastened therein, and not be fastened in the wall of the house.

7 And it was large, and went round mounting vpward to the chambers: for the staire of the house was mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the high by the mids.

Verf. 4. The length twentie cubites G O, so it was square. \* Verf. 5. The first chamber was foure cubites Q R. The second five S T, and the third sixe A B. There were three heights or stages of chambers R S A. The turning staire cannot be shewed in the figure, but may easily be conceived.

N n 4

8 I law

## CHAP. XLI.

1 The disposition and order of the building of the Temple, and the other things thereto belonging.

A Fierward, hee brought mee to the Temple and measured the postes, sixe cubites broad on the sides of the Temple A B. The second chamber G goeth out more then the first B, and the third A more then the second,

Verf. 1. The upper postes or pentises, meaning, the tops of the chambers

on the sides of the Temple A B. The second chamber G goeth out more then the first B, and the third A more then the second,

Verf. 2. The breadth of the entrie or gate, tenne cubites. C D. Five cubites from the Temple wall to the gate on either side. E C D F. The length of fourty cubites from the Temple gate to the most holy place S. 1. The breadth of the Temple twentie cubites. E F, or G P. He speaketh not here of the height: therefore it is made of thirty cubits according to Salomons.

Verf. The Angel went into the most holy place. The post of the entrie, that is, the threshold, or thickness of the wall H I. The gate sixe cubites K L. The breadth one either side the gate seven cubits M K and I N, which make in all twentie cubites.

\* Verf. 5. The first chamber was foure cubites Q R. The second five S T, and the third sixe A B. There were three heights or stages of chambers R S A. The turning staire cannot be shewed in the figure, but may easily be conceived.



*Verf. 8.* The foundations of fixe cubites, meaning, the hie chamber was so, and the neither from thence seemed so likewise, by a perpendicular line or plummet B Z.

*Verf. 9.* The chamber without was the hie chamber, and from that chamber the wall was but fixe cubites thicke, B X Y: for downward it was fixe Q 6.

*Verf. 10.* The chambers on the one side were distant from them on the other side twentie cubites, which was the breadth of the Temple.

*Verf. 11.* The doores of the chambers on the North side, opened toward the North V, and they on the South side toward the South R, for there was an alley of fixe cubits round about the Temple V Z, and was so closed with a wall 11.

*Verf. 12.* The building, or the great place compassed with a wall, of fixe cubites thicke, and was further off the Temple then the alley, or separate place W, and this is more plainly set forth in the great figure.

*Verf. 16.* He declarerh that whatfoever was of stone worke from the bottome to the top, was covered with wood on the East, South and North side,

*Verf. 22.* The altar V, which was three cubites high Y X, and two cubites long Y Z.

8 I saw also the house high round about: the foundations of the chambers were a full reede of fixe great cubits.

9 The thickenesse of the wall which was for the chamber without, was fixe cubites, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the wide-nesse of twentie cubits round about the House on every side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was fixe cubites round about.

12 Now the building that was before the separate place toward the West corner, was seuentie cubits broad, and the wall of the building was fixe cubites thicke round about, and the length ninetie cubites.

13 So he measured the house an hundreth cubits long, and the separate place and the building with the walles thereof were an hundreth cubits long.

14 Also the breadth of the forefront of the house and of the separate place toward the East, was an hundreth cubits.

15 And he measured the length of the building ouer against the separate place, which was behind it, and the chambers on the one side and on the other side an hundreth cubites with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides ouer against the postes, sieled with cedar wood round about, and from the ground vp to the windowes and the windowes were sieled.

17 And from aboue the doore, vnto the inner house and without, and by all the wall round about within, and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betweene a Cherub and a Cherub: and every Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and a face of a lion toward the palme tree on the other side: thus was it made through all the house round about.

20 From the ground vnto aboue the doore were Cherubims, and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, and thus to looke vnto was the similitude and forme of the Sanctuary.

22 The altar of wood was three cubits high, and the length thereof two cubites, and the corners thereof and the length thereof and the sides thereof were of wood. And he said vnto me; This is the Table that shall be before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickets, even two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke planks vpon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one side, and on the other side,

by the sides of the porch, and vpon the sides of the house, and thicke planks.

# CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

Then brought he me into the vtter court by the way toward the North, and he brought mee into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundreth cubits, was the North doore, and it was fifty cubits broad.

3 Ou'er against the twenty cubites which were for the inner court, and ou'er against the pavement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chambers was a gallery of ten cubits wide, and within was a way of one cubite, and their doores toward the North.

5 Now the chambers aboue were narrower: for those chambers seemed to eate vp these, so wit, the lower, and those that were in the midst of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, euen from the ground.

7 And the wall that was without ou'er against the chambers, toward the vtter court on the forefront of the chambers, was fifty cubits long.

8 For the length of the chambers that were in the vtter court, was fifty cubits, and loe, before the Temple were an hundreth cubites.

9 And vnder these chambers was the entry, on the East side, as one goeth into them from the outward court.

10 The chambers were in the thickenesse of the wall of the court toward the East, ou'er against the separate place, and ou'er against the building.

11 And the way before them was after the manner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers, that were toward the South, was a doore in the corner of the way, euen the way directly before the wall toward the East, as one entreteth.

13 Then said he vnto me, The North chambers and the South chambers which are before the separate place, they be holy chambers, wherein the Priests that approach vnto the Lord, shall eate the most holy things: there shall they lay the most holy things, and the mear offering, and the sinne offering, and the trespass offering: for the place is holy.

14 When the Priests enter therein, they shall not go out of the holy place into the vtter court, but there they shall lay their garments wherein they minister, for they are holy, and shall put on other garments, and so shall approach to those things, which are for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rodde, fixe hundreth reedes, euen with the measuring reede round about.

17 He measured also the North side, fixe hundreth

*Verf. 1.* Having described the length and breadth of the Temple, he cometh to the outward court on the Northside T. This appeareth in the great figure. He brought me into the chamber, that is, the row of chambers, which were toward the separate place Westward.

*Verf. 2.* He meaneth that the North was an hundreth cubites long X Y, and in breadth fifty, B X.

*Verf. 4.* This galerie appeareth in the great figure by this number 12.

*Verf. 5.* These chambers were contrary fashio- ned to them of the Temple.

*Verf. 8.* So that the wall of the chambers of the outward court and the wall of the inner, was either fixe cubites, and the whole court an hundreth.

*Verf. 9.* Under these chambers were entries, or doores to passe from one place to another, which are noted euer by Z in the great figure.

*Verf. 10.* The chambers P of the East court M were like to the chambers of the North court.

*Verf. 13.* Which chambers were in the East gate toward the North and South 3, and toward the separate place or back building 4, which chambers are called holy, because they were by the Temple.

dreth reeds, *euen* with the measuring reede round about.

18 And he measured the South side five hundred reedes with the measuring reede.

19 He turned about also to the West side, and measured five hundred reedes with the measuring reede.

20 He measured it by the four sides: it had a wall round about, five hundred reedes long, and five hundred reedes to make a separation betweene the Sanctuary, and the prophane place.

#### CHAP. XLIII.

*a* He seeth the glory of God going into the Temple, from whence it had before departed. *7* He mentioneth the idolatrie of the children of Israel, for the which they were consumed and brought to nought. *9* He is commanded to call them againe to repentance.

**A**fterward he brought me to the gate, *euen* the gate that turneth toward the East.

2 And behold, the glory of the God of Israel, came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glory.

3 And the vision which I saw *was* like the vision, *euen* as the vision that I saw *when* I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar, and I fell upon my face.

4 And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me vp and brought mee into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking unto mee out of the house: and there stood a man by me,

7 Which said vnto mee, Sonne of man, *this* place is my throne, & the place of the soles of my feete, whereas I will dwell among the children of Israel for euer, & the house of Israel shall no more defile my holy Name, neither they, nor their kings by their fornication, nor by the carkeises of their kings *in* their hie places.

8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there *was* but a wall betweene mee and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeises of their kings far from me, and I will dwell among them for euer.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, & let them measure the paterne.

11 And if they be ashamed of all that they haue done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the comming in thereof, & the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and do them.

12 This is the description of the house, *It shall be* vpon the top of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

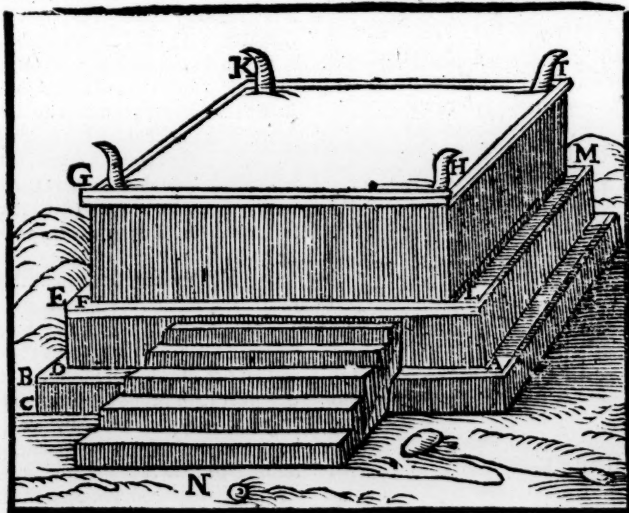
13 And these are the measures of the Altar after the cubites, the cubite is a cubite, and a hand breadth, *euen* the bottome *shall be* a cubite, and the breadth a cubite, and the border thereof by the

*c* By their idolatries, d He alludeth to Amos and Manasseh, who were buried in their gardens neere the Temple, and there had erected vpon monuments to their idoles.

*Ebr. law.*

*Verf. 13.* The midd or bottome A, which was a cubite hie B C and a cubite broad B D.

THE FIGURE OF THE ALTAR.



*Verf. 14.* The lower piece which standeth on the bottome and is the middlemost place and vnder the highest is two cubites

D E. The breadth one cubite E F.

From the little piece which was the second to the highest foure cubites F G.

*Verf. 15.* Foure cubites meaning the higher part of the altar F G.

*Verf. 16.* Length and breadth G H. I K. which were the 4. hornes of the altar.

edge thereof round about *shall be* a span: and this *shall be* the height of the Altar.

14 And from the bottome which toucheth the ground to the lower piece *shall be* two cubites, and the breadth one cubite, and from the little piece to the great piece *shall be* foure cubites, and the breadth one cubite.

15 So the Altar *shall be* foure cubites, and from the altar vpward *shall be* foure hornes.

16 And the Altar *shall be* twelue cubites long and twelue broad, and foure square in the foure

corners thereof.

17 And the frame *shall be* foureteen cubits long, and foureteen broad in the foure square corners thereof, and the border about it *shall be* halfe a cubite, and the bottome thereof *shall be* a cubit about, & the steps thereof *shall be* turned toward the East.

18 ¶ And he said vnto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, & to sprinkle blood thereon.

19 And thou shalt giue to the Priests, and to the

*Verf. 17.* The frame wherevpon the first piece stood, is foureteen cubites: for on every side it is longer, by a cubite then the vppermost E I.



the Leuites that be of the seede of Zadok, which approach vnto mee, to minister vnto mee, sayth the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullock without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke without blemish.

26 Thus shall they seuen dayes purifie the altar, and cleanse it, and consecrate it.

27 And when these dayes are expired vpon the eight day and so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, sayth the Lord God.

#### CHAP. XLIIII.

*Hee reprooueth the people for their offence. 7. The vncircumcised in heart, and in the flesh. 9. Who are to be admitted to the seruice of the Temple, and who to be refused.*

The East  
the  
3.

Then hee brought me toward the gate of the outward Sanctuarie, which turneth toward the East, and it was shut.

2 Then sayd the Lord vnto me, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

3 It appertaineth to the Prince: the Prince himselfe shall sit in it to eat bread before the Lord: hee shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 Then brought he mee toward the North gate before the house: and when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord sayd vnto me, Sonne of man, I marke well & behold with thine eyes, and heare with thine eares, all I say vnto thee, concerning all the ordinances of the house of the Lord, and all the lawes thereof, & marke well I entring in of the house with euery going forth of the Sanctuarie.

6 And thou shalt say to the rebellious, *euē* to the house of Israel, Thus sayth the Lord God, O house of Israel, yee haue enough of all your abominations.

7 Seeing that ye haue brought into my Sanctuarie *b* strangers vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuarie, to pollute mine house, when ye offer my bread, *euē* fat, and blood: and they haue broken my covenant, because of all your abominations.

8 For yee haue not kept the *c* ordinances of mine holy things: but you your selues haue set *other* to the charge of my Sanctuarie.

9 Thus sayth the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuarie, of any stranger

that is among the children of Israel.

10 Neither yet the *d* Leuites that are gone backe from me, when Israel went astray, which went astray from mee after their idoles, but they shall beare their iniquitie.

11 And they shall serue in my Sanctuary, and keepe the gates of the House, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and caused I house of Israel to fall into iniquitie, therefore haue I lift vp mine hand against them, sayth the Lord God, and they shall beare their iniquitie.

13 And they shall not come neere vnto me to doe the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame, and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and soe all that shall be done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that kept the charge of my Sanctuarie, when the children of Israel went astray from me, they shall come neere to mee to serue mee, and they shall stand before me to offer me the fat and the blood, sayth the Lord God.

16 They shall enter into my Sanctuarie, and shall come neere to my table, to serue mee, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be cloathed with linnen garments, & no wool shall come vpon them while they serue in the gates of I inner court, & within.

18 They shall haue linnē bonets vpon their heads, and shall haue linnen breeches vpon their loynes: they shall not gird theselues in the sweating places.

19 But when they goe soorth into the vter court, *euē* to the vter court to the people, they shall put off their garments, wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

20 They shall not also shauē their heads, nor suffer their lockes to grow long, *but* round their heads.

21 Neither shall any Priests drinke wine when they enter into the inner court. \* *Leuit. 10. 9.*

22 Neither shall they take for their *w*iuēs a widow, or her that is diuorced: but they shall take maidens of the seed of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference betweene the holy and prophane, and cause them to discerne betweene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes, and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 And they shall come at no dead perfon to defile themselves, except at their father or mother, or sonne or daughter, brother or sister, that hath had yet none husband: *in these* may they be defiled.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuarie, vnto the inner court, to minister in the Sanctuarie, he shall offer his sinne offering, sayth the Lord God.

28 \* And

*d* The Leuites which had committed idolatry, were put from their dignitie and could not be receiued into the Priests office, although they had bene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the doores, reade 2. King 23. 9.

*e* Which obserued the Law of God, and fell not to idolatry.

*f* As did the idols, and fell not to heathen.

\* *Leuit. 21. 1, 2, 11.*

*g* They may be at their buriall, which was a defiling.

*a* Meaning, from the common people, but not from the Priests, nor the Prince, reade Chap. 46. 8, 9.

*f* *E*r. set thine heart.

*b* For they had brought idolaters which were of other countreys, to teach them their idolatry, Chap 23. 40.  
*c* Ye haue not offered vnto mee according to my Law.

Dent. 18. 1.  
Numb. 18. 20.

28 \* And the Priesthood shall be their inheritance, yea, I am their inheritance: therefore shall ye give them no possession in Israel, for I am their possession.

29 They shall eat the meat offering, and the sinne offering, and the trespass offering, and euery delicate thing in Israel shalbe theirs.

30 \* And all the first of all the first borne, and euery oblation, *even* all of euery sort of your oblations shalbe the Priests. Ye shall also give vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

31 The Priests shall not eat of any thing that is \* dead, or torne, whether it be foule or beast.

## CHAP. XLV.

1 Out of the land of promise are there separate foure portions, of which the first is given to the Priests and to the Temple, the second to the Levites, the third to the city, the fourth to the prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weights and measures. 11 Of the first fruits, &c.

**M**oreouer, when yee shall diuide the land for inheritance, yee shall offer an oblation vnto the Lord an \* holy portion of the land, five and twentie thousand reeds long, and ten thousand broad: this shall be holy in all the borders thereof round about.

2 Of this there shall be for the Sanctuary five hundred in length, with five hundred in breadth, all square round about, and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shall be the Priests, which minister in the Sanctuary, which come neere to serue the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And in the five and twenty thousand of length, and the ten thousand of breadth shall the Levites that minister in the house, haue their possession for twenty chambers.

6 Also ye shall appoint the possession of the city, five thousand broad, and five and twenty thousand long ouer against the oblation of the holy portion: it shalbe for the whole house of Israel.

7 And a portion shalbe for the prince of the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, *even* before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shalbe by one of the portions from the West border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppresse my people, and the rest of the land shall they give to the house of Israel, according to their tribes.

9 Thus sayeth the Lord God, Let it suffice you, O princes of Israel: leaue off crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, sayeth the Lord God.

10 Ye shall haue iust balances, and a true e Ephah, and a true Bath.

11 The Ephah and the Bath shall be equal: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equality thereof shalbe after the Homer.

12 \* And the shekel shall be twenty Gerahs,

and twenty shekels, and d five and twenty shekels and fiftene shekels shalbe your Maneh.

13 ¶ This is the oblation that ye shall offer, the sixt part of an Ephah of an Homer of wheate, and yee shall give the sixt part of an Ephah of an Homer of Barley.

14 Concerning the ordinance of the oyle, *even* of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fill an Homer)

15 And one Lambe of two hundred sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shalbe the princes part to give burnt offerings, and meate offerings, and drinke offerings in the solemne feasts and in the new moones, and in the Sabbaths, and in all the hie feastes of the house of Israel: he shal prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first <sup>e Which was Nisan, containing part of March and part of April,</sup> month, in the first day of the e moneth, thou shalt take a yong bullocke without blemish and cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, and put it vpon the postes of <sup>¶ Or, corners,</sup> the house, and vpon the foure corners of the frame of the altar, and vpon the postes of the gate of the inner court.

20 And so shalt thou doe the seventh day of the moneth, for euery one that hath erred, and for him that is deceived: so shall you reconcile the house.

21 \* In the first moneth in the fourteenth day of the moneth, ye shall haue the Pascheouer, a feast of seven dayes, and yee shall eat vnleavened bread.

22 And vpon that day, shall the prince prepare for himselfe and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven dayes of the feast he shall make a burnt offering to the Lord, *even* of seven bullockes, and seven rames without blemish dayly for seven dayes, and an hee goate dayly for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an <sup>f</sup> Hin of oyle for an Ephah.

25 In the seventh moneth, in the fifteenth day of the moneth, shall he doe the like in the feast for seven dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

## CHAP. XLVI.

1 The sacrifices of the Sabbath and of the new moone. 8 Thow which doores they must goe in, or come out of the Temple, &c.

**T**hus saith the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the sixe working dayes: but on the Sabbath it shalbe opened; and in the day of the new moone it shalbe opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall

d That is, three-score shekels make a weight called Mina, for he is y-neth these three parts to a Mina.

e Which was Nisan, containing part of March and part of April.

\* Exod. 12. 18, Levit. 23. 5.

f Reade Exod. 29. 40.

Verse 1. The inner court gate Q whereunto they went vp by eight steps, as appeareth in the great figure, c.

\* Exod. 13. 2. and 21. 19. and 34. 19. Numb. 3. 11.

\* Exod. 23. 18. Levit. 22. 30.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the city and for the Prince.

b The Prophet sheweth that the heads must be first reformed afore any good order can be established among the people. c Ephah and Bath were both of one quantity, save that Ephah contained in drie things that which Bath did in licour, Levit. 5. 17. d Kings 5. 11. \* Exod. 30. 13. Levit. 27. 25. Numb. 3. 47.



## Offerings at feastes.

## Ezekiel.

## The vision of the waters.

shall worship at the threshold of the gate: after he shall go forth, but the gate shall not be shut till the evening.

3 Likewise the people of the land shall worship at the entry of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the prince shall offer unto the Lord on the Sabbath day, shall be six lambs without blemish, and a ram without blemish.

<sup>a</sup> That is, as much as he will.

5 And the meat offering shall be an Ephah for a ram: and the meat offering for the lambs <sup>a</sup> a gift of his hand, and an Hin of oyle to an Ephah.

6 And in the day of the new moone it shall be a yong bullocke without blemish, and six lambs and a ram: they shall be without blemish.

<sup>b</sup> Meaning, as he shall thinke good.

7 And he shall prepare a meat offering, *even* an Ephah for a bullocke, and an Ephah for a ram, and for the lambs <sup>b</sup> according as his hand shall bring, and an Hin of oyle to an Ephah.

8 And when the prince shall enter, he shall goe in by the way of the porch of that gate, and he shall go forth by the way thereof.

<sup>verse 9.</sup> He that entred in by the North gate R, shall go out by the South gate D, and contrary, and in going forward they worshipped in the same M.

9 But when the people of the land shall come before the Lord in the solemne feasts, he <sup>y</sup> entred in by the way of the North gate to worship, shall go out by the way of the South gate: and he that entred by the way of the South gate, shall go forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall go forth one against it.

10 And the prince shall be in the midst of them: he shall go in when they go in, and when they go forth, they shall go forth together.

11 And in the feastes, and in the solemnitie the meate offering shall be an Ephah to a bullocke, and an Ephah to a ram, and to the lambs, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shall make a free burnt offering, or peace offerings freely vnto the Lord, one shall then open him the gate <sup>y</sup> turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after he shall go forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one yeere, without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meat offering for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flowre: *this* meat offering shall be continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle euery morning, for a continuall burnt offering.

16 ¶ Thus saith the Lord God, If the prince giue a gift of his inheritance vnto any of his sons, it shall be his sonnes, and it shall be their possession by inheritance.

<sup>c</sup> Which was at the Jubile, Leuit. 25, 9.

17 But if he giue a gift of his inheritance to one of his seruants, then it shall be his to the <sup>c</sup> yeere of liberty: after, it shall returne to the Prince, but his inheritance shall remaine to his sonnes for them.

<sup>d</sup> But be content with that portion that God hath assigned him, as Chap. 45, 8.

18 Moreouer the prince shall not <sup>d</sup> take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherite of his owne possession, that my people be not scattered euery man from his possession.

19 ¶ After he brought me through the entry, which was at the side of the gate, into the holy chambers of the Priests which stood toward the North: and behold, there was a place at the West side of them.

20 Then sayd he vnto me, This is the place where the Priests shall see the trespass offering and the sinne offering, where they shall bake the meat offering, that they should not beare them into the viter court, <sup>e</sup> to sanctifie the people.

21 Then he brought me forth into the viter court, and caused me to goe by the foure corners of the court: and behold, in euery corner of the court there was a court.

22 In the foure corners of the court there were courts ioyned of fourtie cubits long, and thirtie broad: these foure corners were of one measure.

23 And there *went* a wall about them, *even* about those foure, and kitchins were made vnder the walles round about.

24 Then sayd he vnto me, This is the kitchen where the ministers of the house shall see the sacrifice of the people.

### CHAP. XLVII.

<sup>1</sup> The vision of the waters that came out of the Temple.  
<sup>13</sup> The casts of the land of promise, and the diuision thereof by tribes.

Afterward he brought mee vnto the doore of the house: and behold, <sup>a</sup> waters issued out from vnder the threshold of the house Eastward: for the forefront of the house *flows* toward the east, and the waters ranne downe from vnder the right side of the house, at the Southside of the altar.

<sup>verse 1.</sup> The doore of the Temple K, and from vnder the threshold issued out waters, which came out of the South side, and ranne toward the East. Lookie in the great figure 11.

2 Then brought he me out toward the North gate, and let me about by the way without vnto the viter gate by the way that turneth Eastward: and behold, there came forth waters in the right side.

<sup>a</sup> Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdome of Christ.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubits, and he brought me thorow the waters the waters *were* to the ancles.

4 Again he measured a thousand, and brought me through the waters: the waters *were* to the knees: again he measured a thousand, and brought me through: the waters *were* to the loynes.

5 Afterward he measured a thousand, and it was <sup>b</sup> a river, that I could not passe ouer: for the waters were risen, and the waters did flow, as a river that could not be passed ouer.

<sup>b</sup> Signifying that the graces of God should neuer decrease, but euer abound in his Church.

6 And he sayd vnto mee, Sonne of man, hast thou seene this? Then he brought me, and caused me to returne to the brinke of the river.

<sup>c</sup> Meaning, the multitude of them that should be refreshed by the spirituall waters.

7 Now when I returned, behold, at the brinke of the river *were* very many <sup>c</sup> trees on the one side and on the other.

<sup>d</sup> Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea, or Genesareth, and the sea called Mediterraeneum, Zach. 14, 8.

8 Then sayd he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into <sup>d</sup> one sea: they shall runne into another sea, and the <sup>e</sup> waters shall be wholesome.

<sup>e</sup> The waters which of nature are salt, and vnuhole some shall be made sweet and comfortable.

9 And euery thing that liueth, which moeueth, where soeuer the rivers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be wholesome, and euery thing shall liue whither the river cometh,

to And

f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.

g Which were cities at the corners of the salt or dead sea. They shall be here of all sorts, and in as great abundance as in the great Ocean where they are bred.

i That is, the wicked and the reprobate.

Or, tree for meate. Or, for bruises and sores.

\* Gen. 48, 22.

\* Gen. 12, 7. and 13, 15. and 15, 18. & 16, 4. Dent. 34, 4. By the land of promise he signifieth the spiritual land whereof this was a figure.

Or, strife.

The meaning, that in this spiritual kingdom there should be no difference between Jew and Gentile, but that all should be partakers of this inheritance in their head Christ.

10 And then the fishers shall stand upon it, and from Engedi euen vnto Engelaim, they shall spread out their nets: for their fish shall be according to their kindes, as the fish of the maine sea, exceeding many.

11 But the mirie places thereof, and the marishes thereof shall not be wholesome, they shall be made salt pits.

12 And by this river vpon the brinke thereof, on this side, and on that side shall grow all fruitfull trees, whose leafe shall not fade, neither shall the fruite thereof faile: it shall bring forth new fruit according to his moneths, because their waters run out of the Sanctuary: and the fruit thereof shall be meate, and the leafe thereof shall be for medicine.

13 ¶ Thus saith the Lord God, This shall be the border, whereby ye shall inherite the land according to the twelue tribes of Israel: Ioseph shall haue two portions.

14 And ye shall inherit it, one as well as another: \* concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall be the border of the land toward the North side, from the maine sea toward Bethlon, as men go to Zedadah:

16 Hamath, Berothah, Sibram, which is betwene the border of Damascus, and the border of Hamath, and Hazzar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar, Enan, and the border of Damascus, and the residue of the North Northward, and the border of Hamath: so shall be the North part.

18 But the East side shall ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iorden, and from the border vnto the East sea, and so shall be the East part.

19 And the South side shall be toward Teman, from Tamar to the waters of Meriboth in Kadesh, and the river to the maine sea: so shall be the South part toward Teman.

20 The West part also shall be the great sea from the border, till a man come ouer against Hamath: this shall be the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the country among the children of Israel, they shall part inheritance with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, sayeth the Lord God.

## CHAP. XLVIII.

The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Levites, of the citie, and of the Prince are rehearsed.

NOW these are the names of the tribes. From the Northside, to the coast toward Bethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northward the coast of Hamath, euen from the East side to the West shall be a portion for Dan.

2 And by the border of Dan from the East

side vnto the Westside, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh, from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah from the East part vnto the West part shall be the offering which they shall offer of five and twenty thousand reedes broad, and of length as one of the other parts, from the East side vnto the West side, and the Sanctuary shall be in the mids of it.

9 The oblation that yee shall offer vnto the Lord, shall be of five and twenty thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priests shall be this holy oblation, toward the North five and twentie thousand long, and toward the West, ten thousand broad, and toward the East ten thousand broad, and toward the South five and twenty thousand long, and the Sanctuary of the Lord shall be in the mids thereof.

11 It shall be for the Priests that are sanctified of the sonnes of Zadok, which haue kept my charge, which went not astray, when the children of Israel went astray, as the Levites went astray.

12 Therefore this oblation of the land that is offered shall be theirs, as a thing most holy by the border of the Levites.

13 And ouer against the border of the Priests the Levites shall haue five and twentie thousand long, and ten thousand broad: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in the breadth ouer against the five and twenty thousand, shall be a prophane place for the citie, for housing, and for suburbs, and the citie shall be in the mids thereof.

16 And these shall be the measures thereof, the North part five hundredth and foure thousand, and the South part five hundredth and foure thousand, and the East part five hundredth and foure thousand, and the West part five hundredth and foure thousand.

17 And the suburbs of the citie shall be toward the North two hundredth and fifty, and toward the South two hundredth and fifty, and toward the East two hundredth and fifty, and toward the West two hundredth and fifty.

18 And the residue in length ouer against the oblation of the holy portion shall be ten thousand Eastward, and ten thousand Westward: and it shall be ouer against the oblation of the holy portion, and the increase thereof shall be for foode vnto them that serue in the citie.

19 And they that serue in the citie, shall be of all the tribes of Israel that shall serue therein.

20 All

b That is, the portion of the ground which they shall separate and appoint to the Lord, which shall be diuided into three parts, for the Priests, for the Prince, and for the city.

\* Chap. 44, 5.

c Meaning, that it should be square.

a The tribes after that they entered into the land vnder Ioshua, divided the land somewhat otherwise, as is here set forth by this vision.



20 All the oblation shall be five and twentie thousand with a five and twentie thousand: you shall offer this oblation fouresquare for the Sanctuary, and for the possession of the city.

21 And the residue shall be for the prince on the one side and on the other side of the oblation of the Sanctuary, and of the possession of the city, ouer against the five and twenty thousand of the oblation toward the East border, and Westward ouer against the five and twenty thousand toward the West border, ouer against shall be for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuary shall be in the mids thereof.

22 Moreover, from the possession of the Leuites, and from the possession of the citie, that which is in the mids shall be the princes: betweene the border of Iudah, and betweene the border of Benjamin shall be the princes.

23 And the rest of the tribes shall be thus: from the East part vnto the West part, Benjamin shall be a portion.

24 And by the border of Benjamin, from the East side to the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar, from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun, from the

East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward Ternath, the border shall be euen from Tamar, vnto the waters of Meribath in Kadeth, and to the riuer, that runneth into the maine sea.

29 This is the land, which yee shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the North side five hundredth, and foure thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Ruben, one gate of Iudah, and one gate of Leui.

32 And at the East side five hundredth and foure thousand, and three gates, and one gate of Ioseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundredth and foure thousand measures, and three portes, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side, five hundredth and foure thousand, with their three gates, one gate of Gad, one gate of Ather, and one gate of Naphtali.

35 It was round about eightene thousand measures, and the name of the city from that day shall be, The Lord is there.

f which is here taken for Idumea, g which was leuied to the citie of same trees. h Meaning, Nilus that runneth into the Sea, called Mediterranean.

† Ebr. Iehonah, Semanah.

e So that Iudah was on the North side of the Princes and Leuites portions, and Benjamin on the South side.

## DANIEL.

### THE ARGUMENT.

THE great providence of God, and his singular mercie toward his Church are most liuely here set forth, who neuer leaued his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captivity, to the last end of the world, and to the generall resurrection, as of the foure Monarchies and Empires of all the world, to wit, of the Babylonians, Persians, Grecians and Romanes. Also of the certaine number of the times euen unto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euermlasting life. And as from the beginning God euer exercised his people vnder the crosse, so hee teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church, untill the dead rise againe, and Christ gather his into his kingdome in the heauens.

### CHAP. I.

1 The captivity of Iehoiakim King of Iudah. 4 The King chuseth certaine young men of the Iewes to leaue his law. 5 They haue the kings ordinary appointed, but they absteine from it.



N the a third yeere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar King of Babel vnto Ierusalem and besieged it.

2 And the Lord gaue Iehoiakim King of Iudah into his hand with part of the vessels of the house of God, which he caried into the land of b Shinar, to the house of his god, and he brought the vessels into his gods treasure.

3 And the King spake vnto c Ashpenaz the master of his d Eunnches, that hee should bring certaine of the children of Israel, of the e Kings seede, and of the princes:

4 Children in whom was no blemish, but well fauoured, and instruct in all wisdom, and well scene in knowledge, and able to vnder knowledge, and such as were able to stand in the kings palace, and whom they might teach the learning, and tongue of the Chaldeans.

5 And the King appointed them prouision euery day of a h portion of the kings meate, and of the wine, which he dranke, for nourishing them i three yeere, that at the end thereof, they might stand k before the King.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mithael, and Azariah.

praye, that he esteemed learning, and knew that it was a necessary meane to gouerne by. g That they might forget their owne religion, and countrey fashions to serue him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points he refused the abuse of things and superstition, in somuch that hee would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things. h That by their good entertainment they might learne to forget the meanness of their owne people. i To the intent that in this time they might both learne the maner of the Chaldeans, and also their tongue. k Aswell to serue at the table, as in other offices.

f The King required three things, that they should be of noble birth, that they should be witty and learned, and that they should be of a strong and comely nature, that they might doe him better seruice: this he did for his owne commodity, therefore it is not to praise his liberallitie: yet in this hee is worthy

a Reade a King 24, 1, and Ier. 22, 1.

b Which was a plains by Babylon, where was the Temple of their great god, and is here taken for Babylon.

c Who was as master of the wardes.

d He calleth them Eunnches whom the King nourished, and brought vp to be rulers of other countries afterward.

e His purpose was to keepe them as hostages, and that hee might shew himselfe victorious, and also by their good intreaty and learning of his religion they might fauour rather him then the Iewes, and so to be able to serue him as gouernours in their land: moreover by this meane the Iewes might be better kept in subjection, fearing other wise to procure hurt to these noble men.

l That they might altogether forget their religion: for the lawes gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great temptation and a signe of seruitude, which they were not able to resist.

m Not that hee thought any religion to be in the meate or drinke, (for afterward he did eate) but because the king should not enuise him by this sweet payson to forget his religion and accustomed sobriety, and that in his meate and drinke he might daily remember of what people he was: and Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

n He supposed they did this for their religion, which was contrary to the Babylonians, and therefore therein he representeth them, which are of no religion: for neither he would condonne theirs, nor maintaine his owne.

o Meaning, that within this space he might be the trial, and that no man should be able to diserne it: and thus he spake, being moued by the Spirit of God.

p Not that it was a thing abominable to eate dainty meates, and to drinke wine, as both before and after they did, but if they should haue hereby bene wonne to the King, and haue refused their owne religion, that meate and drinke had bene accursed.

7 Vnto whom the chiefe of the Eunuches gaue other names: for hee called Daniel, Belteshazzar, and Hananiah, Shadrach, and Misael, Meshach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart that hee would not <sup>m</sup> defile himselfe with the portion of the kings meate, nor with the wine which hee dranke: therefore hee required the chiefe of the Eunuches that he might not defile himselfe.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches.)

10 And the chiefe of the Eunuches said vnto Daniel, <sup>n</sup> I feare my lord the King, who hath appointed your meate and your drinke: therefore if he see your faces worse liking then the other children which are of your sort, then shall you make me lose mine head vnto the King.

11 Then sayd Daniel to Melzar, whom the chiefe of the Eunuches had set ouer Daniel, Hananiah, Misael, and Azariah.

12 Prooue thy seruants, I beseech thee, <sup>o</sup> ten dayes, and let them giue vs <sup>p</sup> pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of the Kings meate: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and proued them ten dayes.

15 And at the end of ten dayes, their <sup>q</sup> countenances appeared fairer, and in <sup>t</sup> better liking then all the childrens, which did eate the portion of the Kings meate.

16 Thus Melzar tooke away the portion of their meate, and the wine that they should drinke, and gaue them pulse

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning and wisdom: also he gaue Daniel vnderstanding of all <sup>r</sup> visions and dreames.

18 Now when the time <sup>s</sup> was expired, that the King had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchadnezzar.

19 And the King communed with them: and among them all was found none like Daniel, Hananiah, Misael, and Azariah: therefore stood they before the King.

20 And in all matters of wisdom, and vnderstanding that the King enquired of them, hee found them ten times better then all the inchanters and astrologians that were in all his realme.

21 And Daniel was vnto <sup>u</sup> the first yeere of King Cyrus.

¶ This bare feeding and that also of Moses, when he fled from the court of Egypt, declareth that wee mult <sup>v</sup> liue in such sobriety as God doeth call vs vnto, seing hee will make it more profitable vnto vs, then all dainties: for his blessing onely sufficeth. <sup>†</sup> Ebr. fatter in flesh. <sup>x</sup> Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall artes which are forbidden, Deut. 18. 11. <sup>†</sup> So that he onely was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets, Numb. 12. 6. <sup>x</sup> Of the three yeeres aboue mentioned, vers. 5. <sup>u</sup> That is, he was esteemed in Babylon as a Prophet so long as that common-wealth stood.

CHAP. II.

1 The dreame of Nebuchadnezzar. 23 The king commandeth all the wise men of Babylon to be slaine, because they could not interpret his dreame. 26 Daniel requireth time to solute the question. 24 Daniel is brought vnto

the king, and sheweth him his dreame, and the interpretation thereof. 44 Of the everlasting kingdome of Christ.

AND in the <sup>a</sup> second yeere of the reigne of Nebuchadnezzar, Nebuchadnezzar dreamed <sup>b</sup> dreames wherewith his spirit was troubled, and his <sup>d</sup> sleepe was vpon him.

2 Then the King commanded to call the inchanters, and the astrologians, and the forcerers, and the <sup>c</sup> Caldeans for to shew the King his dreames: so they came and stood before the King.

3 And the King sayd vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the King in the <sup>f</sup> Aramites language, O king, liue for euer: shew thy seruants thy dreame, and wee shall shew the interpretation.

5 And the King answered and sayd to the Caldeans, The thing is gone from me. If ye will not make mee vnderstand the dreame with the interpretation thereof, yee <sup>g</sup> shall be drawen in pieces, and your houses shall be made a iakes.

6 But if yee declare the dreame and the interpretation thereof, ye shall receiue of me gifts and rewards, and great honour: therefore shew mee the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the King shew <sup>h</sup> his seruants the dreame, and we will declare the interpretation thereof.

8 Then the King answered and sayd, I know certainly that ye <sup>t</sup> would gaine the time, because yee see the thing is gone from me.

9 But if yee will not declare me the dreame, there is but one iudgement for you: for yee haue prepared lying and corrupt wordes, to speake before mee till the time be changed: therefore tell me the dreame, that I may know, if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the King, and sayd, There is no man vpon earth that can declare the Kings matter: yea, there is neither King, nor Prince, nor Lord that asked such things at an inchanter, nor astrologian, or Caldean.

11 For it is a rare thing that the King requireth, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angry and in great furie, and commanded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine: and they <sup>i</sup> sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisdom to Arioch, the Kings <sup>j</sup> chiefe steward, which was gone forth to put to death the wise men of Babel.

15 Yea, he answered and sayd vnto Arioch the kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that hee would giue him leisure, and that hee would shew the king the interpretation thereof.

a The father and the sonne were both called by this name, so that this is meant of the sonne when he reigned alone: for he reigned also after a fort with his father.

b Not that he had many dreames, but because many matters were contained in this dreame.

c Because it was so rare and strange a dreame: that he had not had the like.

d He was so heavy with sleepe, that he began to sleepe againe. Some reade, and his sleepe was broken from him.

e For all these Astrologers and forcerers called themselves by this name of honour, as though all the wisdom and knowledge of the countrey depended vpon them, and that all other countreys were void of the same.

f That is, in the Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, and therefore the learned vsed to speake it, as the Jewish writers doe to this day.

g This is a iust reward of their arrogancy (which wanted of themselves that they had the knowledge of all things) that they should be proceeded foole, and that to their perpetuall shame and confusion.

h Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretend knowledge where was but meere ignorance, and so as deluders of the people, they were worthy to die.

† Ebr. redeeme the time.

i Which declareth that God would not haue his seruants ioyned in the company of these forcerers and astrologers, whose artes were wicked, and therefore iustly ought to die, though the King did it vpon a rage and no zeale.

¶ Or, the captaine of the guards.

17 ¶ Then



17 ¶ Then Daniel went to his house, and shewed the matter to Hananiab, Mithael, and Azariah his companions.

18 That they should beseech the God of heaven for grace in this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babel.

19 Then was the secret revealed vnto Daniel in a vision by night: therefore Daniel praised the God of heaven.

20 And Daniel answered and said,\* The Name of God be praised for euer and euer: for wisdom and strength are his.

21 And hee changeth the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisdom vnto the wise, and vnderstanding to those that vnderstand.

22 He discouereth the deepe and secret things: he knoweth what is in the darknes, and the light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed me now the thing that wee desired of thee: for thou hast declared vnto vs the kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the King had ordeined to destroy the wise men of Babel: hee went and said thus vnto him, Destroy not the wise men of Babel, but bring me before the King, and I will declare vnto the King the interpretation.

25 Then Arioch brought Daniel before the King in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the King the interpretation.

26 Then answered the King, and sayd vnto Daniel, whose name was Belteshazzar, Art thou able to shew mee the dreame which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and said, The secret which the King hath demanded, can neither the wise, the astrologians, the inchanters, nor the soothsayers declare vnto the King.

28 But there is a God in heaven that reuealeth secrets, and sheweth the King Nebuchadnezzar what shall be in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this:

29 O king, when thou wast in thy bed, thoughts came into thy mind, what should come to passe hereafter, and hee that reuealeth secrets, telleth thee what shall come.

30 As for me, this secret is not shewed mee for any wisdom that I haue more then any other liuing, but onely to shew the King the interpretation, and that thou mightest know the thoughts of thine heart.

31 O King, thou sawest, and beheld, there was a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine gold, his breast, and his armes of siluer, his belly and his thighes of brasie.

33 His legs of yron, and his feet were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without hands, which smote the image vpon his feet, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasie, the siluer and the gold broken all together, and became like the chaffe of the summer floures, and the wind caried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the king the interpretation thereof.

37 ¶ O King, thou art a king of kings: for the God of heaven hath giuen thee a kingdom, power, and strength, and glory.

38 And in all places where the children of men dwell, the beasts of the field, and the fowles of the heaven hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art this head of gold.

39 And after thee shall rise another kingdom inferior to thee, of siluer, and another third kingdom of brasie, which shall beare rule ouer all the earth.

40 And the fourth kingdom shall be strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruiseeth all these things, so shall it breake in pieces, and bruise all.

41 Whereas thou sawest the feet and toes, part of potters clay, and part of yron: the kingdom shall be divided, but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feet were part of yron, and part of clay, so shall the kingdom be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay, and earth, they shall mingle themselves with the seede of men: but they shall not ioyne one with another, as yron cannot be mixed with clay.

44 And in the dayes of these kings, shall the God of heaven set vp a kingdom, which shall neuer be destroyed: and this kingdom shall not be giuen to another people, but it shall breake, and destroy all these kingdoms, and it shall stand for euer.

45 Whereas thou sawest, that the stone was cut off the mountaine without hands, and that it brake in pieces the yron, the brasie, the clay, the siluer, and the gold: so the great God hath shewed the King what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the King Nebuchadnezzar fell vpon his face, and bowed himselfe vnto Daniel, and commanded that they should offer meate offerings, and sweet odours vnto him.

47 Also the King answered vnto Daniel, and

\* Psal. 115. 2.

and 115. 8.

k He sheweth that man hath neither wisdom, nor knowledge, but very darke blindness and ignorance of himselfe: for it cometh onely of God, that man vnderstandeth any thing.

l To whom thou makest thy promise, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning, power to interpret it.

n Whereby appeareth that many were flaine, as vers. 13. and therest at Daniel's offer were presented on condition: not that Daniel fauoured their wicked profession,

but that he had respect to equity, because the King proceedeth according to his wicked affection, and not considering if their science were lawfull or no.

o He affirmeth that man by reason and art is not able to attaine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smiteth the king with a certaine feare and reuerence of God, that he might be the more apt to receiue the his mysteries, that should be reuealed.

p Because he had said that God onely must reueale the signification of this dreame, the King might haue asked, why Daniel did enterprize to interpret it, and therefore he sheweth that he was but Gods minister and had no gifts, but such as God had giuen him to set forth his glory.

q By gold, siluer, brasie, and yron, are meant the Caldean, Persian, Macedonian and Romane kingdoms, which should successiually rule all the world till Christ (which is here called the stone) come himselfe and destroy the last: & this was to assure the Iewes, that their affliction should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth Monarchy.

r Daniel leaueth out the kingdom of the Assyrians, which was before the Babylonian, both because it was not a Monarchy and general Empire, and also because hee would declare the things that were to come, to the coming of Christ, for the comfort of the elect among these wonderful alterations, and he calleth the Babylonian kingdom the golden head, because in respect of the other three, it was the best, and yet it was of it selfe wicked and cruell.

s Meaning, the Persians which were not inferior in dignity, power, and riches, but were worse touching ambition, cruelty, and all kind of vice, shewing that the world should grow worse and worse, till it was reformed by Christ.

t That is, of the Macedonians shalbe of brasie, not alluding to the hardness thereof, but to the violence in respect of siluer.

u That is, the Romane empire shall subdue all these other forenamed, which after Alexander were diuided into the Macedonians, Grecians, Syrians, and Egyptians.

x They shall haue ciuill wars and continuall discords among themselves.

y They shall by marriages and alliances thinke to make themselves strong: yet shall they neuer be ioynd in hearts.

z His purpose is to shew that all the kingdoms of the world are transitory, and that the kingdom of Christ shall only remaine for euer.

a Meaning, Christ, who was sent of God, and not set vp by man, whose kingdom at the beginning should be small & without beauty to mans iudgement, but should at length grow and fill the whole earth, which he calleth a great mountaine, as vers. 35. And this kingdom, which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof, shall be eternall: for the spirit that is in them is life eternall, Rom. 8. 10. b Though this humbling of the king seemed to deserve commendation, yet because he ioynd Gods honour with the Prophets, it is to be reprooued, and Daniel herein erred, if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

sayd,

<sup>e</sup> This confession was but a sudden motion, as it was also in Pharaoh, Exo. 9. 35. but his heart was not touched, as appeared some after-ward. <sup>d</sup> Not that the prophet was desirous of gifts or honour, but because by this means he might release his poor brethren, which were grievously oppressed in this their captivity, and also he received them, lest he should offend this cruel king, which willingly gave them. <sup>e</sup> He did not this for their private profit, but that the whole Church, which was then in affliction, might have some release and ease by this benefit. <sup>f</sup> Meaning, that either he was a iudge, or that hee had the whole authority, so that none could be admitted to the kings presence, but by him.

said, *I know of a truth that your God is a God of gods, and the Lord of kings, and the reuealer of secrets, seeing thou couldest open this secret.*

43 So the king made Daniel a great man, and gave him many, and great gifts. Hee made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and aboue all the wise men of Babel.

49 Then Daniel made request to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel fate in the gate of the king.

CHAP. III.

<sup>1</sup> The king setteth up a golden image. <sup>3</sup> Certaine are accused because they despised the kings commandement, and are put into a burning oven. <sup>15</sup> By beleefe in God they are deliuered from the fire. <sup>25</sup> Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

**N**ebuchad-nezzar the king made an image of gold, whose height was threecore cubits, and the bredth thereof fixe cubits: he set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the receiuers, the counsellors, the officers, and all the gouernours of the prouinces, that they should come to the dedication of the image, which Nebuchad-nezzar the King had set vp.

3 So the nobles, princes, and dukes, the iudges, the receiuers, the counsellors, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image that Nebuchad-nezzar the King had set vp, and they stood before the image which Nebuchad-nezzar had set vp.

4 Then an herald cried aloud, Be it known to you, O people, nations and languages,

5 That when yee heare the sound of the cornet, trumpet, harpe, sackbut, psaltery, dulcimer, and all instruments of musike, ye fall downe, and worship the golden image, that Nebuchad-nezzar the king hath set vp.

6 And whosoever falleth not downe, and worshippeth, shall the same houre be cast into the mids of an hote fiery furnace.

7 Therefore as soone as all the people heard the sound of the cornet, trumpet, harpe, sackbut, psaltery, and all instruments of musike, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 By reason whereof at that same time came men of the Caldeans, and grievously accused the Iewes.

9 For they spake and sayd to the king Nebuchad-nezzar, O King liue for euer.

10 Thou, O King, hast made a decree, that euery man that shall heare the sound of the cornet, trumpet, harpe, sackbut, psaltery, and dulcimer,

and all instruments of musick, shall fall downe, and worship the golden image.

11 And whosoever falleth not downe, and worshippeth, that he should be cast into the mids of an hote fiery furnace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, Shadrach, Meshach, and Abednego: these men, O king, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego, so these men were brought before the king.

14 And Nebuchad-nezzar spake and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego, serue my god, nor worship the golden image: that I haue set vp?

15 Now therefore are ye ready when ye heare the sound of the cornet, trumpet, harpe, sackbut, psaltery and dulcimer, and all instruments of musick, to fall downe, and worship the image which I haue made: for if yee worship it not, ye shall be cast immediately into the mids of an hote fiery furnace: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered and sayde to the King, O Nebuchad-nezzar, wee are not carefull to answer thee in this matter.

17 Behold, our God whom we serue, is able to deliuer vs from the hote fiery furnace, and he will deliuer vs out of thine hand, O king.

18 But if not, be it known vnto thee, O king, that we will not serue thy gods, nor worship the golden image which thou hast set vp.

19 Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heate the furnace at once seven times more then it was wont to be heat.

20 And hee charged the most valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fiery furnace.

21 So these men were bound in their coates, their hosen, and their cokes, with their other garments, and cast into the middles of the hote fiery furnace.

22 Therefore, because the kings commandement was straite, that the furnace should be exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the mids of the hote fiery furnace.

24 Then Nebuchad-nezzar the king was astonished, & rose vp in haste, and spake, & said vnto his counsellors, Did not we cast three men bound into the mids of the fire? Who answered, and said vnto him, It is true, O king.

25 And he answered, and said, Lo, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fiery furnace, and spake and said, Shadrach, Meshach, and Abednego,

<sup>e</sup> It seemeth that they named our Daniel, because he was greatly in the kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declaration that this policy of electing this image was intended by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

<sup>f</sup> Signifying that he would receive them to grace if they would now at the length obey his decree.

<sup>g</sup> For they should haue done injury to God, if they should haue doubted in this holy cause, and therefore they say, that they are resolved to die for Gods cause.

<sup>h</sup> They ground on two points, first on the power and prouidence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and to make open confession, that they will not so much as outwardly consent to idolatry.

<sup>i</sup> This declareth that the more that tyrants rage, and the more witty they shew themselves in inuenting strange and cruell punishments, the more is God glorified by his seruants to whom he giueth patience and constancy to abide the cruelty of their punishment: for either he deliuereth them from death, or else for this life giueth them a better.

<sup>k</sup> For the Angels were called the sonnes of God, because of their excellency: therefore the king called this Angel whom God sent to comfort his in these great torments, the sonne of God.

<sup>a</sup> Under pretence of religion, and holines in making an image to his idle Bel, hee sought his owne ambition and vaine glory: and this declareth that he was not touched with the true feare of God before, but that hee confessed him on a sudden motion as the wicked, when they are ouercome with the greatnesse of his works. The Greeke interpreters write, that this was done eighteen yeeres after the dream, and as may appeare, the King feared lest the Iewes by their religion, should haue altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so rather sought his owne quietnesse then Gods glory.

<sup>b</sup> Shewing that the idle is not known for an idle so long as he is with the workman: but when the ceremonies and customes are rescinded and vfed, and the consent of the people is there, then of a blocke they thinke they haue made a god.

<sup>c</sup> This was sufficient with the wicked at all times to approoue their religion, if the kings authority were alleaded for the establishment thereof, not considering in the meane season what Gods word did permit.

<sup>d</sup> These are the two dangerous weapons, wherewith Satan vsed to fight against the children of God: the consent of the multitude, and the cruelty of the punishment: for though some feared God, yet the multitude, which consented to the wickednesse, attoned them: and heere the King required not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true religion.



<sup>l</sup> This commendeth their obedience unto God, that they would not for any feare depart out of this furnace, till the time appointed, as Noah remained in the arke, till the Lord called him forth.

<sup>m</sup> He was moved by the greatnes of the miracle to praye God, but his heart was not touched. And here we see that miracles are not sufficient to convert men to God, but that doctrine must chiefly be adioyned, without the which there can be no faith.

<sup>n</sup> If this heathen king moved by Gods spirit would not see blasphemy unpunished, but made a law and set a punishment to such transgressors, much more ought all they that profess religion, take order that such impietie reigne not, least according as their knowledge and charge is greater, so they suffer double punishment. <sup>o</sup> Meaning, so far as his dominion extended. <sup>p</sup> Reade Chap. 2. 44.

<sup>a</sup> There was no trouble that might cause mee to dreame, and therefore it came only of God.

<sup>b</sup> This was another dreame besides that which he saw of the four Empires, for Daniel hath declared what that dreame was, and what it meant, and here he owely expoundeth the dreame.

<sup>c</sup> In that that he sent abroad to others, whose ignorance in times past he had experimented, and left Daniel which was ever ready at hand, it declareth the nature of the vngodly, which neuer seeke to the servants of God, but for very necessity, and then they spare no flatterings.

<sup>d</sup> This no doubt was a great griefe to Daniel not only to have his name changed, but to be called by the name of a vile idole, which thing Nebuchadnezzar did to make him forger the true religion of God. <sup>e</sup> Which also was a great griefe to the Prophet to be numbered among the forcerers and men whose practises were wicked and contrary to Gods word. <sup>f</sup> By the tree is signified the dignity of a king whom God ordeineth to be a defence for all kind of men, and whose state is profitable for mankind.

the servants of the hie God, goe forth and come hither: so Shadrach, Meshach, and Abednego came forth of the mids of the fire.

<sup>27</sup> Then the nobles, princes, and dukes, and the kings counsellors came together to see these men, because the fire had no power over their bodies: for not an haire of their head was burnt, neither were their coats changed, nor any smell of fire came vpon them.

<sup>28</sup> Wherefore Nebuchadnezzar spake and sayd, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and delivered his servants, that put their trust in him, and have changed the kings commandement, & yeelded their bodies rather then they would serue or worship any god, save their owne God.

<sup>29</sup> Therefore I make a decree that every people, nation, and language, which speake any blasphemy against the God of Shadrach, Meshach, and Abednego, shall be drawn in pieces, and their houses shall be made a iakes, because there is no god that can deliver after this sort.

<sup>30</sup> Then the King promoted Shadrach, Meshach and Abednego in the prouince of Babel.

<sup>31</sup> Nebuchadnezzar king vnto all people, nations & languages, that dwell in all the world, Peace be multiplied vnto you:

<sup>32</sup> I thought it good to declare the signes and wonders, that the hie God hath wrought toward mee.

<sup>33</sup> How great are his signes, and how mighty are his wonders! His kingdome is an euermlasting kingdome, and his dominion is from generation to generation.

so they suffer double punishment. <sup>o</sup> Meaning, so far as his dominion extended. <sup>p</sup> Reade Chap. 2. 44.

#### CHAP. IV.

<sup>2</sup> Another dreame of Nebuchadnezzar, which Daniel declareth. <sup>29</sup> The Prophet declareth how of a proud king, he should become as a beast. <sup>31</sup> After he confesseth the power of God, and is restored to his former dignity.

<sup>1</sup> Nebuchadnezzar being at a rest in mine house, and flourishing in my palace,

<sup>2</sup> Saw a dreame, which made me afraid, and the thought vpon my bedde, and the visions of mine head troubled me.

<sup>3</sup> Therefore made I a decree, that they should bring all the wise men of Babel before mee, that they might declare vnto me the interpretation of the dreame.

<sup>4</sup> So came the inchanters, the astrologians, the Caldeans and the soothsayers, to whom I tolde the dreame, but they could not shew me the interpretation thereof.

<sup>5</sup> Till at the last Daniel came before mee, (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy Gods in him) and before him I tolde the dreame, saying,

<sup>6</sup> O Belteshazzar, chief of the inchanters, because I know, that the spirit of the holy gods is in thee, and no secret troubleth thee, tel me the visions of my dreame, that I have seene, and the interpretation thereof.

<sup>7</sup> Thus were the visions of my head in my bed, and behold, I saw a tree in the mids of the

earth, and the height thereof was great.

<sup>8</sup> A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

<sup>9</sup> The boughes thereof were faire, and the fruit thereof much, and in it was meat for all: it made a shadow vnder it for the beasts of the field, & the foules of the heauen dwelt in the boughes thereof, and all flesh fed of it.

<sup>10</sup> I saw in the visions of mine head vpon my bed, and behold, a watchman and an holy one came downe from heauen,

<sup>11</sup> And cried aloud, and said thus, Hew downe the tree, and breake off his branches: shake off his leaues, and scatter his fruite, that the beasts may flee from vnder it, and the foules from his branches.

<sup>12</sup> Neuertheless, leaue the stumpe of his rootes in the earth, and with a band of yron and brasse binde it among the grassie of the field, and let it be wet with the dew of heauen, and let his portion be with the beasts among the grassie of the field.

<sup>13</sup> Let his heart be changed from mans nature, and let a beasts heart be giuen vnto him, and let seven times be passed ouer him.

<sup>14</sup> The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomsoever he will, and appointeth ouer it the most abiekt among men.

<sup>15</sup> This is the dreame, that I king Nebuchadnezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

<sup>16</sup> Then Daniel (whose name was Belteshazzar) helde his peace by the space of one houre, and his thoughts troubled him, and the King spake & said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

<sup>17</sup> The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, and the sight thereof through all the world,

<sup>18</sup> Whose leaues were faire, and the fruite thereof much, and in it was meat for all, vnder the which the beasts of the field dwelt, and vpon whose branches the foules of the heauen did sit,

<sup>19</sup> It is thou, O King, that art great and mighty: for thy greatnes is grown, and reacheth vnto heauen, and thy dominion to the endes of the earth.

<sup>20</sup> Whereas the King sawe a watchman, and an holy one that came downe from heauen, and sayd, Hew downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasse binde it among the grassie of the field, and let it be wet with the dew of heauen, and let his portion be with the beasts of the field, till seven times passe ouer him,

<sup>21</sup> This is the interpretation, O king, and it is the decree of the most High, which is come vpon my lord the king.

<sup>g</sup> Meaning the Angel of God, which neither eateth nor sleepe, but is ever ready to do Gods will, and is not infected with mans corruption, but is ever holy: and in that that he commanded to cut downe this tree, he knew that it should not be cut downe by man, but by God.

<sup>h</sup> Hereby he meaneth that Nebuchadnezzar should not only for a time lose his kingdome, but be like a beast, i. God hath decreed this iudgement and the whole army of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselves against God.

<sup>k</sup> He was troubled for the great judgement of God, which he saw ordained against the king, and so the Prophets vnto the one part to denounce Gods iudgements for the seale they bare to his glory: and on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pity.

<sup>l</sup> Whereby he meaneth a long space, as seven yeeres. Some interpret seven months, and others seven weeks, but it seemeth he meant yeeres.

22 That they shall drine thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse as the oxen, and they shall wet thee with the dew of heauen: and seuen times shall passe ouer thee, till thou know, that the most High beareth rule ouer the kingdome of men, and giueth it to whomsoever he will.

23 Whereas they said, that one should leane the rumpe of the tree rootes, thy kingdome shall remaine vnto thee after that, thou shalt know, that the heauens haue the rule.

24 Wherefore, O king, let my counsell be acceptable vnto thee, and breake off thy sinnes by righteousness, and thine iniquities by mercy towards the poore: loe, let there be a healing of thine error.

25 All these things shall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue moneths, he walked in the royall palace of Babel,

27 And the king spake, and said, Is not this great Babel that I haue build for the house of the kingdome by the might of my power, and for the honour of my maiesty?

28 While the word was in the kings mouth, a voyce came downe from heauen, saying, O king Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee.

29 And they shall drine thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse, as the oxen, and seuen times shall passe ouer thee, vntill thou knowest, that the most High beareth rule ouer the kingdome of men, and giueth it vnto whomsoever he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driuen from men, and did eate grasse as the oxen, and his body was wet with the dew of heauen, till his haire was grown as Eagles feathers, and his nailes like birds claws.

31 And at the end of these daies, I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, & I gaue thanks vnto the most High, and I praised and honoured him, that liueth for euer, whose power is an euermourning power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his will he worketh in the army of heauen, and in the inhabitants of the earth; and none can stay his hand, nor say vnto him, What dost thou?

33 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdome: my glory and my beauty was restored vnto me, and my counsellors and my princes sought vnto me, and I was established in my kingdome, and my glory was augmented toward me.

34 Now therefore I Nebuchad-nezzar praise, and extoll and magnifie the king of heauen, whose works are all truth, and his waies iudgements; and those that walke in pride, he is able to abase.

## CHAP. V.

¶ Belshazzar king of Babylon seeth an hand writing on the wall. 8 The soothsayers called of the king, cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The king is slaine. 31 Darius enioyneth the kingdome.

King a Belshazzar made a great feast to a thousand of his princes, and dranke wine b before the thousand.

2 And Belshazzar ¶ while he tasted the wine, commanded to bring him the golden and siluer vessels, which his c father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the king and his princes, his wiues & his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the king and his princes, his wiues and his concubines dranke in them.

4 They dranke wine, and praised the d gods of gold, and of siluer, of brasie, of yron, of wood, and of stone.

5 At the same houre appeareth fingers of a mans hand, which wrote ouer e against the candlestick vpon the plaister of the wall of the kings palace, and the king saw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the loyns of his loynes were loosed, and his f knees smote one against the other.

7 Wherefore the king cried lowd, that they should bring e the astrologians, the Caldeans and the soothsayers. And the king spake, and said to the Wife men of Babel, Whosoever can read this writing, & declare me the interpretation thereof, shall be clothed with purple, & shall haue a chaine of gold about his necke, and shall be the third ruler in the kingdome.

8 Then came all the kings wife men, but they could neither reade the writing, nor shew the king the interpretation.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 Now the h Queene by reason of the talke of the King and the princes, came into the banquet house, and the Queene spake and said, O king, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy Gods, and in the daies of thy father, light and vnderstanding and wisdom like the wisdom of the gods, was found in him: whom the king Nebuchad-nezzar thy father, the king, I say, thy father, made chiefe of the i enchanters, astrologians, Caldeans, and soothsayers.

12 Because a more excellent spirit, and knowledge and vnderstanding (for he did expound dreames, and declare hard sentences, and dissolved doubts) were found in him, euen in Daniel, whom the King named Belshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the king spake and said vnto Daniel, Art thou that Daniel, which art of the children of the captivity of Iudah, whom my father the king brought out of Iewry?

14 Now I haue heard of thee, that k the spirit of the holy gods is in thee, and that light and vnder-

standing, cause thee was not among them when all were called. k For the idolaters thought that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophecy and vnderstanding came of them.

¶ Daniel reciteth this history of king Belshazzar Euilmerodachs sonne, to shew Gods iudgements against the wicked for the deliuerance of his Church: and how the prophecy of Ieremiah was true, that they should be deliuered after seuen yeeres.

b The Kings of the East parts then fled to sit alone commonly, and disdained that any should sit in their company: and now to shew his power, and how little he set by his enemy, which then besieged Babylon, he made a solempne banquet, when their destruction is at hand.

¶ Or, overcome with wine.

c Meaning, his grandfather.

d In contempt of the true God, they praise their idols, not that they thought that the gold or siluer were gods, but that there was a certaine vertue and power in them, to doe them good, which is also the opinion of all idolaters.

e That it might be better be seene.

f So be that before contemned God, was moued by this sight to tremble for feare of Gods iudgements.

g Thus the wicked in their troubles seeke many means, who draw them from God, because they seeke not to him who is the only comfort in all afflictions.

h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

i Read Chapter 4. 8. and this declareth that both this name was odious vnto him, and also he did not vse these vile practises.

k For the idolaters



derstanding, and excellent wifdome is found in thee.

15 Now therefore, wise men and Astrologians haue bene brought before me, that they should read this writing, and shew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretations, and dissolue doubts: now if thou canst read the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt haue a chaine of gold about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and said before the king, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I will read the writing vnto the king, and shew him the interpretation.

18 O king, heare thou, The most high God gaue vnto Nebuchadnezzar thy father a kingdome, and maiesty, and honour, and glory.

19 And for the maiesty that he gaue him, all people, nations and languages trembled, & feared before him: he put to death whom he would: he smote whom he would: whom he would he set vp, and whom he would he put downe.

20 But when his heart was puffed vp, and his mind hardened in pride, he was deposed from his kingly throne, and they tooke his honour from him.

21 And he was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grasse like oxen, and his body was wet with the dewe of heauen, till he knew that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whomsoever hee pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things.

23 But hast lift thy selfe vp against the Lord of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer and gold, of brasse, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is, and all thy waies, him hast thou not glorified.

24 Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, MENE, MENE, TEKEL VPHAR-SIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finished it.

27 TEKEL, thou art weyed in the balance, and art found too light.

28 PERES, thy kingdome is diuided and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar, they clothed Daniel with purple, and put a chaine of gold about his neck, and made proclamation concerning him that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Chaldeans slaine.

31 And Darius, of the Medes tooke the kingdome, being threescore and two yeeres old.

Daniel is made ruler over the gouernours. 5 An arte against Daniel. 16 He is put into a denne of lions by the commandement of the king. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniel.

It pleased Darius to set ouer the kingdome an hundred and twenty gouernours, which should be ouer the whole kingdome.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accounts vnto them, and the king should haue no damage.

3 Now this Daniel was preferred aboue the rulers, and gouernours, because the spirit was excellent in him, and the king thought to set him ouer the whole realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they could find none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then said these men, We shall not find an occasion against this Daniel, except we find it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the king, and said thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellors & dukes haue consulted together to make a decree for the king, and to establish a statute, that whosoever shall aske a petition of any god or man for thirty daies save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius sealed the writing and the decree.

10 Now when Daniel vnderstood that he had sealed the writing, he went into his house, and his window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed and praised his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came and spake vnto the king concerning the kings decree, Hast thou not sealed the decree that every man that shall make request to any god or man within thirty daies, save to thee, O king, shall be cast into the denne of lions? The king answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the king, This Daniel which is of the children of the captivity of Iudab, regardeth not thee, O king, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and he laboured till the Sunne went downe, to deliuer him.

15 Then these men trembled vnto the king, and said vnto the King, Vnderstand, O King, that the law of the Medes and Persians is, that no decree nor statute which the king confirmeth,

a Reade Else, Chap. 1. 1.

Or, not be troubled.

b This heathen king preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others. c Thus the wicked cannot abide the graces of God in others, but seek by all occasions to deface them, therefore against such assaults there is no better remedy then to walke upright in the feare of God and to haue a good conscience.

d Herein is condemned the wickednesse of the king, who would be set vp as a god, and passed not what wise lawes he approved for the maintenance of the same. e Because he would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Ierusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people, when they should pray toward that Temple, and also that others might see that he would neither consent in heart nor deed for these few daies to anything that was contrary to Gods glory.

l Before he read the writing, he declared to the king his great ingratitude toward God, who could not be moued to giue him the glory, considering his wonderfull worke toward his grandfather, and so sheweth that he doeth not sinne of ignorance, but of malice.

m After that God had so long time deferred his anger, and patiently waited for thine amendment. n This word is twise written for the certainty of the thing: shewing that God had most surely conated: signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselves against him. o Or, wanting. p Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

may be altered.

16 ¶ Then the king commanded, and they brought Daniel, and cast him into the denne of lions: now the king spake, and said vnto Daniel, Thy God, whom thou alway seruest, euen he will deliuer thee.

17 And a stone was brought, and layd vpon the mouth of the denne, and the King sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musike brought before him, and his sleepe went from him.

19 ¶ Then the king arose early in the morning, and went in all haste vnto the denne of lions.

20 And when he came to the denne, he cryed with a lamentable voyce vnto Daniel: and the king spake, and said to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whom thou alway seruest) able to deliuer thee from the lions?

21 Then said Daniel vnto the King, O king, liue for euer.

22 My God hath sent his Angel and hath shut the lions mouthes, that they haue not hurt me: for my iustice was found out before him: and vnto thee, O king, I haue done no hurt.

23 Then was the King exceeding glad for him, and commanded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no manner of hurt was found vpon him, because he beleued in his God.

24 And by the commandement of the King these men which had accused Daniel, were brought, and were cast into the denne of lions, euen they, their children, and their wiues: and the lions had the mastery of them, and brake all their bones apieces, or euer they came at the ground of the denne.

25 ¶ Afterward king Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdome, men tremble & feare before the God of Daniel: for he is the liuing God, and remaineth for euer: and his kingdome shall not perish, and his dominion shall be euermlasting.

27 He rescueth and deliuereth, and he worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel prospered in the reigne of Darius, and in the reigne of Cyrus of Persia.

# CHAP. VII.

3 A vision of foure beasts is shewed vnto Daniel. 3 The tenne hornes of the fourth beast. 27 Of the euermlasting kingdome of Christ.

IN the first yere of Belshazzar King of Babel, Daniel saw a dreame, and there were visions in his head, vpon his bedde: then he wrote the

dreame, and declared the summe of the matter.

2 Daniel spake and said, I saw in my vision by night, and behold, the foure windes of the heauen stroue vpon the great sea:

3 And foure great beasts came vp from the sea one diuers from another.

4 The first was as a lion, and had eagles wings: I beheld till the wings thereof were pluckt off, and it was lifted vp from the earth, and set vpon his feet as a man, and a mans heart was giuen him.

5 And behold, another beast which was the second, was like a beare, & stood vpon the one side: and he had three ribs in his mouth betwene his teeth, & they said thus vnto him, Arise, and deuoure much flesh.

6 After this, I beheld, and loe, there was another like a leopard, which had vpon his backe foure wings of a foule: the beast had also foure heads, and dominion was giuen him.

7 After this, I saw in the visions by night, and behold, the fourth beast was fearefull and terrible and very strong. It had great iron teeth: it deuoured and brake in pieces, & stamped the residue vnder his feet, and it was vnlike to the beasts that were before it: for it had ten hornes.

8 As I considered the hornes, beholde, there came vp among them another little horn, before whom there were three of the first hornes pluckt away: and behold, in his horn were eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld till the thrones were set vp, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll, his throne was like the fiery flame, and his wheelles, as burning fire.

10 A fierie streame issued, and came forth from before him: thousand thousands ministered vnto him, and ten thousand thousands stood before him: the iudgement was set, and the bookes opened.

empire among them after his death. Seleucus had Asia the great, Antigonus the lesse, Cassander and after him Antipater was king of Macedonia, & Ptolemeus had Egypt. k It was not of himselfe nor of his owne power that he gate all these countreys: for his armie contained but thirty thousand men, and he ouercame in one battell Darius which had ten hundred thousand, when he was to heaue with sleepe, that his eyes were scarce open, as the stories report: therefore this power was giuen him of God. l That is, the Romane Empire which was a moner, & could not be compared to any beasts, because the nature of none was able to expresse it. m Signifying, the tyranny and greedinesse of the Romanes. n That which the Romanes could not quietly enjoy in other countreys, they would giue it to other Kings and rulers, that at all times when they would, they might take it againe: which liberalitie is here called the stamping of the rest vnder the feete. o That is, sundry and diuers provinces which were gouerned by the deputies and proconsuls, whereof euery one might be compared to a King. p Which is meant of Iulius Caesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were askings in effect, but because they could not rule but by the consent of the Senate, their power is compared to a little horn. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernment: therefore this cannot be applied vnto them. & also in this prophecie the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist. q Meaning, a certaine portion of the tenne hornes that is, a part from the whole estate was taken away. For Augustus tooke from the Senate the libertie of choosing the deputies to send into the provinces, & tooke the gouernement of certaine countreys to himselfe. r These Romane Emperours at the first vied a certaine humanitie and gentlenesse, and were content that others, as the Consuls, and Senate, should beare the names of dignity, so that they might haue the profite, and therefore in elections and counsels would beate themselves according as did other Senators: yet against their enemies and those that would resist them, they were fierce & cruel, which is here meant by y proud mouth. s Meaning, the places where God and his Angels should come to iudge these Monarchies, which iudgement should begin at the first coming of Christ. t That is, God which was before all times, and is here described as mans nature is able to comprehend some portion of his glory. u That is, an infinite number of Angels, which were ready to execute his commandment. x This is meant of the first coming of Christ, when as the will of God was plainly reuealed by his Gospel.

f That the wicked maintain euill lawes by contigencie and authority, which is oftentimes either lightnesse, or stubbornnesse, when as the innocents thereby perishe, and therefore gracious neither ought to feare, nor be ashamed to breake such. g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power. h My iust cause and vnguiltinesse in this thing wherein I was charged, is approved of God. i For he did destroy the kings wicked commandments to obey God, & so did no iniurie to the king, who ought to command nothing whereby God should be dishonoured. k Because he committed himselfe who ysa o God we decaue he did defend that nothing but good could come vnto him: wherein we see the power of faith, as hebr. xi. 33. l This is a terrible example against all the wicked which decaueth their conscience make euell lawes to destroy the children of God, and also admonisheth Princes how to punish such when their wickednes is come to light: though not in euery point, or with like circumstances, yet to execute true iustice vpon them. m This proueth not that Darius did worship God aright, or els was conuerted: for then he would haue destroyed all superstition and idolatry: and not onely giuen God the chiefe place, but also haue set him vp, and caused him to be honoured according to his word: but this was a certaine confession of Gods power, whereunto he was compelled by this wonderfull miracle. n Which hath not onely life in himselfe, but is the onely fountain of life and quickeneth all things, so that without him there is no life.

a Whereas the people of Israel looked for continuall quietnesse after their seueritie yeres as Ieremias had declared, he sheweth that this rest shal not be a deliuerance from all troubles, but a beginning, and therefore encourageth them to looke for a continuall affliction, till the Messiah be uttered & reuealed, by whom they should haue a spirituall deliuerance, and all the promises be fulfilled: whereof they should haue a certaine token in the destruction of the Babylonicall kingdome,



y Meaning, that be was agonized when he saw these Emperours in such indignity and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchie was subject to him of other nations.

z As the three former Monarchies had an end at the time that God appointed, although they flourished for a time, so shall this fourth have, and they that patiently abide Gods appointment, shall enjoy the promises.

a Which is meant of Christ, who had not yet taken upon him mans nature, neither was the sonne of David according to the flesh, as he was afterward but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinity.

b To wit, when he ascended into the heauens, and his diuine maiesty appeared, and all power was given vnto him in respect of that: that he was our Mediatour.

c This is meant of the beginning of Christs kingdom, when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that he should gouerne here his Church in earth continually, till the time that he brought them to eternall life.

d Through the strangeness of the vision.

e Meaning, of the Angels, as verse 10. f Because Abraham was appointed heire of all the world, Rom. 4. 13 and in him all the faithfull, therefore the kingdom thereof is theirs by right, which these four beasts or tyrants should invade, and vsurpe vntill the world were restored by Christ, and this was to confirme them that were in troubles, that their afflictions should haue an end at length. g That is, of the most high things, because God hath chosen them out of this world, that they should looke vp to the heauens, whereon all their hope dependeth. h For the other three Monarchies were gouerned by a King, and the Romane Empire by Consuls. the Romans changed their gouernours yeerely, and the other Monarchies retained them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselves. i Reade verse 7. k This is meant of the fourth beast, which was more terrible then the other. l Meaning the Romane Emperours, who were most cruell against the Church of God both of the Iewes and of the Gentiles. m Till God shewed his power in the person of Christ, and by the preaching of the Gospel gaue vnto his sonne rest, and so obtained a famous Name in the world, and were called the Church of God, or the kingdom of God. n Reade the exposition hereof, verse 8. o That is, shall make wicked decrees and proclamations against Gods word, and send throughout all their dominion, to destroy all that did professe it.

11 Then I beheld, because of the voyce of the presumptuous words which the horne spake: I beheld, even till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 As I beheld in visions by night, behold, one like the sonne of man came in the cloudes of heauen, and approached vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him dominion, and honour, and a kingdom, that all people, nations and languages should serue him: his dominion is an euermlasting dominion, which shall neuer be taken away: and his dominion shall neuer be destroyed.

15 I Daniel was troubled in my spirit, in the middes of my body, and the visions of mine head made me afraid.

16 Therefore I came vnto one of them that stood by, and asked him the truth of all this: so he told me, and shewed me the interpretation of these things.

17 These great beasts which are foure, are four kings, which shall arise out of the earth.

18 And they shall take the kingdom of the Saints of the most High, which shall possesse the kingdom for euer, euen for euer and euer.

19 After this, I would know the truth of the fourth beast, which was so vnlike to all the others, very fearefull, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the residue vnder his feet.

20 Also to know of the ten hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose looke was more stout then his fellows.

21 I beheld, and the same horne made battell against the Saints, yea, and preuailed against them.

22 Vntill the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approached, that the Saints possessed the kingdom.

23 Then he said, The fourth beast shall be the fourth kingdom in the earth, which shall be vnlike to all the kingdoms, and shall deuoure the whole earth, and shall tread it downe and breake it in pieces.

24 And the ten hornes out of this kingdom are ten Kings that shall rise: and another shall rise after them, and he shall be vnlike to the first, and he shall subdue three Kings.

25 And shall speake words against the most

High, and shall consume the Saints of the most High: and thinke that he may change times and lawes, and they shall be giuen into his hand vntill a time, and times, and the blinding of time.

26 But the iudgement shall sit, and they shall take away his dominion to consume and destroy it vnto the end.

27 And the kingdom, and dominion, and the greatnesse of the kingdom vnder the whole heauen shall be giuen to the holy people of the most High, whose Kingdom is an euermlasting kingdom, and all powerts shall serue and obey him.

28 Euen this is the end of the matter, I Daniel had many cogitations which troubled mee, and my countenance changed in me: but I kept the matter in mine heart.

but at length he will assuage these troubles, and shorten the time for his sake, Math. 24. 22. which is here meant by the blinding of time. God by his power shall restore things that were out of order, and so destroy this little horne, that it shall neuer rise vp againe. f He sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnes, which though they do not fully enjoy here, yet they haue it in hope, and by the preaching of the Gospel enioy the beginning thereof, which is meant by these wordes: Under the heauen: and therefore hee here speaketh of the beginning of Christs kingdom in this world, which kingdom the faithfull haue by the participation that they haue with Christ therein. g That is, some of euery sort that beare rule. I though he had many visions in his heart which moued him to and fro to seeke out this matter curiously, yet he was content with that which God reuealed, and kept it in memory, and wrote it for the vse of the Church.

## CHAP. VIII.

A vision of a battell betwene a ramme and a goate.

20 The vnderstanding of the vision.

In the third yeere of the reigne of king Belshazzar, a vision appeared vnto mee, euen vnto mee Daniel, after that which appeared vnto mee at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shulhan, which is the prouince of Elam, and in a vision me thought I was by the riuier of Vlai.

3 Then I looked vp and saw, and beheld, there stood before the riuier a ramme which had two hornes, and these two hornes were high: but one was higher then another, and the highest came vp last.

4 I saw the ramme pushing against the West, and against the North, and against the South: so that no beasts might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, a goate came from the West ouer the whole earth, and touched not the ground: and this goate had an horn that appeared betwene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuier, and ran vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being moued against him, he smote the ramme and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great horn was broken: and for it came vp foure that

horne. h Alexander ouercame Darius in two handie battels, and so had the two kingdoms of the Medes and Persians. i Alexanders great power was broken: for when he had ouercome all the East, he thought to returne toward Grecia to subdue them that had rebelled, and so died by the way.

k appeared

P These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octavianus, Tiberius, Caligula, Nero, Domitianus, &c.

q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time and times,

r God by his power shall restore things that were out of order, and so destroy this little horne, that it shall neuer rise vp againe. f He sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnes, which though they do not fully enjoy here, yet they haue it in hope, and by the preaching of the Gospel enioy the beginning thereof, which is meant by these wordes: Under the heauen: and therefore hee here speaketh of the beginning of Christs kingdom in this world, which kingdom the faithfull haue by the participation that they haue with Christ therein. g That is, some of euery sort that beare rule. I though he had many visions in his heart which moued him to and fro to seeke out this matter curiously, yet he was content with that which God reuealed, and kept it in memory, and wrote it for the vse of the Church.

a After the general vision, becometh to certain particular visions as touching the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

b That is, of Persia.

c Which represented the kingdom of the Persians and Medes, which were ioyned together.

d Meaning, Cyrus, which after grew greater in power then Darius his vncle and father in law.

e That is, no kings or nations.

f Meaning, Alexander that came from Grecia with great speed and expedition.

g Though he came in the name of all Grecia, yet he bare the title and dignity of the general capitaine, so that the strength was attributed to him, which is meant by this

appeared toward the four windes of the heauē.

9 And out of one of them came forth a little horne, which waxed very great toward the south, and toward the East, and toward the pleasant land.

10 Yea, it grew vp vnto the hoste of heauen, and it cast downe some of the hoste, and of the barres to the ground, and trode vpon them.

11 And extolled himselfe against the prince of the hoste, from whom the daily sacrifice was taken away, and the place of his Sanctuary was cast downe.

12 And a time shall be given him ouer the daily sacrifice for the iniquitie: and it shall cast downe the trueth to the ground, and thus shall it doe, and prosper.

13 Then I heard one of the Saints speaking, and one of the Saints spake vnto a certaine one, saying, How long shall endure the vision of the daily sacrifice, and the iniquitie of the desolation to tread both the Sanctuary and the yarmie vnder foote?

14 And he answered me, vnto the evening and the morning, two thousand and three hundred; then shall the Sanctuary be cleansed.

15 Now when I Daniel had seene the vision, and sought for the meaning, behold, there stood before me like the similitude of a man.

16 And I heard a mans voyce betweene the banks of Vlai, which called, and saide, Gabriel, make this man to vnderstand the vision.

17 So he came where I stood: and when hee came, I was afraid, and fell vpon my face: but he said vnto me, Vnderstand, O sonne of man: for d in the last time shall be the vision.

18 Now as he was speaking vnto me, I being asleepefull on my face to the ground: but he touched me, and set me vp in my place.

19 And he said, Behold, I will shew thee what shall be in the last wrath: for in the ende of the time appointed it shall come.

20 The ramme which thou sawest hauing two hornes, are the Kings of the Medes and Persians.

21 And the goate is the King of Grecia, and the great horne that is betweene his eyes, is the first king.

22 And that that is broken, and foure stood vp for it, are foure kingdomes, which shall stand vp of that nation, but not in his strength.

23 And in the end of their kingdome, when the rebellious shall be consumed, a King of fierce countenance, and vnderstanding darke sentences, shall stand vp.

24 And his power shall be mightie, but not in his strength: and hee shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

25 And through his policie also he shall cause craft to prosper in his hand, and hee shall extoll himselfe in his heart, and by peace shall destroy many: hee shall also stand vp against the prince of princes, but he shall be broken downe without hand.

26 And the vision of the evening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shall be after many dayes.

27 And I Daniel was stricken and sicke 9 certaine dayes: but when I rose vp, I did the kings businesse, and I was astonished at the vision, but none vnderstood it.

#### CHAP. IX.

3 Daniel desireth to haue that performed of God, which hee had promised concerning the returne of the people from their bondage in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuentie weekes.

24 The anoynting of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

IN the fift yeere of Darius the sonne of Ahasuerus, of the seede of the Medes, which was made king ouer the realme of the Caldeans,

2 Euen in the first yeere of his reigne, I Daniel vnderstood by bookes the number of the yeeres: whereof the Lord had spoken vnto Ieremias the Prophet, that he would accomplish seuentie yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and I sought by prayer and supplications with fasting and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, O Lord God, which art great and fearefull, and keepest couenant and mercie toward them which loue thee, and towarde them that keepe thy commandments,

5 Wee haue sinned and haue committed iniquitie, and haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy seruants the Prophets which spake in thy name to our kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, frightfulness belongeth vnto thee, and vnto vs open shame, as appeareth this day vnto euery man of Iudah, and to the inhabitants of Ierusalem, yea, vnto all Israel, both neere and farre off, throughall the countreys, whither thou hast driuen them, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs apperteineth open shame, to our Kings, to our princes, and to our fathers, because we haue sinned against thee.

9 Yet compassion and forgiveness is in the Lord our God, albeit wee haue rebelled against him.

10 For we haue not obeyed the voyce of the Lord our God, to walke in his lawes, which hee hath laid before vs by the ministry of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy Law, and are turned backe, and haue not heard thy voyce: therefore the curse is powred vpon vs, and the oathe that is written in the Law of Moses

excuse the kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues. Hee the which that they rebell against God, which serue him not according to his commandement and word. Deut. 32. 15, or the curse continued by an oathe.

Whatsoever he doeth about by his craft, he shall bring it to passe. In That is, vnder pretence of peace, or as it were in sport.

n Meaning, against God.

9 For God would destroy him with a notable plague, and so comfort his Church, 2. Mac. 9. 9. p Reade vers. 14. b For feare and astonishment.

a who was also called Altyages.

b For Cyrus led with ambition, went about warres in other countries, and therefore Darius had the title of the kingdom.

c For though he was an excellent Prophet, yet he dayly increased in knowledge by reading of the Scriptures.

d He speaketh not of that ordinary prayer, which hee yied in his house thrice a day, but of a rare and vehement prayer, least his finnes should cause God to delay the time of their deliuerance prophesied by Ieremias.

e That is, haue all power in thy selfe to execute thy terrible iudgements against obdurate sinners, as thou art rich in mercy to comfort them which obey thy word and loue thee.

f Eby, him: f Hee the which that whensoever God punisheth, he doth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that there is iust cause why he should so intreat them.

g He doeth not

g He doeth not

g He doeth not

g He doeth not

g He doeth not

g He doeth not

g He doeth not

g He doeth not

g He doeth not

g He doeth not

g He doeth not



the servant of God, because we have sinned against him.

12 And he had confirmed his words, which he spake against vs, and against our iudges that I iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the Law of Moses: yet made we not our prayer before the Lord our God, that wee might turne from our iniquities and vnderstand thy truth.

14 Therefore hath the Lord made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his works which he doth: for we would not heare his voyce.

15 And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renowne, as appeareth this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy righteousnesses, I beseech thee, let thine anger and thy wrath bee turned away from the city Ierusalem thine holy Mountaine: because of our finnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproach to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy servant, and his supplications, and cause thy face to shine vpon thy Sanctuary, that lieth waste for the Lords sake.

18 O my God, encline thine eare and heare: open thine eyes, and behold our desolations, and the city wherevpon thy Name is called: for wee doe not present our supplications before thee for our owne righteousness, but for thy great tender mercies.

19 O Lord heare, O Lord forgive, O Lord consider, and do it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy city, and vpon thy people.

20 And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man Gabriel, whom I had seene before in the vision, came flying, and touched me about the time of the evening oblation.

22 And he informed me, and talked with mee, and said, O Daniel, I am now come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee, for thou art greatly beloved: therefore vnderstand the matter and consider the vision.

24 Seventy weekes are determined vpon thy people, and vpon thine holie citie, to finish the wickednes, and to seale vp the finnes, and to reconcile the iniquitie, and to bring in euermore righteousness, and to seale vp the vision, and prophecy, and to anoint the most Holy.

25 Know therefore and vnderstand that from the going forth of the commandment to bring againe the people, and to build Ierusalem, vnto Messiah the Prince, shall be seuen weekes and threescore and two weekes, and

which comprehend the time from the building of the Temple vnto the baptisme of Christ.

the freete shall be built againe, and the wall euen in a troublous time.

26 And after threescore and two weekes, shall Messiah be slaine, and shall haue nothing, and the people of the prince that shall come shall destroy the city and the Sanctuary, and the end thereof shall be with a flood: and unto the end of the battell it shall be destroyed by desolations.

27 And he shall confirme the conenast with many for one weeke: and in the mids of the weeke he shall cause the sacrifice and the oblation to cease, and for the ouerspreading of the abominations hee shall make it desolate, euen vntill the consumation determined shall be powred vpon the desolate.

all hope of recovery. a By the preaching of the Gospell he confirmed his promise, first to the Iewes, and after to the Gentiles. b Christ accomplished this by his death and resurrection. c Meaning, that Ierusalem and the Sanctuary should be utterly destroyed for their rebellion against God, and their idolatry: or as some read that the plague shall be so great, that they shall be all astonished at them.

#### CHAP. X.

1 There appeared vnto Daniel a man clothed in linnen, which sheweth him wherefore he is sent.

In the third yeere of Cyrus King of Persia, a thing was revealed vnto Daniel (whose name was called Belkethazsar) and the word was true, but the time appointed was long, and hee vnderstood the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in heauines for three weekes of daies.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my selfe at all, till three weekes of daies were fulfilled.

4 And in the foure and twentieth day of the first moneth, as I was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, the euen was a man clothed in linnen, whose loynes were girded with fine gold of Vphaz.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feet were like in colour to polished brasie, and the voyce of his words was like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my strength was turned in mee into corruption, and I retained no power.

9 Yet heard I the voyce of his words: and when I heard the voyce of his words, I slept on my face, and my face was toward the ground.

10 And behold, an hand touched me, which set me vp vpon my knees, and vpon the palmes of mine hands.

11 And said vnto me, O Daniel, a man greatly beloved, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when he had said this word vnto me, I stood trembling.

12 Then said he vnto me, Feare not, Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard, and I am come for thy words.

Or, governed vs.  
Ebr. watched  
vpon the euill.

\* Ezo. 14, 18.  
Baruch. 2, 11.

That is, according to all thy mercifull promises and the performance thereof.

1 Shew thy selfe fauourable.

m That is, for thy Christs sake in whom thou wilt accept all our prayers.

n Declaring that the godly see ouerly vnto Gods mercies, and renounce their owne workes, when they seeke forgiveness of their finnes.

o Thus he could not content himselfe with any vehemency of words: for he was so led with a feruent zeale considering Gods promise made to the city in respect of his Church, and for the aduancement of Gods glory.

\* Chap. 3, 16.

q He alludeth to Jeremiahs prophesy: who prophesied that their captivity should be seventy yeeres: but now Gods mercy should seuen fold exceede his iudgement, which should be foure hundred and ninetie

yeeres, euen to the coming of Christ, and so then it should continue for euer.

q Meaning, Daniels nation, ouer whom he was carefull

r To shew mercy and to put hime out of remembrance.

f That is, from the time that Cyrus gaue them leave to depart.

t These weekes make fourty nine yeeres, whereof 46 are referred to the time of the building of the Temple, and three to the laying of the foundation.

u Counting from the sixt yeere of Darius, who gaue the second commandment for the building of the Temple are 62 weekes, which make 434 yeeres, which comprehend the time from the building of the Temple vnto the baptisme of Christ.

† Ebr. in stress of time.

x In this last weeke of the seventy, shall Christ come and preach and suffer death.

y He shall seeme to haue no beauty, nor to be of any estimation, as Isa. 53, 2.

z Meaning, That, Vespasianes sonne, who should come and destroy both the Temple and the people without

he confirmed his promise, first to the Iewes, and after to the Gentiles. b Christ accomplished this by his death and resurrection. c Meaning, that Ierusalem and the Sanctuary should be utterly destroyed for their rebellion against God, and their idolatry: or as some read that the plague shall be so great, that they shall be all astonished at them.

a He noteth this third yeere, because at this time the building of the Temple began to be hindered by Cambyses Cyrus sonne, when the father made warre in Asia minor against the Scythians, which

was a discouraging to the godly and a great feare to Daniel.

b Which is to declare that the godly should not batten too much, but patiently to abide the issue of Gods promise.

c Called Abib, which containeth part of March, and part of April.

d Being carried by the Spirit of prophesy to haue the sight of this riuer Tygris.

e This was the Angel of God, which was sent to assure Daniel in this prophecy that followeth.

\* Jer. 10, 2.

f The word also signifieth comeliness, or beauty, so that for feare he was like a dead man for deformity.

g Which declareth that when we are stricken downe with the maiesty of God, we cannot rise except he also lift vs vp with his hand, which is his power.

13 But the <sup>a</sup> prince of the kingdom of Persia withstood mee one and twenty daies: but loe, Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Persia.

14 Now I am come to shew thee what shall come to thy people in the latter daies: for yet the <sup>k</sup> vision is for many daies.

15 And when he spake these words vnto me, I set my face toward the ground, and held my tongue.

16 And behold, <sup>l</sup> one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and say vnto him that stood before me, O my Lord, <sup>m</sup> by the vision my sorowes are returned vpon mee, and I haue retained no strength.

17 For how can the seruant of this my Lord talke with my Lord being such one? for as for me, straightway there remained no strength in mee, neither is there breath left in me.

18 Then there came againe and touched me, one like the appearance of a man, and hee strengthened me,

19 And said, O man, greatly beloued, feare not: <sup>n</sup> peace be vnto thee: be strong and of good courage. And when he had spoken vnto mee, I <sup>o</sup> was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

20 Ten said he, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth, loe, <sup>p</sup> the Prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of truth: <sup>q</sup> and there is none that holdeth with me in these things, but Michael your Prince.

<sup>a</sup> Which declareth that when God would be mercifull to the people of Israel. <sup>b</sup> The Angel that spake vnto me, he doth not immediately lift them vp at once (for now the Angel had touched him twice) but by little and little. <sup>c</sup> Meaning, that he would not only himselfe bridle the rage of Cambyfes, but also the other Kings of Persia by Alexander the King of Macedonia. <sup>d</sup> For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

#### CHAP. XI.

<sup>A</sup> prophesie of the kingdomes, which should bee enemies to the Church of God, as of Persia, <sup>3</sup> Of Grecia, <sup>5</sup> Of Egypt, <sup>28</sup> of Syria, <sup>36</sup> and of the Romanes.

Also in the first yeere of Darius of the Medes, <sup>A</sup> <sup>uen</sup> I <sup>a</sup> stood to incourage and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand vp yet <sup>b</sup> three kings in Persia, and the fourth shall be farre richer then they all: and by his strength, <sup>c</sup> and by his riches hee shall stirre vp <sup>c</sup> all against the realme of Grecia.

3 But a <sup>d</sup> mighty King shall stand vp, that shall rule with great dominion, and doe according to his pleasure.

4 And when he shall stand vp, <sup>e</sup> his kingdom shall be broken, <sup>f</sup> and shall be diuided toward the <sup>g</sup> four winds of he auer: and not to his <sup>h</sup> posterity, nor according to <sup>i</sup> his dominion, which he ruled: for his kingdom shall be pluckt vp enen to be for others besides <sup>k</sup> those.

5 And the <sup>l</sup> king of the South shall be mighty, and one of <sup>m</sup> his princes, and shall preuaile against him, and beare rule: his dominion shall be a great dominion.

6 And in the end of yeeres they shall be ioyned together: for the kings <sup>n</sup> daughter of the South shall come to the King of the North to make an agreement, but he shall not retaine the power of the <sup>o</sup> arme, neither shall <sup>p</sup> he continue, nor his <sup>q</sup> arme: but she shall be deliuered to death, and they that brought her, and he that begate her, and hee that comforted her, in these times.

7 But out of the bud of her <sup>r</sup> rootes shall one stand vp in his stead, <sup>s</sup> which shall come with an army, and shall enter into the fortreffe of the King of the North, and doe with them as he list, and shall preuaile.

8 And shall also cary captiues into Egypt their gods with their molten images, and with their precious vessels of siluer and of gold, and he shall continue mee <sup>t</sup> yeres then the king of the North.

9 So the King of the South shall come into his kingdom, and shall returne into his owne land.

10 Wherefore his <sup>u</sup> sons shall be stirred vp, and shall assemble a mighty great army, and one <sup>v</sup> shall come, and ouerflow and passe through: then shall he <sup>w</sup> returne, and be stirred vp at his fortreffe.

11 And the King of the South shall be angry, and shall come forth, and fight with him, <sup>x</sup> even with the king of the North: for he shall set forth a great multitude, and the multitude shall be giuen into his hand.

12 Then the multitude shall be proud, and their heart shall be lift vp: for he shall cast downe thousands: but he shall not <sup>y</sup> still preuaile.

13 For the king of the North <sup>z</sup> shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certaine yeeres) with a mighty army, and great riches.

14 And at the same time there shall <sup>a</sup> many stand vp against the King of the South: also the rebellious children of thy <sup>b</sup> people shall exalt themselves to establish the vision, but they shall fall.

15 So the king of the North shall come, and cast vp a mount, and take the strong city: and the armes of the South shall <sup>c</sup> not resist, neither his chosen people, neither shall there be any strength to withstand.

16 But he that shall come, shall doe vnto him as he list, and none shall stand against him: and hee shall stand in the <sup>d</sup> pleasant land, which by his hand shall be consumed.

17 Again he shall <sup>e</sup> set his face to enter with the power of his whole kingdom, and his confederates with him: thus shall he do, <sup>f</sup> & he shall giue him the <sup>g</sup> daughter of women to destroy <sup>h</sup> her: but

I To wit, Ptolemeus king of Egypt.

m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mighty. for he should haue both Asia and Syria.

n That is, Berenice the daughter of Ptolemeus Philadelphus shall be giuen in marriage to Antiochus Theos.

o Thinking by this affinity that Syria and Egypt should haue a continuall peace together.

p That force and strength shall not continue: for soon after Berenice and her young sonne after her husbands death,

q She was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice,

r The lawfull wife of Antiochus, but put away for this womans sake.

s Neither Ptolemeus nor Antiochus.

t Some reade, I rede, meaning, the child begotten of Berenice.

u Some reade, the that begate her, and thereby vnto and her nurse, which brought her vp: so that all they that were occasion of this marriage were destroyed.

v Meaning, that Ptolemeus euergetes after the death of his father Philadelphus should succede in the kingdom being of the same stocke: that is, Berenice was.

w To reuenge the sisters death against Antiochus Calinicus king of Syria.

x For this Ptolemeus reigned fixe & forty yeeres.

y Meaning, Seleucus and Antiochus the great, the sons of Calinicus shall make war against Ptolemeus Philopater the son of Philadelphus.

z For his elder brother Seleucus died, or was slaine while the warres were preparing.

a That is, Philopater when hee shall see Antiochus to take great dominions from him in Syria, and also ready to invade Egypt: a For Antiochus had fixe thousand horsemen, and threescore thousand footmen.

b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire.

c For not onely Antiochus came against him, but also Philip king of Macedonia and these two brought great power with them.

d For vnder Onias which falsely alledged that place of Isa. 19: 19. certaine of the Iewes retired with him into Egypt to fulfill this prophesie: also the Angel sheweth that all these troubles which are in the Church, are by the prouidence and counsell of God.

e The Egyptians were not able to resist Siopas Antiochus captaine.

f He sheweth that he shall not onely afflict the Egyptians, but also the Iewes, and shall enter into their countrey, whereof hee admonisheth them before, that they may know that all these things come by Gods prouidence.

g This was the second bittell that Antiochus fought against Ptolemeus Epiphanes.

h To wit, a beautifull woman, which was Cleopatra Antiochus daughter.

i For he regarded not the life of his daughter in respect of the kingdom of Egypt.

the great, the sons of Calinicus shall make war against Ptolemeus Philopater the son of Philadelphus. y For his elder brother Seleucus died, or was slaine while the warres were preparing. z That is, Philopater when hee shall see Antiochus to take great dominions from him in Syria, and also ready to invade Egypt: a For Antiochus had fixe thousand horsemen, and threescore thousand footmen. b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire. c For not onely Antiochus came against him, but also Philip king of Macedonia and these two brought great power with them. d For vnder Onias which falsely alledged that place of Isa. 19: 19. certaine of the Iewes retired with him into Egypt to fulfill this prophesie: also the Angel sheweth that all these troubles which are in the Church, are by the prouidence and counsell of God. e The Egyptians were not able to resist Siopas Antiochus captaine. f He sheweth that he shall not onely afflict the Egyptians, but also the Iewes, and shall enter into their countrey, whereof hee admonisheth them before, that they may know that all these things come by Gods prouidence. g This was the second bittell that Antiochus fought against Ptolemeus Epiphanes. h To wit, a beautifull woman, which was Cleopatra Antiochus daughter. i For he regarded not the life of his daughter in respect of the kingdom of Egypt.

thee

<sup>a</sup> Meaning, Cambyfes who reigned in his fathers absence, and did not onely for this space hinder the building of the Temple, but would haue farther ragged, if God had not sent me to resist him, and therefore haue I stayed for the profit of the Church.

<sup>i</sup> Though God could by one Angel destroy all the world, yet to assure his children of his love, he sendeth forth double power, even Michael, that is, Christ Iesus the head of Angels.

<sup>k</sup> For though the Prophet Daniel should onde and cease, yet his doctrine should continue till the coming of Christ for the comfort of his Church.

<sup>l</sup> This was the same Angel that spake with him before in the similitude of a man.

<sup>m</sup> I was overcome with feare and sorrow, when I saw the vision, in the declaration hereby that God would be mercifull to the people of Israel.

<sup>n</sup> Which declareth that when God sendeth down his children, he doth not immediately lift them vp at once (for now the Angel had touched him twice) but by little and little.

<sup>o</sup> Meaning, that he would not only himselfe bridle the rage of Cambyfes, but also the other Kings of Persia by Alexander the King of Macedonia.

<sup>p</sup> For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

<sup>q</sup> The Angel affirmed Daniel that God had giuen him power to performe these things, seeing he appointed him to assist Darius when hee overcame the Caldeans.

<sup>r</sup> Whereof Cambyfes that now reigned, was the first, the second Smerdes, the third Darius the sonne of Hyastaspis, and the fourth Xerxes, which all were enemies to the people of God, and stood against them.

<sup>s</sup> For he raised vp all the East countreyes to fight against the Grecians, and albe hee had in his army nine hundred thousand men, yet in foure battels hee was discomfited and fled away with shame.

<sup>t</sup> That is, Alexander the great. e For when his estate was most flourishing, hee overcame himselfe with drinke, & so fell into a disease: or as some write, was poysoned by Cassander.

<sup>f</sup> For his twelve chief princes first diuided his kingdom among themselves.

<sup>g</sup> After this his Monarchy was diuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdom of Macedonia, and Ptolemeus Egypt.

<sup>h</sup> Thus God reuenged Alexanders ambition and cruelty in causing his posterity to be murdered, partly of the fathers chiefe friends, and partly one of another.

<sup>i</sup> None of these foure shall be able to be compared to the power of Alexander.

<sup>k</sup> That is, his posterity hauing no part thereof.



## The kings dissemble.

## Daniel.

## The kings impiety and might.

k She shall not agree to his wicked counsell, but shall loue her husband, as her duty requirish, and not seeke his destruction.  
l That is, toward Asia, Grecia, and thoseyles which are in the sea called Mediterranean: for the Iewes called all countreyes which were diuided from them by sea.  
m For whereas Antiochus was wont to contemne the Romans, and put their amassations to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight and caused his shame to torne on his owne head.  
n By his wicked life, and obeying of foolish counsell.  
o For feare of the Romans he shall flicke to his holds.  
p For when as vnder the pretence of poverty he would haue robbed the Temple of Iupiter Dodoneus, the countrey men slew him.  
q That is, Seleucus shall succcede his father Antiochus.  
r Not by forren enemies, or battell, but by treason.  
f Which was Antiochus Epiphanes, who as is thought was the occasion of Seleucus his brothers death, and was of a vile, cruell, and flattering nature and defrauded his brothers some of the kingdom, and vsurped the kingdom without the consent of the people.  
g He sheweth that great forreine powers shall come to helpe the yong sonne of Seleucus against his vncke Antiochus: and yet shall be ouerthrowen.  
u Meaning, Ptolemies Philometor or Philopators sonne, who was this chilles cousin germaine, and is here called the prince of the covenant, because he was the chiefe, and all other followed his conduct. x For after the battell Philometor and his vncke Antiochus made a league. y For he came vpon him at vnawarres, and when he suspected his vncke Antiochus nothing. z Meaning, in Egypt. a He will content himselfe with the small holds for a time, but euer labour by craft to attaine to the chiefeit. b He shall be overcome with treason. c Signifying his princes and the chiefe about him. d Declaring that his souldiers shall braut out and venture their life to slay and to be slaine for the safeguard of their prince. e The vncke and the nephew shall take truce, and banker together, yet in their hearts they shall imagine mischief one against the other. f Signifying, that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God, who ruleth the Kings by a secret bridle, that they cannot doe what they list themselves. g Which hee shall take of the Iewes in spoiling Ierusalem and the Temple, and this is told them before to moue them to patience, knowing that all things are done by Gods prouidence. h That is, the Romane power shall come against him: for P. Popilius the Ambassadour appointed him to depart in the Romanes came, to which thing he obeyed, although with griefe, and to reuenge his rage he came against the people of God the second time. i With the Iewes which shall forsake the covenant of the Lord: for first he was called against the Iewes by Iason the hie Priest, and this second time by Menelaus.

k He shall not stand on his side, neither be for him.  
18 After this shall he turne his face vnto the Iewes, & shall take many, but a prince shall cause his shame to light vpon him: besides that hee shall cause his owne shame to turne vpon himselfe.

19 For he shall turne his face toward the fortres of his owne land: but he shall be ouerthrowen and fall, and be no more found.

20 Then shall stand vp in his place in the glory of the kingdome, one that shall raise taxes: but after few dayes he shall be destroyed, neither in wrath, nor in battell.

21 And in his place shall stand vp a vile person, to whom they shall not giue the honour of the kingdome: but hee shall come in peaceably, and obaine the kingdome by flatteries.

22 And the armes shall be ouerthrowen with a flood before him, and shall be broken: and also the prince of the covenant.

23 And after the league made with him, hee shall worke deceitfully: for he shall come vp, and overcome with a y small people.

24 He shall enter into the quiet and plentifull prouince, and he shall doe that which his fathers haue not done, nor his fathers fathers: hee shall diuide among them the pray and the spoyle, and the substance, yea, and he shall forecast his deuises against the strong holds, euen for a time.

25 Also hee shall stirre vp his power, and his courage against the King of the South, with a great army, and the King of the South shall be stirred vp to battell with a very great and mighty armie: but he shall not stand: for they shall forecast and practise against him.

26 Yea, they that feed of the portion of his meate, shall destroy him: and his army shall ouerflow: and many shall fall, and be slaine.

27 And both these Kings hearts shall be to doe mischief, and they shall talke of deceit at one table: but it shall not anile: for yet the end shall be at the time appointed.

28 Then shall hee returne into his land with great substance: for his heart shall be against the holy covenant: so shall he doe and returne to his owne land.

29 At the time appointed he shall returne, and come toward the South: but the last shall not be as the first.

30 For the shippes of Chittim shall come against him: therefore hee shall be sorie and returne, and fret against the holy covenant: so shall he doe, he shall euen returne: and haue intelligence with them that forsake the holy covenant.

31 And armes shall stand on his part, and they shall pollute the Sanctuary of strength, and shall take away the dayly sacrifices, and they shall see vp the abominable desolation.

32 And such as wickedly breake the covenant, shall hee cause to sinne by flattery: but the people that doe know their God, shall preuaile and prosper.

33 And they that vnderstand among the people, shall instruct many: yet they shall fall by sword, and by flame, by captinitie, and by spoyle many daies.

34 Now when they shall fall, they shall be holpen with a little helpe: but many shall cleaue vnto them & fainely.

35 And some of them of vnderstanding shall fall to try them, and to purge, and to make them white, till the time be out: for there is a time appointed.

36 And the King shall doe what him list: he shall exalt himselfe, and magnifie himselfe against all that is God, and shall speake maruellous things against the God of gods, and shall prosper, till the wrath be accomplished: for the determination is made.

37 Neither shall he regard the God of his fathers, nor the desires of women, nor care for any God: for he shall magnifie himselfe aboue all.

38 But in his place shall he honour the god Mauzzim, and the god whom his fathers knew not, shall he honour with gold and with siluer, and with precious stones, and pleasant things.

39 Thus shall he doe in the holdes of Mauzzim with a strange god whom hee shall acknowledge: he shall increase his glory, and shall cause them to rule ouer many, and shall diuide the land for game.

40 And at the end of time shall the king of the South push at him, and the king of the North shall come against him like a whilewind with charrets, and with horsemen, and with many ships, and hee shall enter into the countreies, and shall ouerflow and passe through.

41 He shall enter also into the pleasant land, and many countreyes shall be ouerflown: but these shall escape out of his hand, euen Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his hands also vpon the countreyes, and the land of Egypt shall not escape.

43 But he shall haue power ouer the treasures of gold and of siluer, and ouer all the precious things of Egypt, and of the Libyans, and of the blacke Mores where hee shall passe.

k A great faction of the wicked Iewes. shall hold with Antiochus.  
l So called because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God.  
m Meaning, such as bare the name of Iewes, but in deed were nothing lesse, for they sold their soules, and betrayed their brethren for gaine.  
n They that remaine constant among the people shall each other by their example, and edifie many in the true religion.  
o Wherby he exhorteth the godly to constancy, although they should perill a thousand times, and though their miseries endure neuer so long.  
p As God will not leaue his Church destitute, yet will he not deliuer it all at once, but so helpe, as they may still seeme to fight vnder the crosse, as hee did in the time of the Maccabees, wherof hee here prophesiech.  
q That is, there shall be euen of this small number many hypocrites.  
r To wit, of them that feare God and will lose their life for the defence of true religion. Signifying also that the Church must continually be tryed and purged, and ought to looke for one persecution after another: for Gal hab appointed the time: therefore we must obey.  
f Because the Angels purpose is to shew the whole counseil of the persecutions of the Iewes vnto the coming of Christ, he now speaketh of the Monarchy of the Romans which be noeth by the name of a King, who were without all religion and contemned the true God.  
t So long the tyrants shall preuaile as God hath appointed to punish his people: but he sheweth that it is but for a time.  
u The Romans shall obserue no certaine forme of religion as other nations, but shall change their gods at their pleasures, yea, contemne them and preferre themselves to their gods.  
x Signifying that they should be without all humnity: for the loue of women is taken for singular or great loue, as 1 Sam 1. 26. y That is, the god of power and riches, they shall esteeme their own power aboue all their gods and worship it.  
z Vnder pretence of worshipping their gods, they shall enrich their city with the most precious iewels of all the world, because that heretofore men should haue them in admiration for their power and riches.  
a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, least they should haue beene despised as Atheists: but this was to increase their fame and riches: and when they gate any countrey, they made others the rulers thereof, that the profit euer came to the Romans.  
b That is, both the Egyptians & the Syrians shall at length fight against the Romans, but they shall be overcome.  
c The Angel forewarneth the Iewes that when they should see the Romans invade them, and that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods prouidence, forasmuch as he warned them of it so long afore, and therefore he would still preferre them.

d Hearing that  
Gratius was slain,  
and Antonius  
discomfited.  
e For Augustus  
overcame the Par-  
thians, and recou-  
ered that which An-  
tonius had lost.  
f The Romans after  
this reigned quietly  
throughout all coun-  
treies, and from  
sea to sea, and in  
Iudea: but at length  
for their cruelty  
God shall destroy  
them.

44 But the tidings out of the East & the North shall trouble him: therefore hee shall goe forth with great wrath to destroy and roote out many.

45 And hee shall plant the tabernacles of his palace betwene the seas in the glorious and holy mountaine, yet he shall come to his end, and none shall helpe him.

And after this reigned quietly throughout all countreies, and from sea to sea, and in Iudea: but at length for their cruelty God shall destroy them.

## CHAP. XII.

1 Of the deliuerance of the Church by Christ.

And at that a time shall Michael stand vp, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as neuer was since there began to be a nation vnto that same time: and at that time thy people shall be deliuered, euery one that shall be found written in the booke.

2 And many of them that sleepe in the dust of the earth, shall awake, some to euermore life, and some to shame and peretual contempt.

3 And they that be wise, shall shine as the brightness of the firmament: and they that turne many to righteousnesse, shall shine as the starres, for euermore.

4 But thou, O Daniel, shut vp the words, and seale the booke till the end of y time: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and behold, there

flood other two, the one on this side of the brinke of the river, and the other on that side of the brinke of the river.

6 And one said vnto the man cloatheth in linen, which was vpon the waters of the river, When shall be the end of these wonders?

7 And I heard the man cloatheth in linen which was vpon the waters of the river, when he held vp his right hand and his left hand vnto heauen, and sware by him that liueth for euermore, that it shall tary for a time, two times and an halfe: and when he shall haue accomplished to scatter the power of the holy people, all these things shall be finished.

8 The I heard it, but I vnderstood it not: the said I, O my Lord, what shall be the end of these things?

6 And he said, Go thy way Daniel: for y words are closed vp, and sealed till the end of the time.

10 Many shall be purified, made white, and tried: but the wicked shall doe wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the daily sacrifice shall be taken away, and the abominable desolation set vp, there shall be a thousand two hundred and ninety dayes.

12 Blessed is he that waiteth & commeth to the thousand, three hundredth and three & thirty dayes.

13 But goe thou thy way till the end be: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

appoint the time of Christs coming, but that they are blessed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that hee should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

g Which was Tygris.

h Which was as it were a double oare, and did the more confirme the thing.

i Meaning, a long time, a longer time, and at length a short time signifying that their troubles should haue an end.

k When the Church shall be scattered and diminished in such sort as it shall seeme to haue no power,

l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the law.

m Signifying that the time shall be long of Christs second coming, and yet the children of God ought not to be discouraged, though it be deferred.

n In this number he addeth a more; and an halfe to the former number, signifying that it is not in man to

## H O S E A.

## THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtil counsell of Ieroboam the sonne of Nebat, and in stead of his true service commanded by his word, worshipping him according to their owne fantasie: and traditions of men, giuing themselves to most vile idolatry and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew euermore worse, and still abused Gods benefits. Therefore now when their prosperity was at the highest vnder Ieroboam, the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Iudah) to cōdemne them of their ingratitude: and whereas they thought themselves to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adultery, and therefore sheweth them that God would take away their kingdom, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuen yeeres, though they remained still in their vices and wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatening only, nor yet flatter themselves by the sweetness of Gods promises, he setteth before them the two principal parts of the Law, which are the promises of saluation, & the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom only they should haue true deliuerance: and for the second, he used threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or else by threatnings of his iudgements to feare them from vice: and albeit that the whole Law containe these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

## CHAP. I.

1 The time wherein Hosea prophesied. 2 The idolatry of the people. 3 The calling of the Gentiles. 4 Christ is the head of all people.

He word of the Lord that came vnto Hosea the sonne of Beeri, in the dayes of Vzziah, Iotham, Ahaz, and Hezekiah, kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord sayd vnto Hosea, Goe, take vnto thee a wife of fornications, and children of for-

nications: for the land hath committed great whoredome, departing from the Lord.

3 So he went, & tooke Gomer the daughter of Diblaim, which conceived and bare him a sonne.

4 And the Lord said vnto him, Call his name Izreel: for yet a little, and I will visit the blood of Izreel vpon the house of Iehu, and will cause to cease the kingdom of the house of Israel.

more called Israelites of the which name they boasted, because Israel did preuail with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe city of the ten tribes vnder Abab where Iehu shed so much blood. Kings 10. 3. f I will be reuenged vpon Iehu for the blood that hee shed in Izreel, for albeit God stirreth him vp to execute his iudgements: yet hee did them for his owne ambition, & not for the glory of God as the end declared: for hee built vp that idolatry which hee had destroyed.

d Gomer signifieth a consumption or corruption, and Diblaim clusters of figs, declaring that they were all corrupt like rotten figs.

e Meaning, that they should be no

g And

a Called also Aza-  
riah, who being a  
leper was depofed  
from his kingdom.  
b So that it may  
be gathered by  
the reigne of these  
four kings, that he  
preached about  
threefcore yeeres.

c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or else was commanded by God to set forth vnder this parable or figure, the idolatry of the Synagogue, and of the people her children.



g When the measure of their iniquity is full, and I shall take vengeance and destroy all their policy and force. h That is, not obtaining mercy: whereby he signifies, that Gods favour was departed from them.

i For the Israelites neuer returned after that they were taken captiues by the Assyrians.

k For after their captivity he restored them miraculously by the means of Cyrus, Ezr. i. 1. l That is, not my people.

m Because they thought that God could not haue bene true in his promise except he had preserved them, he declareth, though they were destroyed, yet the true Israelites, which are the sonnes of the promise,

should be without number, which stand both of the Iewes and the Gentiles, Rom. 9. 26. n To wit, after the captivity of Babylon when the Iewes were restored, but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles. o The calamity and destruction of Izreel shall be so great, that to restore them shall be as a miracle.

#### CHAP. II.

1 The people is called to repentance. 5 He sheweth their idolatry and threatneth them except they repent.

Say vnto your brethren, Ammi, and to your sisters, Ruhamah,

Seeing that I haue promised you deliverance, it remembreth that you encourage one another to embrace the same, considering that ye are my people, on whom I will haue mercy.

b God sheweth that the fault was not in him, but in their Synagogue, and their idolatries, that he forsooke them Isa. 50. 1.

c Meaning, that their idolatry was so great, that they were not ashamed, but boasted of it, Ezek. 16. 25.

d For though this people were as an harlot for their idolatries, yet he had left them with their apparell and dowry and certaine signes of his fauour, but if they continued still, he would utterly destroy them.

e When I brought her out of Egypt, Ezek. 16. 4.

f That is, bastards and begotten in adultery.

g Meaning, the idols which they serued & by whom they thought they had wealth and abundance.

h I will punish thee that then thou mayest try whether thine idols can helpe thee: d b ing thee into such streightnesse, that thou shalt haue no lust to play the wanton. i This he speaketh of the faithfull, which are truly conuerred, and also sheweth the vse and profit of Gods rods.

k This declareth that idolaters defraud God of his honour, when they attribute his benefits to their idols. l Signifying, that God will take away his benefits when man by his ingratitude doeth abuse them. m That is, all her seruice, ceremonies and inuentions, whereby she worshipped her idols.

5 And at that day will I also breake the bow of Izreel in the valley of Izreel.

6 She conceived yet againe, and bare a daughter, and God said vnto him, Call her name Lo-ruhamah: for I will no more haue pity vpon the house of Israel, but I will utterly take them away.

7 Yet I will haue mercy vpon the house of Iudah, and will saue them by the Lord their God, and will not saue them by bow, nor by sword, nor by battell, by horses, nor by horsemen.

8 Now when she had wained Lo-ruhamah, she conceived, and bare a sonne.

9 Then said God, Call his name Lo-ammi: for ye are not my people, therefore will I not be yours.

10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor told: and in the place where it was said vnto them, Ye are not my people, it shall be said vnto them, Ye are the sonnes of the living God.

11 Then shall the children of Iudah, and the children of Israel be gathered together, and appoint themselves one head, and they shall come vp out of the land: for great is the day of Izreel.

her out of mine hand.

11 I will also cause all her mirth to cease, her feast dayes, her new moones, and her Sabbaths, and all her solemne feasts.

12 And I will destroy her vine and her fig-trees, whereof she hath said, These are my rewards that my louers haue giuen mee: and I will make them as a forest, and the wilde beastes shall eat them.

13 And I will visit vpon her the dayes of Baalim, wherein she burnt incense to them: and she decked her selfe with her earerings and her iewels, and she followed her louers, and forgate mee, saith the Lord.

14 Therefore behold, I will allure her, and bring her into the wilderness, and speake friendly vnto her.

15 And I will giue her her vineyards from thence, and the valley of Achor for the doore of hope, and shee shall sing there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me Ishi, and shalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembered by their names.

18 And in that day will I make a covenant for them with the wild beasts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bow, and the sword and the battell out of the earth: and will make them to sleepe safely.

19 And I will marry thee vnto me for euer: yee, I will marry thee vnto mee in righteousness, and in iudgement, and in mercy, and in compassion.

20 I will euen marry thee vnto me in yfaithfulness, and thou shalt know the Lord.

21 And in that day I will heare, saith the Lord, I will heare the heauens, and they shall heare the earth,

22 And the earth shall heare the come, and the wine, and the oyle, and they shall heare Izreel.

23 And I will sow her vine in the earth, and I will haue mercy vpon her, that was not pitied, and I will say to them which were not my people, Thou art my people: And they shall say, Thou art my God.

he will so blesse them that all creatures shall fauour them. y With a covenant that neuer shall be broken. z Then shall the heauen desire raine for the earth, which shall bring forth for the vse of man. \* Rom. 9. 25. 1 Pet. 3. 10.

#### CHAP. III.

1 The Iewes shall be cast off for their idolatry. 5 Afterward they shall returne to the Lord.

Then said the Lord to me, Goe yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and loved the wine bottels.

2 So I bought her to me for fifteen pieces of silver, and for an Homer of barley, and an halfe Homer of barley.

3 And I said vnto her, Thou shalt abide with me many dayes: thou shalt not play the harlot, and thou shalt be to none other man, and I will be so vnto thee.

4 For the children of Israel shall remaine

pyed a small portion for her, lest she perceiving the greatest of my love should haue abused me and not bene vnder duty: for fifteen pieces of silver were but halfe the price of a slave, Exod. 21. 30. d I will trie thee a long time as in thy widowhood whether thou wilt be mine or no. e Meaning, not only all the time of their captivity, but also vnto Christ.

n I will punish her for her idolatry.

o By shewing how heinous trim them, felues to please others, he declareth how that superstitious idolaters let a great part of their religion in decking themselves on their holy dayes.

p By my benefits in offering her grace and mercy, even in that place where she shall think her selfe destitute of all helpe and comfort.

q Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Job, 7. 16. and is called the doore of hope, because it was a departing from death and an entry into life.

r She shall then praise God as she did when she was deliuered out of Egypt.

s That is, mine husband, knowing that I am ioyned to thee by an inuoluble covenant.

t That is, my master, which name was applied to their idols.

u No idolatry shall once come into their mouth, but they shall serue me purely according to my word.

x Meaning, that he will so blesse them that all creatures shall fauour them. y With a covenant that neuer shall be broken. z Then shall the heauen desire raine for the earth, which shall bring forth for the vse of man. \* Rom. 9. 25. 1 Pet. 3. 10.

a Herein the Prophet representeth the person of God which loved his Church before he called her, and did not withdraw the same when she gaue her selfe to idols.

b That is, gaue themselves wholly to pleasure, and could not take vp, as they that are giuen to drunkenness.

c Yet I loue her and

d I will trie thee a long time as in thy widowhood whether thou wilt be mine or no. e Meaning, not only all the time of their captivity, but also vnto Christ.

<sup>a</sup> That is, they should  
neither have policy  
nor religion, and  
their idoles also  
wherein they put  
their confidence,  
should be destroyed.  
<sup>g</sup> This is meant of  
Christ's kingdom,  
which was promised  
vnto Dauid to be eternall, Psal. 72, 17.

many daies without a king &c without a prince,  
and without an offering, and without an image, and  
without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert  
and seeke the Lord their God, and g Dauid their  
king, and shall feare the Lord and his goodnesse  
in the latter daies.

## CHAP. IIII.

*A complaint against the people and the priests of Israel.*

Hear the word of the Lord, ye children of Is-  
rael: for the Lord a hath a controuersie with  
the inhabitants of the land, because there is no  
trueth, nor mercy, nor knowledge of God in the  
land.

2 By swearing, and lying, and killing, and stea-  
ling, and whoring, they breake out, and b blood  
toucheth blood.

3 Therefore shall the land mourne, and eue-  
ry one that dwelleth therein shall be cut off, with  
the beasts of the field, and with the foules of the  
beauen, and also the fishes of the sea shalbe taken  
away.

4 Yet c let none rebuke, nor reprove another:  
for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the d day, and  
the Prophet shall fall with thee in the night, and I  
will destroy thy mother.

6 My people are destroyed for lacke of know-  
ledge: because f thou hast refused knowledge, I  
will also refuse thee that thou shalt be no Priest to  
me: and seeing g thou hast forgotten the Law of  
thy God, I will also forget thy children.

7 As they were h increased, so they sinned a-  
gainst me: therefore will I change their glory in-  
to shame.

8 i They eate vp the finnes of my people, and  
lift vp their mindes in their iniquity.

9 And there shalbe like people like k Priest:  
for I will visit their wayes vpon them, and reward  
them their deeds.

10 For they shall eat, and not haue enough, they  
shall commit adultery, and shall not increase, be-  
cause they haue left off to take heed to the Lord.

11 m Whoredome, and wine, and new wine take  
away their heart.

12 My n people aske counsell at their rockes, &  
their staffe teacheth them: for the o spirit of for-  
nications hath caused them to erre, and they haue  
gone a whoring from vnder their God.

13 They sacrifice vpon the tops of the moun-  
taines, and burne incense vpon the hills vnder the  
okes, and the poplar tree, and the elme, because  
the shadow thereof is good: therefore your daugh-  
ters shall be p harlots, and your spouses shall be  
whores.

14 I will not q visit your daughters when they are  
harlots, nor your spouses, when they are whores:  
for they themselves are separated with harlots, and  
sacrifice with whores: therefore the people that  
doeth not vnderstand, shall fall.

15 Though thou Israel, play the harlot, yet  
let not Iudah sinne: come not ye vnto f Gilgal,  
neither goe ye vp to Beth-auen, nor sweare, The  
Lord liueth.

16 For Israel is rebellious as an vnruely heifer.  
Now the Lord will feede them as a lambe in a  
large place.

17 Ephraim is ioyned to idoles: let him alone.

18 Their drunkennesse stinketh: they haue  
committed whoredome: their rulers loue to say  
with shame, x Bring ye.

19 The wind hath y bound them vp in her  
wings, and they shalbe ashamed of their sacrifices.

God, Beth-auen, that is, the house of iniquity: because of their abominations see  
vp there, signifying that no place is holy, where God is not purely worshipped.  
u God will so disperse them, that they shall not remaine in any certaine place.  
x They are so impudent in receiuing bribes, that they will command men to  
bring them vnto them y To cary them suddenly away.

## CHAP. V.

*Against the Priests and rulers of Israel. 13 The helpe  
of man is in vaine.*

O Ye Priests, heare this, and hearken ye, O house  
of Israel, and giue ye eare, O house of the  
King: for iudgement is toward you, because you  
haue beene a snare on Mizpah, and a net spread  
vpon Tabor.

2 Yet they were profound to decline to b slaugh-  
ter, though I haue beene a c rebuker of them all.

3 I know d Ephraim, and Israel is not hid from  
me: for now, O Ephraim, thou art become an har-  
lot, and, Israel is defiled.

4 They will not giue their minds to turne vnto  
their God: for the spirit of fornication is in the  
mids of them, & they haue not known the Lord.

5 And the e prid of Israel doeth testifie to his  
face: therefore shall Israel & Ephraim fall in their  
iniquity: Iudah also shall fall with them.

6 They shall go with their sheepe, and with  
their bullockes, to seeke the Lord: but they shall  
not finde him: for he hath withdrawn himselfe  
from them.

7 They haue transgressed against the Lord, for  
they haue begotten f strange children: now shall  
g a moneth deuoure them with their portions.

8 Blow ye the trumpet in Gibeah, and the  
shauime in Ramah: cry out at Beth-auen, after  
thee, O h Benjamin.

9 Ephraim shalbe desolate in the day of rebuke:  
among the tribes of Israel haue I caused to i know  
the truth.

10 The princes of Iudah were like them that  
k remooue the bound: therefore will I power out  
my wrath vpon them like water.

11 Ephraim is oppressed and broken in iudge-  
ment, because hee willingly walked after the  
l commandement.

12 Therefore will I be vnto Ephraim as a moth,  
and to the house of Iudah as a rottennesse.

13 When Ephraim saw his sickenes, and Iudah  
his wound, then went Ephraim vnto m Ashur, and  
sent vnto king n Iareb: yet could he not heale you,  
nor cure you of your wound.

14 For I will be vnto Ephraim as a lion, and as  
alions whelpes, to the house of Iudah: I, euen I  
will spoyle and goe away: I will take away, and  
none shall rescue it.

15 I will go, and returne to my place, till they  
acknowledge their fault, and seeke me: in their  
affliction, they will seeke me diligently.

God. m In stead of seeking for remedy at Gods hand.  
of the Assyrians,

## CHAP.

r God complaineth  
that Iudah is infe-  
sted, and willerh  
them to learne by  
their example to re-  
turne in time.  
s For albeit the Lord  
had honoured this  
place in time past by  
his presence, yet be-  
cause it was abused  
by their idolatry, he  
would not that his  
people should resort  
thither.

t He calleth Beth-el,  
that is, the house of  
God, Beth-auen, that is, the house of iniquity: because of their abominations see  
vp there, signifying that no place is holy, where God is not purely worshipped.  
u God will so disperse them, that they shall not remaine in any certaine place.  
x They are so impudent in receiuing bribes, that they will command men to  
bring them vnto them y To cary them suddenly away.

## CHAP. V.

*Against the Priests and rulers of Israel. 13 The helpe  
of man is in vaine.*

O Ye Priests, heare this, and hearken ye, O house  
of Israel, and giue ye eare, O house of the  
King: for iudgement is toward you, because you  
haue beene a snare on Mizpah, and a net spread  
vpon Tabor.

2 Yet they were profound to decline to b slaugh-  
ter, though I haue beene a c rebuker of them all.

3 I know d Ephraim, and Israel is not hid from  
me: for now, O Ephraim, thou art become an har-  
lot, and, Israel is defiled.

4 They will not giue their minds to turne vnto  
their God: for the spirit of fornication is in the  
mids of them, & they haue not known the Lord.

5 And the e prid of Israel doeth testifie to his  
face: therefore shall Israel & Ephraim fall in their  
iniquity: Iudah also shall fall with them.

6 They shall go with their sheepe, and with  
their bullockes, to seeke the Lord: but they shall  
not finde him: for he hath withdrawn himselfe  
from them.

7 They haue transgressed against the Lord, for  
they haue begotten f strange children: now shall  
g a moneth deuoure them with their portions.

8 Blow ye the trumpet in Gibeah, and the  
shauime in Ramah: cry out at Beth-auen, after  
thee, O h Benjamin.

9 Ephraim shalbe desolate in the day of rebuke:  
among the tribes of Israel haue I caused to i know  
the truth.

10 The princes of Iudah were like them that  
k remooue the bound: therefore will I power out  
my wrath vpon them like water.

11 Ephraim is oppressed and broken in iudge-  
ment, because hee willingly walked after the  
l commandement.

12 Therefore will I be vnto Ephraim as a moth,  
and to the house of Iudah as a rottennesse.

13 When Ephraim saw his sickenes, and Iudah  
his wound, then went Ephraim vnto m Ashur, and  
sent vnto king n Iareb: yet could he not heale you,  
nor cure you of your wound.

14 For I will be vnto Ephraim as a lion, and as  
alions whelpes, to the house of Iudah: I, euen I  
will spoyle and goe away: I will take away, and  
none shall rescue it.

15 I will go, and returne to my place, till they  
acknowledge their fault, and seeke me: in their  
affliction, they will seeke me diligently.

God. m In stead of seeking for remedy at Gods hand.  
of the Assyrians,

## CHAP.



## CHAP. VI.

<sup>a</sup> Affliction causeth a man to turne to God. <sup>9</sup> The wickednesse of the Priests.

<sup>a</sup> He sheweth the people how they ought to turne to the Lord, that he might call backe his plagues.

<sup>b</sup> Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.

<sup>c</sup> You seeme to haue a certaine holinesse and repentance, but it is vpon the sudden and as morning cloud.

<sup>d</sup> I haue still laboured by my Prophets, and as it were framed you to bring you to amendment, but all was in vaine: for my word was not food to feed the, but a sword to slay them.

<sup>e</sup> My doctrine which I taught thee, was most euidēt.

<sup>f</sup> He sheweth to what scope his doctrine tended, that they should loyue the obedience of God, and the loue of their neighbour with outward sacrifices.

<sup>g</sup> That is, like light and weak persons.

<sup>h</sup> Which was the place where the Priests dwelt, and which should haue bene best instructed in my word.

<sup>i</sup> That is, doeth imitate thine idolatry, and hath taken graues of thy trees.

**C**ome, and let vs returne to the Lord: for he hath spoyled, and he will heale vs: he hath wounded vs, and he will bind vs vp.

2 After two daies will he reuine vs, and in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, and endeavour our selues to know the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, & as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I intreat thee? for your goodnesse is as a morning cloud, and as the morning dew it goeth away.

5 Therefore haue I cut downe by the Prophets: I haue slaine them by the words of my mouth, and thy iudgements were as the light that goeth forth.

6 For I desired mercy, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they like men haue transgressed the couenant: there haue they trespassed against me.

8 Gilead is a city of them that worke iniquity, and is polluted with blood,

9 And as the eues wait for a rean, so the company of Priests murder in the way by consent: for they worke mischief.

10 I haue seene villeny in the house of Israel: there is the whoredome of Ephraim, Israel is defiled.

11 Yea, Iudah hath set a plant for thee, whiles I would returne the captivity of my people.

## CHAP. VII.

<sup>1</sup> Of the vices and wantonnesse of the people. <sup>11</sup> Of their punishment.

**W**hen I would haue healed Israel; then the iniquity of Ephraim was discovered, and the wickednesse of Samaria: for they haue dealt falsely: and the a thiefe commeth in, and the robber spoylcth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the king glad with their wickednes, and the princes with their lies.

4 They are all adulterers, and as a very oven heated by the baker, which ceased from raising vp, and from kneading the dough vntill it be leauened.

5 This is the day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hands to scornors.

6 For they haue made ready their heart like an oven whiles they lie in wait: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an oven, and haue deuoured their iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath mixt himselfe among the people: Ephraim is as a cake on the hearth not turned,

<sup>a</sup> Meaning, that there was no one kind of vice among them, but that they were subiect to all wickednes, both secret and open.

<sup>b</sup> They esteeme their wicked king Ieroboam about God, and seeke but how to flatter & please him.

<sup>c</sup> He compareth the rage of the people to a burning oven which the baker heareth, still till his dough be leauened and raised.

<sup>d</sup> They vsed all riot and excess in their feasts and solemnities, whereby their king was overcome with surfeit, and brought into diseases, and delighted in flatteries.

<sup>e</sup> By their occasion God hath deprived them of all good rulers.

<sup>f</sup> That is, he counterfeited the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other, that is, neither thorow hote, nor thorow cold, but partly a Jew, and partly a Gentile.

9 Strangers haue deuoured his strength, and he knoweth it not: yea, & gray haire are here, & there vpon him, yet he knoweth not.

10 And the pride of Israel testified to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a dowe deceived without heart: they call to Egypt: they go to Ashtur.

12 But when they shall goe, I will spread my net vpon them, and draw them downe as the fowles of the heauen: I will chaffise them as their Congregation had heard.

13 Woe vnto them: for they haue fled away from me; destruction shall be vnto them, because they haue transgressed against me: though I haue redeemed them, yet they haue spoken lies against me.

14 And they haue not cried vnto me with their hearts, when they howled vpon their beds: they assembe themselves for corne and wine, and they rebell against me.

15 Though I haue bound and strengthened their arme, yet doe they imagine mischief against me.

16 They returne, but not to the most hie: they are like a deceitfull bow: their princes shall fall by the sword, for the rage of their tongues: this shall be their derision in the land of Egypt.

<sup>g</sup> which are a token of his manifold afflictions.

<sup>h</sup> That is, without all iudgement, as they that cannot tell whether it is better to cleaue onely to God, or to seeke the helpe of man.

<sup>i</sup> According to my curses made to the whole Congregation of Israel.

<sup>k</sup> That is, diuers times redeemed them, and deliuered them from death.

<sup>l</sup> When they were in affliction, & cried out for paine, they sought not vnto me for helpe.

<sup>m</sup> They onely seeke their owne commodity and wealth, and passe not for me their God.

<sup>n</sup> Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psal. 72. 9.

## CHAP. VIII.

<sup>1</sup> The destruction of Iudah and Israel, because of their idolatry.

**S**et the trumpet to thy mouth, he shall come as an eagle against the House of the Lord, because they haue transgressed my couenant, and trespassed against my Law.

2 Israel shall cry vnto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They haue set vp a king, but not by me: they haue made princes, and I knew it not: of their siluer and their gold haue they made them idols: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without innocency!

6 For it came euen from Israel, the workman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue sowne the wind, and they shall reape the whirlwind: it hath no stalk: the bud shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessell wherein is no pleasure.

9 For they are gone vp to Ashtur: they are as a wilde asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now will I gather them and they shall forow a little for the burden of the king and the princes.

11 Because Ephraim hath made many altars to sinne, his altar shall be to sinne.

12 I haue written to them the great things of my Law: but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it: but the Lord accepteth them not: now will he remember their iniquity, and visite their sinnes: they shall returne to Egypt.

<sup>a</sup> God encourageth the Prophet to signify the speedy coming of the enemy against Israel, which was once the people of God.

<sup>b</sup> They shall cry like hypocrites, but not from the heart, as their deeds declare.

<sup>c</sup> That is, Ieroboam by whom they fought their owne liberty, and not to obey my will.

<sup>d</sup> That is, vpright iudgement and godly life.

<sup>e</sup> Meaning, the calfe was inuented by themselves, and of their fathers in the wilderness.

<sup>f</sup> Shewing that their religion hath but a show, and in it selfe is but vanity.

<sup>g</sup> They neuer cease, but runne to and fro to seeke helpe.

<sup>h</sup> That is for the tribute which the king and the princes shall lay vpon them, which means the Lord vseth to bring them to repentance.

<sup>i</sup> Thus the idolaters count the word of God as strange in respect of their owne inuentions.

<sup>k</sup> Saying that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

14 For Israel hath forgotten his maker, and buildeth Temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

## CHAP. IX.

*Of the hunger and captiuitie of Israel.*

**R**eioyce not, O Israel for ioy as other people: for thou hast gone a whoring from thy God: thou hast loued a reward vpon euery corne floore.

2 The floore, and the wine presse shall not feed them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Assthur.

4 They shall not offer a wine to the Lord, neither shall their sacrifices be pleasant vnto him: but they shall be vnto them as the bread of mourners: all that eate thereof shall be polluted: for their bread for their soules shall not come into the house of the Lord.

5 What will ye doe then in the solemne day, and in the day of the feast of the Lord?

6 For loe, they are gone from destruction: but Egypt shall gather them vp, and Memphis shall bury them: the nettle shall possesse the pleasant places of their filuer, and the thorne shall be in their tabernacles.

7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: the Prophet is a foole: the spirituall man is mad, for the multitude of thine iniquity: therefore the hatred is great.

8 The watchman of Ephraim should be with my God: but the Prophet is the snare of a fowler in al his waies, and hated in the house of his God.

9 They are deeply set: they are corrupt as in the dayes of Gibeah: therefore he will remember their iniquity, he will visit their sinnes.

10 I found Israel like grapes in the wilderness: I saw your fathers as the first ripe in the figge tree at her first time: but they went to Baal-Peor, and separated themselves vnto that shame, and their abominations were according to their louers.

11 Ephraim's glory shall flee away like a bird: from the birth, and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will deprime them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I saw, is as a tree in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murderess.

14 O Lord, giue them: what wilt thou giue them? giue them a barren wombe and drie breasts.

15 All their wickednesse is in Gilgal; for there doe I hate them: for the wickednesse of their inuentions, I will cast them out of mine House: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp:

they can bring no fruite: yea, though they bring forth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

## CHAP. X.

*Against Israel and his idoles. 14 His destruction for the same.*

Israel is an empie vine, yet hath it brought forth fruit vnto it selfe, and according to the multitude of the fruit thereof hee hath increased the altars: according to the goodnesse of their land they haue made faire images.

2 Their heart is diuided: now shall they be found faulty: he shall breake downe their altars, he shall destroy their images.

3 For now they shall say, We haue no King because we feared not the Lord: and what should a King doe to vs?

4 They haue spoken words, swearing falsly, in making a couenant: thus iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shall feare because of the calfe of Beth-aen; for the people thereof shall mourne ouer it, and the Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

6 It shall be also brought to Assthur, for a present vnto king Iareb: Ephraim shall receiue shame, and Israel shall be athamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the fume vpon the water.

8 The high places also of Auen shall be destroyed, euen the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountaines, Couer vs, and to the hills, Fall vpon vs.

9 O Israel, thou hast sinned from the dayes of Gibeah: there they stood: the battell in Gibeah against the children of iniquitie did not touch them.

10 It is my desire that I should chastise them, and the people shall be gathered against them, when they shall gather themselves in their two furrowes.

11 And Ephraim is as an heifer vsed to delight in threshing: but I will passe by her faire neck: I will make Ephraim to ride: Iudah shall plowe, and Iacob shall breake his clods.

12 Sowe to your selues in righteousness: reape after the measure of mercy: breake vp your fallow ground: for it is time to seeke the Lord, till he come and raine righteousness vpon you.

13 But you haue plowed wickednes: ye haue reaped iniquity: you haue eaten the fruit of lies: because thou didst trust in thine owne wayes, and in the multitude of thy strong men,

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as Shalman destroyed Beth-el in the day

of cutting Gods iudgements, seeing thine owne deedes were as wicked as theirs.   
 l To wit, to fight, or the Israelites remyned in that stubbornnesse from that time.   
 m The Israelites were not moued by their example to cease from their sinnes.   
 n Because they are so desperate, I will delight to destroy them.   
 o That is, when they haue gathered all their strength together.   
 p Wherein is pleasure, as in plowing is labour and paine.   
 q I will lay my yoke vpon her faire necke.   
 r Reade Ierem. 4. 4.   
 f That is, Shalmanassar in the destruction of that citie spared neither kinde nor age.

a Whereof though the grapes were gathered, yet euer as it gathered new strength, it increased new wickednesse, so that the correction which should haue brought them to obedience, did but water their stubbornnesse.   
 b As they were rich and had abundance,   
 c To wit, from God.   
 d The day shall come that God shall take away their king, and then they shall feeble the fruit of their sinnes, and how they trusted in him in vaine,   
 e King. 17. 6. 7.   
 f In promise: he to be faithfull toward God.   
 g Thus their integrity and fidelity which they pretended, was nothing but bitterness and griefe.   
 h Chemarims were certaine idolatrous priests, which did weare blacke apparell in their sacrifices, and cryed with a loud voyce: which superstition Eliiah derided,   
 i King. 18. 27.   
 k King. 23. 5.   
 l This he speaketh in contempt of Beth-el, reade Chap. 4. 15.   
 m Isa. 2. 19.   
 n Luke 23. 30.   
 o Renel. 6. 16.   
 p and 9. 6.   
 q In those dayes wait thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deedes were as wicked as theirs.

a For though all other people should escape, yet thou shalt be punished.

b Thou hast committed idolatry in hope of reward, and to haue thy barnes filled, Iere. 44. 17. as an harlot that had rather lye by playing the whore, then to be entertained of her owne husband.   
 c These outward things that thou feelest, shall be taken from thee.   
 d All their doings both touching policy and religion, shall be reuersed as things polluted.   
 e The meat offering which they offered for themselves.   
 f When the Lord shall take away all the occasions of seruing him, which shall be the most grievous point of your captiuitie, when ye shall see your selues cut off from God.   
 g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.   
 h Then they shall know that they were deluded by them, who challenged to themselves to be their prophets and spirituall men.   
 i The Prophets duty is to bring men to God, and not to be a snare to pull them from God.   
 k This people is so rooted in their wickednesse, that Gibeah which was like to Sodom, was neuer more corrupt, Iudg. 19. 22.   
 l Meaning, that he so esteemed them, and delited in them.   
 m They were as abominable vnto me, as their louers the idoles.   
 n Signifying, that God would destroy their children by these sundry meanes, and so consume them by little and little.   
 o As they kept tender plants in their houses in Tyrus to preserve them from the cold ayre of the sea, so was Ephraim at the first vnto mee, but now I will giue him to the slaughter.   
 p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children.   
 q The chiefe cause of their destruction is, that they commit idolatry, and corrupt my Religion in Gilgal.



of battel: the mother with the children was dashed in pieces.

15 So shall Beth-el doe vnto you, because of your malicious wickednes: in a morning shall the king of Israel be destroyed.

CHAP. XI.

1 The benefits of the Lord toward Israel, 5 Their ingratitude against him.  
When Israel <sup>a</sup>was a child, then I loved him, and called my sonne out of Egypt.

2 They called them, but they <sup>b</sup>went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, as one should beare them in his armes: but they knew not that I healed them.

4 I ledde them with cords <sup>c</sup> of a man, <sup>euen</sup> with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and I layde the meat vnto them,

5 He shall no more returne into the land of Egypt: but Asshur shall be his <sup>d</sup> King, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsels.

7 And my people are bent to rebellion against me: though <sup>e</sup> they called them to the moethie, yet none at all would exalt him.

8 How shall I giue thee vp, Ephraim? how shall I deliuer thee, Israel? how shall I make thee, as Admah? how shall I set thee, as Zeboim? mine heart is turned within mee: <sup>b</sup> my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the mids of thee, and I will not enter into the city.

10 They shall walke after the Lord: he shall roare like a lion: when hee shall roare, then the children of the West shall feare.

11 They shall feare as a sparow out of Egypt, and as a doue out of the land of Asshur, and I will place them in their houses, sayth the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceit: but Iudah yet ruleth with God, and is faithfull with the Saints.

CHAP. XII.

Hee admonisheth by Iakobs example to trust in God, and not in man.

Ephraim is fed <sup>a</sup> with the wind, and followeth after the East winde: he increaseth dayly lies and destruction, and they doe make a couenant with Asshur, and <sup>b</sup> boyle is caried into Egypt.

2 The Lord hath also a controuersie with Iudah, and will visite Iakob, according to his wayes: according to his workes, will he recompense him.

3 Hee tooke his brother by the heele in the wombe, and by his strength he had <sup>d</sup> power with God.

4 And had <sup>e</sup> power ouer the Angel, and prenailed; he wept and prayed vnto him: he found him in Beth-el, and there he spake with vs.

a Whiles the Israelites were in Egypt, and did not prouoke my wrath by their malice and ingratitude. b They rebelled and went a contrary way when the Prophets called them to repentance.

c That is, friendly: and not as beasts or slaves.

d Seeing they contemne all this kindness, they shall be led captiue into Assyria.

e To wit, the Prophets.

f God considereth with himselfe, and that with a certaine griefe, how to punish them.

g Which were two of the cities that were destroyed with Sodom, Deut. 29, 23.

h Meaning, that his loue where-with he first loued them, made him betweene doubt and assurance what to do: and herein appeareth his Fatherly affection, that his mercy toward his shall ouercome his iudgements, as he declareth in the next verse.

i To consume thee, but will cause thee to yeeld, and so receiue thee to mercy: and this is meant of the small number who shall walke after the Lord.

k The Egyptians and the Assyrians shall be afraid when the Lord maintaineth his people. l Governeth their state according to Gods word, and doeth not degenerate.

m That is, flattereth himselfe with vaine confidence. n Meaning, presents to get friendship.

o Which in these points was like to Ephraim, but not in idolatries.

p Seeing that God did thus preferre Iakob their father, Iudabs ingratitude was the more to be abhorred.

q Reade Gen. 32, 31.

r God found Iakob as he lay sleeping in Bethel, Gen. 28, 12. and so spake with him there, that the fruite of that speech appertained to the whole body of the people, whereof we are,

s Hee sheweth the excellencie and authoritie that this tribe had about all the rest.

t He made a king of his tribe.

u The Ephraimites are not farre from destruction, and haue lost their authoritie.

v The false prophets perfwaded the idolaters to offer their children after the example of Abraham, and beweth how they would exhort one another to the same, and to kisse and worship these calves which were their idols.

w He calleth them to repentance, and reprooueth their ingratitude.

x Thy destruction is certaine, and my benefits toward thee declare that it cometh not of me: therefore thine owne malice, idolatry and vaine confidence in men must needs be the cause thereof.

y I am all one, James 1, 17.

5 Yea the Lord God of hostes, the Lord is himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercy and iudgement, and hope still in thy God.

7 Hee is <sup>a</sup> Canaan: the balances of deceit are in his hand; he loneth to oppresse.

8 And Ephraim sayd, Notwithstanding I am rich, I haue found mee out riches in all my labours: they shall find none iniquitie in me, <sup>b</sup> that were wickednesse.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in: the dayes of the solempne feast.

10 I haue also spoken by the Prophets, and I haue multiplied visions, and vsed similitudes by the ministry of the Prophets.

11 Is there <sup>k</sup> iniquitie in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal, and their altars are as heapes in the furrowes of the field.

12 And Iakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept <sup>j</sup> sheepe.

13 And by a <sup>m</sup> Prophet the Lord brought Israel out of Egypt, and by a Prophet was hee re-ferued.

14 But Ephraim prouoked him with high places: therefore shall his blood be powred vpon him, and his reproach shall his Lord reward him.

I If you boast of your riches and nobilitie, yee seeme to reproch your father, who was a poore fugitiue and seruant. m Meaning, Moses, whereby appeareth, that whatsoeuer they haue, it cometh of Gods free goodnesse.

CHAP. XIII.

The abomination of Israel, 9 and the cause of their destruction.

When Ephraim spake, there <sup>a</sup> was a trembling: hee <sup>b</sup> exalted himselfe in Israel, but he hath sinned in Baal, and is dead.

2 And now they sinne more and more, and haue made them molten images of their silver, and idoles according to their owne vnderstanding: they were all the worke of the craftsmen: they say one to another whiles they sacrifice a <sup>d</sup> man, Let them kisse the calves.

3 Therefore they shall be as the morning cloud, and as the morning dew that passeth away, as the chaffe that is driuen with a whirlwinde out of the floore, and as the smoake that goeth out of the chimney.

4 Yet I am the Lord thy God <sup>e</sup> from the land of Egypt, and thou shalt know no God but mee: for there is no Saviour beside me.

5 I did know thee in the wilderness, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will be vnto them as a very lion, and as a leopard in the way of Asshur.

8 I will meete them, as a beare that is robbed of her whelps, and I will breake the kall of their heart, and there will I deuoure them like a lion: the wilde beasts shall reare them.

9 O Israel, one <sup>f</sup> hath destroyed thee, but in me is thine helpe.

10 I am: where is thy king that should helpe thee in all thy cities? and thy iudges, of whom thou saydest, Giue me a king and princes?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

g As for Ephraim he is more like the wicked Canaanites, then godly Abraham or Iakob.

h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abide that any should reprove their doings.

i Seeing thou wilt not acknowledge my benefits, I will bring thee againe to dwell in tents, as in the feast of the Tabernacles, which thou dost now contemne.

k The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

l Hee sheweth the excellencie and authoritie that this tribe had about all the rest.

m He made a king of his tribe.

n The Ephraimites are not farre from destruction, and haue lost their authoritie.

o The false prophets perfwaded the idolaters to offer their children after the example of Abraham, and beweth how they would exhort one another to the same, and to kisse and worship these calves which were their idols.

p He calleth them to repentance, and reprooueth their ingratitude.

q Thy destruction is certaine, and my benefits toward thee declare that it cometh not of me: therefore thine owne malice, idolatry and vaine confidence in men must needs be the cause thereof.

r I am all one, James 1, 17.

*a* He is sorely laid vnto be punished, as ler. 17. 11.  
*b* But would come out of the wombe, that is out of this danger wherein he is, and not tary to be stifled.  
*c* Meaning, that no power shall resist God when he will deliuer his, but euen in death will he giue them life.  
*d* Because they will not turne to me, I will not change my purpose.

12 The iniquity of Ephraim is bound vp: his sinne is hid.

13 The sorrowes of a trawailing woman shall come vpon him: he is an vnwise sonne, else would he not stand still at the time, *euen* at the breaking forth of the children.

14 I will redeeme them from the power of the graue: I will deliuer them from death, O death, I will be thy death: O graue, I will be thy destruction: I repentance is hid from mine eyes.

15 Though he grow vp among his brethren, an East wind shall come, *euen* the wind of the Lord shall come vp from the wilderness, and dry vp his veine, and his fountaine shall be dried vp: he shall spoyle the treasure of all pleasant vessels.

#### CHAP. XIV.

1 The destruction of Samaria. 2 He exhorteth Israel to turne to God, who requirith praise and thanks.

Samaria shall be desolate: for the hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped.

2 O Israel, a returne vnto the Lord thy God: for thou hast fallen by thine iniquity.

3 Take vnto you words, and turne to the Lord, and say vnto him, *b* Take away all iniquity, and

receiue vs graciously; so will we render the values of our clips.

4 Ashtar shall a not saue vs, neither will we ride vpon horses, neither will we say any more to the worke of our hands, *Ye are our gods*: for in thee the fatherlesse findeth mercy.

5 I will heale their rebellion: I will lone them freely: for mine anger is turned away from him.

6 I will be as the dew vnto Israel: he shall grow as the lily and fasten his rootes, as the trees of Lebanon.

7 His branches shall spread, and his beauty shall be as the oliue tree, and his smell as Lebanon.

8 They that dwell vnder his shadow, shall returne: they shall reuiue as the corne, and flourish as the vine: the sent thereof shall be as the wine of Lebanon.

9 Ephraim shall say, What haue I to doe any more with idoles: I haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruit found.

10 Who is *b* wise, and he shall vnderstand these things: and prudent, and he shall know them: for the wayes of the Lord are righteous, and the iust shall walke in them: but the wicked shall fall therein.

*c* Declaring, that this is the true sacrifice, that the faithfull can offer, euen thanks and praise, Heb. 13. 15.

*d* We will leaue off all vaine confidence and pride.

*e* He declareth how ready God is to receiue them that doe repent.

*f* Whosoener ioyneth himselfe to this people, shall be blessed.

*g* God sheweth how prompt he is to heare his, when they repent, and to offer himselfe, as a protection, and safeguard vnto them, as a most sufficient fruit and profit.

*h* Signifying, that the true wisdom and knowledge consisteth in this, euen to tell vpon God.

*a* He exhorteth them to repentance to, aduise all these plagues, willing them to declare by words their obedience and repentance.  
*b* He sheweth them how they ought to confesse their sinnes.

## I O E L.

### THE ARGUMENT.

The Prophet Joel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly, he threatneth greater plagues, because they grew daily to a more hardness of heart, and rebellion against God notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grievously offended God. And so doing, he promisseth that God will be mercifull, and not forget his covenant that he made with their fathers, but will send his Christ, who shall gather the scattered sheepe, and restore them to life and liberty, though they seemed to be dead.

#### CHAP. I.

1 A prophecy against the Iewes. 2 He exhorteth the people to prayer and fasting for the misery that was at hand.



He word of the Lord that came to Joel the sonne of Pethuel.

2 Heare ye this, O Elders, and hearken ye all inhabitants of the land, whether *b* such a thing hath bene in your daies, or yet in the daies of your fathers.

3 Tell you your children of it, and let your children shew to their children, and their children to another generation.

4 That which is left of the palmer worme, hath the grasshopper eaten, and the residue of the grasshopper hath the canker worme eaten, and the residue of the canker worme hath the caterpillar eaten.

5 Awake ye drunkards, & weepe, and howle all ye drinkers of wine, because of the new wine, for it shall be pulled from your mouth.

6 Yea, *a* nation commeth vpon my land, mighty, and without number, whose teeth are like the teeth of a lion, and he hath the iawes of a great lion.

7 He maketh my vine waste, and pillet off the barke of my figtree: he maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgin girded with sackcloth, for the husband of her youth.

9 The meat offering, and the drinke offering is cut off from the house of the Lord: the Priests

the Lords ministers mourne.

10 The field is wasted: the land mourneth: for the corne is destroyed: the new wine is dried vp, and the oyle is decayed.

11 Be ye ashamed, O husbandmen: howle, O ye vine dressers for the wheate and for the barley, because the harvest of the field is perished.

12 The vine is dried vp, and the figtree is decayed: the pomegranate tree and the palme tree, and the apple tree, *euen* all the trees of the field are withered: surely the ioy is withered away from the sonnes of men.

13 *b* Gird your selues and lament, ye Priests; howle ye ministers of the altar; come, and lie all night in sackcloth, ye ministers of my God; for the meat offering and the drinke offering is taken away from the house of your God.

14 Sanctify you a fast; call a solemne assembly; gather the Elders, and all the inhabitants of the land into the house of the Lord your God, and cry vnto the Lord.

15 Alas; for the day, for the day of the Lord is at hand, and it commeth as a destruction from the Almighty.

16 Is not the meat cut off before our eyes? and ioy, and gladnes from the house of our God?

17 The seede is rotten vnder their clods; the garners are destroyed, the barnes are broken downe, for the corne is withered.

18 How did the beasts mourne! the herds of cattell pine away, because they haue no pasture, and the flocks of sheepe are destroyed.

19 O Lord, to thee will I cry; for the fire hath deuoured

*g* All comfort and subsistence for now, if punishment is taken away.

*h* He sheweth that the onely means to auoid Gods wrath, and to haue all things restored, is vniuersal repentance.

*i* We see by these great plagues that vnter destruction is at hand.

*a* Signifying the Princes, the Priests, and the gouernours.  
*b* He calleth the Iewes to the consideration of Gods iudgements who had now plagued the fruits of the ground for the space of foure yeere, which was for their sinnes, and to call them to repentance.  
*c* Meaning, that the occasion of their exccesse and drunkennes was taken away.  
*d* This was another plague wherewith God had punished them, when he stirred vp the Assyrians against them.  
*e* Mourne grievously, as a woman which hath lost her husband to whom she hath bene married in her youth.  
*f* The tokens of Gods wrath did appeare in his Temple, inasmuch as Gods service was left off.



devoured the pastures of the wilderness, and the flame hath burnt up all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

k That is, drought.

## CHAP. II.

He prophesieth of the coming of the Assyrians, and of the cruelty of their enemies. 13 An exhortation to moune them to convert. 18 The love of God toward his people.

a He sheweth the great judgements of God, which are at hand, except they repent.  
b Of affliction and trouble.  
c Meaning, the Assyrians.

Blow the trumpet in Zion, and shout in mine holy mountaine, let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A day of darknes, and of blacknes, a day of clouds and obscurity, as the morning spread upon the mountaines, so is there a great people, and a mighty: there was none like it from the beginning, neither shall be any more after it, unto the yeeres of many generations.

3 A fire deuoureth before him, and behind him a flame burneth up: the land is as the garden of Eden before him, and behind him a desolate wilderness, so that nothing shall escape him.

d The enemy destroyeth our plentiful countrey, wherefore he compasseth.

4 The beholding of him is like the fight of horses, and like the horsemen, so shall they runne.

5 Like the noise of charrets in the tops of the mountaines shall they leape, like the noise of a flame of fire that deuoureth the stubble, and as a mighty people prepared to the battell.

6 Before his face shall the people tremble: all faces shall gather blacknes.

e They shall be pale and blacke for feare, as Nah. 2. 10.

7 They shall runne like strong men, and go up to the wall like men of warre, and euery man shall go forward in his waies, and they shall not stay in his paths.

f For none shall be able to resist them.

8 Neither shall one thrust another, but euery one shall walke in his path: and when they fall upon the sword, they shall not be wounded.

9 They shall runne to and fro in the city: they shall run vpon the wall: they shall climbe up vpon the houses, and enter in at the windowes like the thiefe.

10 The earth shall tremble before him, the heavens shall shake, the sunne and the moone shall be darke, & the starres shall withdraw their shining.

g Read ver. 3. 31. and Isa. 13. 10. Ezek. 32. 7. ch. 3. 15. Mar. 24. 29.  
h The Lord shall stirre up the Assyrians to execute his judgements.  
\* Jer. 30. 7. Amos 5. 18. Zeph. 1. 15.

11 And the Lord shall utter his voyce before his host, for his host is very great: for he is strong that doeth his word: \* for the day of the Lord is great and very terrible, and who can abide it?

i Mortifie your affections and serue God with purenes of heart, and not with ceremonies.  
k He speaketh this to stirre up their slothfulness, and not that he doubted of Gods mercies, if they did repent. How God repenteth, read Jer. 3. 18.

12 Therefore also now the Lord saith, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning.

13 And rent your heart, and not your cloathes: and turne vnto the Lord your God, for he is gracious and mercifull, slow to anger, & of great kindness, and repenteth him of the euill.

l That as all haue sinned, so all may shew forth signes of their repentance, that men seeing the children which are not free from Gods wrath, might be the more liuely touched with the consideration of their owne fault.

14 Who knoweth if he will returne and repent and leaue a blessing behind him, euen a meat offering and a drinke offering vnto the Lord your God?

15 Blow the trumpet in Zion, sanctify a fast, call a solemne assembly.

16 Gather the people, sanctify the congregation: gather the elders: assemble the children, and those that suck the breasts: let the bridgroue go forth of his chamber, and the bride out of her bride chamber.

17 Let the Priests, the ministers of the Lord, weepe betweene the porch and the altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproach, that the heathen

should rule over them. \* Wherefore should they say? Psa. 79. 10.

among the people, Where is their God?

18 Then will the Lord be ielous ouer his land, and spare his people.

19 Yea, the Lord will answer and say vnto his people, Behold, I will send you corne and wine, and oyle, and you shall be satisfied therewith: and I will no more make you a reproach among the heathen.

20 But I will remooue farre off from you the Northren army, and I will driue him into a land, barren and desolate with his face toward the East sea, and his end to the utmost sea, and his stinkes shall come up, and his corruption shall ascend, because he hath exalted himselfe to doe this.

21 Feare not, O land, but be glad, and reioyce: for the Lord will doe great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness are greene for the tree beareth her fruit: the figgetree and the vine doe giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lord your God, for he hath giuen you the raine of righteousness, \* & he will cause to come downe for you the raine, euen the first raine, and the latter raine in the first moneth.

24 And the barnes shall be full of wheate, and the presses shall abound with wine and oyle.

25 And I will render you the yeeres that the grasshopper hath eaten, the canker worme and the caterpillar, and the palmer worme, my great host which I sent among you.

26 So you shall eat and be satisfied and praise the name of the Lord your God, that hath dealt marueously with you: and my people shall neuer be ashamed.

27 Ye shall also know that I am in the mids of Israel, and that I am the Lord your God and none other, and my people shall neuer be ashamed.

28 And afterward will I powre out my Spirit vpon all flesh, and your sonnes and your daughters shall prophecy: your old men shall dreame dreames, and your young men shall see visions.

29 And also vpon the seruants, & vpon the maids in those daies will I powre my Spirit.

30 And I will shew wonders in the heavens and in the earth: blood and fire, and pillars of smoke.

31 The sunne shall be turned into darknes, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoever shall call vpon the name of the Lord, shall be saved: for in mount Zion and in Ierusalem shall be deliuerance, as the Lord hath said, & in the remnant, whom the Lord shall call.

## CHAP. III.

Of the iudgement of God against the enemies of his people.

For behold, in those daies and in that time, when I shall deliuer my Church, which standeth of the Iewes and of the Gentiles.

2 I will also gather all nations, & will bring them downe into the valley of Ieboshaphat, and will pleade with them there for my people, and for mine heritage Israel: whom they haue scattered among the nations, and parted my land.

3 And they haue cast lottes for my people,

as it is to this word Ieboshaphat, which signifieth pleading or iudgement, because God would iudge the enemies of his Church, as he did there.

and

That which the enemy gave for the sale of my people, he bestowed vpon his house and drinke. He taketh the spoile of this Church in hand against the enemy, as though the injury were done to himselfe. I haue I done you wrong, that ye will render me the like?

For afterward God told them by Nebuchad-nezzar and Alexander the great, for the loue he bare to his people, and thereby they were comforted, as though the price had bene theirs. When I shall execute my iudgements against mine enemies, I will cause every one to be ready, and to prepare their weapons to destroy one another for my Churches sake.

and haue giuen the child for the harlot, and sold the girls for wine, that they might drinke.

4 Yea, and what haue you to do with me, O Tyrus and Zidon, and all the coasts of Palestina? will ye render me a recompense? and if ye recompense me, swiftly and speedily will I render your recompense vpon your head.

5 For ye haue taken my siluer and my gold, and haue caried into your temples my goodly and pleasant things.

6 The children also of Iudah and the children of Ierusalem haue you sold vnto the Grecians, that ye might send them farre from their border.

7 Behold, I will raise them out of the place where ye haue sold them, and will render your reward vpon your owne head.

8 And I will sell your sonnes and your daughters into the hand of the children of Iudah, and they shall send them to the Sabeans, to a people farre off, for the Lord hath spoken it.

9 Publish this among the Gentiles: prepare warre, wake vp the mighty men: let all the men of warre draw neere and come vp:

10 Breake your plowshares into swords, and your fishes into speares: let the weak say, I am strong.

11 Assemble your selues, and come all ye heathen, and gather your selues together round about: there shall the Lord cast downe thy mighty men.

12 Let the heathen be wakened, and come vp to the valley of Iehoshaphat: for there will I sit to iudge all the heathen round about.

13 Put in your fishes, for the harvest is ripe, come, get you downe, for the winepresse is full: yea, the winepresses ranne ouer, for their wickednesse is great.

14 O multitude, O multitude, come into the valley of threshing: for the day of the Lord is neere in the valley of threshing.

15 The sunne and moone shall be darkened, & the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and utter his voyce from Ierusalem, and the heauens and the earth shall shake, but the Lord will be the hope of his people, and the strength of his children of Israel.

17 So shall ye know that I am the Lord your God dwelling in Zion, mine holy Mountaine: then shall Ierusalem be holy, and there shall no strangers goe thorow her any more.

18 And in that day shall the mountaines drop downe new wine, and the hilles shall flow with milke, and all the riuers of Iudah shall runne with waters, and a fountaine shall come forth of the House of the Lord, and shall water the valley of Shittim.

19 Egypt shall be waste, and Edom shall be a desolate wilderness, for the iniuries of the children of Iudah, because they haue shed innocent blood in their land.

20 But Iudah shall dwell for euer, and Ierusalem from generation to generation.

21 For I will cleanse their blood, that I haue not cleansed, and the Lord will dwell in Zion.

That he shall encourage the enemies when their wickednes is full ripe, to destroy one another, which he calleth the valley of Gods iudgement.

God assureth his against all trouble, that when he destroyeth his enemies, his children shall be deliuered.

The strangers shall no more destroy his Church: which if they doe, it is the people, which by their finnes make the breach for the enemy.

He promisseth to his Church abundance of graces, read Ezek 47, 1. which should water and comfort the most barren places, Amos 9, 13.

The malicious enemies shall haue no part of this grace.

He had suffered his Church hitherto to lie in their filthines, but now he promisseth to cleanse them, and to make them pure vnto him.

# A M O S.

## THE ARGUMENT.

Among many other Prophets that God raised vp to admonish the Israelites of his plagues for their wickednes and idolatry, he stirred up Amos, who was an herdman or shepherd of a poore towne, and gaue him both knowledge and constancy to reprove all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spared not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing; but an horrible destruction, except they turned to the Lord by vnfained repentance. And finally, he comforteth the godly with hope of the coming of the Messiah, by whom they should haue perfect deliuerance and saluation.

### CHAP. I.

The time of the prophesy of Amos. 3 The word of the Lord against Damascus. 6 The Philistims, Tyrus, Idu-means, and Ammon.



He words of Amos, who was among the herdmen at Tecoa, which he saw vpon Israel, in the daies of Vziah king of Iudah, and in the daies of Ieroboam the sonne of Ioash king of Israel, two yeeres before the earthquake.

2 And he said, The Lord shall roare from Zion, and utter his voyce from Ierusalem, and the dwelling places of the shepherds shall perish, and the top of Carmell shall whither.

3 Thus saith the Lord, For three transgressions of Damascus, and for foure, I will not turne to it, because they haue threshed Gilead thereof.

4 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish, saith the Lord God.

5 Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it,

with threshing instruments of yron.

4 Therefore will I send a fire into the house of Hazael, and it shall deuoure the & palaces of Bechadad.

5 I will breake also the barres of Damascus, and cut off the inhabitant of Biceath-aue: and him that holdeth the scepter out of Beth-eden, and the people of Aram shall goe into captiuitie vnto Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they caried away prisoners the whole captiuitie to thur them vp in Edom.

7 Therefore will I send a fire vpon the wallies of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish, saith the Lord God.

9 Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it,

The antiquity of their buildings shall not auoyde my iudgements, reade Ier. 49, 17.

Tiglath Pileseg led the Assyrians captiue, and brought them to Cyrene, which he callith here Kir.

They ioyned themselves with the Edomites their enemies, which caried them away captiues.



<sup>k</sup> For Esau (of whom came the Edomites) and Isakob were brethren, therefore they ought to have admonished them of their brotherly friendship, and not to have provoked the to hatred. <sup>l</sup> *Ebr. corrupt his compassions.* <sup>m</sup> He was a continual enemy unto him.

<sup>m</sup> He noteth the great cruelty of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the household of Abraham.

<sup>a</sup> For the Moabites were so cruel against the king of Edom, that they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would revenge themselves of the dead.

<sup>b</sup> Seeing the Gentiles that had not so farre knowledge were thus punished, Iudah which was so fully instructed of the Lords will, might not thinke to escape.

<sup>c</sup> If he spare not Iudah unto whom his promises were made, much more he will not spare this degenerate king dome.

<sup>d</sup> They esteemed most vile bribes more then mens lives.

<sup>e</sup> When they haue spoiled him and thrown him vnto the ground, they gape for his life.

<sup>f</sup> Thinking by these ceremonies, that is, by sacrificing, and being neere mine altar, they may excuse all their other wickedness.

<sup>g</sup> They spoyle others and offer thereof vnto God, thinking that he will dispense with them, when he is made partaker of their iniquity. <sup>h</sup> The destruction of their enemies and his mercy toward them, should haue caused their hearts to melt for loue toward him.

it, because they shut the whole captivity in Edom, and haue not remembered the <sup>k</sup> brotherly covenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, and <sup>l</sup> did cast off all pity, and his anger spoiled him euermore, and his wrath watched him <sup>l</sup> alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the places of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they <sup>m</sup> haue ript vp the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlewind.

15 And their king shall go into captivity, he and his princes together, saith the Lord.

### CHAP. II.

*Against Moab, Iudah and Israel.*

Thus saith the Lord; For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the <sup>a</sup> bones of the king of Edom into lime.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the iudge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, <sup>b</sup> I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandments, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of <sup>c</sup> Israel, and for foure, I will not turne to it, because they sold the righteous for silver, and the poore for <sup>d</sup> shooes.

7 They gape ouer the head of the poore, in the <sup>e</sup> dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a maid, to dishonour my holy Name.

8 And they lye downe vpon cloathes laid to pledge <sup>f</sup> by euery altar: and they <sup>g</sup> drinke the wine of the condemned in the House of their God.

9 Yet destroyed I the <sup>h</sup> Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks: notwithstanding I destroyed his fruit from about, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you forty yeeres thorow the wilderness to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Pro-

phets, and of <sup>i</sup> your young men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But ye gaue the Nazarites wine to drinke, & commanded the Prophets, saying, Prophecy not.

13 Behold, I am <sup>k</sup> pressed vnder you as a cart is pressed that is full of sheaves.

14 Therefore the swift shall perish from the <sup>l</sup> swift, and the strong shall not strengthen his force, neither shall the mighty saue his life.

15 Nor he that handled the bow shall stand, & he that is swift of foote, shall not escape, neither shall he that rideth the horse, saue his life.

16 And he that is of a mighty courage among the strong men, shall flee away naked in that day, saith the Lord.

### CHAP. III.

*He reproveth the house of Israel of ingratitude. 11 For the which God will punish them.*

Heare this word that the Lord pronounceth against you, O children of Israel, euen against the whole family which I brought vp from the land of Egypt, saying,

2 You <sup>a</sup> onely haue I knowne of all the families of the earth: therefore will I visit you for all your iniquities.

3 Can two walke together except they be <sup>b</sup> agreed?

4 Will a <sup>c</sup> lyon roare in the Forrest, when he hath no pray? or will a lions whelp cry out of his den, if he haue taken nothing?

5 Can a bird fall in a snare vpon the earth, where no fowler is? or will he take vp the <sup>c</sup> snare from the earth, and haue taken nothing at all?

6 Or <sup>f</sup> shall a trumpet be blown in the city, & the people be not afraid? or shall there <sup>g</sup> be euill in a city, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but he <sup>h</sup> renealeth his secret to his seruants the Prophets.

8 The Lyon hath roared: who will not be afraid? the Lord God hath spoken, who can but <sup>i</sup> prophecy?

9 Proclaime in the palaces at <sup>k</sup> Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so behold the great tumults in the mids thereof, and the oppressed in the mids thereof.

10 For they know not to doe right, saith the Lord: they store vp violence, and robbery <sup>l</sup> in their palaces.

11 Therefore thus saith the Lord God, An adversary <sup>m</sup> shall come euen round about the countrey, & shall bring downe thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lord, As the shepherd taketh <sup>n</sup> out of the mouth of the lion two legs, or a piece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed: and in <sup>o</sup> Damascus as in a couch.

13 Heare, and testify in the house of Iakob, saith the Lord God, the God of hostes.

Their cruelty and oppression. <sup>l</sup> The fruit of their cruelty and their apparell by their great riches, which they haue in their houses. <sup>m</sup> When the lion hath satiate his hunger, the shepherd findeth a legge or a tippe of an eare, to shew that the sheepe haue bene worried. <sup>n</sup> Whereby they thought to haue had a fure hold, and to haue bene in safety.

14 Surely

<sup>i</sup> Ye contemned my benefits, and abused my graces, and craftily went about to stoppe the mouthes of my Prophets. <sup>k</sup> You haue wearied me with your sinces, Isa. 1. 14. <sup>l</sup> None shall be deliuered by any meane.

<sup>a</sup> I haue onely chosen you to be mine among all other people, and yet you haue forsaken me. <sup>b</sup> Hereby the Prophet signifieth that he speaketh not of himselfe, but as God guideth & moueth him, which is called the agreement betweene God and his Prophets. <sup>c</sup> Will God threaten by his Prophet, except there be some great occasion. <sup>d</sup> Can anything come without Gods prouidence? <sup>e</sup> Shall his threatenings be in vaine? <sup>f</sup> Shall the Prophets threaten Gods iudgements and the people not be afraid? <sup>g</sup> Doth any adversary come without Gods appointment? Isa. 45. 7.

<sup>h</sup> God dealeth not with the Israelites as he doeth with other people: for he euer warneth them before of his plagues by his Prophets. <sup>i</sup> Because the people euer murmured against the Prophets, he sheweth that Gods Spirit moued them so to speake as they did.

<sup>k</sup> He calleth the strangers, as the Philistines and Egyptians, to be witnesses of Gods iudgements against the Israelites for their cruelty and oppression.

<sup>l</sup> The fruit of their cruelty and their apparell by their great riches, which they haue in their houses. <sup>m</sup> When the lion hath satiate his hunger, the shepherd findeth a legge or a tippe of an eare, to shew that the sheepe haue bene worried. <sup>n</sup> Whereby they thought to haue had a fure hold, and to haue bene in safety.

14 Surely in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el, and the hornes of the altar shall be broken off, and fall to the ground.

15 And I will smite the winter house with the summer house, and the houses of yorie shall perish, and the great houses shall be consumed, saith the Lord.

CHAP. IV.

Against the gouernours of Samaria.

Hear this word, yee king of Bashan that are in the mountaine of Samaria, which oppresse the poore, and destroy the needie, and they say to their masters, Bring, and let vs drinke.

2 The Lord God hath sworne by his holines, that loe, the day shall come vpon you, that hee will take you away with thornes, and your posterity with fish-hookes.

3 And ye shall goe out at the breaches euery knee forward: and ye shall cast your selues out of the palace, saith the Lord.

4 Come to Beth-el, and transgresse: to Gilgal, and multiplie transgression, and bring your sacrifices in the morning, and your tithes after three yeeres.

5 And offer a thanksgiving of leauen, publish and proclaim the free offerings: for this I liketh you, O ye children of Israel, saith the Lord God.

6 And therefore hate I giuen you cleanness of teeth in all your cities, and scarcenesse of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there were yet three moneths to the harvest, and I caused it to raine vpon one cite, and haue not caused it to raine vpon another city: one piece was rained vpon, and the piece wherevpon it rained not, withered.

8 So two or three cities wandred vnto one cite to drinke water, but they were not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting and mildew: your great gardens and your vineyards, and your figtrees, and your olive trees did the palmer worme deuoure; yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the manner of Egypt: your yong men haue I slaine with the sword, and haue taken away your horses: and I haue made the stinke of your tents to come vp euen into your nostrils; yet haue ye not returned vnto me, saith the Lord.

11 I haue overthrowen you, as God overthrow Sodom and Gomorah: and ye were as a firebrand plucked out of the burning; yet haue ye not returned vnto me, saith the Lord.

12 Therefore thus will I doe vnto thee, O Israel: and because I will doe thus vnto thee, prepare to meete thy God, O Israel.

13 For loe, hee that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the hie places of the earth, the Lord God of hostes is his Name.

CHAP. V.

A lamentation for the captivity of Israel.

Hear ye this word, which I lift vp vnto you, heuen a lamentation of the house of Israel.

2 The virgine Israel is fallen, and shall no more rise; she is left vpon her land, and there is none to raise her vp.

3 For thus saith the Lord God, The city which went out by a thousand, shall leaue an hundreth: and that which went forth by an hundreth, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into Gilgal, and go not to Beer-sheba: for Gilgal shall go into captivity, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shall liue, leaue hee breake out like fire in the house of Ioseph and deuoure it, and there be none to quench it in Beth-el.

7 They turne iudgement to wormewood, and leaue off righteousness in the earth.

8 Hee maketh Pleiades, and Orion, and he turneth the shadow of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

9 He strengtheneth the destroyer against the mighty, and the destroyer shall come against the fortress.

10 They haue hated him, that rebuked in the gate: and they abhorred him that speaketh vprightly.

11 Forasmuch then as your treading is vpon the poore, and ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I know your manifold transgressions, and your mighty sinnes: they afflict the iust, they take rewards, and they oppresse the poore in the gate.

13 Therefore the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke good and not euill, that ye may liue: and the Lord God of hostes shall be with you, as you haue spoken.

15 Hate the euill, and loue the good, and establish iudgement in the gate: it may be that the Lord God of hostes will be mercifull vnto the remnant of Ioseph.

16 Therefore the Lord God of hostes, the Lord saith thus, Mourning shall be in all streets: and they shall say in all the hie wayes, Alas, alas: and they shall call the husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines shall be lamentation: for I will passe through thee, saith the Lord.

18 Woe vnto you, that desire the day of the Lord: what haue you to doe with it? the day of the Lord is darkenesse and not light.

19 As if a man did flee from a lyon, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darknesse, and not light, euen darkenesse and no light in it?

21 I hate and abhorre your feast dayes, and I will not smell in your solemne assemblies.

22 Though ye offer me burnt offerings and meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from mee the multitude of thy songs (for I will not heare the melodie of thy viols.)

24 And let iudgement runne downe as a mighty riuer, and righteousness as a mighty riuer.

25 Haue ye offered vnto me sacrifices and offerings in the wilderness fouentie yeeres, O house of Israel.

b Meaning, that the tenth part should scarcely be saved.

c In these places they worshipped new idoles, which afortime serued for the true honour of God, therefore he saith that these shall not saue them. d In steede of iudgement and equitie they execute crueltie and oppression. e He describeth the power of God. Job 9.9.

f They hate the Prophets, which reprove them in the open assemblies.

g Ye take both his money and also his food, wherewith he should liue.

h God will so plague them that they shall not suffer the godly once to open their mouths to admonish them of their faulkes.

i So that all degrees shall haue matter of lamentation for the great plagues.

k Thus he speaketh, because the wicked and hypocrites said they were content to abide Gods iudgements, whereas the godly tremble and feare. Ier. 30.9. Joel. 2.2.11.

l Because ye haue corrupted my true seruice, and remaine obstinate in your vices. Isa. 1.11. Iere. 6.10.

m Do your duty to God, and to your neighbour, and so ye shall feele his grace plentifully, if you shew your abundant affections according to Gods word.

a Thus he calleth the princes and gouernours, which being overwhelmed with the great abundance of Gods benefices, forgate God, and therefore he calleth them by the name of beasts and not of men.

b They encourage such as haue authority ouer the people to powre them, so that they may haue profit by it.

c He alludeth to fishers, which catch fish by hookes and thornes.

d He speaketh this in contempt of them which reformed to those places, thinking that their great deuotion and good intention had bene sufficient to haue bound God vnto them.

e Read Deut. 14.23. f As Leuit. 7.13.

g You only delight in these outward ceremonies and haue none other respect.

h That is, lacke of bread and meat.

i I stayed the raine till the fruit of the earth were destroyed with drought, and yet you would not consider it to returne to me by repentance.

k They could not find water enough where they had heard say it had rained.

l As I plagued the Egyptians, Exod. 9.10.

m You were almost all consumed, and a few of you wonderfully preserved. 2. king. 14.16.

n Turne to him by repentance.

a He so calleth them, because they are boyled of themselves, or because they were giuen to wantonnesse and daintinesse.



n That idole which you esteemed as your king, and carried about as you did Chus, in which images you thought that there was a certaine diuinity.

26 But you haue borne a Siccuth your king, and Chus your images, and the Name of your gods, which you made to your selues.

27 Therefore will I cause you to go into captiuitie beyond Damascus, saith the Lord, whose Name is the God of hosts.

#### CHAP. VI.

Against the princes of Israel lining in pleasure.

Woe to them that are at ease in Zion, and trust in the mountaine of Samaria, which were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you vnto Calceh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims: be they better then these kingdoms: or the border of their land greater then your border.

3 Yee that put farre away the d. euill day, and approach to the seate of iniquity.

4 They lie vpon beds of yuorie, and stretch themselves vpon their beds, and eate the lambes of the flocke, and the calves out of the stall.

5 They sing to the sound of the viol: they inuent to themselves instruments of musick like a Dauid.

6 They drinke wine in bowles, and annoint themselves with the chiefe oymments, but no man is forie for the affliction of Ioseph.

7 Therefore now shall they goe captiue with the first that goe captiue, and the sorow of them that stretched themselves, is a hand.

8 The Lord God hath sworne by himselfe, saith the Lord God of hosts, I abhorre the excellencie of Iakob, and hate his palaces: therefore will I deliuer vp the ciue with all that is therein.

9 And if there remaine ten men in one house, they shall die.

10 And his vncle k shall take him vp and burne him, to cary out the bones out of the house, and shall say vnto him, that is by the sides of the house, Is there yet any with thee? And hee shall say, None: Then shall he say, Hold thy tongue: for wee may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses runne vpon the rocke? or will one plowe there with oxen? for yee haue turned iudgement into gall, and the fruit of righteousness into wormewood.

13 Yee reioyce in a thing of nought: yee say, Haue not wee gotten vs? hornes by our owne strength?

14 But behold, I will raise vp against you a nation, O house of Israel, saith the Lord God of hosts: and they shall afflict you from the entring in of Hamath vnto the riuier of the wilderness.

#### CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 20 The false accusation of Amaziah.

21 His cruell counsell.

Thus hath the Lord God shewed vnto mee, and behold, hee formed grasshoppers in the beginning of the shooting vp of the latter growth: and loe, it was in the latter growth after the Kings mowing.

2 And when they had made an end of eating the graffe of the land, then I said, O Lord God, spare, I beseech thee: who shall raise vp Iakob: for he is small.

3 So the Lord repented for this, It shall not be, saith the Lord.

4 Thus also hath the Lord God shewed vnto me, and behold, the Lord God called to iudgement by fire, and it deuoured the great deepe, and did eat vp a part.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise vp Iakob: for he is small.

6 So the Lord repented for this. This also shall not be, saith the Lord God.

7 Thus againe he shewed mee, and behold, the Lord stood vpon a wall made by line with a line in his hand.

8 And the Lord said vnto mee, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will set a line in the middes of my people Israel, and will passe by them no more.

9 And the high places of Izbak shall be desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Ieroboam with the sword.

10 Then Amaziah the Priest of Beth-el sent to Ieroboam king of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the land is not able to beare all his wordes.

11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shall be led away captiue out of their owne land.

12 Also Amaziah said vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eat thy bread, and prophetic there.

13 But prophetic no more at Beth-el, for it is the kings chappell, and it is the kings court.

14 Then answered Amos, and said to Amaziah, I was no Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wilde figs.

15 And the Lord tooke mee as I followed the flocke, and the Lord said vnto me, Goe prophetic vnto my people Israel.

16 Now therefore heare thou the word of the Lord, Thou sayest, Prophecic not against Israel, and speake nothing against the house of Izbak.

17 Therefore thus saith the Lord, Thy wife shall be an harlot in the ciue, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be deuoid by line: and thou shalt die in a polluted land, and Israel shall surely goe into captiuitie forth of his land.

as this day he doeth against them that persecute the ministers of his Gospel.

#### CHAP. VIII.

Against the rulers of Israel. 7 The Lord sweareth.

11 The famine of the word of God.

Thus hath the Lord God shewed vnto mee, and behold, a basket of sommer fruit.

2 And he said, Amos, what seest thou? And I sayd, A basket of a sommer fruit. Then said the Lord vnto mee, The end is come vpon my people of Israel, I will passe by them no more.

3 And the songs of the Temple shall be howlings in that day, saith the Lord God: many dead bodies

a To deuoure the land: and he alludeth to the invading of the enemies, b After the publicke commandment for mowing was giuen: or as some reade, when the kings sheepe were thorne, c That is, stayed this plague at my prayer.

d Meaning, that Gods indignation was inflamed against the stubbornness of this people.

e Signifying that this should be the last measuring of the people, and that he would deferre his iudgement no longer.

f That is, when Amos had prophesied that the king should be destroyed: for the wicked Priest more for heared he bare to the Prophet, then for loue toward the king, thought this accusation sufficient to condemn him, where as none other could take place.

g When this instrument of Sams was not able to compass his purpose by the king, hee assayed by another practise, that was, to feare the Prophet, that he might depart, and not reprove their idolatry there openly, and so hinder his profit.

h Thus he sheweth by his extraordinary vocation, that God had giuen him a charge, which he must needs execute.

i Thus God vied to approoue the authority of his Prophets, by his plagues and iudgements against them, which were malicious enemies, Jer. 23. 22. and 29. 21. 25.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

as this day he doeth against them that persecute the ministers of his Gospel.

<sup>b</sup> There shall be none left to mourne for them.  
<sup>c</sup> By staying the sale of food, and necessaries which you have gotten into your owne hands, and so cause the poore to spend quickly that little that they have, and at length for necessity to become your slaves.

<sup>d</sup> When the death was once come they were so greedy of gain, that they thought the holy day to be an hindrance vnto them.  
<sup>e</sup> That is, the measure small, and the price great.  
<sup>f</sup> That is, the inhabitants of the land shall be drowned, as Nilus drowneth many when it ouerfloweth.

<sup>g</sup> In the middes of their prosperitie, I will send great affliction.  
<sup>h</sup> Whereby he sheweth that they shall not onely perishe in body, but also in soule for lacke of Gods word, which is the food thereof.

<sup>i</sup> For the idolaters did vse to sweare by their idoles: which here he calleth their sinne, as the Papists yet doe by theirs.  
<sup>k</sup> That is, the common manner of worshipping, and the seruice or religion there vsed.

<sup>l</sup> Which was at Ierusalem: for he appeared not in the idolatrous places of Israel.  
<sup>m</sup> Both the chiefe of them and also the common people.

bodies shall be in euery place: they shall cast them forth with <sup>b</sup> silence.

4 Hearce this, O yee that <sup>c</sup> swallow vp the poore, that yee may make the needy of the land to faile,

5 Saying, When will the <sup>d</sup> new moneth be gone, that we may sell corne? and the Sabbath, that wee may set forth wheate, and make <sup>e</sup> the Ephah small and the sheckell great, and falsifie the weights by deceit?

6 That we may buy the poore for siluer, and the needie for shooes: yea, and sell the refuse of the wheate.

7 The Lord hath sworne by the excellencie of Iakob, Surely, I will neuer forget any of their workes.

8 Shall not the land tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shall be cast out, and <sup>f</sup> drowned, as by the flood of Egypt.

9 And in that day, saith the Lord God, I will euen cause the <sup>g</sup> Sunne to goe downe at noone: I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning: and all your songs into lamentation: and I will bring sackcloth vpon all loynes, and baldnesse vpon euery head: and I will make it as the mourning of an onely sonne, and the ende thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the Land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the <sup>h</sup> word of the Lord, and shall not finde it.

13 In that day shall the faire virgins and the yong men perishe for thirst.

14 They that sweare by the sinne <sup>i</sup> of Samaria, and that say, Thy God, O Dan, liueth, and <sup>k</sup> the manner of Beersheba liueth, euen they shall fall, and neuer rise vp againe.

#### CHAP. IX.

Threatnings against the Temple. 2 And against Israel.  
11 The restoring of the Church.

I saw the Lord standing vpon the <sup>a</sup> Altar, and he said, Smite the lintel of the doore, that the posts may shake; and cut them in pieces, euen the <sup>b</sup> heads of them all, and I will slay the last of them with the sword: hee that fleeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence shall mine hand take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will <sup>b</sup> I command the <sup>c</sup> serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hostis shall touch the land, and it shall melt away, and all that dwell therein shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his <sup>d</sup> spheres in the heauen, and hath laide the foundation of his globe of elements in the earth: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lord <sup>e</sup> his Name.

7 Are ye not as the Ethiopians <sup>f</sup> vnto me, O children of Israel, saith the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistims from <sup>g</sup> Caphtor, and Aram from Kir?

8 Behold, the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuerthelesse I will not utterly <sup>h</sup> destroy the house of Iakob, saith the Lord.

9 For loe, I will command and I will lift the house of Israel among all nations, like as corne is lifted in a sieue: yet shall not the <sup>i</sup> least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor haften for vs.

11 In that day will I raise vp the <sup>j</sup> Tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and will raise vp his ruines, and I will build it, as in the dayes of old.

12 That they may possesse the remnant of <sup>k</sup> Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Behold, the dayes come, saith the Lord, that the plowman shall <sup>l</sup> touch the mower, and the treader of grapes him that soweth seed: and the mountaines shall <sup>m</sup> drop sweet wine, and all the hills shall melt.

14 And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabite them, and they shall plant vineyards, and drinke the wine thereof: they shall also make gardens, and eate the fruits of them.

15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land which I haue given them, saith the Lord thy God.

<sup>c</sup> He sheweth that God will declare himselfe enemy vnto them in all places, and that his elements and all creatures shall be enemies to destroy them.

<sup>d</sup> He declareth by the wonderfull power of God, by the making of the heauens and the elements: that it is not possible for man to escape his iudgements when he punisheth.

<sup>e</sup> Am I more bound to you then to the Ethiopians, or blackmores? yet haue I bestowed vpon you greater benefits.

<sup>f</sup> Reade Ier 47. 4.

<sup>g</sup> Though he destroy the rebellious multitude, yet he will euer reserve the remnant his Church to call vpon his Name.

<sup>h</sup> Meaning, that none of his should perishe in his wrath. I will send the Messiah promised, and restore by him the spirituall Israel, Acts 15. 16.

<sup>k</sup> Meaning, that the very enemies as were the Edomites and others, should be ioyned with the Iewes in one societie, and body, whereof Christ should be the head.

<sup>l</sup> Signifying, that there shall be great plentie of all things, so that when one kinde of fruite is ripe, another should follow, and euery one in course, Leuit. 26. 5.

<sup>m</sup> Read Ier 31. 12.

<sup>n</sup> The accomplishment hereof is vnder Christ, when they are planted in this Church, out of the which they can neuer be pulled, after they are once grafted therein.

## O B A D I A H.

### THE ARGUMENT.

**T**He Idumeans, which came of Esau, were mortall enemies alwayes to the Israelites, which came of Iakob, and therefore did not onely vexe them continually with sundry kindes of crueltie, but also stirred up others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised up his Prophet to comfort the Israelites, for as much as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set up the kingdome of Messiah, which he had promised.



a God hath certainly revealed to his Prophet that he will raise vp the heathen to destroy the Edomites, whereof the rumour is now published, Iere. 49. 14.  
 b Thus the shepherds encourage themselves to rise against Edom.  
 c Which despiseth all others in respect of thy selfe, and yet art but a handfull in comparison of others, and art shut vp among the hills as separate from the rest of the world.  
 d God will destroy them that he will leave none, though they come, take but till they have enough, and they that gather grapes, ever leave some behinde them, Ier. 49. 9.  
 e They in whom thou diddest trust for to haue helpe and friendship of them, shall be thine enemies and destroy thee.  
 f That is, thy familiar friends and guests haue by secret practices destroyed thee.  
 g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whom hee now comforteth by punishing their enemies. h When Nebuchadnezzar came against Ierusalem, thou ioyndst with him, & hadst part of the spoile, and so diddest reioyce when my people, that is, thy brother were afflicted, whereas thou shouldst haue pitied and holpen thy brother.



He vision of Obadiah. Thus saith the Lord God against Edom, Wee haue heard a rumour from the Lord, and an ambassadour is sent among the heathen: arise, and let vs rise vp against her to battell.

2 Beholde, I haue made thee small among the heathen: thou art viterly despised.

3 The pride of thine heart hath deceived thee: thou that dwellest in the cliffs of the rocks, whose habitation is high, that saith in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 Came theeues to thee or robbers by night? how wast thou brought to silence? would they not haue stolen till they had enough? if the grape gatherers came to thee, would they not leave some grapes?

6 How are the things of Esau sought vp, and his treasures searched?

7 All the men of thy confederacie haue driven thee to the borders: the men that were at peace with thee, haue deceived thee, and preuailed against thee: they that ate thy bread, haue laid a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afraid, because euery one of the mount of Esau shall be cut off by slaughter.

10 For thy crueltie against thy brother Iakob, flame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholde the day of thy brother, in the day that hee was made a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue laid hands on their substance in the day of their destruction.

14 Neither shouldest thou haue stood in the crosse ways to cut off them, that should escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day of the Lord is neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as yee haue drunken vpon mine holy Mountaine, so shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shall be as though they had not bene.

17 But vpon mount Zion shall be deliuerance, and it shall be holy, and the house of Iakob shall possesse their possessions.

18 And the house of Iakob shall be a fire, and the house of Ioseph a flame, and the house of Esau as stubble, and they shall kinde in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possesse the South side of the mount of Esau, and the plaine of the Philistines: and they shall possesse the fields of Ephraim, and the fields of Samaria, and Benjamin shall haue Gilead.

20 And the captiuitie of this host of the children of Israel, which were among the Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

der Messiah, whom the Prophet calleth here, the Lord and head of this kingdome.

i When the Lord deprived them of their former dignitie, and gave them to be caried into captiuitie.  
 k When he will summon all the heathen, and send them to destroy thee.

l That is, reioyced and triumphed.  
 m The Edomites shall be viterly destroyed, and yet in despite of all the enemies I will restore my Church and restore it.

n God attributeth this power, to consume his enemies, so his Church, which power is duely proper to himselfe, as Ista, 18, 17. deut. 4. 24. heb. 12. 19.

o He describeth how the Church shall be enlarged and haue great possessions but this chiefly is accomplished vnder Christ, when as the faithfull are made heires and lords of all things by him which is their head.

p By the Canaanites, the fewes meane the Dutchmen, and by Zarephath, France, and by Sepharad Spaine.

q Meaning that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here, the Lord and head of this kingdome.

## I O N A H.

### THE ARGUMENT.

When Ionah had long prophesied in Israel and had little profited, God gave him expresse charge to go and denounce his iudgements against Nineueh, the chiefe cite of the Assyrians, because hee had appointed, that they which were of the heathen, should conuert by the mightie power of his word, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted vnto the Lord, for so many Prophets and so diligent preaching. He prophesied vnder Iosiah, and Ieroboam, as 2. King. 14. 25.

### CHAP. I.

Ionah fled when he was sent to preach. 4. A tempest ariseth, and he is cast into the sea for his disobedience.



He word of the Lord came also vnto Ionah the sonne of Amittai, saying,

2 Arise, and goe to Nineueh, that great cite, and crie against

a After that he had preached a long time in Israel: and so Ezekiel, after that for a time he had prophesied in Iuda, he had visions in Babylon, Ezech. 1. 1. b For seeing the great oblation of the Israelites, he sent his Prophet to the Gentiles, that they might prouoke them to repentance, or at least make them inexcusable: for Nineueh was the chiefe cite of the Assyrians. c For as Iosiah wrote, it contained in circuit about eight and fortie mile, and had a thousand and five hundred towers, and at this time there were an hundred and twentie thousand children therein, Chap. 4. 11.

it: for their wickednesse is come vp before me.

3 But Ionah rose vp to flee into Tarsish, whereby he declared his weaknesse, that to Iapho: and he found a shippe going to Tarsish: so he paid the fare thereof, and went downe into it, that hee might goe with them vnto Tarsish, from the presence of the Lord.

4 But the Lord sent out a great winde into

he should nothing at all profit there, seeing he had done so small good among his owne people, Chap. 4. 2. e Which was the haue, and port to take shipping thither, called also Ioppe. f From that vocation whereto God had called him, and wherein he would haue assisted him.

the





*Will thou be  
judge when I doe  
things for my glory,  
and when I doe not?  
For he doubted as  
yet whether God  
would thew them  
mercy or not: and  
therefore after forty  
dayes he departed out  
of the city, looking  
what issue God  
would send.  
f Which was a fur-  
ther meane, to cover  
him from the heate  
of the sunne, as he  
remained in his  
booth.*

4 Then said the Lord, Doeſt thou well to be angry?  
5 So Ionah went out of the city, and ſate on the Eaſtſide of the city, and there made him a booth, and ſate vnder it in the ſhadow: till he might ſee what ſhould be done in the city.  
6 And the Lord God prepared a gourd, and made it to come vp ouer Ionah, that it might be a ſhadow ouer his head, and deliuer him from his griefe. So Ionah was exceeding glad of the gourd.  
7 But God prepared a worme when the morning roſe the next day, and it ſmote the gourd, that it withered.  
8 And when the ſunne did ariſe, God prepa-

red alſo a ſeruent Eaſt wind: and the ſunne beat vpon the head of Ionah, that he fainted, and wiſhed in his heart to die, and ſaid, It is better for me to die then to liue.  
9 And God ſaid vnto Ionah, Doeſt thou well to be angry for the gourd? And he ſaid, I doe well to be angry vnto the death.  
10 Then ſaid the Lord, Thou haſt had pity on the gourd for the which thou haſt not laboured, neither madeſt it grow, which came vp in a night and periſhed in a night.  
11 And ſhould I not ſpare Nineueh that great city, wherein are fixefcore thouſand perſons, that I cannot diſcerne betweene their right hand and their left hand, and alſo much cattell?

*This deſcribeth the  
great inconueni-  
ence wherinto Gods  
ſeruant doe fall when  
they giue place to  
their owne affecti-  
ons, and doe not in all  
things willingly  
ſubmit themſelues to  
God.  
h Thus God merci-  
fully reprimandeth him  
which would pity  
himſelfe, and this  
gourd, and yet would  
reſtraine God to  
ſhew his compaſſion  
to ſo many thouſand  
people.  
i Meaning, that  
they were children  
and infants.*

# M I C A H.

## THE ARGUMENT.

*Meaſh the Prophet of the tribe of Iudah ſerued in the worke of the Lord concerning Iudah and Iſrael at the leaſt thirty yeeres: at what time Iſaiah propheci- ed. He declareth the deſtruction, firſt of the one kingdome, and then of the other, becauſe of their manifold wickedneſſe, but chiefly for their idolatry. And to this end he noteth the wickedneſſe of the people, the cruelty of the princes and gouernours, and the permiſſion of the falſe prophets, and the delighting in them. Then he ſetteth forth the coming of Chriſt his kingdome, and the felicity thereof. This Prophet was not that Micah which reſiſted Ahab and all his falſe prophets, as 1 King. 22, 8. but another of the ſame name.*

### CHAP. I.

*The deſtruction of Iudah and Ieruſalem becauſe of their idolatry.*



He word of the Lord, that came vnto Micah the Morahite in the daies of Iothan, Ahaz, and Hezekiah kings of Iudah, which he ſaw concerning Samaria, and Ieruſalem.

1 Heare all ye people: hearken thou, O earth, and all that therein is, and let the Lord God be witneſſe againſt you, euen the Lord from his holy Temple.

2 For behold, the Lord commeth out of his place, and will come downe, and tread vpon the high places of the earth.

3 And the mountaines ſhall melt vnder him (ſo ſhall the vallis cleaue) as wax before the fire, and as the waters that are powred downward.

4 For the wickedneſſe of Iſaakob is all this, and for the finnes of the houſe of Iſrael: what is the wickedneſſe of Iſaakob? Is not Samaria? and which are the high places of Iudah? Is not Ieruſalem?

5 Therefore I will make Samaria as an heape of the field, and for the planting of a vineyard, and I will cauſe the ſtones thereof to tumble downe into the valley, and I will diſcouer the foundations thereof.

6 And all the grauen images thereof ſhall be broken, and all the gifts thereof ſhall be burnt with the fire, and all the idoles thereof will I deſtroy: for ſhe gathered it of the hire of an harlot, and they ſhall returne to the wages of an harlot.

7 Therefore I will mourne and howle: I will goe without cloathes, and naked: I will make lamentation like the dragons, and mourning as the offriches.

8 For the plagues are grievous: for it is come

into Iudah: the enemy is come vnto the gate of my people, vnto Ieruſalem.

9 Declare ye it not at Gath, neither weepe ye: for the houſe of Ephraim roule thy ſelfe in the duſt.

10 Thou that dwelleſt at Shaphir, goe together naked with ſhame: ſhe that dwelleth at Zaanan, ſhall not come forth in the mourning of Beth-ezel: the enemy ſhall receiue of you for his ſtanding.

11 For the inhabitant of Maroth waited for good, but euill came from the Lord vnto the gate of Ieruſalem.

12 O thou inhabitant of Lachiſh, bind the charer to the beaſt: of price: ſhe is the beginning of the ſinne to the daughter of Zion: for the transgreſſions of Iſrael were found in thee.

13 Therefore ſhalt thou giue preſents to Mo- reſheth Gath: the houſes of Achizib ſhall be as a lie to the kings of Iſrael.

14 Yet will I bring an heire vnto thee, O inhabitant of Marſhab, he ſhall come vnto Adullam, the glory of Iſrael.

15 Make thee bald, and ſhame thee for thy delicate children: enlarge thy baldnes as the eagle, for they are gone into captivity from thee.

*captaines and army againſt Ieruſalem. o Thou firſt receiuedſt the idolatry of Ieroboam, and ſo didſt infect Ieruſalem. p Thou ſhalt bribe the Philitiſtims thy neighbours, but they ſhall deceiue thee, as well as they of Ieruſalem. q He prophecieth againſt his owne city, and becauſe it ſignifieth an heritage. r He ſaith that God would ſend an heire to poſſeſſe it. s For ſo they thought themſelues for the ſtrength of their citie.*

### CHAP. II.

*Threatnings againſt the wanton and dainty people. 6 They would teach the Prophets to preach.*

Woe vnto them that imagine iniquitie, and worke wickedneſſe vpon their beds: when the morning is light they praſe it, becauſe their hand hath power,

*a As ſoon as they riſe, they execute their wicked deuiſes of the night, and according to their power hurt others. b Etr. is in power.*

2 And

*a Borne in Maſſaſhah a city of Iudah. b Becauſe of the malice, and obſtinacy of the people, whom he had ſo oft exhorted to repentance, he ſummoneth them to Gods iudgements, taking all creatures, and God himſelfe to witneſſe, that the preaching of his Prophet, which they haue abuſed, ſhall be reuenged. c Meaning hereby that God will come to iudgement againſt the ſtrong cities and holdes. d Samaria, which ſhould haue bene an example to all Iſrael of true religion and iuſtice, was the puddle, and ſtewes of all idolatry and corruption, and boaſted themſelues of their father Iſaakob. e That is, the idolatry, and infection. f Which they gathered by euill praſtiſes, & thought that their idoles had enriched them therewith for their ſervice vnto them. g The gainethat came by their idoles, ſhall be conſumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, ſo are they viſely and ſpeedily ſpent.*

2 And they conet fields, and take them by violence, and houses, and take them away: so they oppress a man and his house, *euen* man and his heritage.

3 Therefore thus saith the Lord, Behold, against this family haue I deuised a plague, whereout ye shall not plucke your neckes, and ye shall not goe so proudly, for this time is euill.

4 In that day shall they take vp a parable against you, and lament with a dolefull lamentation, and say, *b* We be utterly wasted: he hath changed the portion of my people: how hath he taken it away to restore it vnto me? he hath diuided our fields.

5 Therefore thou shalt haue none that shall cast a cord by lot in the congregation of the Lord.

6 *d* They that prophesied, Prophecy ye not. *e* They shall not prophecy to them, neither shall they take shame.

7 O thou that art named the house of Iakob, is the Spirit of the Lord shortened? *f* are these his workes? are not my words good vnto him? that walketh vprightly?

8 But he that was *h* yesterday my people, is risen vp on the other side, *as* against an enemy: they spoyle the *i* beautiful garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye cast out from their pleasant houses, and from their children haue ye taken away *k* my glory continually.

10 Arise and depart, for this is not *your* rest: because it is polluted, it shall destroy *you*, *euen* with a sore destruction.

11 If a man *m* walke in the spirit, and would lie falsly, saying, *n* I will prophecy vnto thee of wine, and of strong drinke, he shall *euen* be the prophet of this people.

12 I will surely gather *o* shee wholly, O Iakob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, *euen* as the flocke in the mids of their fold: *the cities* shall be full of bruke of the men.

13 The *p* breaker vp shall come vp before them: they shall breake out, and passe by the gate, and go out by it, and their king shall goe before them, and the Lord *shalbe* *q* vpon their heads.

### CHAP. III.

1 Against the tyranny of princes and false prophets.

*a* And I said, Heare, I pray you, O heads of Iakob, and ye princes of the house of Israel: should not ye know *a* iudgement?

2 But they hate the good, and loue the euill: they plucke off their skinned from them, and their flesh from their bones.

3 And they eate also the flesh of my people, and flay off their skinned from them, and they breake their bones, and chop them in peeces, as for the pot, and as flesh within the caldron.

4 Then *c* shall they cry vnto the Lord, but he will not heare them: he will *euen* hide his face from them at that time, because they haue done wickedly in their workes.

5 Thus saith the Lord, Concerning the pro-

phets that deceiue my people, and bite them with their teeth, and cry peace, but if a man put not into their mouths, they prepare warre against him.

6 Therefore *e* night shall be vnto you for a vision, and darknes *shalbe* vnto you for a diuination, and the Sunne shall go downe ouer the prophets, and the day shall be darke ouer them.

7 Then shall the Seers be ashamed, and the Soothsayers confounded: yea, they shall all cower *f* their lippes, for they haue none answer of God.

8 Yet notwithstanding I am full *g* of power by the Spirit of the Lord, and of iudgement, and of strength to declare vnto Iakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heads of the house of Iakob, and princes of the house of Israel, they abhorre iudgement, and peruert all equity.

10 They build vp Zion with *h* blood, and Ierusalem with iniquity.

11 The heads thereof iudge for rewards, and the priests thereof teach for hire, and the prophets thereof prophecy for money: yet will they *i* leane vpon the Lord, and say, Is not the Lord among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake be *k* plowed as a field, and Ierusalem shall be an heape, and the mountaine of the house, as the high places of the forrest.

both gaue him gifts, ability and knowledge, to discern betweene good and euill, and also constancy to reprove the sinnes of the people, and not to flatter them. *h* They build them houses by bribery, which he calleth blood and iniquity. *i* They will say, that they are the people of God, and abuse his Name, as a pretence to cloake their hypocrisie. *k* Reade Ier. 26, 18.

### CHAP. IIII.

1 Of the kingdom of Christ, and felicity of his Church.

*B*Vt in the last daies it shall come to passe, that the mountaine of the House of the Lord shall be prepared in the top of the mountaines, and it shall be exalted above the *b* hilles, and people shall flow vnto it.

2 Yea, many nations shall come, and say, Come, and let vs go vp to the Mountaine of the Lord, and to the house of the God of Iakob, and he will *c* teach vs his waies, and we will walke in his paths: for the Law shall go forth of Zion, and the word of the Lord from Ierusalem.

3 And he shall iudge among many people, and *d* rebuke mighty nations afarre off, and they shall breake their swords into mattocks, and their speares into *e* fishes: nation shall not lift vp a sword against nation, neither shall they learne to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his hyge tree, and none shall make them afraid: for the mouth of the Lord of hostes hath spoken it.

5 For all people will walke *f* euery one in the name of his god, and we will walke in the Name of the Lord our God, for euer and euer.

6 At the same day, saith the Lord, will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted.

7 And I will make her that halted, *h* a remnant, and her that was cast farre off, a mighty nation: and the Lord shall reigne ouer them in

now as one lame and halting, and so almost destroyed, shall be againe, and growe into a great people.

Mount

*b* Thus the Iewes lamented and say that there is no hope of restitution, seeing their possessions are diuided among the enemies.

*c* Ye shall haue no more lands to diuide as you had in times past, and as you used to measure them in the cubite.

*d* Thus the people warned the prophets that they speake to them no more, for they cannot abide their threatenings.

*e* God saith that they shall not prophecy, nor receive no more of their rebukes nor answers.

*f* Are these your workes according to his Law?

*g* Do not the godly finde my words comfortable?

*h* That is, aforetime.

*i* The poore can haue no commodity by them, but they spoile them, as though they were enemies.

*k* That is, their substance and living, which is Gods blessing, and as it were part of his glory.

*l* Jerusalem shall not be your safeguard, but the cause of your destruction.

*m* That is, shew himselfe to be a Prophet.

*n* He sheweth what Prophets they desire in, that is, in flatterers, which sell them pleasant tales, and speake of their commodities.

*o* To destroy thee.

*p* The enemy shall breake their gates and walles, and leade them into Caldea.

*q* To drine them forward, and to helpe their enemies.

*a* That thing which is iust and lawfull, both to gouerne my people aright, and also to discharge your owne consciences.

*b* The Prophet condemneth the wicked gouernours not onely of conetousnesse,

that, and murder, but compareth them to wolues, lions, and most cruell beasts.

*c* That is, when I shall visit their wickednesse: for though I heare the godly before they cry,

Isa. 65, 24.

ye I will not heare these though they cry, Isa. 1, 15, and Ezek. 3, 18, Iam. 2, 13.

1 Pet. 3, 12, 12.



i Meaning, Ierusalem, where the Lords flocke was gathered. k The flourishing state of the kingdome, as it was vnder David and Salomon, which thing was accomplished to the Church by the coming of Christ. l In the meane season he sheweth that they should endure great troubles and temptations when they saw themselves neither to haue king nor counsell. m He sheweth that the faithfull ought not to measure Gods judgements by the brags and threatenings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance. n God giueth his Church this victory, so oft as he overcommeth their enemies: but the accomplishment thereof shalbe at the last coming of Christ.

Mount Zion, from henceforth euen for euer.

8 And thou, O towne of the flocke; the strong hold of the daughter Zion, vnto thee shall it come, euen the first dominion, and kingdome shall come to the daughter Ierusalem.

9 Now why doest thou cry out with lamentation? is there no king in thee? is thy counsell perished? for sorow hath taken thee, as a woman in trauaile.

10 Sorow and mourne, O daughter Zion, like a woman in trauaile: for now shalt thou go forth of the city, and dwell in the field, and shalt go into Babel, but there shalt thou be deliuered: there the Lord shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shall be condemned, and our eye shall looke vpon Zion.

12 But they know not the thoughts of the Lord: they vnderstand not his counsell, for he shall gather them as the sheanes in the barne.

13 Arise and threth, O daughter Zion: for I will make thine home yron, and I will make thine houses brasse, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord: and their substance vnto the ruler of the whole world.

### CHAP. V.

1 The destruction of Ierusalem, 2 The excellency of Beth-leem.

a He forewarneth them of the dangers that shall come before they enjoy these comforts, shewing that so far as as Ierusalem was accustomed with her garisons to trouble others, the Lord would now cause other garisons to vexe her, and that her rulers should be smitten on the face most contemptuously. b For so the Iewes diuided their country, that for euery thousand there was a chiefe captaine: and because Beth-leem was not able to make a thousand, he calleth it little, but yet God will raise vp his captaine and gouernour therein: and thus it is not the least by reason of this benefite, as Mat. 2.6. c He sheweth that the coming of Christ and all his waies were appointed of God from all eternitie. d He compareth the Iewes to women with child, who for a time should haue great sorowes, but at length they should haue a comfortable deliuerance, Iohn 16.21. e That is, Christs kingdome shall be stable and euermore, and his people as well the Gentiles as the Iewes shall dwell in safety. f This Messiah shall be a sufficient safeguard for vs, and though the enemy invade vs for a time, yet shall God raise vp many which shall be able to deliuer vs. g These whom God shall raise vp for the deliuerance of his Church, shall destroy all the enemies thereof, which are meant hereby the Assyrians and Babylonians which were the chiefe at that time. h By these gouernours will God deliuer vs when the enemy commeth into our land. i This remnant or Church which God shall deliuer shall onely depend on Gods power and defense, as doeth the grasse of the field, and not on the hope of man.

Now assemble thy garisons, O daughter of garisons: he hath laid siege against vs: they shall smite the Iudge of Israel with a rod vpon the cheek.

2 And thou Beth-leem Ephrathah art little to be among the thousands of Iudah, yet out of thee shall he come forth vnto me, that shall be the ruler in Israel, whose going forth haue bene from the beginning and from euermore.

3 Therefore will he giue them vp, vntill the time that she which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And he shall stand, and feed in the strength of the Lord, in the maiesty of the Name of the Lord his God, and they shall dwell still: for now shall he be magnified vnto the ends of the world.

5 And he shall be our peace when Asithur shall come into our land: when he shall tread in our palaces, then shall we arise against him seven shepherds, and eight principall men.

6 And they shall destroy Asithur with the sword, and the land of Nimrod with their swords: thus shall he deliuer vs from Asithur, when he commeth into our land, and when he shall tread within our borders.

7 And the remnant of Iacob shall be among many people, as a dew from the Lord, and as the showres vpon the grasse, that waiteth not for Iewes to women

with child, who for a time should haue great sorowes, but at length they should haue a comfortable deliuerance, Iohn 16.21. e That is, Christs kingdome shall be stable and euermore, and his people as well the Gentiles as the Iewes shall dwell in safety. f This Messiah shall be a sufficient safeguard for vs, and though the enemy invade vs for a time, yet shall God raise vp many which shall be able to deliuer vs. g These whom God shall raise vp for the deliuerance of his Church, shall destroy all the enemies thereof, which are meant hereby the Assyrians and Babylonians which were the chiefe at that time. h By these gouernours will God deliuer vs when the enemy commeth into our land. i This remnant or Church which God shall deliuer shall onely depend on Gods power and defense, as doeth the grasse of the field, and not on the hope of man.

man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iacob shall be among the Gentiles in the mids of many people, as the Lion among the beasts of the forest, and as the Lions whelps among the flocks of sheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shall be lift vp vpon thine aduersaries, and all thine enemies shall be cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut off thine horses out of the mids of thee, and I will destroy thy charrets.

11 And I will cut off the cities of thy land, and ouerthrow all thy strong holds.

12 And I will cut off thine enchanters out of thine hand: and thou shalt haue no more sooth-sayers.

13 Thine idoles also will I cut off, and thine images out of the mids of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy groues out of the mids of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath, and indignation vpon the heathen, which they haue not heard.

k I will destroy all things wherein thou putteth thy confidence, as thy vaile confidence and idollatry, and so will helpe thee. l It shall be so terrible that the like hath not bene heard of.

### CHAP. VI.

An exhortation to the dumbe creatures to heare the iudgement against Israel being unkind. 6 What manner of sacrifices doe please God.

Hearken ye now what the Lord saith. Arise thou, and contend before the mountaines, and let the hills heare thy voyce.

2 Heare ye, O mountaines, the Lords quarell, and ye mighty foundations of the earth: for the Lord hath a quarell against his people, and he will please with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieved thee? testifie against me.

4 Surely I brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had denied, and what Balaam the sonne of Beor had answered him, from Shittim vnto Gilgal, that ye may know the righteousness of the Lord.

6 Wherewith shall I come before the Lord, and bow my selfe before the high God? shall I come before him with burnt offerings, and with calves of a yeere old?

7 Will the Lord be pleased with thousands of rams, or with ten thousand riners of oyle? shall I giue my first borne for my transgression, euen the fruit of my body, for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lord requireth of thee: surely to doe iustly, and to loue mercy, and to humble thy selfe, to walke with thy God.

9 The Lords voyce crieth vnto the city, and the man of wisdom shall see thy name: Heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure, that is abominable?

a He taketh the high mountaines and hard rocks to witness against the obstinacy of his people. b I haue not here thee, but bestowed infinite benefites vpon thee. c That is, remember my benefites from the beginning how I deliuered you from Balaams curse, and also spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised. d That is, the truth of his promise and his manifold benefites toward you. e Thus the people by hypocricie aske how to please God, and are content to offer sacrifices, but will not change their liues. f There is nothing so deage to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoyde his anger: but they will neuer be brought to mortify their owne affections, and to giue themselves willingly to serue God as he commandeth. g The Prophet in few words calleth them to the obseruation of these three Table, to know if they will obey God aright or no, saying that God hath prescribed them to doe this. h Meaning, that when God speaketh to any city or nation, the godly will acknowledge his maiesty, and consider not the mortall man that briageth the threatening, but God that sendeth it.

<sup>1</sup> That is, of Ierusalem.

<sup>2</sup> Thou shalt be consumed with inward griefe and euill.

<sup>3</sup> Meaning, that the citie should goe about to saue her men, as they that lay hold on that which they would preferre.

<sup>4</sup> You haue receiued all the corruption and idolatry, wherewith the ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alledge the Kings authoritie by his statutes, and also wisdom and policie in doinge, but you shall not escape punishment: but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luke 12. 47.

<sup>5</sup> The Prophet taketh vpon him the person of the earth, which complaineth that all her fruits are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to crueltye and deceit, so that none spareth his owne brother.

<sup>6</sup> He sheweth that the prince, the iudge, and the rich man are linked together all to doe euill, and to cloake the doings one of another.

<sup>7</sup> That is, the rich man that is able to giue money, abstineth from no wickednesse nor inuie.

<sup>8</sup> These men agree among themselves and conspire with one consent to doe euill.

<sup>9</sup> They that are of most estimation and are counted most honest among them, are but thornes and briars to pricke.

<sup>10</sup> Meaning of the Prophetes and gouernours.

<sup>11</sup> The Prophet sheweth that the onely remedie for the godly in desperate euils, is to flee vnto God for succour.

11 Shall I iustifie the wicked ballances, and the bag of deceitfull weights?

12 For the rich men thereof are full of cruelty, and the inhabitants thereof haue spoken lies, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, and in making thee desolate, because of thy sinnes.

14 Thou shalt eate and not be satisfied, and thy casting downe shall be in the middes of thee, and thou shalt take hold, but shalt not deliuer, and that which thou deliuerest, will I giue vp to the sword.

15 Thou shalt sow, but not reape: Thou shalt treade the olives, but thou shalt not anoynt thee with oyle, and make sweet wine, but shalt not drinke wine.

16 For the statutes of Omri are kept, and all the manner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore yee shall beare the reproach of my people.

CHAP. VII.

<sup>1</sup> A complaint for the small number of the righteous. <sup>2</sup> The wickednesse of these times. <sup>3</sup> The propertie of the Church.

Woe is mee, for I am as the summer gatherings, and as the grapes of the vine: there is no cluster to eate: my soule desired the first ripe fruits.

2 The good man is perished out of the earth, and there is none righteous among men: they all lie in wait for blood: euery man hunteth his brother with a net.

3 To make good for the euill of their hands, the prince asked, and the iudge iudgeth for a reward: therefore the great man he speaketh out the corruption of his soule: so they wrap it vp.

4 The best of them is as a briar, and the most righteous of them is sharper then a thorne hedge: the day of thy watchmen and thy visitation commeth; then shall be their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counsellor; keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the sonne reuileth the father; the daughter riseth vp against her mother, the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore I will looke vnto the Lord:

I will waite for God my Saviour: my God will heare me.

8 Reioyce not against mee, O mine enemies though I fall, I shall arise: when I shall sit in darkness, the Lord shall be a light vnto me.

9 I will beare the wrath of the Lord, because I haue sinned against him, vntill hee pleade my cause, and execute iudgement for me: then will he bring mee forth to the light, and I shall see his righteousness.

10 Then shee that is mine enemy, shall looke vpon it, and shame shall couer her, which said vnto me, Where is the Lord thy God? Mine eyes shall behold her: now shall she be troden downe as the myre of the streets.

11 This is the day that thy walles shall be built: this day shall driue farre away the decree.

12 In this day also they shall come vnto thee from Asshur, and from the strong cities, and from the strong holdes euen vnto the riuier, and from Sea to Sea, and from mountaine to mountaine.

13 Notwithstanding the land shall be desolate because of them that dwell therein, and for the fruits of their inuentions.

14 Feed thy people with thy rod, the flocks of thine heritage (which dwell solitarie in the wood) as in the mids of Carmel: let them feed in Bashan and Gilead, as in old time.

15 According to the dayes of thy coming out of the land of Egypt, will I shew vnto him marueilous things.

16 The nations shall see, and be confounded for all their power: they shall play their hand vpon their mouth: their eares shall be deafe.

17 They shall lick the dust like a serpent: they shall mooue out of their holes like wormes: they shall be afraid of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage? Hee retaineth not his wrath for euer, because mercie pleaseth him.

19 He will turne againe, and haue compassion vpon vs: he will subdue our iniquities, and cast all their sinnes into the bottome of the sea.

20 Thou wilt performe thy truth to Iacob, and mercy to Abraham, as thou hast sworne vnto our fathers in old time.

fraide to heare men speake, least they should heare of their destruction. <sup>1</sup> They shall fall flat on the ground for feare. <sup>2</sup> As though he would not see it, but wike at it. <sup>3</sup> Meaning of his elect. <sup>4</sup> The Church is assured, that God will declare in effect the truth of his mercifull promise, which he had made of old to Abraham, and to all that should apprehend the promise by faith.

<sup>1</sup> This is spoken in the person of the Church, which calleth the malignant Church her enemy.

<sup>2</sup> To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.

<sup>3</sup> Meaning, the cruell empire of the Babylonians.

<sup>4</sup> When the Church shall be restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holds, riuers, seas, nor mountaines shall be able to let them.

<sup>5</sup> Afore this grace appeare, he sheweth how grievously the hypocrites themselves shall be punished, seeing that the earth itselfe, which cannot sinne shall be made waste because of their wickednesse.

<sup>6</sup> The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitary places in Babylon, and to be beneficiall vnto them as in times past.

<sup>7</sup> God promiseth to be favorable to his people, as he hath bene afore time.

<sup>8</sup> They shall be as dumme men and dare bragge no more.

<sup>9</sup> They shall be astonished and afraid to heare men speake, least they should heare of their destruction.

<sup>10</sup> They shall fall flat on the ground for feare. <sup>11</sup> As though he would not see it, but wike at it. <sup>12</sup> Meaning of his elect. <sup>13</sup> The Church is assured, that God will declare in effect the truth of his mercifull promise, which he had made of old to Abraham, and to all that should apprehend the promise by faith.

N A H V M.

THE ARGUMENT.

As they of Nineneh shewed themselves prompt & ready to receiue the word of God, at Ionahs preaching and so turned to the Lord by repentance: so after a certaine time rather giuing themselves to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineneh was destroyed, and Meroch-baladan king of Babel (or as some thinke Nebuchad-nezzar) enjoyed the empire of the Assyrians. But because God hath a continuall care of his Church, hee stirreth up his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophesied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP.



CHAP. I.

Of the destruction of the Assyrians, and of the deliverance of Israel.



**H**E burden of Nineveh. <sup>b</sup> The booke of the vision of Nahum the Elkeshite.

<sup>2</sup> God is jealous, and the Lord revengeth: the Lord revengeth: even the Lord is of anger: the Lord will take vengeance on his adversaries, and he will revenge wrath for his enemies.

<sup>3</sup> The Lord is slow to anger, but he is great in power, and will not surely cleave the wicked: the Lord hath his way in the whirlwinde, and in the storme, and the cloudes are the dust of his feete.

<sup>4</sup> He rebuketh the sea, and drieth it, and hee drieth vp all the rivers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

<sup>5</sup> The mountaines tremble for him, and the hills melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

<sup>6</sup> Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

<sup>7</sup> The Lord is good and as a strong hold in the day of trouble, and hee knoweth them that trust in him.

<sup>8</sup> But passing over as with a flood, he will utterly destroy the place thereof, and darkenesse shall pursue his enemies.

<sup>9</sup> What doe yet imagine against the Lord? he will make an utter destruction: affliction shall not rise vp the second time.

<sup>10</sup> For he shall come as vnto thornes folden one in another, and as vnto drunkards in their drunkennesse: they shall be deuoured as stubble fully dried.

<sup>11</sup> There commeth one out of thee that imagineth euill against the Lord, even a wicked counsellor.

<sup>12</sup> Thus sayth the Lord, Though they be quiet, and also many, yet thus shall they be cut off when hee shall passe by: though I haue afflicted thee, I will afflict thee no more.

<sup>13</sup> For now I will breake his yoke from thee, and will burst thy bonds in sunder.

<sup>14</sup> And the Lord hath giuen a commandement concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the grauen, and the molten image: I will make it thy graue for thee, for thou art vile.

<sup>15</sup> Behold vpon the mountaines the seete of him that declareth, and publisheth peace: O Iudah, keep thy solemne feasts, performe thy vowes, for the wicked shall no more passe through thee: he is utterly cut off.

CHAP. II.

Hee describeth the victories of the Caldeans against the Assyrians.

**T**He destroyer is come before thy face: keepe the munition: looke to the way: make thy loynes strong: increase thy strength mightily.

<sup>2</sup> For the Lord hath turned away the glory of Iacob, as the glory of Israel: for the emptiers haue emptied them out, and marred their vine branches.

<sup>3</sup> The shield of his mightie men is made red, the valiant men are in scarlet: the charers shall be as in the fire and flames in the day of his preparation, and the fire trees shall tremble.

<sup>4</sup> The charers shall rage in the streetes: they shall runne to and fro in the high wayes: they shall seeme like lampes: they shall shoot like the lighting.

<sup>5</sup> Hee shall remember his strong men; they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shall be prepared.

<sup>6</sup> The gates of the river shall be opened, and the palace shall melt.

<sup>7</sup> And Huzzab the Queene shall be led away captiue, and her maides shall lead her as with the voyce of doves, smiting vpon their breasts.

<sup>8</sup> But Nineveh is of old like a poole of water: yet they shall flee away, stand, stand, shall they cry: but none shall look backe.

<sup>9</sup> A Spoyle ye the silver, spoyle the golde: for there is none end of the store and glory of all the pleasant vessels.

<sup>10</sup> Shee is emptie and voided and waste, and the heart melteth, and the knees smite together, and sorrow is in all loines, and the faces of them all gather blackenesse.

<sup>11</sup> Where is the dwelling of the lions, and the pasture of the lions whelpes? where the lion and the lyoness waked, and the lions whelpes, and none made them afraid.

<sup>12</sup> The lion did teare in pieces enough for his whelpes, and worried for his lyoness, and filled his holes with pray, and his dens with spoyle.

<sup>13</sup> Behold, I come vnto thee, saith the Lord of hosts, and I will burne her charers in the smoke, and the sword shall deuoure the yong lions, and I will cut off thy spoyle from the earth, and the voyce of thy messengers shall no more be heard.

<sup>14</sup> That is, Nineveh, and the men thereof shall be as after this sort. <sup>15</sup> Meaning, Nineveh, whose inhabitants were cruell like the Lions, and giuen to all oppression, and spared no violence or tyrannie to provide for their wiues and children. <sup>16</sup> That is, as soone as my wrath beginneth to kindle. <sup>17</sup> Signifying the heralds, which were accustomed to proclaim warre. Some reade, of thy gumme teeth wherewith Nineveh was wont to bruite the bones of the poore.

CHAP. III.

Of the fall of Nineveh. No power can escape the hand of God.

**O** Bloody city, it is all full of lyes and robbery: the pray departeth not.

<sup>2</sup> The noyse of a whip, and the noyse of the moouing of the wheelles, and the beating of the horses, and the leaping of the charers.

<sup>3</sup> The horseman listeth vp both the bright sword, and the glittering speare, and a multitude is slaine, and the dead bodies are many: there is none end of their corpses; they stumble vpon their corpses.

<sup>4</sup> Because of the multitude of the fornications of the charlot that is beautifull, and is a mistress of witchcraft, and selleth people through her

a Reade Isa. 13. 2. b The vision or reuelation which God commanded Nahum to write concerning the Nineuites. c That is, borne in a poore village in the tribe of Simeon. d Meaning, of his glory. e With his he is but angry for a time, but his anger neuer affrageth toward the reprobate, though for a time he deferre it. f Thus the wicked would make Gods mercy an occasion to sinne, but the Prophet willeth them to consider his force and iustice. g If all creatures be at Gods commandement, and none is able to resist his wrath, shall man flatter himselfe, and shooke by any means to escape, when he prouoketh his God to anger? h Least the faithfull should be discouraged by hearing the power of God, he sheweth them that his mercies appertaine vnto them, and that he hath care ouer them. i Signifying, that God will suddenly destroy Nineveh, and the Assyrians, in such sort as they shall lie in perpetual darkenesse, and neuer recover their strength againe. k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore hee would so destroy them at once, that he should not need to returne the second time. l Though the Assyrians thinke themselves like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him. m Which may be vnderstood either of Saneherib, or of the whole body of the people of Nineveh. n Though they thinke themselves in most safetie, and of greatest strength, yet when God shall passe by, hee will destroy them: notwithstanding he comforteth his Church, and promiseti to make an end of punishing them by the Assyrians. o Meaning, Saneherib, who should haue no more children, but by slaine in the house of his gods, a King 19. 36. 37. \* Isa. 25. 7. Rom. 10. 15. p Which peace the Iewes should enjoy by the death of Saneherib.

a That is, Nineveh. b Reade pezza: is in a readiness to destroy the Assyrians: and the Prophet deniceth the enterprises of the Assyrians which prepared to resist him. c Seeing God hath punished his owne people Iudah and Iisrahel, he will now punish the enemies by whom he scourged them, reade Isa. 10. 12. d Signifying, that the Israelites were utterly destroyed. e But to feare the enemy, and also that they themselves should not soone elsie blood one of another to discourage them. f Meaning, their speares should shinke and craile together. g Then the Assyrians shall seeke by all means to gather their power, but all things shall faile them. h The Assyrians will flatter themselves and say, that Nineveh is so ancient that it can neuer perishe, and is as a fishpoole, whose waters they that walke on the bankes cannot touch: but they shall be scattered, and shall not looke backe though men would call them. i God commandeth the enemies to spoyle Nineveh, and promiseti them infinite riches and treasures. k That is, Nineveh, and the men thereof shall be as after this sort. l Reade Ios. 2. 6. m Meaning, Nineveh, whose inhabitants were cruell like the Lions, and giuen to all oppression, and spared no violence or tyrannie to provide for their wiues and children. n That is, as soone as my wrath beginneth to kindle. o Signifying the heralds, which were accustomed to proclaim warre. Some reade, of thy gumme teeth wherewith Nineveh was wont to bruite the bones of the poore.

her whoredoms; and the nations through her witchcrafts.

5 Behold, I come vpon thee, saith the Lord of hostes, and will discouer thy skirts vpon my face, and will shew the nations thy filkinesse, and the kingdomes thy shame.

6 And I will cast filth vpon thee, and make thee vile, and will set thee as a gazing stocke.

7 And it shall come to passe, that all they that looke vpon thee, shall flee from thee, and say, Nineveh is destroyed, who will haue pity vpon her? where shall I seeke comforters for thee?

8 Art thou better then? No, which was full of people? that lay in the riuers, and had the waters round about it? whose ditch was the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength, and there was none end: Put and Lubim were her helpers.

10 Yet was shee caried away, and went into captiuitie: her yong children also were dashed in pieces at the head of all the streetes: and they cast lots for her noble men, and all her mighty men were bound in chaines.

11 Also thou shalt be drunken: thou shalt hide thy selfe, & shalt seeke help because of the enemy.

12 All thy strong cities shall be like figtrees with

the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are women: the gates of thy land shall be opened vnto thine enemies, and the fire shall deuoure thy barres.

14 Draw thee waters for the siege: fortifie thy strong holds: goe into the clay, and temper the mortar: make strong bricke.

15 There shall the fire deuoure thee: the sword shall cut thee off: it shall eat thee vp like the locusts, though thou be multiplied like the locusts, and multiplied like the grasshopper.

16 Thou hast multiplied thy marchants about the starres of heauen: the locust spoileth and flyeth away.

17 Thy princes are as the grasshoppers, and thy captains as the great grasshoppers which remaine in the hedges in the cold day; but when the sunne ariseth, they flee away, & their place is not known where they are.

18 Thy shepheards do sleepe, O king of Assur: thy strong men lye downe: thy people is scattered vpon the mountaines, and no man gathered them.

19 There is no healing of thy wound: thy plague is grievous: all that heare the bruite of thee, shall clappe the hands ouer thee: for vpon whom hath not thy malice passed continually?

a Signifying, that Gods iudgements should suddenly destroy the Assyrians, as these vermine are with raue or change of weather.

f Thy princes and counsellors.

g Meaning, that there was no people, to whom the Assyrians had not done hurt.

## H A B A K K U K.

### THE ARGUMENT.

The Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which endure all kinde of affliction and crueltie, and yet can see none end. Therefore hee had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubburnesse and rebellion against the Lord. And least the godly should despaire, seeing this horrible confusion, hee comforteth them by this, that God will punish the Caldeans their enemies, when their pride and crueltie shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they should comfort themselves.

### CHAP. I.

a Complains against the wicked that persecute the iust.



He burden, which Habakkuk the Prophet did see.

2 O Lord, how long shall I cry, and thou wilt not heare! euen cry out vnto thee a for violence, and thou wilt not helpe!

3 Why doest thou shew me iniquitie, and cause me to behold sorow? for spoyling, and violence are before me: and there are that raise vp strife and contention.

4 Therefore the Law is dissolved, and iudgement doth neuer go forth: for the wicked doeth compassie about the righteous, therefore wrong iudgement proceedeth.

5 Behold among the heathen, and regarde, and wonder, and maruile: for I will worke a worke in your dayes: a yee will not beleuee it, though it be told you.

6 For loe, I raise vp the Caldeans, that bitter and furious nation, which shall goe vpon the bredth of the land to possesse the dwelling places that are not theirs.

7 They are terrible & fearefull: their iudgment, and their dignitie shall proceed of themselves.

8 Their horses also are swifter then the leopards, and are more fierce then the wolues in the evening: and their horsemen are many: and their horsemen shall come from farre: they shall flie as the eagle hasting to meate.

9 They come all to spoyle: for their faces shall be as the East winde, and they shall gather the captiuitie as the sand.

10 And they shall mooke the Kirgs, and the princes shall be a scorn vnto them: they shall deride enery strong hold: for they shall gather dust, and take it.

11 Then shall they take a courage, and transgresse & doe wickedly, imputing this their power vnto their god.

12 Art not thou of old, O Lord my God, mine holy One? we shall not die: O Lord, thou hast ordeined them for iudgement, and O God, thou hast established them for correction.

13 Thou art of pure eyes, and canst not see euill: thou canst not behold wickednes. wherefore doest thou looke vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man, that is more righteous then he?

14 And makest men as the fishes of the sea, and as the creeping things, that haue no ruler ouer them?

hath appolared, and also that their finnes required such a sharpe rod. I So that the great deuoureth the small, and the Caldeans destroy all the world.

15 They

a Meaning, Alexandria, which was in league with many nations, and yet was now destroyed.  
b Or, shine,

a The Prophet complaineth vnto God, and bewaileth that among the Iewes is left none equitie and brotherly love: but in stead hereof reigneth cruelty, theft, contention and strife.

b To suppress him, if any should shew himselfe zealous of Gods cause.

c Because the Iuges which should redresse this euill, are as euill as the rest.

d As in times past

e They

f For the Iewes

g They shall be

h They shall cast

i The Prophet

k He assureth the

l So that



m Meaning, that the enemies flatter themselves, and glory in their owne force, power and wit.

n Meaning, that they should not.

a I will renounce mine owne iudgement, and only depend on God to be instructed what I shall answer them that abuse my preaching, and to be armed against all temptations, b Write it in great letters, that he that runneth may reade it. c Which contained the destruction of the enemy, and the comfort of the Church: which thing though God execute not according to mans haity affections, yet the issue of both is certaine at his time appointed. d To trust in himselfe, or in any worldly thing, is neuer to be quiet: for the only rest is to stay vpon God by faith, Rom. 1. 17. Gal. 3. 11. Hebr. 10. 38.

e He compareth the proud and conuolous man to a drunkard, that is, without reason and sense, whom God will punish and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Chaldeans, f Signifying, that all the world shall with the destruction of tyrants, and that by their oppression and countenances, they beape but vpon themselves more heauie burdens: for the more they get, the more are they troubled.

g That is, the Medes and Persians, that should destroy the Babylonians? h Signifying, that the countenances of the king of Babylon, when as he thinketh to enrich it by cruelty and oppression, i The stones of y<sup>e</sup> house shall cry and say that they are built of blood, and the wood shall answer and say the same of itselfe. k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire. l In the destruction of the Babylonians his glory shall appeare through all y<sup>e</sup> world. m Hee reprocheth thus the king of Babylon, who as he was drunken with countenances and cruelty, so hee provoked others to the same, and inflamed them by his rage, and so in the ende brought them to shame.

n Meaning, that the enemies flatter themselves, and glory in their owne force, power and wit.

o As appeareth, Ioh. 10. 12. p According to the commandment, the sunne was directed by the weapons of the people, that fought in, thy cause, as though it durst not goe forward.

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their<sup>m</sup> net, and burne incense vnto their yarne, because by them their portion is fat, and their meat plenteous.

17 Shall they therefore stretch out their net, and not spare continually to slay<sup>n</sup> the nations?

### CHAP. II.

<sup>a</sup> A vision. <sup>g</sup> Against pride, countenances, drunkenness, and idolatry.

I Will stand vpon my<sup>a</sup> watch, and set mee vpon the towre, and will looke and see what he would say vnto me, and what I shall answer to him that rebuketh me.

2 And the Lord answered me, and sayd, Write the vision, and make it plaine vpon tables, that he may runne<sup>b</sup> that readeth it.

3 For the vision is yet for an appointed time, but at the<sup>c</sup> last it shall speake, and not lie: though it tary, waite: for it shall surely come, and shall not slay.

4 Beholde, <sup>d</sup> hee that lifteth vp himselfe, his mind is not vpright in him, but the iust shall liue by his faith,

5 Yea, indeede the proud man is as<sup>e</sup> hee that transgresseth by wine; therefore shall hee not endure, because hee hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, and a taunting prouerb against him, and say, Ho, he that increaseth<sup>f</sup> that which is not his; how long? and hee that ladeth himselfe with thicke clay?

7 Shall<sup>g</sup> they not rise<sup>h</sup> suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their pray?

8 Because thou hast spoyled many nations, all the remnant of the people shall spoyle thee, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

9 Ho, he that counteth an euill countenances to his house, that he may set his nest on high, to escape from the power of euill.

10 Thou<sup>b</sup> hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the<sup>i</sup> stone shall cry out of the wall, and the beame out of the timber shall answer it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a city by iniquitie.

13 Behold, is it not of the<sup>k</sup> Lord of hostes, that the people shall labour in the very fire? the people shall euen wearie themselves for very vanitie.

14 For the earth shall<sup>l</sup> be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour<sup>m</sup> to drinke; thou ioyneest thine heate, & makest him

drunken also, that thou mayest see their priuities.

16 Thou art filled with shame<sup>n</sup> for glory; drinke thou also, and be made naked; the cup of the Lords right hand shall be turned vnto thee, and shameful spuing shall be for thy glory.

17 For the<sup>o</sup> cruelty of Lebanon shall coper thee; so shall the spoyle of the beastes, which made them afraid, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the<sup>p</sup> image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, iust therein, when he maketh dumbe idoles.

19 Woe vnto him that sayth to the wood, Awake, and to the dumbe stone, Rise vp, it shall teach thee; <sup>d</sup> behold, it is layed ouer with gold and siluer, and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

### CHAP. III.

<sup>a</sup> A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the<sup>a</sup> ignorances.

2 <sup>b</sup> O Lord, I haue heard thy voyce, and was afraid; O Lord, reuiue thy<sup>c</sup> worke in the mids of the people, in the middes of the yeeres make it known; in wrath remember mercy.

3 God commeth from<sup>d</sup> Teman, and the holy One from mount Paran, Selah. His glory couereth the heauens, and the earth is full of his prayse,

4 And his brightness was as the light; <sup>e</sup> hee had hornes coming out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coales went forth before his feete.

6 Hee stood and measured the earth; hee beheld and dissolued the nations, and the euerlasting mountaines were broken, and the ancient hilles did bow; his<sup>f</sup> wayes are euerlasting.

7 <sup>g</sup> For his iniquity I saw the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the<sup>h</sup> riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride<sup>i</sup> vpon thine horses? thy charrets brought saluation.

9 Thy<sup>k</sup> bowe was manifestly reuealed, and the<sup>l</sup> oathes of the tribes were a sure word, Selah, thou<sup>m</sup> diddest cleane the earth with riuers.

10 The mountaines saw thee, and they trembled; the streame of the water<sup>n</sup> passed by; the deepe made a noyse, and lift vp his hand on high.

11 The<sup>o</sup> sunne and moone stood still in their habitation; <sup>p</sup> at the light of thine arrowes they went, and at the bright shining of thy speares.

12 Thou trodest downe the lande in anger,

lous power when he would deliuer his Church. <sup>g</sup> The iniquity of the king of Syria in vexing thy people, was manifest by thy iudgement, to y comfort of thy Church, Iudg. 5. 10. & also of y Midianites, which destroyed themselves, Iudg. 7. 21. <sup>h</sup> Meaning, that God was not angry with y waters, but that by this means he would destroy his enemies, and deliuer his Church. <sup>i</sup> And so diddest y all the elements as instruments for the destruction of thine enemies. <sup>k</sup> That is, thy power. <sup>l</sup> For hee had not onely made a covenant with Abraham, but renewed it with his posteritie. <sup>m</sup> Reade Numb. 10. 11. <sup>n</sup> He alludeth to the red sea and Iordan, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting v<sup>p</sup> of their hands. <sup>o</sup> As appeareth, Ioh. 10. 12. <sup>p</sup> According to the commandment, the sunne was directed by the weapons of the people, that fought in, thy cause, as though it durst not goe forward.

n whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne. <sup>o</sup> Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beastes therein, he sheweth that the like crueltie shall be executed against them. <sup>p</sup> Hee sheweth that the Babylonians gods could nothing auaille them, for they were but blockes or stones, reade Iere. 10. 8. <sup>q</sup> If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing,

a The Prophet instructed his people to pray vnto God, not onely for their great sin, but also for such as they had committed of ignorance. <sup>b</sup> Thus the people were afraid when they heard Gods threatnings, and prayed. <sup>c</sup> That is, the state of thy Church which is now ready to perish, before it come to halfe a perfect age, which should be vnder Christ. <sup>d</sup> Teman and Paran were neere Sinai, where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.

e Whereby is meant a power that was ioyned with his brightness, which was bid to the rest of the world, but was reuealed in mount Sinai to his people, Psal. 31. 16. <sup>f</sup> Signifying, that God hath wonders full meanes, and euer had a marvellous power when he would deliuer his Church.

g The iniquity of the king of Syria in vexing thy people, was manifest by thy iudgement, to y comfort of thy Church, Iudg. 5. 10. & also of y Midianites, which destroyed themselves, Iudg. 7. 21. <sup>h</sup> Meaning, that God was not angry with y waters, but that by this means he would destroy his enemies, and deliuer his Church. <sup>i</sup> And so diddest y all the elements as instruments for the destruction of thine enemies. <sup>k</sup> That is, thy power. <sup>l</sup> For hee had not onely made a covenant with Abraham, but renewed it with his posteritie. <sup>m</sup> Reade Numb. 10. 11. <sup>n</sup> He alludeth to the red sea and Iordan, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting v<sup>p</sup> of their hands. <sup>o</sup> As appeareth, Ioh. 10. 12. <sup>p</sup> According to the commandment, the sunne was directed by the weapons of the people, that fought in, thy cause, as though it durst not goe forward.

and diddest thresh the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, *euen* for saluation of thine *q* Anoynted: thou hast wounded the head of the house of the wicked, and discoveredst the foundations vnto the necke, Selah.

14 Thou diddest strike thorow with his owne staues the heads of his villages: they came out as a whirlwind to scatter mee: their reioycing was as to deuoure the poore secretly.

15 Thou diddest walke in the sea with thine horses vpon the heape of great waters.

16 When I heard, my belly trembled: my lips shooke at the voyce: rottenesse entred into my bones, and I trembled in my selfe, that I might rest

in *u* the day of trouble, *for* when he commeth vp *x* vnto the people, he shall destroy them.

17 For the fig-tree shall not flourish, neither shall fruit be in the vines: the labour of te olive shall faile, and the fields shall yeeld no meat: the sheep shall be cut off from the fold, and there shall be no bullocke in the stables.

18 But I will reioyce in the Lord: I will ioy *y* in the God of my saluation

19 The Lord God *is* my strength: he will make my feete like hinds feete, and he will make me to walke vpon mine hie places. *z* To the chiefe finger on Neginothai.

ioy of the faithfull, though they see neuer so great afflictions prepared. *z* The chiefe finger vpon the instruments of musick, shall haue occasion to praise God for this great deliuerance of his Church.

*u* He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements. *x* That is, the enemy, but the godly shall be quiet, knowing that all things shall turne to good vnto them. *y* He declarerth wherein standeth the comfort and

## ZEPHANIAH.

### THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God, which was at hand, shewing that their countrey should be utterly destroyed, and they caried away captiues by the Babylonians. Tet for the comfort of the faithfull he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorterth the godly to patience, and to trust to find mercy by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that race, whereby in the end they should be gathered vnto him, and counted as his people and children.

### CHAP. I.

4 Threatnings against Judah and Ierusalem, because of their idlatry.



He word of the Lord, which came vnto Zephaniah *q* sonne of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the dayes of *u* Iosiah, the son of *u* Amon king of Iudah.

2 I will surely destroy all things from off the land, faith the Lord.

3 I will destroy man and beast: I will destroy the foules of the heauen, and the fishes of the sea, and ruines shall be to the wicked, and I will cut off man from off the land, faith the Lord.

4 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the Priests,

5 And them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, and sweare by Malcham.

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Be still at the presence of the Lord God: for the Lord hath prepared a sacrifice, and hath sanctified his ghefts.

8 And it shall be in the day of the Lords sacrifice, that I will visit the princes and the kings children, and all such as are cloathed with strange apparell.

9 In the same day also will I visit all those that dance vpon the threshold so proudly, which fill their masters boules by cruelty and deceit.

10 And in that day, faith the Lord, there shall be

a noise, and crie from the fishgate, and an howling from the second gate, and a great destruction from the hilles.

11 Howle ye inhabitants of the lowe place: for the company of the merchants is destroyed: all they that beare siluer, are cut off.

12 And at that time will I search Ierusalem with lights, and visit the men that are frozen in their dregs, and say in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods shall be spoyled, and their houses waste: they shall also build houses, but not inhabite them, and they shall plant vineyards, but not drinke the wine thereof.

14 The great day of the Lord is neere: it is neere, and hasteth greatly, *euen* the voyce of the day of the Lord: the strong man shall cry there bitterly.

15 That day is a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscurity and darkenesse, a day of clouds and blackenesse,

16 A day of the trumpet and alarme against the strong cities, and against the high towers.

17 And I will bring distresse vpon men, that they shal walk like blind men, because they haue sinned against the Lord, and their blood shall be powred out as dust, and their flesh as the dung.

18 Neither their siluer nor their gold shall be able to deliuer them in the day of the Lords wrath, but the whole land shall be deuoured by the fire of his ielousie: for he shall make *euen* a speedy riddance of all them that dwell in the land.

### CHAP. II.

1 He meaneth to returne to God, *q* prophesying destruction against the Philistims, Moabites and others.

Gather a your selues, *euen* gather you, O nation not worthy to be loued,

2 Before the decree come forth, and ye be as into themselves and gather themselves, least they be scattered like chaffe,

Q 9

chaffe

*q* Signifying, that there is no saluation, but by Christ. *r* From the top to the bottom he destroyed the enemies. *s* God destroyed his enemies both great and small with their owne weapons, though they were neuer so huge against his Church. *t* He returneth to that which he saith in the second verse, and sheweth how he was afraid of Gods iudgements.

*u* King. 33. 7. *v* King. 33. 19. *w* Not that God was angry with these dumbe creatures, but because man was so wicked for whose cause they were created, God made them to take part of the punishment with him. *x* Which were an order of superstitious priests appointed to minister in the seruice of Baal, and were as his peculiar chaplains, see *u* King. 23. 5. *y* Hose. 10. 5. *z* He alludeth to their idole Molech which was forbidden, *u* Levit. 10. 2. yet they called him their king, and made him as a god: therefore he here noterth them that will both say they worship God, and yet will sweare by idoles and seruice them which haling is here condemned, as *u* Ezek. 20. 39. *v* King. 18. 21. *w* King. 17. 33. *x* Meaning, the courtiers, which did imitate the strange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, see *u* Ezek. 23. 14. *y* He meaneth the seruants of the rulers which made other mens houses, and reioyce and leape for ioy, when they can get any pay to please their master withall.

*f* Signifying, that all the corners of the citie of Ierusalem should be full of trouble. *g* This is meant of the street of the merchants which was lower then the rest of the place about it. *h* So that nothing shall escape me. *i* By their prosperity they are hardened in their wickednes. *u* Deut. 28. 30. *v* Amos 5. 11.

*k* They that trusted in their owne strength and contemned the Promises of God. *u* Iere. 30. 7. *v* Ios. 2. 11. *w* Amos 5. 18.

*x* Ezek. 7. 19. *y* Chap. 3. 8.



chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the meek of the earth, which haue wrought his iudgment: seeke righteousness, seeke lowlinesse, if so be that ye may be hid in the day of the Lords wrath.

4 For Azzah shall be forsaken, and Ashkelon desolate: they shall drine out Ashdod at the noone day, and Ekron shall be rooted vp.

5 Who vnto the inhabitants of the sea coast: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistims, I will euen destroy thee without an inhabitant.

6 And the sea coast shall be dwellings and cottages for shepherds and sheepfolds.

7 And that coast shall be for the remnant of the house of Iudah, to feed therevpon: in the houses of Ashkelon shall they lodge toward night; for the Lord their God shall visit them, and turne away their captiuitie.

8 I haue heard the reproach of Moab, and the rebukes of the children of Ammon, whereby they vbraided my people, and magnified themselves against their borders.

9 Therefore as I liue, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorah, euen the breeding of nettles, and salt pittes, and a perpetuall desolation, the residue of my folke shall spoile them, and the remnant of my people shall possesse them.

10 This shall they haue for their pride, because they haue reproached, and magnified themselves against the Lord of hosts people.

11 The Lord will be terrible vnto them: for he will consume all the gods of the earth, and euery man shall worship him from his place, euen all the yles of the heathen.

12 Ye Morians also shall be slaine by my sword with them.

13 And he will stretch out his hand against the North, and destroy Asshur, and will make Nineueh desolate, and waste like a wilderness.

14 And flocks shall lie in the mids of her, and all the beasts of the nations, and the pellicane and the owle shall abide in the vpper posts of it: the voyce of birds shall sing in the windowes, and desolation shall be vpon the postes, for the cedars are vncovered.

15 This is the i reioycing city that dwelt carelesse, that said in her heart, I am, and there is none besides me: how is she made waste, and the lodging of the beasts! euery one that passeth by her, shall hiss and wag his hand.

### CHAP. III.

Against the gouernours of Ierusalem, 3 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

WO to her that is filthy and polluted, to the robbing a citie.

2 She heard not the voyce; shee receiued not correction; she trusted not in the Lord; shee drew not neere to her God.

3 Her princes within her are as roaring \* lyons; her iudges are as \* wolues in the euening, which leave not the bones till the morrow.

4 Her prophets are light, and wicked persons; her priests haue polluted the Sanctuary, they haue wrested the Law.

5 The iust Lord is in the mids thereof; he will doe none iniquity; euery morning doth he bring his iudgement to light, he faileth not; but the wicked will not learne to be ashamed.

6 I haue cut off the nations: their towers are desolate: I haue made their streets waste, that none shal passe by; their cities are destroyed without man, and without inhabitant.

7 I said, surely thou wilt feare me: thou wilt receiue instruction; so their dwelling should not be destroyed howsoeuer I visited them, but they rose early, and corrupted all their works.

8 Therefore waite ye vpon me, saith the Lord, vntill the day that I rise vp to the pray; for I am determined to gather the nations, and that I will assemble the kingdomes to powre vpon them mine indignation, euen all my fierce wrath; for all the earth shall be deuoured with the fire of my iellousie.

9 Surely then will I turne to the people a pure language, that they may all call vpon the name of the Lord, to serue him with one consent.

10 From beyond the riuers of Ethiopia, the daughter of my disperfed, praying vnto me, shall bring me an offering.

11 In that day shalt thou not be ashamed for all thy works, wherein thou hast transgressed against me: for then will I take away out of the mids of thee them that reioyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

12 Then will I leaue in the middes of thee an humble and poore people; and they shall trust in the Name of the Lord.

13 The remnant of Israel shall do none iniquity, nor speake lies; neither shall a deceitfull tongue be found in their mouth: for they shall be fed and lie downe, and none shall make them afraid.

14 Reioyce, O daughter Zion; be ye ioyfull, O Israel; be glad and reioyce with all thine heart, O daughter Ierusalem.

15 The Lord hath taken away thy iudgements: he hath cast out thine enemy; the king of Israel, euen the Lord is in the mids of thee; thou shalt see no more euill.

16 In that day it shall be said to Ierusalem, Feare thou not, O Zion, let not thine hands be faint.

17 The Lord thy God in the middes of thee is mightie; he will saue, he will reioyce ouer thee with ioy; he will quiet himselfe in his loue; he will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare the reproach for thee.

19 Behold, at that time I will bruite all that afflict thee, and I will saue her that hakeh, and gather her that was cast out, and I will get them praise and fame in all the lands of their shame.

20 At that time will I bring you againe, and then will I gather you; for I will giue you a name and a praise among all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

p I will deliuer the Church, which now is afflicted, as Mich. 4. 6. q At among the Assyrians and Caldeans which did mocke them and put them to shame.

b That is, which haue liued vprightly and godly according as he prescribeth by his word.

c He comforteth the faithfull in that that God would change his punishments from them vnto the Philistims their enemies and other nations.

d That is, Galilee: by these nations he meaneth the people that dwelt neere to the Iewes, and in stead of friendship were their enemies: therefore he calleth them Canaanites whom the Lord appointed to be slaine.

e He sheweth why God would destroy their enemies, because their country might be a resting place for his Church, f These nations presumed to take from the Iewes that country which the Lord had giuen them.

g When he shall deliuer his people and destroy their enemies and I'ols, his glory shall shine throughout all the world.

h Read Isa. 34. 11. i Or, hedgehog.

i Meaning, Nineueh, which reioycing so much of her strength and prosperity, should be thus made waste. & Gods people deliuered.

a That is, Ierusalem.

\* Ezek. 22. 25, 27. Mich. 3. 11.

\* Habak. 1. 3. b They are so greedy that they eat vp bones and all.

c The wicked thus boasted that God was euer among them, but the Prophet answereth that that cannot excuse their wickednesse: for God will not beare with their finnes: yet that he did patiently abide and sent his Prophets continually to call them to repentance, but he profited nothing.

d By the destruction of other nations he sheweth that the Iewes should haue learned to feare God. e They were most earnest and ready to do wickedly.

f Seeing ye will not repent, you shall looke for my vengeance as well as other nations. g Least any should think then that Gods glory should be perished when Iudah was destroyed, he sheweth that he will publish his grace through all the world.

i Es. with one consent, as Hes. 6. 9.

h That is, the Iewes shall come as well as the Gentiles: which is to be understood vnder the time of the Gospel.

i For they shall haue full remission of their finnes, and the hypocrites which boasted of the Temple, which was also thy pride in times past, shall be taken from thee.

k That is, the punishment for thy finne.

l As the Assyrians, Caldeans, Egyptians and other nations.

m To defend thee as by thy finnes thou hast put him away, and left thy selfe naked, as Exod. 32. 25.

n Signifying, that God delighteth to shew his loue and great affection toward his Church.

o That is, them that were had in hatred and reviled for the Church, and because of their religion.

## H A G G A I.

## THE ARGUMENT.

When the time of the seuentie yeeres captiuitie prophesied by Ieremiah was expired, God raised up Haggai, Zechariah and Malachi, to comfort the Iewes, and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellencie flood in Christ. And because that all were giuen to their owne pleasures and commodities, hee declareth that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet hee comforteth them, if they will returne to the Lord, with the promise of great felicitie, forasmuch as the Lord will finish the worke that he hath begun, and send Christ whom hee had promised, and by whom they should attaine to perfect ioy and glory.

## C H A P. I.

*The time of the Prophecie of Haggai. 8 An exhortation to build the Temple againe.*



In the second yeere of king aDarius, in the sixt moneth, the first day of y moneth, came y word of the Lord (by the ministerie of the Prophet Haggai) vnto b Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the high Priest, saying,

2 Thus speaketh the Lord of hoastes, saying, This people say, The time is not yet come c that the Lords house should be builded.

3 Then came the word of the Lord by the ministerie of the Prophet Haggai, saying,

4 Is it time for your selues to dwell in your a sieled houses, and this house lie waste?

5 Now therefore thus saith the Lord of hoasts, Consider your owne wayes in your hearts.

6 e Ye haue sown much, and bring in little: ye eat, but ye haue not enough: ye drinke, but yee are not filled: ye cloathe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

7 Thus saith the Lord of hoasts, Consider your owne wayes in your hearts.

8 Go f vp to the mountaine, and bring wood, and build this House, and g I will be fauourable in it, and I will h be glorified, saith the Lord.

9 Ye looked for much, and lo, it came to little: and when ye brought it home, I did blow i vpon it. And why, saith the Lord of hoasts? Because of mine House that is waste, and ye runne euery man vnto his owne house.

10 Therefore the heauen ouer you stayed it selfe from dew, and the earth stayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the come, and vpon the wine, and vpon the oyle, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest, with all the remnant of the people, heard the k voyce of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp l the spirit of Zerubbabel the sonne of Shealtiel, a Prince of Iu-

dah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the House of the Lord of hoastes their God.

## C H A P. II.

*He sheweth that the glory of the second Temple shall exceede the first.*

In the foure and twentieth day of the sixt moneth, in the second yeere of king Darius,

2 In the seuenth moneth, in the one and twentieth day of the moneth, came the worde of the Lord by the ministry of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you that sawe this a House in her first glory, and how doe you see it now? is it not in your eyes, in comparison of it as nothing?

5 Yet now be of good courage, O Zerubbabel, saith the Lord, and be of good comfort, O Iehoshua, sonne of Iehozadak the high Priest: and be strong, all ye people of the land, saith the Lord, and b doe it: for k am with you, saith the Lord of hoastes.

6 According to the word that I couenanted with you, when ye came out of Egypt: so my Spirit shall remaine among you, feare ye not.

7 For thus saith the Lord of hoastes, c Yet a little while, and I will shake the heauens and the earth, and the sea, and the dry land:

8 And I will moue all nations, and d the desire of all nations shall come, and I will fill this House with glory, saith the Lord of hoastes.

9 The e siluer is mine, and the gold is mine, saith the Lord of hoastes.

10 The glory of this last House shall be greater then the first, saith the Lord of hoastes: and in this place will I giue f peace, saith the Lord of hoastes.

11 g In the foure and twentieth day of the ninth moneth, in the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hoastes, Aske now the Priests concerning the Law, and say,

13 If one beare h holy flesh in the skirt of his garment, and with his skirt do touch the bread or the pottage, or the wine, or oyle, or any meat, shall it be holy? And the Priests answered and said, No.

14 Then said Haggai, I, If a polluted person touch any of these, shall it be vnclane? And the

which of it selfe is good, cannot make another thing so: and therefore they ought not to iustifie themselves by their sacrifices and ceremonies: but contrary he that is vnclane and not pure of heart, doth corrupt those things and make them detestable vnto God, which else are good and godly.

a Who was the sonne of Hysaspis and the third king of the Persians, as some thinke.  
b Because the building of the Temple began to cease, by reason that the people were discouraged by their enemies: and if these two notable men had needed to be stirred up and admonished of their duties, what shall wee thinke of other gouernours, whose duties are either against God, or very cold in his cause?  
c Not that they condemned the building thereof, but they preferred policie and private profit to religion, being content with small beginnings.  
d Showing that they sought not only their usefulness, but their very pleasures before Gods honour.  
e Consider the plagues of God vpon you for preferring your policies to his religion, as because ye feele not him first of all.  
f Meaning, that they should leaue off their owne commodities, and go forward in the building of Gods Temple, and in the setting forth of his religion.  
g That is, I will heare your prayers according to my promise, 2 King. 3. 11. 29.  
h That is, my glory shall be set forth by you.  
i And so bring it to nothing. k This declareth that God was the author of the doctrine, and that he was but the minister, as Exod. 14. 31. iudg. 7. 20. acts. 15. 23  
l Which declareth that men are vniuersal and dull to serue the Lord, neither can they obey his word or his messengers, before God reforme their hearts, and giue them new spirits, Iohn. 6. 44.

a For the people according as Isa. 30. 11. and Eze. 41. 10 had prophesied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets meant the spirituall Temple, the Church of Christ.  
b That is, goe forward in building the Temple.  
c He exhorteth them to patience though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ, by whom all things should be renewed.  
d Meaning Christ, whom all ought to looke for and desire: or by desire he may signifie all precious things, as riches, & such like.  
e Therefore when his time commeth, he can make all the treasures of the world to serue his purpose: but the glory of this second Temple doth not stand in material things, neither can be built.  
f Meaning, all spirituall blessings and felicitie purchased by Christ, Phil. 4. 7.  
g That is the flesh of the sacrifices whereby he signifieth that that thing



Priests answered and said, It shall be vncleane.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the works of their hands, and that which they offer here, is vncleane.

16 And nowe, I pray you, consider in your mindes: from this day and afore, *even* afore a stone was layd vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heape of twentie *measures*, there were but ten, when one came to the winepresse, for to draw out fiftie *vessels* out of the presse, there were but twentie.

18 I smote you with blasting, and with mildew, and with haile, in all the laboures of your hands: yet you turned not to me, saith the Lord.

19 Consider, I pray you, in your mindes, from this day, and afore, from the foure and twentieth day of the ninth *moneth*, *even* from the day that the foundation of the Lords Temple was layde:

consider it in your minds.

20 Is the *seede* yet in the barn: as yet *the* vine, and the figge tree, and the pomegranate, and the olive tree hath not brought forth: from this day will I blesse you.

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I will shake the heauens and the earth.

23 And I will ouerthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will ouerthrow the charrets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sword of his brother.

24 In that day, saith the Lord of hostes, will I take thee, O Zerubbabel my seruant, the sonne of Shealtiel, saith the Lord, and will make thee as a signet: for I haue chosen thee, saith the Lord of hostes.

He exhorteth them to patience, and to abide till the harvest come, & then they should see Gods blessings, for I will make a change, and renew all things in Christs Church, of whom Zerubbabel here is a figure.

He sheweth that there shall be no let or hinderance, when God will make this wonderful restitution of his Church, signifying that his dignitie should be most excellent, which thing was accomplished in Christ.

## ZECHARIAH.

### THE ARGUMENT.

**T**wo moneths after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore, he putteth them in remembrance for what cause God had so sore punished their fathers: & yet comforteth them, if they will repent vnsainedly, and not abuse this great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from death and sinne, by Christ. But because they remained still in their wickednesse, and coldnesse to set forth Gods glory, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, hee euer mixeth the promise of grace, that they might by this meanes be prepared to receiue Christ, in whom all should be sanctified to the Lord.

### CHAP. I.

*a* He exhorteth the people to returne to the Lord, and to eschew the wickednesse of their fathers. *b* Hee signifieth the restitution of Ierusalem and the Temple.



**I**N the eight moneth of the second yeere of *a* Darius, came *y* word of the Lord vnto *b* Zechariah the sonne of Berechiah, the son of Iddo the Prophet, saying,

2 The Lord hath bene sore displeased with your fathers.

3 Therefore say thou vnto them, Thus saith the Lord of hostes, *a* Turne ye vnto me, saith the Lord of hostes, and I will turne vnto you, saith the Lord of hostes.

4 Be ye not as your fathers, vnto whom the former *x* Prophets haue cried, saying, Thus saith the Lord of hostes, Turne yee now from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, saith the Lord.

5 Your fathers, *w*here are they? and doe the Prophets liue for euer?

6 But did not my words and my statutes, which I commanded by my seruants the Prophets, take hold of *f* your fathers? and *g* they returned, and

saide, As the Lord of hostes hath determined to doe vnto vs according to our owne wayes, & according to our workes, so hath he dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth *b* Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I *saw* by night, and behold, *a* man riding vpon a red horse, and he stood among the myrre trees that were in a bottome, and behind him were *red* horses speckled and white.

9 Then said I, O my Lord, what are these? And the Angel that talked with me, said vnto me, I will shew thee what these be.

10 And the man that stood among the myrre trees, answered and said, These are they whom the Lord hath sent to goe thorow the world.

11 And they answered the Angel of the Lord that stood among the myrre trees, and said, Wee haue gone thorow the world: and behold, all the world sitteth still and is at rest.

12 Then the *m* Angel of the Lord answered and said, O Lord of hostes, how long wilt thou be vnmmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threescore and ten yeeres?

13 And the Lord answered the Angel that talked with mee, with good words and comfortable words.

14 So the Angel that communed with me, said vnto mee, Crie thou, and speake, Thus saith the

in diuers forts. *m* That is, Christ the mediator prayed for the saluation of his Church, which was now troubled, when all the countreys about the were at rest.

Lord

*h* Consider how God did plague you with famine afore you began to build the Temple.

*i* That is, before the building was begun.

*k* From the time they began to build the Temple, he promisseth that God would blesse them: and albeit as yet the fruit was not come forth, yet in the gathering they should haue plentie.

*a* Who was the sonne of Hyrappia.

*b* This was not that Zechariah, whereof is mention, *a*. Chron. 24. 20. but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitors, as of Ioiada or Berechiah, and Iddo.

*c* Hee speaketh this to feare them with Gods iudgements, that they should not provoke him as their fathers had done, whom he so grievously punished.

*d* Let your fruits declare that you are Gods people, and that he hath wrought in you by his Spirit. & mortified you: for else man hath no power to returne to God, but God must conuert him, as Ierem. 31. 18. Ierem. 5. 21. Ierem. 21. 3. & 31. 6. and 45. 21. \* Ierem. 3. 12. Ezech. 18. 30. Hose. 14. 2. Ierem. 2. 12. *e* Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer, *a*. Pet. 1. 15. *f* Seeing yee sawe the force of my doctrine in punishing your fathers, why doe ye not feare the threatnings contained in the same, and declared by my Prophets? *g* As men accustomed with my iudgements; and not that they were touched with true repentance.

*h* Which containeth part of January and part of February.

*i* This vision signifieth the restoration of the Church: but as yet it should not appeare to mans eyes, which is here meant by the night, by the bottome, and by the myrre trees which are blacke, and giue a darke shadow. yet hee compareth God to a King, who hath his posts and messengers abroad by whom he still worketh his purpose, and bringeth his matters to passe.

*k* Who was the chiefe among the rest of the horsemen.

*l* These signified the diuers offices of Gods Angels by whom God sometime punisheth and sometime comforteth and bringeth forth his workes.

Lord of hostes, I am zealous ouer Ierusalem and Zion with a great zeale,

15 And am greatly angry against the carelesse heathen: for I was angry but a little, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will retorne vnto Ierusalem with tender mercy; mine house shall be builded in it, saith the Lord of hostes, and a line shall be stretched vpon Ierusalem.

17 Crie yet, and speake, Thus saith the Lord of hostes, My cities shall yet be broken with plenty: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes and saw, and behold four hornes.

19 And I said vnto the Angel that talked with me, What be these? And he answered me, These are the hornes which haue scattered Iudah, Israel and Ierusalem.

20 And the Lord shewed me foure carpenters.

21 Then said I, What come these to doe? And he answered, and said, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head; but these are come to fray them, and to cast out the hornes of Gentiles, which lift vp their hornes ouer the land of Iudah to scatter it.

## CHAP. II.

The restoring of Ierusalem and Iudah.

I lift vp mine eyes againe, and looked, and behold, a man with a measuring line in his hand.

2 Then sayd I, Whither goest thou? And he sayd vnto mee, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me, went forth, and another Angel went out to meet him,

4 And sayd vnto him, Runne, speake to this young man, and say, Ierusalem shall be inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lord, will be vnto her a wall of fire round about, and will be the glory in the mids of her.

6 Ho, ho, come forth and flee from the land of the North, saith the Lord: for I haue scattered you into the foure windes of heauen, saith the Lord.

7 Save thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After this glory hath he sent mee vnto the nations, which spoiled you: for he that toucheth you, toucheth the apple of his eye.

9 For behold, I will lift vp mine hand I vpon them: and they shall be a spoyle to those that serued them, and yee shall know, that the Lord of

hostes hath sent me.

10 Reioyce and be glad, O daughter Zion: for loe, I come, and will dwell in the mids of thee, saith the Lord.

11 And many nations shall be ioyned to the Lord in that day, and shalbe my people: and I will dwell in the mids of thee, & thou shalt know that the Lord of hostes hath sent me vnto thee.

12 And the Lord shall inherit Iudah his portion in the holy land, and shall chuse Ierusalem againe.

13 Let all flesh be still before the Lord: for he is raised vp out of his holy place.

## CHAP. III.

A prophesie of Christ and of his kingdome.

And he shewed mee Iehoshua the high Priest, standing before the Angel of the Lord, and Satan stood at his right hand to resist him.

2 And the Lord said vnto Satan, The Lord reprocue thee, O Satan: euen the Lord that hath chosen Ierusalem, reprocue thee. Is not this a brand taken out of the fire?

3 Now Iehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake vnto those that stood before him, saying, Take away the filthy garments from him. And vnto him he said, Behold, I haue caused thine iniquity to depart from thee, and I will cloathe thee with change of raiment.

5 And I said, Let them set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lord testified vnto Iehoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also iudge mine house, and shalt also keepe my courts, and I will giue thee place among these that stand by.

8 Heare now, O Iehoshua the high Priest, thou and thy fellows that sit before thee: for they are monstrous persons: but behold, I will bring forth the Branch my seruant.

9 For loe, the stone that I haue laid before Iehoshua: vpon one stone shall be seuen eyes: behold, I will cut out the grauing thereof, saith the Lord of hostes, and I will take away the iniquitie of this land in one day.

10 In that day, saith the Lord of hostes, shall ye call euery man his neighbour vnder the vine, and vnder the figtree.

Church. f He sheweth of what apparell he speaketh, which is, when our filthy finnes are taken away, and wee are clad with Gods mercies, which is meant of the spirituall restitution. g The Prophet prayeth, that besides the raiment, the Priest might also haue tye for his head accordingly, that is, that the dignitie of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned, that can content themselves with any meane reformation in religion, seeing the Prophet desireth the perfection, and obtaineth it. h That is, haue rule and gouernement in my Church, as thy predecessors haue had. i Whereby he meaneth to haue the whole charge and ministry of the Church. k That is, the Angels, who represented the whole number of the faithfull: signifying that all the godly should willingly receiue him. l Because they follow my word, they are condemned in the world, and esteemed as monsters, Isa. 8. 18. m That is, Christ, who did so humble himselfe, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa. 53. 3. and 33. 14. 15. n He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him. Chap. 4. 10. o That is, I will make it perfect in all points, as a thing wrought by the hand of God. p Though I haue punished this land for a time, yet I will euen now be pacified, and visit their times no more. q Ye shall then lue in peace and quietnesse, that is, in the kingdome of Christ, Isa. 2. 2, micah. 4. 4. hagga. 2. 10.

a Though for a time God deferre his help and comfort from his Church, yet this declareth that he loveth them still most dearly, as a most mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is ever ready. b In destroying the reprobate, I shewed my selfe but a little angry toward my church, but the enemies would haue destroyed them also, and considered not the end of my chastisements. c To measure out the building. d The abundance shalbe so great, that the places of store shall not be able to containe these blessings that God will send, but shall euen breake for fulnesse. e Which signified all the enemies of the Church, East, West, North, South. f These Carpenters or Smiths are Gods instruments, which with their mallets and hammers breake these hard and strong hornes which should ouerthrow the Church, and declare that none enemies horn is so strong, but God hath an hammer to breake it in pieces.

a That is, the Angel who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternall essence, is God, and so called. b Meaning, himselfe Zechariah. c Signifying the spirituall Ierusalem and Church vnder Christ, which should be extended by the Gospel through all the world, and should need no materiall walles nor trust in any worldly strength, but should be safely preferred and dwell in peace among all their enemies. d To defend my Church, to feare the enemies and to destroy them if they approach neere. e In me they shall haue their full felicitie and glory. f He calleth to them, which partly for feare, and partly for their owne ease, remained still in captiuitie, and so preferred their owne private commodities to the benefits of God promised in his Church. g As it was I that scattered you, so haue I power to restore you. h By fleeing from Babylon, and coming to the Church. i Seeing that God hath begun to shew his grace among you by deliuering you, he continueth the same still toward you, and therefore feareth me his Angel and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home. k Ye are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal. 17. 3. l Vpon the heathen your enemies. m They shall be your seruants, as you haue bene theirs.

n This must necessarily be vnderstood of Christ, who being God equall with his Father, was sent as he was Mediatour to dwell in his Church and to gouerne them.

a He prayed to Christ the Mediatour for the state of the Church, b which declareth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesse, Ephes. 6. 12.

c That is, Christ speaketh to God as the Mediatour of his Church, that he would rebuke Satan: and here he sheweth himselfe to be the continuall preferred of his Church.

d Meaning, that Iehoshua was wonderfully preferred in the captiuitie, and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the full restitution of his



## CHAP. IV.

*The vision of the golden candlestick, and the exposition thereof.*

And the Angel that talked with mee, came againe and waked me, as a man that is raised out of his sleepe,

2 And said vnto mee, What seest thou? And I said, I haue looked, and behold, a candlestick all of gold with a bowle vpon the top of it, and his seuen lampes therein, and seuen pipes to the lampes which were vpon the top thereof.

3 And two oliue trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered and spake to the Angel that talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with mee, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto Zerubbabel, saying, Neither by an army nor strength, but by my Spirit, saith the Lord of hostes.

7 Who art thou, O great mountaine, before Zerubbabel? thou shalt be a plaine, and he shall bring forth the head stone thereof, with shoutings, crying, Grace, grace vnto it.

8 Moreover, the word of the Lord came vnto me, saying,

9 The hands of Zerubbabel haue layed the foundation of this house: his hands shall also finish it, and thou shalt know that the Lord of hostes hath sent me vnto you.

10 For who hath despised the day of the Lord? to whom shall they be reioyce, and shall see the stone of iinne in the hand of Zerubbabel: these seuen are the eyes of the Lord, which goe thorow the whole world.

11 Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

12 And I spake moreover, and said vnto him, What be these two oliue branches, which thorow the two golden pipes emptie themselues into the gold?

13 And he answered mee, and said, Knowest thou not what these be? And I said, No, my Lord.

14 Then said he, These are the two oliue branches, that stand with the ruler of the whole earth.

a Which was euer in the mids of the Temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfection.

b Which conueyed the oyle that dropped from the trees into the lamps, so that the light neuer failed: and this vision was to confirme the faithfull that God had sufficient power in himselfe to continue his graces, and to bring his promise to passe though he had no helpe of man.

c Who was a figure of Christ, and therefore this doctrine was directed to all the Church, who are his body and members.

d He sheweth that Gods power onely is sufficient to preserve his Church, though he vse not mans helpe thereunto.

e He compareth the power of the aduersaires to a great mountaine, who thought the Jewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whom the enemies dayly labour to let in the building of his spirituall Temple, but all in vaine.

f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that he would continue his grace and fauour toward the Temple.

g Meaning, the Prophet, that I am Christ sent of my Father for the building and preferuation of my spirituall Temple.

h Signifying, that all were discouraged at the small and poore beginnings of the Temple.

i Whereby he signifieth the plumer and line, that is, that Zerubbabel which represented Christ, should goe forward with his building to the ioy and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see not things pleasant to the eye.

k That is, God hath seuen eyes: meaning, a continuall providence, so that neither Satan nor any power in the world can goe about to bring any thing to passe to hinder his worke.

l Which were euer greene and full of oyle, so that still they poured forth oyle into the lampes: signifying, that God will continually maintaine and preserve his Church, and endue it still with abundance and perfection of grace.

## CHAP. V.

*The vision of the flying booke, signifying the curse of theewes, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.*

Then I turned me, and lifted vp mine eyes and looked, and behold, a flying booke.

And he said vnto me, What seest thou? And I answered, I see a flying a booke: the length thereof is twentie cubits, and the breadth thereof ten cubits.

3 Then said he vnto me, This is the curse that goeth forth ouer the whole earth: for euery one that b stealeth, shall be cut off, aswell on this side, as on that: and euery one that d sweareth, shall be cut off, aswell on this side, as on that.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the thiefe, and into the house of him that falsly sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went forth, and said vnto me, Lift vp now thine eyes, and see what is this that goeth forth.

6 And I sayd, What is it? And hee sayd, This is an Ephah that goeth forth. Hee sayd moreover, This is the sight of them through all the earth.

7 And behold, there was lift vp a talent of lead: and this is a woman that sitteth in the mids of the Ephah.

8 And he said, This is wickednes, and he cast it into the middes of the Ephah, and hee cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and beholde, there came out two women, and the wind was in their wings (for they had wings like the wings of a storke) and they lift vp the Ephah betwene the earth and the heauen.

10 Then said I to the Angel that talked with me, Whither doe these beare the Ephah?

11 And he sayd vnto me, To build it an house in the land of Shinar, and it shall be established and set there vpon her owne place.

as in the next verse. i Signifying, that Satan should not haue such power against the Jewes to tempt them, as hee had in time past, but that God would shut vp iniquity in a measure as in a prison. k Which declared that God would execute his iudgement by the means of the weak and infirme means. l To remoune the iniquity and affliction that came for the same from Iudah, to place it for euer in Babylon.

## CHAP. VI.

*By the foure chariots he describeth the foure Monarchies.*

Again I turned and lift vp mine eyes, and looked: and behold, there came foure chariots out from betwene two mountaines, and the mountaines were mountaines of brasie.

2 In the first chariet were red horses, and in the second chariet d blacke horses,

3 And in the third chariet e white horses, and in the fourth chariet, horses of f diuers colours, and reddish.

4 Then I answered, and sayde vnto the Angel that talked with mee, What are these, my Lord?

5 And the Angel answered, and sayd vnto mee, These are the foure spirits of the heauen, which goe forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into

the great crueltie and persecution that the Church had endured vnder diuers enemies.

d Signifying, that they had endured great afflictions vnder the Babylonians. e These represented their state vnder the Persians, which restored them to libertie. f Which signified, that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as hee did in destroying Ninus, and Babylon, and other their enemies.

g Meaning, all the actions and motions of Gods Spirit, which according to his vchangeable counsell he causeth to erre through all the world.

a Because the fewer Gods plagues by conuenient his word, and caking off all iudgement and equitie, hee sheweth that Gods curses written in this booke had iustly light both on them and their fathers: but now if they would repent, God would send the same among the Caldees and their former enemies.

b That is, vnto any iniurie toward his neighbour.

c Meaning, wherefore hee be in the world.

d He that transgresseth the first table, and serueth not God aright, but abuseth Gods Name.

e Which was a measure in drie things, conueining about ten poels.

f That is, all the wickednes of the vngodly is in Gods sight, which hee keepeth in a measure, and can shut it or open it at his pleasure.

g To couer the measure.

h Which representeth iniquity,

a By chariots here, as by horses afore, he meaneth the swift messengers of God to execute and declare his will.

b By the brasen mountaines he meaneth the external counsell, and providence of God whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter.

c Which signified

the

the land of the North, and the white went out after them, and they of diuers colours went forth toward the South country.

7 And the reddish went out, and required to goe, and passe thorow the world, and he said, Go, passe thorow the world: So they went thorowout the world.

8 Then cried he vpon me, and spake vnto me, saying, Behold, these that goe toward the North country, haue pacified my spirit in the North country.

9 And the word of the Lord came vnto mee, saying,

10 Take of them of the captiuitie, euen of Heldai, and of Tobiah, and Iedaiah, which are come from Babel, and come thou the same day, and goe vnto the house of Ioshiah, the sonne of Zephaniah.

11 Take euen siluer, and golde, and make crownes, and set them vpon the head of Iehoshua, the sonne of Iehozadak the hie Priest.

12 And speake vnto him, saying, Thus speake the Lord of hostes, and saith, Behold, the man whose name is the Branch, and he shall growe vpon out of his place, and he shall build the Temple of the Lord.

13 Euen hee shall build the Temple of the Lord, and he shall beare the glory, and shall sit and rule vpon his throne, and he shall be a Priest vpon his throne, and the counsell of peace shall be betwene them both.

14 And the crownes shall be to Helem, and to Tobiah, and to Iedaiah, and to Hen the son of Zephaniah, for a memoriall in the Temple of the Lord.

15 And they that are farre off, shall come and builde in the Temple of the Lord, and yee shall know, that the Lord of hostes hath sent mee vnto you. And this shall come to passe, if ye will obey the voyce of the Lord your God.

*p* Which declareth, that none could build this Temple whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall. *h*aggai 2. 10. *q* Whereof Iehoshua had but a shadow. *r* The two offices of the kingdom, and Priesthood shall be ioyned together, that they shall be no more diuidered. *s* Who was also called Heldai. *t* He was also called Ioshiah. *u* That they may acknowledge their infirmities, which looked that all things should haue bene restored incontinently: and of this their infidelity these two crownes that remaine at tokens, Acts 1. 16. *x* That is, the Gentiles by the preaching of the Gospell, shall helpe toward the building of the spirituall Temple. *y* If yee will beleue and remaine in the obedience of faith.

#### CHAP. VII.

*s* The true fasting. *t* The rebellion of the people is the cause of their affliction.

And in the fourth yeere of King Darius, the word of the Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in a Chisleu,

2 For they had sent vnto the House of God Sharezer, and Regem-melech and their men to pray before the Lord,

3 And to speake vnto the Priests, which were in the House of the Lord of hostes, and to the Prophets, saying, Should I weepe in the fift moneth, and separate my selfe as I haue done these so many yeeres?

4 Then came the word of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the land, and

*a* Which contained part of November and part of December.

*b* That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these fasts were consented vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroyed, and the other when Gedaliah was slaine, Iere. 41. 2.

*c* By weeping and mourning appeare what exercises they vsed in their fasting.

*d* That is, prepare my selfe with all deuotion to this fast.

*e* Which was now since the time the Temple was destroyed.

*f* For there were both of the people, and of the Priests, which doubted as touching this controuersie, besides them which as yet remained in Caldea, and reasoned of it, as of one of the chiefe points of their religion.

*g* For they thought they had deserved toward God because of this fast, which they iudged of themselves: and though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reprobated.

*h* Did ye not eat and drinke for your owne commoditie and necessity, and so likewise ye did abstaine according to your owne fantasies, and not after the prescript of my Law.

*i* Hereby he condemneth their hypocrisie, which thought by their fasting to please God and by such things as they iudged.

*k* He sheweth that they did not fast with a sincere heart, but for hypocrisie, and that it was not done of a pure religion, because that they lacked the offices of charitie, which should haue declared that they were godly, Matth. 23. 23.

*l* And would not carie the Lords burthen, which was sweete and easie, but would beare their owne, which was heauie and grieuous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which stricke at the yoke, Nehe. 9. 29.

*m* Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them.

*n* That is, after they were called captiue, by their finnes whereby they prouoked Gods anger.

to the Priests, and say, When ye fasted, and mourned in the fift and seuenth moneth, euen these seuentie yeeres, did ye fast vnto me? & doe I approoue it?

6 And when yee did eat, and when yee did drinke, did ye not eat for your selues, and drinke for your selues?

7 Should yee not heare the wordes which the Lord hath cried by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, Execute true iudgement, and shew mercy and compassion, euery man to his brother,

10 And oppresse not the widow, nor the fatherlesse, & stranger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an adamant stone, least they should heare the Law and the wordes which the Lord of hostes sent in his Spirit by the ministerie of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they cried, and I would not heare, saith the Lord of hostes.

14 But I scattered them among all the nations, whom they knew not: thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land to waste.

*o* That is, after they were called captiue, by their finnes whereby they prouoked Gods anger.

#### CHAP. VIII.

*a* Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. *b* Of good workes. *c* The calling of the Gentiles.

Againe the word of the Lord of hostes came to me, saying,

2 Thus saith the Lord of hostes, I was ialous for Zion with great ialousie, and I was ialous for her with great wrath.

3 Thus saith the Lord, I will returne vnto Zion, and will dwell in the mids of Ierusalem: and Ierusalem shall be called a cite of truth, and the Mountaine of the Lord of hostes, the holy Mountaine.

4 Thus saith the Lord of hostes, There shall yet old men and old women dwell in the streets of Ierusalem, and euery man with his staffe in his hand for very age.

5 And the streets of the cite shall be full of boyes and girles, playing in the streets thereof.

6 Thus saith the Lord of hostes, Though it be difficult in the eyes of the remnant of this people in these dayes, should it therefore be vnpossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Behold, I will deliuer my people from the East country, and from the West country.

God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Gen. 18. 14. Rom. 4. 20.



e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shall be sure and stable. f Let neither respect of your private commodities neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which encourage you therunto. g For God cursed your worke, so that neither man nor beast had profit of their labours.

h Reade Ezek. 13. 20.

i Which declareth that man can not turne to God will he change mans heart by his spirit, and so begin to do well, which is to pardon his finnes, and to give him his graces.

k Which fast was appointed when the city was besieged, and was the first fast of these foure: and here the Prophet sheweth, that if the Jewes will repent, and turne wholly to God, they shall have no more occasion to fall, or to shew signes of heauines: for God will send them ioy and gladnesse. l He declareth the great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Jewes in his true religion, which should be in the kingdomes of Christ.

m Iſa. 2. 2. Mich. 4. 1.

n Whereby he meaneth Syria. b Gods anger shall abide vpon their chiefe citie, and not spare so much as that.

c When the Jewes shall conuert and repent, then God will destroy their enemies. d That is, by Damascus: meaning, that Hamath or Antiochia should be under the same rod and plague.

8 And I will bring them, and they shall dwell in the mids of Ierusalem, and they shall be my people, & I will be their God in truth, & in righteousness.

9 Thus saith the Lord of hostes, Let your hands be strong, yee that heare in these dayes these words by the mouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for a man, nor any hire for a beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now, I will not entreate the residue of this people as aforetime, saith the Lord of hostes.

12 For the seede shall be prosperous: the vine shall giue her fruit, and the ground shall giue her increase, and the heauens shall giue their dewe; and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers provoked mee vnto wrath, saith the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall do, Speake ye euery man the truth vnto his neighbour: execute iudgement truly, & vprightly in your gates.

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false oathe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Iudah ioy and gladnesse, and prosperous high feasts: therefore loue the truth and peace.

20 Thus saith the Lord of hostes, That there shall yet come people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall go to another, saying, Vp, let vs go and pray before the Lord, and seeke the Lord of hostes: I will goe also.

22 Yea, great people and mightie nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shall ten men take hold out of all languages of the nations, euen take hold of the skirt of him that is a Jew, and say, We will goe with you: for we haue heard that God is with you.

#### CHAP. IX.

The threatening of the Gentiles. The coming of Christ.

The burthen of the worde of the Lord in the land of Hadrach: and Damascus shall be his rest: when the eyes of man, euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border there by:

Tyrus also and Sidon, though they be very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp siluer as the dust, and golde as the mire of the fireers.

4 Behold, the Lord will spoile her, and he will smite her power in the sea, and shee shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorrowfull, and Ekron: for her countenance shall be ashamed; and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his teeth: but he that remaineth, euen he shall be for our God, and he shall be as a prince in Iudah, but Ekron shall be as a Iebusite.

8 And I will campe about mine house against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now I haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion, shout for ioy, O daughter Ierusalem: behold, thy king cometh vnto thee: he is iust, and saved himselfe, poore and riding vpon an asse, and vpon a colt the foale of an asse.

10 And I will cut off the chariots from Ephraim, and the horse from Ierusalem: the bowe of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion shall be from the sea vnto sea, and from the river to the end of the land.

11 Thou also shalt be saved through the blood of thy couenant. I haue loosed thy prisoners out of the pit wherein is no water.

12 Turne you to the strong hold, ye prisoners of hope: euen to day doe I declare, that I will render the double vnto thee.

13 For Iudah haue I bent as a bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a giants sword.

14 And the Lord shall be seene ouer them, and his arrow shall goe forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the whirlwinds of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, and subdue them with sling stones, and they shall drinke, and make a noise as through wine, and they shall be filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they

shall be able to let this kingdom of Christ, and he shall peaceably gouerne them by his word. p That is, from the red sea, to the sea called, Syriacum: and by these places which the Jewes knew, he meant an infinite space and compass over the whole world. q That is, from Euphrates. r Meaning Ierusalem, or the Church, which is saved by the blood of Christ whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them. s God sheweth that he wil deliuer his Church out of all dangers, seeme they neuer so great. t That is, into the holy land where the city and the Temple are, where God will defend you. u Meaning the faithfull, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie. x That is, double benefits and prosperitie, in respect of that which your fathers enioyed from Davids time to the captiuitie. y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which hee here meaneth by the Grecians. z He promisseth that the Jewes shall destroy their enemies, and haue abundance and excess of all things, as there is abundance on the altar when the sacrifice is offered: which things are not to moue them to intemperancie, but to brevity, and a thankfull remembrance of Gods great liberality.

shall be

<sup>a</sup> The faithfull shalbe preferred, and reuerenced of all, that thevery enemies shalbe compelled to esteeme them: for Gods glory shal shine in them, as Iosephus declareth of Alexander the great when he mette Iadi the high Priest.

shalbe as the <sup>a</sup> stones of his crowne lifted vp vpon his land.

17 For how great is his goodnesse! and how great is his beautie! come shall make the young men cheerefull, and new wine the maydes.

## CHAP. X.

<sup>1</sup> The vanitie of Idolatrie. <sup>2</sup> The Lord promisseth to visite and comfort the house of Israel.

Aske you of the <sup>a</sup> Lord raine in the time of the latter raine: so shall the Lord make white cloudes, and giue you shewres of raine, and to euery one grasse in the field.

2 Surely the <sup>b</sup> idoles haue spoken vanitie, and the soothsayers haue seene a lye, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore <sup>c</sup> they went away as sheepe: they were troubled, because there was no shepherd.

3 My wrath was kindled against the shepherds, and I did visite the <sup>d</sup> goates: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as <sup>e</sup> his beautifull horse in the battell.

4 Out <sup>f</sup> of him shall the corner come forth: out of him the nayle, out of him the bow of battell, and out of him euery <sup>g</sup> appointer of tribute also.

5 And they shalbe as the mighty men, which tread downe <sup>h</sup> their enemies in the myre of the streetes in the battell, and they shall fight, because the Lord <sup>i</sup> is with them, and the riders on horses shalbe confounded.

6 And I will strengthen the house of Iudah, and I will preserue the <sup>k</sup> house of Ioseph, and I will bring them againe, for I pittie them: and they shall be as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall be as a gyant: and their heart shall reioyce as through wine: yea, their children shall see it, and be glad: and their heart shall reioyce in the Lord.

8 I will <sup>l</sup> hysse for them, and gather them: for I haue redeemed them: and they shall increase, as they haue increased.

9 And I will <sup>m</sup> sow them among the people, and they shall remember me in farre contreyes: and they shall lye with their children and <sup>n</sup> turne againe.

10 I will bring them againe also out of the land of Egypt, & gather them out of Asshur: and I will bring them into the land of Gilead, and Lebanon, and <sup>o</sup> place shall not be found for them.

11 And he <sup>p</sup> shall goe into the sea with affliction, and shall smite the waues in the sea, and all the depths of the river shall drie vp: and the pride of Asshur shalbe cast downe, and the scepter of Egypt shall deprete away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord.

## CHAP. XI.

<sup>1</sup> The destruction of the Temple. <sup>2</sup> The care of the faithfull is committed to Christ. <sup>3</sup> A grievous vision against Ierusalem and Iudah.

Open thy doores, O <sup>a</sup> Lebanon, and the fire shall deuoure thy cedars.

2 Howle, <sup>b</sup> fire trees: for the cedar is fallen, because all the mightie are destroyed: howle ye, Ookes of Bashan, for the <sup>c</sup> defended forrest is cut downe.

3 There is the voyce of the howling of the shepherds: for their <sup>d</sup> glory is destroyed; the voyce of the roaring of lyons whelpes: for the pride of Iorden is destroyed.

4 Thus sayeth the Lord my God, Feede the sheepe of the <sup>e</sup> slaughter.

5 They that possesse them, slay them <sup>f</sup> and sinne not: and they that sell them, say, <sup>g</sup> Blessed be the Lord: for I am rich, and their owne shepherds spare them not.

6 Surely I will no more spare those that dwell in the land, saith the Lord: but loe, <sup>h</sup> I will deliuer the men euery one into his neighbours hand, and into the hand of his <sup>i</sup> king: and they shall smite the land, and out of their hands I will not deliuer them.

7 For I fed the sheepe of slaughter, euen the <sup>k</sup> poore of the flocke, and I tooke vnto me <sup>l</sup> two staves: the one I called Beautie, and the other I called Bands, and I fed the sheepe.

8 <sup>m</sup> Three shepherds also I cut off in one moneth, and my soule loathed <sup>n</sup> them, and their soule abhorred me.

9 Then sayd I, I will not feede you: that that dieth, let it die: and that that perissheth, let it perissh: and let the remnant eate, euery one the flesh of his neighbour.

10 And I tooke my staffe, euen Beautie, and brake it, that I might disanull my couenant, which I had made with all people.

11 And it was broken in that day: and so the <sup>o</sup> poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I sayd vnto them, If ye thinke it good, giue me <sup>p</sup> my wages: and if no, leaue off: so they weighed for my wages thirtie <sup>q</sup> pieces of siluer.

13 And the Lord sayd vnto me, Cast it vnto the <sup>r</sup> potters: a goodly price, that I was valued at of them. And I tooke the thirtie <sup>s</sup> pieces of siluer, and cast them to the potters in the house of the Lord.

14 Then brake I mine other staffe, euen the Bands, that I might dissolve the brotherhood betweene Iudah and Israel.

15 And the Lord sayd vnto me, Take to thee yet <sup>t</sup> the instruments of a foolish shepherd.

16 For loe, I will raise vp a shepherd in the land, which shall not looke for the thing that is lost, nor seeke the tender lambs, nor heale that that is hurt, nor feede that that <sup>u</sup> standeth vp, but he shall eate flesh of the fat, and teare their clawes in pieces.

17 O idole shepherd that leaueth the flocke: the sword shalbe vpon his <sup>v</sup> arme, and vpon his

<sup>a</sup> Because the Iewes thought themselves so strong by reason of this mountaine, that no enemy could come to hurt them, the Prophet sheweth that when God sendeth the enemies, it shall be ready to receiue them.

<sup>b</sup> Shewing, that if the strong men were destroyed, the weaker were not able to resist.

<sup>c</sup> Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not thinke to hold out.

<sup>d</sup> That is, the remouing of Iudah and Israel should perissh.

<sup>e</sup> Which being now destinate to be slaine, were deliuered as our of the lyons mouth.

<sup>f</sup> Their gouernours deliuer them without any remerfe of conscience, or yet thinke that they doe euill.

<sup>g</sup> He noteth the hypocrites, which euer haue the Name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods blessings, which cometh of the spoyle of their bretheren.

<sup>h</sup> I will cause one to destroy another.

<sup>i</sup> Their gouernours shall execute cruellie ouer them.

<sup>k</sup> That is, the small remnant, whom he thought worthe to shew mercie vnto.

<sup>l</sup> God sheweth his great benefites toward his people to couince them of greater ingratitude, which would neither be ruled by his most beautiful order of gouernement, neither continue in the bands of brotherly

vanitie, and therefore he breaketh both the one and the other.

<sup>m</sup> Some reade, for Bands, Destroyers.

but in the 14. verse the first reading is confirmed. <sup>n</sup> Whereby hee sheweth his care and diligence that he would suffer them to haue no euill rulers, because they should consider his great loue. <sup>o</sup> Meaning, the people, because they would not acknowledge these great benefites of God. <sup>p</sup> He sheweth that the least part euer profit by Gods iudgements. <sup>q</sup> Besides their ingratitude God accuseth them of malice and wickednes, which did not onely forget his benefites, but esteemed them as things of nought. <sup>r</sup> Shewing that it was too litle to pay his wages, which could scarce suffice to make a few tyles for to couer the Temple. <sup>s</sup> Signifying that they should haue a certaine kinde of regiment and outward shew of gouernement: but in effect it should be nothing: for they should be wolues, and deuouring beards in stead of shepherds. <sup>t</sup> And is in health and sound. <sup>u</sup> By the armes he signifieth strength, as he doeth wisdom and iudgements by the eye: that is, the plague of God shall take away both thy strength and iudgements.

right.



right eye. His arme shall be cleane dried up, and his right eye shalbe viterly darkened.

## CHAP. XII.

*Of the destruction and building againe of Ierusalem.*

**T**He burden of the worde of the Lord vpon a Israel, sayth the Lord, which spred the heauens, and layd the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem a b cup of poyson vnto all the people round about: and also with Iudah will hee be in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heauie stone for all people: all that lift it vp, shall be torne, though all the people of the earth be gathered together against it.

4 In that day, sayth the Lord, I will smite euery hope with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery hope of the people with blindnesse.

5 And the Princes of Iudah shall say in their hearts, The inhabitants of Ierusalem shalbe my strength in the Lord of hosts: their God.

6 In that day wil I make the princes of Iudah like coales of fire among the woode, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Ierusalem shall bee inhabited againe in her owne place, *even* in Ierusalem.

7 The Lord also shall preferue the d tents of Iudah, as aforetime: therefore the glory of the house of Dauid shall not boaste, nor the glorie of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid: and the boule of Dauid shalbe as Gods house, and as the Angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirit of e grace and of compassion, and they shal looke vpon me, whome they haue f pierced, and they shall lament for g him as one mourneth for his onely sonne, and bee sorie for him as one is sorie for his first borne.

11 In that day shal there be a great mourning in Ierusalem, as the h mourning of i Hadadrimmon in the valley of Megiddon.

12 And the k land shall bewaile euery family apart, the family of the m house of Dauid apart, and their wiues apart: the family of the house of Nathan apart, and their wiues apart:

13 The family of the house of Leui apart, and their wiues apart: the family of n Shemei apart, and their wiues apart:

14 All the families that o remaine, euery family apart, and their wiues apart.

a There, the ten tribes, which neglected Gods benefite in deliuering their brethren, and had rather remaine in captiuitie, then to returne home when God called them. b Ierusalem shall be defended against all her enemies: so shall God defend all Iudah also, and shall destroy the enemies. c Euery captaine, that had many vnder him afore, shall now thinke that the small power of Ierusalem shalbe sufficient to defend them against all enemies, because the Lord is among them. d The people which are now as it were dispersed by the fields, and lie open to their enemies, shall be no lesse preferred by my power, then if they were vnder their kings, (which is meant by the house of Dauid) or in their defended cities. e They shall haue the feeling of my grace by faith, and know that I haue compassion on them. f That is, whom they haue continually vexed with their obduracy, and grieved my Spirit. Ioh. 19. 37. where it is referred to Christs body, which here is referred to the Spirit of God. g They shall turne to God by true repentance, whom before they had so grievously offended by their sinne attitude. h They shall lament and repent exceedingly for their offences against God. i Which was the name of a towne and place nere to Megiddo where Iosiah was slaine, 2 Chron. 35. 22. k That is, in all places where the Iewes shall remaine. l Signifying, that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefes, shall lament. m Vnder these certaine families bee containeth all the tribes, and sheweth that both the Kings and the Priests had by their sinnes pierced Christ. n Called also Simeon. o To wit, which were left by grace, and preferred from the common destruction.

## CHAP. XIII.

*2 Of the fountaine of grace. 3 Of the cleane viddance of idollary. 3 The zeale of the godly against false prophets,*

**I**n that day there shall bee a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleannesse.

2 And in that day, sayth the Lord of hosts, I will cut off the b names of the idoles out of the land: and they shall no more be remembered: and I will cause the c prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet d prophesie, his father and his mother that begate him, shall say vnto him, Thou shalt not liue: for thou speakest lies in the name of the Lord: and his father and his mother that begate him, e shall thrust him through, when he prophesieth.

4 And in that day shall the prophets f bee ashamed euery one of his vision, when he hath prophesied: neither shal they weare a rough garment to deceiue.

5 But hee shall say, I am no g Prophet: I am an husbandman: for man taught me to bee an heardman from my youth vp.

6 And one shall say vnto him, What are these h wounds in thine hands? Then he shall answer, Thus was I wounded in the house of my friends.

7 f Arise, O sword, vpon my i shepheard, and vpon the man, that is my fellow, saith the Lord of hosts: smite the shepheard, and the sheepe shall be scattered: and I will turne mine hand vpon the little ones.

8 And in all the land, sayeth the Lord, k two parts therein shal be cut off, and die: but the third shalbe left therein.

9 And I wil bring that third part through the fire, and will fine them as the filuer is fined, and wil trie them as gold is tried: they shal call on my name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

content to labour for their liuing. h Hereby he sheweth that though their parents and friends dealt more gently with them, and put them not to death, yet they would punish their children, that became false prophets, that the marks and signes should remaine for euer. i The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible distipation among the people: for their gouernours and pastours should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastours, Matth. 26. 31. k The greatest part shall haue no portion of these blessings, and yet they that shall enioy them, shalbe tried with great afflictions, so that it shalbe knowne that onely Gods power and his mercies doe preferre them.

## CHAP. XIII.

*3 Of the doctrine that shall proceede out of the Church, and of the restoration thereof.*

**B**ehold, the day of the Lord commeth, and thy spoyle shall bee a diuided in the middes of thee.

2 For I will gather all nations against Ierusalem to battell, and the citie shall be taken, and the houses spoiled, and the women defiled, and halfe of the citie shal go into captiuitie, and the residue of the people shall not be cut off from the citie.

3 Then the Lord shall goe forth, and fight against those nations, as when he b fought in the day of battell.

4 And his feet shall stand in that day vpon the c mount of oliues, which is before Ierusalem on the East side, and the mount of oliues shall cleaue in the middes thereof: toward the East and toward the West there shalbe a very great d valley, & halfe

sheweth Gods power and care ouer his Church, and how hee will as it were by miracle saue it. d So that out of all the parts of the world, they shall see Ierusalem, which was before hid with this mountaine: and this be meaneth of the Spirituall Ierusalem the Church.

of

of the mountaine shall remooue toward the North, and halfe of the mountaine toward the South.

5 And yee shall see vnto the valley of the mountaines: for the valley of the mountaines shall reach vnto Azal: yea, ye shall see like as ye fled from the earthquake, in the dayes of Vzziah king of Iudah: and the Lord & my God shall come, and all the Saints with thee.

6 And in that day shall there be no cleare light, but darke.

7 And there shall be a day (it is known to the Lord) neither day nor night, but about the evening time it shall be light.

8 And in that day shall there be waters of life go out from Ierusalem, halfe of them toward the East sea, and halfe of them toward the vitermost sea, and shalbe, both in summer and winter.

9 And the Lord shall be King ouer all the earth: in that day shall there be one Lord, and his name shall be one.

10 All the land shall be turned as a plaine from Geba to Rimmon, toward the South of Ierusalem, and it shall be lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the tower of Hananiel vnto the kings winepresses.

11 And men shall dwell in it, and there shalbe no more destruction, but Ierusalem shall be safely inhabited.

12 And this shalbe the plague wherewith the Lord will smite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feere, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 This new Ierusalem shal be seene through all the world, and shall excell the first in excellencie, wealth and greatnesse.

13 But in that day a great tumult of the Lord shalbe among them, and euery one shall take the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 And Iudah shall fight also against Ierusalem, and the arme of all the heathen shall be gathered round about, with golde and siluer, and great abundance of apparell.

15 Yet this shall be the plague of the horse, of the mule, of the camell and of the asse, and of all the beasts that be in these tents at this plague.

16 But it shall come to passe that euery one that is left of all the nations, which came against Ierusalem, shall goe vp from yeere to yeere to worship the King the Lord of hostes, and to keepe the feast of Tabernacles.

17 And who so will not come vp of all the families of the earth vnto Ierusalem to worship the King the Lord of hostes, euen vpon them shall come no raine.

18 And if the family of Egypt goe not vp, and come not, it shall not raine vpon them. This shall be the plague wherewith the Lord will smite all the heathen, that come not vp to keepe the feast of tabernacles.

19 This shalbe the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shall there be written vpon the bridles of the horses, The holinesse vnto the Lord, and the spots in the Lords house shall be like the bowles before the altar.

21 Yea, euery pot in Ierusalem and Iudah shall be holy vnto the Lord of hostes, and all they that sacrifice, shall come and take of them, and see the therein: and in that day there shalbe no more the Canaanite in the house of the Lord of hostes,

m God will not only rayse vp warre with us, but sedition at home to try them. n To hurt and oppress him.

o The enemies are rich, and therefore shall not come for a pray but to destroy and shed blood.

p As the men should be destroyed, verse 12.

q By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to what seruice they were put now (whether to labour, or to seruice in warre) they were new holy, because the Lord had sanctified them.

s As precious the one as the other, because they shall be sanctified.

t But all shall be pure and cleane, and there shall neither be hypocrite, nor any that shall corrupt the true seruice of God.

## MALACHI

### THE ARGUMENT

**T**his Prophet was one of the three, which God raised up for the comfort of the Church after the captiuitie, & after him there was no more until Iohn Baptiste was sent, which was either a token of Gods wrath, or an admonition that they should with more seruent desires looke for the comming of Messiah. Hee confirmeth the same doctrine, that the two former doe, chiefly hee reprooueth the Priests for their couetousnesse, and for that they serued God after their owne fantasies, and not according to the prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marrying of idolatrous and many worse, murmurings against God, impatience, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whom the covenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and joy to the godly.

### CHAP. I.

A complaint against Israel, and chiefly the Priests.



He burden of the worde of the Lord to Israel by the ministry of Malachi.

2 I haue loued you, sayth the Lord: yet yee say, Wherein hast thou loued vs? Was not Esau Iacob's brother, saith the Lord? yet I loued Iacob.

3 And I hated Esau, and made his mountaines waste, and his heritage a wilderness for dragons:

4 For beside that the signes of mine hatred appeared euen when he was made seruant vnto his younger brother, being yet in his mothers belly, & also afterward in that he was put from his birthright, yet euen now before your eyes the signes hereof are euident, in that that his countrey lieth waste, and he shall neuer returne to inhabite it: where as ye my people, whom the enemy hate! more then them, are by my grace and loue to ward you delivered, read Rom. 9. 13.

4 Though Edom say, Wee are impouerished, but we will returne and build the desolate places: yet sayth the Lord of hostes, They shall build, but I will destroy it, and they shall call there, The border of wickednesse, and the people, with whom the Lord is angry for euer.

5 And your eyes shall see it, and ye shall say, The Lord will be magnified vpon the border of Israel.

6 A sonne honoureth his father, and a seruant his master. If then I be a father, where is mine honour? and if I be a master, where is my feare, saith the Lord of hostes vnto you, O Priests that despise my Name? and ye say, Wherein haue wee despised thy Name?

7 Yee greater child. e Hee noteth their grosse hypocrisse, which would not see their faults, but most impudently covered them, and so were blind guides.

7 Yee

e The speaker of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountaines. f Reade Amos 1. 7. g Because they did not credit the Prophets words, hee turneth to God and comforteth himselfe in that that hee knew that these things should come, and sayth, Thou, O God, with thine Angels wilt come to performe this great thing. h Signifying, that there should be great troubles in the Church, and that the time hereof is in the Lords hands, yea length (which is here meant by the evening) God would send comfort. i That is, the spiritual graces of God, which should eue continue in most abundance. k All idolatry and superstition shall be abolished, and there shall be one God, one faith and one religion. l This new Ierusalem shal be seene through all the world, and shall excell the first in excellencie, wealth and greatnesse.

a Reade Isa. 13. 1.

b Which declarereth their great ingratitude that did not acknowledge this loue, which was so euident, in that he chose Abraham from out of all the world, and next chose Iacob the younger brother of whom they came, and left Esau the elder. c For beside that the signes of mine hatred appeared euen when he was made seruant vnto his younger brother, being yet in his mothers belly, & also afterward in that he was put from his birthright, yet euen now before your eyes the signes hereof are euident, in that that his countrey lieth waste, and he shall neuer returne to inhabite it: where as ye my people, whom the enemy hate! more then them, are by my grace and loue to ward you delivered, read Rom. 9. 13.



f Yee receive all manner offerings for your owne greedinesse, and doe not examine whether they be according to my Law, or no.

g Not that they sayd thus, but by their doings they declared no lesse.

h You make it no fault: whereby he condemneth them, that thinke it sufficient to serve God partly as he hath commanded, and partly after mans fantasie: and so come not to the purenesse of religion, which he requireth, and therefore in reproch he sheweth them that a mortall man would not be content to be so served.

i He derideth the Priests who bare the people in hand that they prayed for them, and sheweth that they were the occasion, that these evils came vpon the people.

k Will God consider your office and state, seeing you are so covetous and wicked? l Because the Leuitiques who kept the doores did not trie whether the sacrifices that came in, were according to the Law, God wisheth that they would rather shut the doores, then to receive such as were not perfect.

m God sheweth that their ingratitude, and neglect of his true service shall be the cause of the calling of the Gentiles: and here the Prophet that was under the Law, framed his wordes to the capacitee of the people, and by the altar and sacrifice he meaneth the spirituall service of God, which should be vnder the Gospel, when an end should be made to all these legall ceremonies by Christes onely sacrifice. n Both the Priests and the people were infected with this error, that they passed not what was offered: for they thought that God was as well content with the leane, as with the fat: but in the meane season they shewed nort that obedience to God, which he required, and so committed both impiety, and also shewed their contempt of God, and countenouresse. o The Priests and people were both weary with serving God, and passed not what manner of sacrifice and service they gave to God: for that which was least profitable, was thought good enough for the Lord. p That is, hath abilitie to serve the Lord according to his word, and yet will serve him according to his countenous mind.

7 Ye offer & uncleane bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say, The table of the Lord is not to be regarded.

8 And if ye offer the blind for sacrifice, it is not euill: and if ye offer the lame and sicke, it is not euill: offer it now vnto thy prince: will he be content with thee, or accept thy person, saith the Lord of hostes?

9 And now I pray you, I pray before God, that he may haue mercy vpon vs: this hath bene by your meanes: will hee regard & your persons, sayth the Lord of hostes?

10 Who is there euen among you, that would shut the doores, and kindle not fire on mine altar in vaine? I haue no pleasure in you, saith the Lord of hostes, neither will I accept an offering at your hand.

11 For from the rising of the sunne vnto the going downe of the same, my Name is great among the Gentiles, and in euery place incense shall be offered vnto my Name, and a pure offering: for my Name is great among the heathen, sayth the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is polluted, and the fruit thereof, euen his meate is not to be regarded.

13 Ye said also; Behold, it is a wearinesse, and ye haue snuffed at it, saith the Lord of hostes, and ye offered that which was torne, and the lame, and the sicke: thus yee offred an offering: should I accept this of your hand, sayth the Lord?

14 But cursed be the deceiuer, which hath in his flocke a male, and voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, sayth the Lord of hostes, and my Name is terrible among the heathen.

## CHAP. II.

Threatnings against the Priests, being seducers of the people.

And now, O ye Priests, this commandment is for you.

2 If ye will not heare it, nor consider it in your heart, to giue glory vnto my Name, sayth the Lord of hostes, I will euen send a curse vpon you, and will curse your blessings: yea, I haue cursed them already, because yee doe not consider it in your heart.

3 Behold, I will corrupt your seede, and cast dung vpon your faces; euen the dung of your solemne feast, and you shall be like vnto it.

4 And yee shall know, that I haue sent this commandment vnto you, that my couenant, which I made with Leui, might stand, sayth the

a He speaketh vnto them chiefly, but vnder them he containeth the people also.

b To serve mee according to my word.

c That is, the abundance of Gods benefits.

d Your seede sowen shall come to no profit.

e You boast of your holiness, sacrifices and feasts, but they shall turne to your shame, and be as vile as dung.

f The Priests objected against the Prophet that he could not reprove them, but he must speake against the Priesthood, and the office established of God by promise, but hee sheweth that the office is nothing flattered, when these villaines and doung are called by their owne names.

Lord of hostes.

5 My covenant was with him of life and peace; and I gaue him feare, and hee feared me, and was afraid before my Name.

6 The Law of truth was in his mouth, and there was no iniquitie found in his lips: he walked with mee in peace and equity, and did turne many away from iniquity.

7 For the Priests I lippes should preserve knowledge, and they should seeke the Law at his mouth: for hee is the messenger of the Lord of hostes.

8 But yee are gone out of the way: yee haue caused many to fall by the Law: yee haue broken the covenant of Leui, sayeth the Lord of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my wayes, but haue beene partiall in the Law.

10 Haue we not all one father? hath not one God made vs? why doe we transgresse euery one against his brother, and breake the couenant of our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Israel hath defiled the holines of the Lord, which hee loued, and hath married the daughter of a strange god.

12 The Lord will cut off the man that doeth this: both the maker and the seruant out of the Tabernacle of Iakob, and him that offereth an offering vnto the Lord of hostes.

13 And this haue ye done againe, and couered the altar of the Lord with teares, with weeping and with mourning: because the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet yee say, (Wherein? Because the Lord hath bene witness betweene thee and the wife of thy youth, against whom thou hast transgressed; yet is shee thy companion, and the wife of thy covenant.

15 And did not he make one? yet had he y abundance of spirit: and wherefore one? because he sought a godly seed: therefore keepe your selues in your spirit, and let none trespass against the wife of his youth.

16 If thou hatest her, put her away, saith the Lord God of Israel, yet hee couereth the injury vnder his garment, sayth the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.

17 Yee haue wearied the Lord with your words: yet ye say, Wherein haue we wearied him? When ye say, Euery one that doeth euill, is good in the sight of the Lord, and he deliveth in them. Or where is the God of iudgement?

their sacrifices, so that they seeme to sacrifice in vaine.

f This is another fault, whereof he accuseth them, that is, that they brake the lawes of marriage.

g As the one halfe of thy selfe. u Shee that was ioyned to thee by a solemne couenant, and by the inuocation of Gods Name.

x Did not God make man and woman as one flesh and not many? y By his power and vertue hee could haue made many women for one man.

z Such as should be borne in lawfull and moderate marriage, wherein is no excessse of lustes.

a Containe your selues within your bounds, and be sober in minde, and bridle your affections.

b Not that hee doeth allow diuorcement, but of the two faults hee sheweth, which is the lesse.

c He thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were couereth his fault.

d Yee murmure against God, because hee heard not you as soon as ye called.

e In thinking that God fauoured the wicked, and hath no respect to them that serue him.

f Thus they blasphemed God in condemning his power and iustice, because hee iudged not according to their fantasies.

g Hee sheweth what were the two conditions of the couenant made with the tribe of Leui on Gods part;

that hee would giue them long life and felicitie, and on their part,

that they should faithfully serue him according to his word.

h I prescribed Leui a certaine Law to serue me.

i He serued mee and set forth my glory with all humilitie and submission.

k Hee sheweth that the Priests ought to haue knowledge to instruct other in the word of the Lord.

l Hee is as the treasure house of Gods word, and ought to giue to euery one according to their neede, and not to refuse it for himselfe.

m Shewing that whosoever doth not declare Gods will, is not his messenger, and Priest.

n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham,

and God had elected them to be his holy people, they ought neither to offend God nor their brethren.

o Whereby they had bound themselves to God, to be an holy people.

p They haue ioyned themselves in marriage with them that are of another religion.

q That is, the Priest.

r Yee cause the people to lament, because that God doeth not regard

their sacrifices, so that they seeme to sacrifice in vaine.

f This is another fault, whereof he accuseth them, that is, that they brake the lawes of marriage.

g As the one halfe of thy selfe. u Shee that was ioyned to thee by a solemne couenant, and by the inuocation of Gods Name.

x Did not God make man and woman as one flesh and not many? y By his power and vertue hee could haue made many women for one man.

z Such as should be borne in lawfull and moderate marriage, wherein is no excessse of lustes.

a Containe your selues within your bounds, and be sober in minde, and bridle your affections.

b Not that hee doeth allow diuorcement, but of the two faults hee sheweth, which is the lesse.

c He thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were couereth his fault.

d Yee murmure against God, because hee heard not you as soon as ye called.

e In thinking that God fauoured the wicked, and hath no respect to them that serue him.

f Thus they blasphemed God in condemning his power and iustice, because hee iudged not according to their fantasies.

## C H A P. III.

*Of the messenger of the Lord Iohn Baptist, and of Christ's office*

**B**Ehold, I will send my <sup>a</sup> messenger, and he shall prepare the way before mee: and the <sup>b</sup> Lord whom ye seek, shall speedily come to his Temple: euen the <sup>c</sup> messenger of the Couenant, whom ye desire: behold, hee shall come, sayth the Lord of hostes.

2 But who <sup>d</sup> may abide the day of his coming? and who shall endure, when he appeareth? for he is like a purging fire, and like fallers sowe.

3 And he shall sit downe to trie and fine the siluer: he shall euen fine the sonnes of <sup>e</sup> Leui and purifie them as golde and siluer, that they may bring offerings vnto the Lord in righteoufnesse.

4 Then shall the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in olde time and in the yeeeres afore.

5 And I will come neere to you to iudgment, and I will be a swift witnes against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and vex the widow, and the fatherlesse, and oppresse the stranger, and feare not me, sayth the Lord of hostes.

6 For I am the Lord: I change not, and yee sonnes of Iakob <sup>f</sup> are not consumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: <sup>g</sup> returne vnto me, and I will returne vnto you, sayth the Lord of hostes: but ye sayd, Wherein shall we returne?

8 Will a <sup>h</sup> man spoyle his gods? yet haue yee spoyled me: but ye say, Wherein haue we spoyled thee? In <sup>i</sup> tithes and offerings.

9 Ye are cursed with a curse: for ye haue spoyled me: euen this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meate in my house, and prouee me now herewith, sayth the Lord of hostes, if I will not open the windowes of heauen vnto you, and powre you out a blessing <sup>k</sup> without measure.

11 And I will rebuke the <sup>l</sup> deuourer for your sakes, and hee shall not destroy the fruite of your ground, neither shall your vine be barren in the field, sayth the Lord of hostes.

12 And all nations shall call you blessed: for ye shalbe a pleasant land, sayth the Lord of hostes.

13 Your words haue bene stout <sup>m</sup> against me, sayth the Lord: yet ye say, What haue we spoken against thee?

14 Yee haue sayd, It is in vaine to serue God: and what profit is it that we haue kept his commandement, and that we walked humbly before

the Lord of hostes?

15 Therefore we count the proude blessed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are <sup>n</sup> deliuered.

16 <sup>o</sup> Then spake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard it, and a <sup>p</sup> booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shall be to mee, sayth the Lord of hostes, in that day <sup>q</sup> that I shall do *this*, for a flock, and I will <sup>r</sup> spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discern betweene the righteous and wicked, betweene him that serueth God, and him that serueth him not.

tion, and also that this might be an example of Gods mercies to all penitent sinners. <sup>q</sup> When I shall restore my Church according to my promise, they shall be as mine owne proper goods: <sup>r</sup> That is, forgieue their finnes, and gouerne them with my Spirit.

## C H A P. IIII.

*The day of the Lord before the which Elijah should come.*

**F**or behold, the day commeth that shall <sup>a</sup> burne as an oven, and all the proud, yea, and all that doe wickedly, shall be stubble, and the day that commeth, shall burne them vp, sayth the Lord of hostes, and shall leaue them neither roote nor branch.

2 But vnto you that feare my Name, shall the <sup>b</sup> sonne of righteoufnesse arise, and health shall be vnder his wings, and ye shall go <sup>c</sup> forth, and grow vp as fat calves.

3 And ye shall tread downe the wicked: for they shall be dust vnder the soles of your feete in the day that I shall doe *this*, sayth the Lord of hostes.

4 Remember the Law of Moses my seruant, which I commaunded vnto him in Horeb for all Israel with the statutes and iudgements.

5 Beholde, I will send you <sup>e</sup> Eliiah the Prophet before the coming of the great and <sup>f</sup> fearefull day of the Lord.

6 And he shall <sup>g</sup> turne the heart of the fathers to the children, and the heart of the children to their fathers, least I come and <sup>h</sup> smite the earth with cursing.

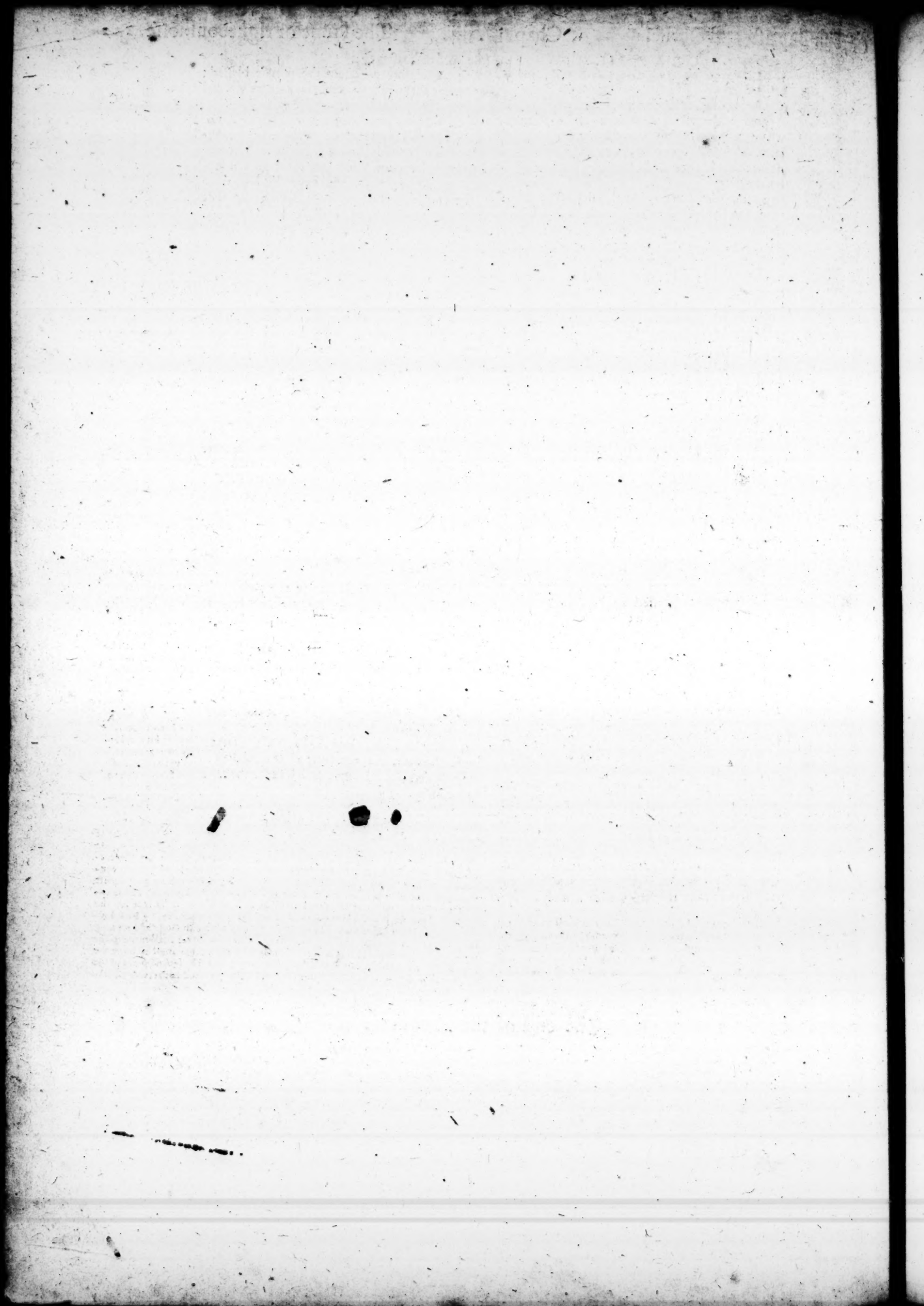
image of God. <sup>c</sup> Yee shall be set at libertie, and increase in the ioy of the Spirit, <sup>a</sup> Cor. 3. 17. <sup>d</sup> Because the time was come that the Iewes should be destitute of Prophets vntill the time of Christ, because they should with more feruent minds desire his coming, the Prophet exhorteth them to exercise themselves diligently in studying the Law of Moses in the meane season, whereby they might continue in the true religion, and also be armed against all tentations. <sup>e</sup> This Christ expoundeth of Iohn Baptist, Matth. 11. 13, 14. who both for his zeale, and restoring of religion, is aptly compared to Eliiah. <sup>f</sup> Which as it is true for the wicked, so doeth it waken the godly, and call them to repentance. <sup>g</sup> He sheweth wherein Iohes office should stand: in the turning of men to God, and ioyning the father and children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and <sup>h</sup> sonne shall embrace the faith of the true fathers, Abraham, Izhak, and Iakob. <sup>i</sup> The second point of his office was to denounce Gods iudgements against them <sup>j</sup> who would not receive Christ.

<sup>n</sup> They are not onely preferred to honour, but also deliuered from dangers. <sup>o</sup> After these admonitions of the Prophet, some were liuely touched, and encouraged others to feare God. <sup>p</sup> Both because the thing was strange that some turned to God in that great and vniuersall corruption.

<sup>a</sup> He prophesieth of Gods iudgements against the wicked, who would not receive Christ, when as God should send him for the reuillation of his Church. <sup>b</sup> Meaning, Christ, who with his wings or beames of his grace should lighten and comfort his Church. <sup>c</sup> Ephes. 5. 14. and he is called the sonne of righteoufnesse, because in himselfe he hath all perfection and also the iustice of the Father dwelling in him: whereby he regenerateth vs vnto righteoufnesse, cleanseth vs from the filth of this world, and reformeth vs to the

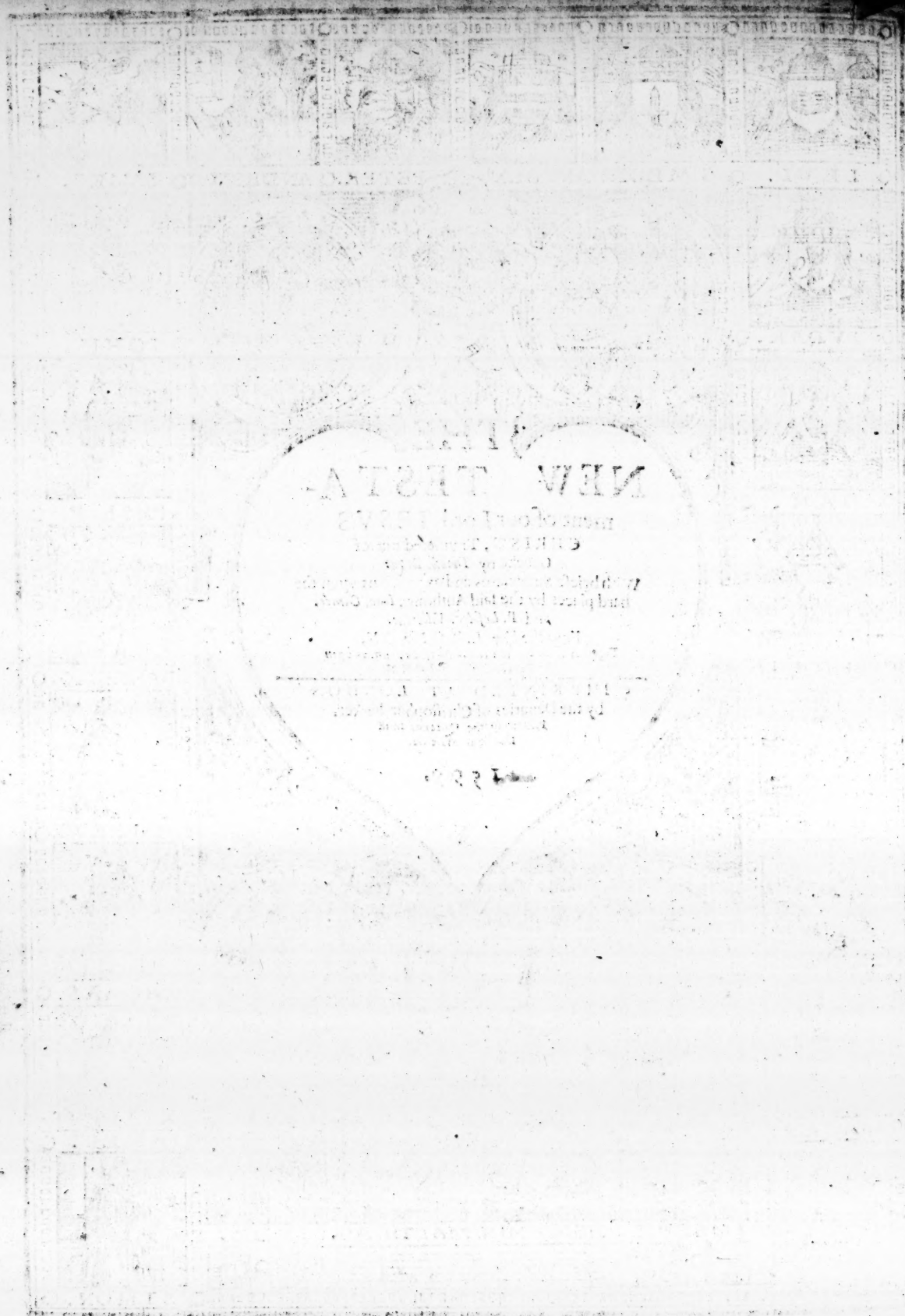
The end of the Prophets.











NEW TESTAMENT

OF THE GOSPEL

OF THE LORD JESUS CHRIST

AS CONTAINED IN THE FOUR GOSPELS  
OF MATTHEW, MARK, LUKE, AND JOHN

WITH A BRIEF HISTORY OF THE  
LIFE AND DEATH OF JESUS CHRIST

AND A SUMMARY OF THE DOCTRINES  
AND MORALS OF THE GOSPEL

AND A BRIEF HISTORY OF THE  
LIFE AND DEATH OF JESUS CHRIST

AND A SUMMARY OF THE DOCTRINES  
AND MORALS OF THE GOSPEL

AND A BRIEF HISTORY OF THE  
LIFE AND DEATH OF JESUS CHRIST

AND A SUMMARY OF THE DOCTRINES  
AND MORALS OF THE GOSPEL

AND A BRIEF HISTORY OF THE  
LIFE AND DEATH OF JESUS CHRIST

# THE PRINTER to the diligent Reader.



Fare Christian Reader, to the intent that thou mightest the better enjoy the benefit of these notes or expositions vpon the New Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, containing like phrase or sense, haue beene so placed, that none without great labour could finde out the text alledged, I haue made these fixe seuerall figures or marks, \* \* \* \* \*, and haue set them aswell in the margent as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first word of the first Chapter of Matthew is placed this first marke \*: looke out the like marke in the margent, and there thou shalt finde *Luke 3, 23.* which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow unmarked, appertaine to the same. And if it fall out that there be more then fixe directions in one columnne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeareth in the first columnne of Matthew, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmetike, as 1. 2. 3. 4. &c. thorowout the Euangelists and Acts, declare the effect or summe of the doctrine contained betweene one of the sayd figures, and the next that followeth: as for example, from the figure 1. in the first line and first word of Matthew vnto the figure 2 in the 18 verse of the same chapter, the doctrine there gathered is set downe in the margent in this sort: 1 *Iesus came of Abraham of the tribe of Iuda, and of the stocke of David as God promised.* And in the Epistles in like sort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery chapter.

Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, seruet to expound and lighten the darke words and phrases immediatly following them. As in the first line and second word, the letter *a*, being referred vnto *a*, directly against him in the margent, sheweth that this word, Booke, signifieth *A rehearsall as the Hebrewes vse to speake:* as Genes. 5, 1. *The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto *z*, and so beginning againe with *a*, if there be so many Notes that they doe exceede in number the letters of one Alphabet. This haue I faithfully done for thy commodity, reape thou the fruit, and giue the prayse to God.

Farewell.



The description of the holy Land containing the places mentioned in the four Euangelists, with other places about the sea coasts, wherein may be seene the wayes and iourneys of Christ and his Apostles in Iudea, Samaria, and Galilee: for into these three parts this Land is diuided.



The places specified in the Mappe, with their situation by the observation of the degrees concerning their length and breadth.

Ascalon	65.24.31.32	Corasim	66.53.32.29	Ior, the other Fountaine whence Ior-
Azor	65.35.32	Dan, one of the Fountaines		dan springeth
Bethlehem	65.55.31.51	whence Iordan springeth		67.31.33.7
Bethphage	66.31.58			Magdalon, called also Dalmanutha
Bethsaida	66.51.32.29	Ennon	67.25.33.8	66.48.32.28
Bethabara	67.34.32.1	Emmaus	66.40.32.18	66.35.32.33
Bethania	66.31.58	Ephen	65.34.31.59	66.56.32.42
Canan of Galilee	65.52.32.48	Gadara or Garaze	66.8.32	66.50.32.58
Capernaum	66.53.32.39	Gaza	66.48.32.29	66.22.32.58
Carmel mount	66.31.32.50	Iericho	65.10.31.40	67.15.33.30
Cesarea Straton	66.16.32.25	Ierusalem	66.10.32.1	66.27.32.19
Cesarea Philippi	67.39.33.5	Ioppe	66.31.55	67.33.20
			65.40.32.5	66.44.32.26

THE

# THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEW.

## CHAP. I.

1 That Iesus is that Messias, the Saniour promised to the Fathers. 13 The nativity of Christ.

† Luke 3. 33.  
1 Iesus Christ came of Abraham of the tribe of Iuda, and of the stocke of Dauid, as God promised. a Rehearsal: As the Hebrewes use to speake, as Gen. 5. 1. The booke of the generations. b Of the ancestors of whom Christ came. c Which Christ is also the sonne of Abraham. d Gen. 22. 2. e Gen. 25. 14. f Gen. 28. 15. g Gen. 35. 7. h 1 Chron. 2. 5. Ruth 4. 18, 19. i Ruth 4. 21. j 1 Sam. 16. 1. and 17. 12. k 2 Sam. 12. 24. l 1 King. 11. 43. m 1 Chron. 3. 10, 11. n 1 King. 20. 21. and 21. 15. 1 Chron. 3. 14, 15. o 2 King. 23. 34. p 2 Chron. 36. 4. q That is, the captivity fell in the daies of Iakim and Iechonias: for Iechonias was borne before their carrying away into captivity. r 1 Chron. 3. 16. s 1 Chron. 3. 17. t Ezra. 3. 2. and 5. 2. u All these which are reckoned up in this pedigree of Dauid's stocke, as they beate one another orderly in their degrees. v Christ is the true Emmanuel, & therefore, Iesus (that is, Saniour) is conceived in the Virgine by the holy Ghost, as it was foretold by the Prophets. w Luke 1. 72. x Deut. 14. 1. y Receive her at her parents and kinsfolks hands. z Which was promised, and made sure to thee to be thy wife. a Of the mothers substance by the holy Ghost. b Christ is borne of the same Virgine which neuer knew man: and is called Iesus of God himselfe, by the Angel. c Luke 1. 31.



He <sup>a</sup> 1 booke of the <sup>b</sup> generation of Iesus Christ the sonne of Dauid, the <sup>c</sup> sonne of Abraham. 2 <sup>d</sup> Abraham begate Isaac. 3 <sup>e</sup> And Isaac begate Iacob. And 4 <sup>f</sup> Iacob begate Iudas and his brethren:

5 <sup>g</sup> And Iudas begate Phares, and Zara of Thamar. And Phares begate Esrom. And Esrom begate Aram.

6 <sup>h</sup> And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

7 <sup>i</sup> And Salmon begate Booz of Rachab. And 8 <sup>j</sup> Booz begate Obed of Ruth. And Obed begate Iesse.

9 <sup>k</sup> And Iesse begate Dauid the King. And Dauid the King begate Salomon of her that was <sup>l</sup> the wife of Urias.

10 <sup>m</sup> And Salomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

11 <sup>n</sup> And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.

12 <sup>o</sup> And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

13 <sup>p</sup> And Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

14 <sup>q</sup> And Iosias begate Iakim. And Iakim <sup>r</sup> begate Iechonias and his brethren about the time they were caried away to Babylon.

15 <sup>s</sup> And after they were caried away into Babylon, <sup>t</sup> Iechonias begate Salathiel. And <sup>u</sup> Salathiel begate Zorobabel.

16 <sup>v</sup> And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

17 <sup>w</sup> And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

18 <sup>x</sup> And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

19 <sup>y</sup> And Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, that is called Christ.

20 <sup>z</sup> So <sup>a</sup> all the generations from Abraham to Dauid, are foureteene generations. And fro Dauid vntill they were caried away into Babylon, foureteene generations: and after they were caried away into Babylon vntill Christ, foureteene generations.

21 <sup>b</sup> Now the birth of <sup>c</sup> Iesus Christ was thus, When as his mother Mary was <sup>d</sup> betrothed to Ioseph, before they came together, she was found with child of the holy Ghost.

22 <sup>e</sup> Then Ioseph her husband being a iust man, and not willing to <sup>f</sup> make her a publike example, was minded to put her away secretly.

23 <sup>g</sup> But whiles he thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to take Mary thy <sup>h</sup> wife: for that which is <sup>i</sup> conceived in her, is of the holy Ghost.

24 <sup>j</sup> And she shall bring <sup>k</sup> forth a sonne, and thou shalt <sup>l</sup> call his name I E S V S: for he shall

<sup>m</sup> saue his people from their finnes.

25 <sup>n</sup> And all this was done that it might be fulfilled which is spoken of the Lord by the Prophet, saying,

26 <sup>o</sup> Behold, <sup>p</sup> a virgine shall be with childe, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

27 <sup>q</sup> Then Ioseph being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

28 <sup>r</sup> But he knew her not, <sup>s</sup> till she had brought forth her first borne sonne, and hee called his name I E S V S.

<sup>t</sup> understand also, that a thing shall not come to passe in time to come: as Michol had no children Till her death day, 2 Sam. 6. 23. And in the last Chapter of this Euangelist: Behold, I am with you till the end of the world.

## CHAP. II.

The wise men, who are the first fruits of the Gentiles, worship Christ. 14 Ioseph fled into Egypt with Iesus and his mother. 16 Herod slayeth the Children.

When <sup>a</sup> Iesus then was borne at Bethlehem <sup>b</sup> in <sup>c</sup> Iudea, in the daies of Herod the King, behold, <sup>d</sup> there came <sup>e</sup> Wise men from the East to Hierusalem,

2 <sup>f</sup> Saying, Where is the King of the Iewes that is borne: <sup>g</sup> for we haue seene his starrs in the East, and are come to worship him,

3 <sup>h</sup> When King Herod heard <sup>i</sup> this, he was <sup>j</sup> troubled, and all Hierusalem with him.

4 <sup>k</sup> And gathering together all the <sup>l</sup> chiefe Priests and <sup>m</sup> Scribes of the people, he asked of them, where Christ should be borne.

5 <sup>n</sup> And they said vnto him, <sup>o</sup> At Bethlehem in Iudea: for so it is written by the Prophet,

6 <sup>p</sup> And thou Bethlehem in the land of Iuda, art not the <sup>q</sup> least among the Princes of Iuda: for out of thee shall come the gouernour that <sup>r</sup> shall feede my people Israel.

7 <sup>s</sup> Then Herod priuily called the Wise men, and diligently inquired of them the time of the starre that appeared,

8 <sup>t</sup> And sent them to Beth-leem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring me word againe, that I may come also, and worship him.

9 <sup>u</sup> So when they had heard the king, they departed: and loe, <sup>v</sup> the starre which they had seene in the East, went before them, till it came & stood over the place where the babe was.

10 <sup>w</sup> And when they saw the starre, they reioyced with an exceeding great ioy.

11 <sup>x</sup> And went into the house, and found the babe with Mary his mother, and <sup>y</sup> fell downe, and worshipped him, and opened their <sup>z</sup> treasures, and presented vnto him gifts, <sup>a</sup> euen gold, and frankincense, and myrrhe.

12 <sup>b</sup> And after they were <sup>c</sup> warned of God in a dreame, that they should not goe againe to Herod, they returned into their country another way.

<sup>d</sup> famous and notable through the birth of the Messias, who shall be borne in thee. <sup>e</sup> That shall rule and governe: for Kings are pily called feeders and shepherds of the people. <sup>f</sup> A kind of humble and lowely reuerence. <sup>g</sup> The rich and costly presents, which they brought him. <sup>h</sup> God warned and told them of it, when as they asked it not.

† Acts 4. 22.  
1 Deliver, and this sheweth vs the meaning of this name Iesus.

† E/sa. 7. 14.  
2 There is in the Hebrew and Greeke text, an article added, to point out the woman, and set her forth plainly, as you would say, that Virgine. or a certaine virgine.

† This little word Till, in the Hebrew tongue, giueth vs to

† Luke 2. 6.

1 Christ a poore child, layd down in a crib, and nothing set by of his owne people, receiueh notwithstanding a noble witness of his diuinity from heauen, and of his kingly estate of strangers, which his owne also vniuersally allowe of, although they doe not acknowledge him.

a For there was another in the tribe of Zabulon.

b Wife and learned men: It is a Persian word which they use in good part.

c Was much moved, for he was a stranger, and came to the kingdome by force: and the Iewes were troubled: for wickednesse is mad and raging.

d The chiefe Priests, that is, such as were of Aarons family, which were diuided into foure and twenty orders, 1 Chron. 24. 5. and 2 Chron. 36. 24.

e They that expound the Law to the people, for the Hebrewes take this word of another, which signifieth as much as to expound and declare.

† Mich. 5. 2.

† John 7. 42.  
f Though thou be a small towne, yet shalt thou be very



3 Christ being yet scarce borne, beginneth to be crucified for vs, both in himselfe, and also in his members.

4 Hof. 11, 1.

1 For God speaketh by the mouth of the Prophets. 2 Jer. 31, 15. 3 A voyce of lamenting, weeping, and howling. 4 That is to say, All that compass about Bethlehem: for Rachel Jacobs wife, who did in childbed, was buried in the way that leadeth to this towne, which is also called Ephraim, because of the fruitfulness of the soile, and plenty of corne.

5 Christ is brought vp in Nazareth, after the death of the tyrant by Gods providence: that by the very name of the place, it might plainly appeare to the world, that he is the Lords true Nazarene.

6 Mar. 1, 4, Luk. 3, 3; 7 A Not when Ioseph went to dwell at Nazareth, but a great while after, about the space of 35 yeeres: for in the 30 yeere of his age was Iesus baptized of Iohn: therefore by those daies is meant, at that time that Iesus remained as yet an inhabitant of the towne of Nazareth. 8 Iohn, who through his singular holinesse and rare austeritie of life caused all men so cast their eyes upon him, prepareth the way for Christ

following fast on his heeles, as the Prophet Esai foretold, and deliuereth the summe of the Gospel, which in short space after should be deliuered more fully. 9 In an hilly countrey, which was notwithstanding inhabited, for Zacharie dwelt there. Luke 1, 40. and there was Iohans house. 1 Kings 2, 34. and besides these, Iehoshua maketh mention of fixe townes that were in the wilderness, cha. 25, 61. 10 The word in the Greeke tongue signifieth a changing of our minds and hearts from euill to better. 11 The kingdom of Messias, whose government shalbe heavenly, on nothing but heavenly. 12 Esa. 40, 3. Mar. 1, 3. Luk. 3, 4. Iohn 1, 23. 13 Make him a plaine and smooth way. 14 Mar. 1, 6. 15 Locusts were a kind of meate which certayne of the East people use, which were therefore called denouers of Locusts. Euist. in Od. 9. 16 Mar. 1, 5. Luk. 1, 7. 17 The people of Ierusalem. 18 Acknowledging that they were saved onely by free remission and forgiveness of their sinnes. 19 There is nothing that stoppeth vp the way of mercy and saluation against vs so much as the opinion of our owne righteousness doeth,

13 ¶ After their departure, behold, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, & flee into Egypt, and be there till I bring thee word: for Herod will seeke the babe to destroy him.

14 So he arose and tooke the babe and his mother by night, and departed into Egypt.

15 And was there vnto the death of Herod, that that might be fulfilled, which is spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my sonne.

16 ¶ Then Herod, seeing that he was mocked of the Wife men, was exceeding wroth, & sent forth, and slew all the male children that were in Bethlehem, and in all the coastes thereof from two yeere old and vnder, according to the time which he had diligently searched out of the Wife men.

17 Then was that fulfilled which is spoken by the Prophet Ieremias, saying,

18 ¶ In Rama was a voyce heard, mourning, and weeping, and great howling: Rachel weeping for her children, and would not be comforted, because they were not.

19 And when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and go into the land of Israel: for they are dead which sought the babes life.

21 Then he arose vp, and tooke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea instead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aside into the parts of Galilee.

23 And went and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, which was, That he should be called a Nazarene.

### CHAP. III.

1 Iohn preacheth. 4 His apparel & meate. 5 He baptizeth. 8 The fruits of repentance. 10 The axe at the roote of the tree. 12 The fanne and the chaffe. 13 Christ is baptized.

And ¶ in those daies, Iohn the Baptist came and preached in the wilderness of Iudea,

2 And said, Repent: for the kingdom of heauen is at hand.

3 For this is he of whom it is spoken by the Prophet Esaias, saying, The voyce of him that crieth in the wilderness, Prepare ye the way of the Lord: make his pathes straight.

4 ¶ And this Iohn had his garment of camels haire, and a girdle of a skin about his loynes, his meate was also locusts and wild honey.

5 ¶ Then went out to him Jerusalem and all Iudea, and all the region round about Iordan,

6 And they were baptized of him in Iordan, confessing their sinnes.

7 ¶ Now when he saw many of the Pharises,

and of the Sadduces come to his baptism, he said vnto them, ¶ O generation of vipers, who hath forewarned you to flee from the anger to come?

8 ¶ Bring forth therefore fruit worthy amendment of life,

9 ¶ And I thinke not to say k with your selues, We haue Abraham to our father: for I say vnto you, that God is able euen of these stones to raise vp children vnto Abraham.

10 And now also is the axe put to the roote of the trees: therefore euery tree which bringeth not forth good fruit, is hewen downe, and cast into the fire.

11 ¶ Indeed I baptize you with water to amendment of life, but he that cometh after me is mightier then I, whose shoes I am not worthy to beare, he will baptize you with the holy Ghost, and with fire.

12 ¶ Which hath his fanne in his hand, and will make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ ¶ Then came Iesus from Galilee to Iordan vnto Iohn to be baptized of him.

14 But Iohn earnestly put him backe, saying, I haue need to be baptized of thee, and comest thou to mee?

15 Then Iesus answering said to him, Let benow: for thus it becometh vs to fulfill all righteousness. So he suffered him.

16 And Iesus when he was baptized, came straight out of the water. And lo, the heauens were opened vnto him, and Iohn saw the Spirit of God descending like a dove, and lightning vpon him.

17 ¶ And loe, a voyce came from heauen, saying, ¶ This is my beloved Sonne, in whom I am well pleased.

we are ingrafted into Christ, where by our old man dieth, and the new man riseth up. Rom. 6. 6 The triumphs of the wicked shall end in euerlasting torment. We will cleanse it thoroughly, and make a full riddance. Mar. 1, 9. Luk. 3, 17. 7 Christ sanctifieth our baptism in himselfe. 8 All such things as it hath appointed vs to keepe. 9 To Iohn. 10 Christs full consecration and authorizing to the office of the mediocrity, is shewed by the fathers owne voyce, and a visible signe of the holy Ghost. Col. 1, 13. 1 Pet. 1, 17. 11 The Greeke word betokeneth a thing of great account, and such as highly pleaseth a man. So then the Father saith, that Christ onely is the man whom when he beholdeth, looke what opinion he had conceived of vs, he layeth it cleane aside.

### CHAP. IV.

1 Christ is tempted. 4 Hee vanquisheth the deuill with Scripture. 11 The Angels minister vnto him. 12 He preacheth repentance, and that himselfe is come. 18 The calling of Peter, Andrew, James and Iohn. 25 He preacheth the Gospel, and healeth the diseased.

¶ Then ¶ was Iesus led aside of the Spirit into the wilderness, to be tempted of the deuill.

2 And when he had fasted forty daies, and forty nights, he was afterward hungry.

3 Then came to him the tempter, and said, If thou be the Sonne of God, command that these stones be made bread.

4 But he answering, said, It is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the holy city, and set him on a pinnacle of the Temple,

6 And said vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, that he will gine his Angels charge ouer thee, and with their hands they shall lift thee vp, leaue at any time thou shouldest dash thy foot against a stone.

7 Iesus said vnto him, It is written againe, ¶ Thou shalt not tempt the Lord thy God.

8 Againe,

¶ Cha. 12, 34. 3 True repentance is an inward thing which hath its seat in the mind & heart. 4 The faith of the fathers auileth the vaine beleueing children nothing at all: and yet for all that God playeth not the liar, nor dealeth vniustly in his league which he made with the holy fathers. 5 I thinke not that you haue any cause to be proud of Abraham. 6 In your hearts. 7 Iohn 3, 39. Acts 13, 16. 8 Chap. 7, 19. 9 Marke 1, 3. Luke 5, 16. Ioh. 1, 26. Mat. 11, 5, and 23, 4. And 3, 17, and 19, 4. 10 We may neither dwell vpon the signes which God hath ordained as meanes to leade vs vnto our saluation, neither vpon them: but we must clime vp to the matter it selfe, that is to say, to Christ, who inwardly worketh that effectually, which is outwardly signified vnto vs. 11 The outward signe putteth vs in minde of this, that we must change our liues and become better, assuring vs as by a scale, that we are ingrafted into Christ, where by our old man dieth, and the new man riseth up. Rom. 6. 6 The triumphs of the wicked shall end in euerlasting torment. We will cleanse it thoroughly, and make a full riddance. Mar. 1, 9. Luk. 3, 17. 7 Christ sanctifieth our baptism in himselfe. 8 All such things as it hath appointed vs to keepe. 9 To Iohn. 10 Christs full consecration and authorizing to the office of the mediocrity, is shewed by the fathers owne voyce, and a visible signe of the holy Ghost. Col. 1, 13. 1 Pet. 1, 17. 11 The Greeke word betokeneth a thing of great account, and such as highly pleaseth a man. So then the Father saith, that Christ onely is the man whom when he beholdeth, looke what opinion he had conceived of vs, he layeth it cleane aside.

\* *Deut. 16. 18. and 10. 20.*  
 \* *Mat. 1. 13. Luke 4. 13.*  
 \* *Mat. 1. 14. Luke 4. 14. John 4. 43.*  
 \* *When the Heroulds mouth is stopped, the Lord reaseth himselfe, and bringeth full light into the darknesse of this world, preaching free forgiveness of sinnes to them that repent.*

\* *Which was a town a great deale more famous then Nazareth was.*  
 \* *Isai. 9. 1.*  
 \* *Of Tiberias, or because that country bordered toward Tyrus, which standeth upon the sea that cutteth the midst of the world.*  
 \* *So called, because it bordered upon Tyrus and Sidon, and because Salomon gave the King of Tyrus twenty cities in that quarter.*  
 \* *1. King. 9. 11.*  
 \* *Mat. 1. 15.*  
 \* *Is come to you.*  
 \* *Christ thinking by time, that he should at length depart from vs, even at the beginning of his preaching gather him disciples after an heavenly sort, men indeed poore, and vitally unlearned, and therefore such as might be least suspected, witnesses of the truth of those things which they heard and saw.*

\* *Mat. 1. 16.*  
 \* *1. Cor. 1. 27.*  
 \* *Christ assureth the hearts of the beleuers of his spirituall and fauouring vertue, by healing the diseases of the body.*  
 \* *Ther, that is, the Galileans.*  
 \* *1. Synagogues, the Jewes Churches.*

\* *Of Messias. 1. Diseases of all kindes, but not euery one: that is, as we say, some of euery one. 2. The word signifieth properly, the weaknesse of the stomacke: but here it is taken for those diseases which make men faint, and weare away, that haue them. 3. The word signifieth properly the stone wherewith gold is tried: and by a borrowed kinde of speech is applied to all kinde of examination by torture, when as by rough dealing and tormentis, wee goe about to drawe out the truth of men, which otherwise they would not confesse: and in this place it is taken for those diseases, which put sickemen to great woe. 4. Which at euery full Moone, or other changes of the Moone, are sorely troubled. 5. Diseased. 6. Wenke & feeble men, who haue the parts of their body loosed. 7. So weakened, that they are neither able to gather them vp together, nor put them out as they would.*

\* *Mat. 1. 16.*  
 \* *1. Cor. 1. 27.*  
 \* *Christ assureth the hearts of the beleuers of his spirituall and fauouring vertue, by healing the diseases of the body.*  
 \* *Ther, that is, the Galileans.*  
 \* *1. Synagogues, the Jewes Churches.*

8 Again the deuill tooke him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them,

9 And said to him, All these will I giue thee, if thou wilt fall downe, and worship me.

10 Then said Iesus vnto him, Asoid Satan: for it is written. 4 Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 3 Then the deuill left him: and behold, the Angels came, and ministred vnto him.

12 4 And when Iesus had heard that Iohn was committed to prison, he returned into Galile.

13 And leauing Nazareth, went and dwelt in Capernaum, which is neere the sea in the borders of Zabulon, and Nephthalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 2 The lande of Zebulon, and the land of Nephthalim by the way of the e sea, beyond Iordan, Galile of the Gentiles:

16 The people which sat in darknesse, sawe great light: and to them which sat in the region and shadow of death, light is risen vp.

17 4 From that time Iesus began to preach, and to say, Amend your liues: for the kingdome of heauen is at hand.

18 3 And Iesus walking by the sea of Galile saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)

19 4 And he said vnto them, Follow me, and I will make you fishers of men.

20 And they straightway leauing the nets, followed him.

21 And when he was gone forth from thence, he saw other two brethren, James the sonne of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mending their nettes, &c he called them.

22 And they without tarrying, leauing the ship and their father, followed him.

23 So 4 Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing euery sickenesse, and euery diseafe among the people.

24 And his fame spread abroad thorow all Syria: and they brought vnto him all sicke people, that were taken with diuers diseases, &c 2 torments, and them that were possessed with deuils, &c those which were lunatike, and those that had the p palse: and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, and Ierusalem, and Iudea, and from beyond Iordan.

# CHAP. V.

1 Who are blessed. 13 The Apostles are the salt and light of the world. 14 The citie set on an hill. 15 The candle. 16 Good workes. 19 The fulfilling of Christs commandments. 21 What killing is. 23 Reconciliation is set before sacrifice. 17 Adultery. 29 The plucking out of the eye. 30 Cutting off of the hand. 31 The bill of diuorcement. 33 Not to sweare. 43 To loue our enemies. 48 Perfectione,

And when he saw the multitude, he went vp into a mountaine: and when he was set, his disciples came to him.

2 1 And he opened his mouth, & taught them, saying,

3 4 Blessed are the 2 poore in b spirit, for theirs is the kingdome of heauen.

4 3 Blessed are they that mourne: for they shall be comforted.

5 2 Blessed are the meeke: for they shall inherite the earth.

6 3 Blessed are they which hunger and thirst for righteousness: for they shall be filled.

7 Blessed are the mercifull: for they shall obtaine mercie.

8 Blessed are the 4 pure in heart: for they shall see God.

9 Blessed are the peace makers: for they shall be called the children of God.

10 Blessed are they 5 which suffer persecution for righteousness sake; for theirs is the kingdome of heauen.

11 4 Blessed shall ye be when men reuile you, and persecute you, and say all maner of euill against you for my sake, falsely.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 3 Ye 2 are the salt of the d earth: but if the salt haue lost his sauour, wherewith shall it be e salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foot of men.

14 Ye are the f light of the world. A citie that is set on an hill, cannot be hid.

15 2 Neither doe men light a candle, and put it vnder a bushal, but on a candle sticke, and it giveth light vnto all that are in the house.

16 4 Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.

17 3 Thinke not that I am come to destroy the Law, or the Prophets. I am not come to destroy them, but to e fulfill them.

18 4 For truly I say vnto you, Till heauen and earth perish, one iote or one tittle of the Law shall not escape, till all things be fulfilled.

19 4 2 Whofoener therefore shall breake one of these least commandments, and teach men so, he shall be called the b least in the kingdome of heauen: but whofoener shall obserue and teach them, the same shall be called great in the kingdome of heauen.

20 For I say vnto you, except your righteousness 4 exceede the righteousness of the Scribes and Pharises, ye shall not enter into the kingdome of heauen.

21 5 Yee haue heard that it was said vnto them of the old time, 3 Thou shalt not kill: for whofoener killeth shall be culpable of iudgement.

e What shal you haue to sale withal? And so arefoles in the Lazine tongue called saltlesse, as you would say, men that haue no salt, or sauour and taste in them, f You shine and giue light, by being made partakers of the true light. \* *Mat. 4. 21. Luke 8. 16. and 11. 33.* \* *1. Pet. 2. 12.* 3 Christ came not to bring any new way of righteousness & saluation into the world, but to fulfill that in deed which was shadowed by the figures of the Law: by deliuering men through grace from the curse of the Law: and moreover to teach the true vse of obedience which the Law appointed, and to graue in our hearts the force of obedience. 4 That the prophecies may be accomplished. \* *Luke 16. 17.* \* *James 2. 10.* 4 He beginneth with the true expounding of the Law, & setteth it against the olde (but yet false) glosses of the Scribes: So farre is he from abolishing the least commandment of his Father. h He shall haue no place in the Church. \* *Luke 11. 39.* 5 The true meaning of the first commandment. \* *Exod. 20. 13. deut. 5. 17.*

Christ teacheth that the greatest ioy and felicitie is not in the commodities and pleasures of this life, but is layd vp in heauen for them that willingly reit in the good will and pleasure of God, and endeouour to please all men, although they be cruelly vexed, and troubled of the worldlings, because they will not fashion themselves to their manners. \* *Luke 6. 20.*

a Under the name of powerie are all such miseries meant, as are ioyne with powerie, whose minds and spirits are brought vnder and tamed, and obey God.

\* *Esai. 61. 2, 3.*  
*Luke 6. 21.*  
 \* *Psal. 37. 11.*  
 \* *Esai. 65. 13.*  
 \* *Psal. 24. 4.*

c Truly is this word pure, toyne with the heart, for as a bright and shining resemblance or image may be seene plainly in a cleane and pure looking glasse, even so doeth the face (as it were) of the euangelizing God, shine forth and cleare appeare in a pure heart.

\* *1. Cor. 14. 33.*  
 1. *pet. 3. 14.*  
 \* *Actes 5. 41.*  
 1. *pet. 4. 14.*  
 \* *Mat. 9. 50.*  
*Luke 14. 34.*

2 The ministers of the word, especially (vnlesse they will be the most caritief of all) must needs lead other both by word and deed to this greatest ioy and felicitie.

d Your doctrine must be very sound and good, for if it be not so, it shall be nought set by, and cast away as a thing vnseuourie and vaine.



*i He speaketh of the iudgement of God, and of the difference of signes, & therefore applieth his words to the forme of ciuill iudgements, which were then vsed. k Of that iudgement which was ruled by three men, who had the hearing and deciding of money matters, and such other small causes. l By that iudgement which stood of 23. Iudges, who had the hearing and deciding of weightie affaires and matters of life and death: as the highest Iudges of all, were to the number of 71. which had the bearing of most weightie affaires, as the matter of a whole tribe, or of an high Priest, or of a false prophet. m Whereas we read here, Hell, it is in the text it is selfe, Gehenna, which is an Hebrew word made of two, and is as much to say, as the valley of Binnom, which other wise the Hebrewes called Tophet: it was a place where the Israelites were wont most cruellly to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in Ierem. 7. 31. n The Lewes vsed foure kindes of punishments, before their gouernement was taken away by Herode, hanging, beheading, stoning, and burning: this is it that Christ sheweth at, because burning was the greatest punishment, therefore in that he maketh mention of a iudgement, a counsell, & a fire, he sheweth that some finnes are worse then other some, but yet they are all such that wee must giue account for them, and shall be punished for them. o The couetous Pharisees taught: that God was appeased by the sacrifices appointed in the Law, which they themselves deuoured. But Christ on the contrary side denieth that God accepteth any mans offering, vntill he maketh satisfaction to his brother whom hee hath offended: and sayeth moreover, that these stubborn and stiff necked despisers of their brethren, shall neuer escape the wrath and curse of God, before they haue made full satisfaction to their brethren. p He applieth all this speech to the state of his time, when as there was an altar standing in Hierusalem, and therefore they are very foolish, that gather hereupon, that wee must build altars, and vse sacrifices: but they are more fooles, which drawe that to purgatorie, which is spoken of peace making and atonement one with another. q Luke 12. 58. p Cut off all cause of enmities. q Thou shalt be dealt withall to the utmost extremities. 7 Hee is taken for an adulterer before God, whatsoever hee be, that coueteth a woman: and therefore we must keepe our eyes chaste, and all the members wee haue, yea, and wee must eschewe all occasions which might moue vs to euill, howe deare soeuer it cost vs. r Exod. 20. 14. rom. 13. 9. s Chap. 18. 3. 9. marke 9. 47. t Hee nameth the right eye and the right hande, because the partes of the right side of our bodie are the chiefe, & readiest to commit any wickednesse. f Word for word, doe cause thee to offend: for finnes are stumbling blockes as it were, that is to say, rockes which wee are cast vpon. \* Chap. 19. 7. deut. 24. 1. marke 10. 4. luke 16. 18. 1. cor. 7. 10. 8. The meaning of the third commandment against the froward opinion and iudgement of the Scribes, which excused by oaths or indirecte formes of swearing, \* Exod. 20. 7. leuit. 19. 12. deut. 5. 11.*

22 But I say vnto you, whosoever is angry with his brother vnadvisedly, shall be culpable of iudgement. And whosoever saith vnto his brother, Raca, shall be worthy to be punished by the Councill. And whosoever shall say, Foole, shall be worthy to be punished with 3 hell = fire.

23 If then thou bring thy gift to the altar, & there rememberest that thy brother hath ought against thee.

24 Leane there thine offering before the altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine aduersarie quickly, while thou art in the way with him, least thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the fergeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, till thou hast payed the vtmost farthing.

27 Ye haue heard that it was said to them of old time, Thou shalt not commit adulterie.

28 But I say vnto you, that whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

29 Wherefore if thy right eye cause thee to offend, plucke it out and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath bene said also, Whosoever shall put away his wife, let him giue her a bill of diuorcement.

32 But I say vnto you, whosoever shall put away his wife (except it be for fornication) causeth her to commit adulterie: & whosoever shall marrie her that is diuorced, committeth adulterie.

33 Againe, ye haue heard that it was said to them of old time, Thou shalt not forswear thy selfe, but shalt performe thine oathes to the Lord.

34 But I say vnto you, Swear not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth, for it is his footstool: neither by Hierusalem: for it is the ciitie of the great King.

36 Neither shalt thou sweare by thine head,

because thou canst not make one haire white or blacke.

37 But let your communication be: Yea, yea: Nay, nay: For whatsoeuer is more then these, cometh of euill.

38 Ye haue heard that it hath bene said, An eye for an eye, and a tooth for a tooth.

39 But I say vnto you, Resist not euill: but whosoever shall smite thee on thy right cheek, turne to him the other also.

40 And if any man will sue thee at the law, and take away thy coate, let him haue thy cloake also.

41 And whosoever will compell thee to goe a mile, goe with him twaine.

42 Giue to him that asketh, and from him that would borrow of thee, turne not away.

43 Ye haue heard that it hath bin said, Thou shalt loue thy neighbour, and hate thine enemy.

44 But I say vnto you, Loue your enemies: bleis them that curse you: doe good to them that hate you, & pray for them which hurt you, and persecute you,

45 That yee may be the children of your father that is in heauen: for hee maketh his sunne to arise on the euill and the good, and sendeth raine on the iust and vniust.

46 For if ye loue them, which loue you, what reward shall you haue? Doe not the Publicanes euen the same?

47 And if ye be friendly to your brethren only, what singular thing doe yee? doe not euen the Publicanes likewise?

48 Ye shall therefore be perfect, as your Father which is in heauen, is perfect.

ther: the other is taken of comparison, The children of God must be better, then the children of this world. \* Luke 6. 35. \* They that were the tolle makers, & had the oversight of tributes & customes: a kind of men that the Lewes hated to death, both because they fermed the Romanes in those offices, (whose yokefull bondage they could hardly away withall) and also because these tolle makers are for the most part giuen to couetousnesse.

#### CHAP. VI.

1 Almes. 5 Prayer. 14 Forgiving our brother. 16 Fasting. 19 Our treasure. 20 Wee must succour the poore. 24 God and riches. 25 Carefull seeking for meate and drinke, & apparell, forbidden. 33 The Kingdome of God and his righteousness.

Take heed that ye giue not your almes before men, to be seene of them, or else ye shall haue no reward of your Father which is in heauen.

2 Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites do in the Synagogues and in the streets, to be praised of men. Verely I say vnto you, they haue their reward.

3 But when thou doest thine almes, let not thy left hand know what thy right hand doeth.

4 That thine almes may be in secret, and thy Father that seeth in secret, hee will reward thee openly.

5 And when thou prayest, be not as the hypocrites: for they loue to stand and pray in the Synagogues, and in the corners of the streets, because they would be seene of men. Verely I say vnto you, they haue their reward.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, & thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, vse no vaine repetitions: as the Heathen: for they thinke to be heard for their much babbling.

8 Be yee not like them therefore: for your Father

*\* James 5. 12. t Whatsoeuer you vouch, vouch it barely, and whatsoeuer you denie, denie it barely without any more words. u From an euill conscience, or from the deuil. v Hee sheweth cleane contrary to the doctrine of the Scribes, that the summe of the second table must be vnderstood, that we may in no wise tender euill for euill, but rather suffer double iniurie, and doe well to them that are our deadly enemies. \* Exod. 21. 24. leuit. 24. 20. deut. 19. 21. \* Luke 6. 29. rom. 12. 17. 1. cor. 4. 7. \* deut. 15. 8. \* leuit. 19. 18. \* Luke 6. 27. \* Luke 23. 34. \* Mat. 7. 60. 10 A double reason: the one is taken of relatives, that children must be like their father: the other is taken of comparison, The children of God must be better, then the children of this world. \* Luke 6. 35. \* They that were the tolle makers, & had the oversight of tributes & customes: a kind of men that the Lewes hated to death, both because they fermed the Romanes in those offices, (whose yokefull bondage they could hardly away withall) and also because these tolle makers are for the most part giuen to couetousnesse. x Ambition maketh almes vaine. y This word, Reward, is alwayes taken in the Scriptures for a free recompense, and therefore the schoolemen do findly see it to be answerable to a deservings, which they call merit. z Rom. 2. 8. b Counterfeites, for Hypocrites were players that played apart in a play. a He reprehendeth two foule faults in prayer, ambition, and vaine babbling. c Long prayers are not condemned, but vaine, needlesse, and superstitious.*

Father knoweth whereof ye have need, before ye aske of him.

9 After this manner therefore pray ye, & Our father which art in heauen, hallowed be thy name, 10 Thy kingdome come. Thy will be done euen in earth as it is in heauen.

11 Giue vs this day our dailie bread.

12 And forgie vs our debts, as we also forgie our debtors.

13 And leade vs not into temptation, but deliuer vs from euill: for thine is the kingdome, and the power, and the glory for euer. Amen.

14 For if ye doe forgie men their trespasses, your heauenlie Father will also forgie you.

15 But if yee doe not forgie men their trespasses, no more will your father forgie you your trespasses.

16 Moreover, when ye fast, looke not fowre as the hypocrites: for they disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you that they haue their reward.

17 But when thou fastest, annoint thine head, and walsh thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secret, will reward thee openly.

19 Lay not vp treasures for your selues vpon the earth, where the mothe and canker corrupt, & where theeuces digge through and steale.

20 But lay vp treasures for your selues in heauen, where neither the mothe nor canker corrupteth, and where theeuces neither digge through nor steale.

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if then thine eye be single, thy whole body shalbe light.

23 But if thine eye be wicked, then all thy body shalbe darke. Wherefore if the light that is in thee, be darkenesse, how great is that darkenesse?

24 No man can serue two masters: for either he shall hate the one, and loue the other, or els he shall leane to the one, and despise the other. Yee cannot serue God and riches.

25 Therefore I say vnto you, be not careful for your life, what ye shall eate, or what ye shall drinke: not yet for your bodie, what ye shall put on. Is not the life more worth then meat? and the bodie then raiment?

26 Behold the fowles of the heauen: for they sowe nor, neither reape, nor cary into the barnes, yet your heauenly Father feedeth them. Are yee not much better then they?

27 Which of you by taking care is able to adde one cubite vnto his stature?

28 And why care ye for raiment? Leame how the Lilies of the field doe growe: they are not wearied, neither spin:

29 Yet I say vnto you, that euen Salomon in all his glory was not arayed like one of these.

30 Wherefore if God so cloathe the grasse of the field which is to daie, and to morrow is cast into the ouen, shall he not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eate? or what shall we drinke? or where-

with shall we be clothed?

32 (For after all these things seeke the Gentiles) for your heauenlie Father knoweth that ye haue need of all these things.

33 But seeke ye first the kingdome of God, and his righteousnesse, and all these things shalbe ministred vnto you.

34 Care not then for the morrow, for the morrow shall care for it selfe: the day hath enough with his owne griefe.

# CHAP. VII.

We may not giue iudgement of our neighbours, & Nor cast that which is holy vnto dogges. 13 The broad and strait way. 15 False prophets. 18 The tree and fruit. 24 The house built on a rocke, 26 and on the sand.

Iudge not, that ye be not iudged.

2 For with what iudgement ye iudge, ye shall be iudged, and with what measure ye mete, it shalbe measured vnto you againe.

3 And why seekest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 Or how saiest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beame is in thine owne eye?

5 Hypocrite, first cast out that beame out of thine owne eye, and then shalt thou see clearelie to cast out the mote out of thy brothers eye.

6 Giue ye not that which is holy to dogges, neither cast ye your pearles before swine, lest they tread them vnder their feet, and turning againe, all to rent you.

7 Aske, and it shalbe giuen you: seeke, and ye shall find: knocke, and it shalbe opened vnto you.

8 For whosoener asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 For what man is there among you, which if his sonne aske him bread, would giue him a stone?

10 Or if he aske fish, will he giue him a serpent?

11 If ye then, which are euill, can giue to your children good gifts, how much more shall your Father which is in heauen, giue good things to them that aske him?

12 Therefore whatsoeuer yee would that men should doe to you: euen so doe ye to them: for this is the Law and the Prophets.

13 Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat.

14 Because the gate is strait, and the way narrow that leadeth vnto life, and few there be that finde it.

15 Beware of false prophets, which come to you in sheepes clothing, but inwardly they are rauening wolves.

16 Ye shall know them by their fruits. Doe men gather grapes of thornes? or figs of thistles?

17 So euery good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit.

18 A good tree cannot bring forth euill fruit, neither can a corrupt tree bring forth good fruit.

19 Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruits yee shall know them.

thronged, and so enter into life. 6 False teachers must be taken heede of: and they are knowen by false doctrine and euill liuing. \* Luke 6. 44. Chap. 3. 20.

1 We ought to find fault one with another, but we must beware wee doe it not without cause, or to seeme holier then they, or in hatred of them. \* Luke 6. 37, 38. rom. 2. 1.

1. cor. 4. 3. \* Marke 4. 24. Luke 6. 38.

2 Luke 6. 41. 3 The stiffnecked and stubborn enemies of the Gospel are unworthy to haue it preached vnto them.

4 A pearle hath his name among the Grecians, for the orient brightnesse that is in it: and a pearle was in ancient time in great estimation among the Latines: for a pearle that Cleopatra had, was valued at two hundredeth and fiftie thousand crownes, and the word is now borrowed from that, to signifie the most precious heauenly doctrine. \* Chap. 11. 22. Marke 11. 24. Luke 11. 9. John 14. 13. and 16. 23. Mat. 1. 5. 3 Prayers are a sure refuge in all miseries. \* Luke 6. 27. Job. 4. 16.

4 A rehearfall of the meaning of the second table. b That is to say, the doctrine of the Lawe and Prophets. \* Luke 13. 14.

5 Example of life must not be taken from a multitude. c The way is strait and narrow: we must passe through this rough way, and suffer and endure, and be-

thronged, and so enter into life. 6 False teachers must be taken heede of: and they are knowen by false doctrine and euill liuing. \* Luke 6. 44. Chap. 3. 20.

3 A true summe and forme of all Christian prayers. 4 Luke 11. 2. 5 That, that is met for our nature for our daily food, or such as may suffice our nature and complexion. 6 Chap. 13. 19. 7 From the Deuill, or from all aduersitie. 8 Marke 11. 25. 9 They that forgie wrongs, to them sinnes are forgiven, but reuenge is prepared for them that reuenge. 10 Against such as haue after a name of holinesse, by fasting. 11 They suffer not their first hue to be seene, that is to say, they marre the naturall colour of their faces, that they may seeme pale and pale faced. 12 Those mens labours are shewd to be vaine which passe not for the assured treasure of euermolting life, but spend their liues in scraping together fraile and vaine riches. 13 Luke 12. 33. 1. tim. 6. 19. 14 Luke 11. 34. 15 Men doe maliciously and wickedly put out euen the little light of nature that is in them. 16 The iudgement of the mind: that as the body is with the eyes, so our whole life may be ruled with right reason, that is to say, with the spirit of God wherewith we are lightened. 17 Luke 16. 13. 18 God will be worshipped of the whole man. 19 Which be at iare together, for if two agree, they are as one. 20 This word is a Syrian word, and signifieth all things that belong to money. 21 Luke. 12. 22. philip. 4. 6. 2. tim. 6. 8. 2. peter 5. 7. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



7. Euen the best gifts that are, are no thing without godlinesse.  
 Rom. 3. 13.  
 James 1. 22.  
 By Name here, is meant that mighty working power of God, which euery man weineth that calleth vpon him.  
 Properly powers: Now these excellent works wrought are called Powers, by occasion of these things which they bring to passe, for by them we vnderstand, how mightie the power of God is.  
 Luke 13. 27.  
 That is not of ignorance, but because he will cast them away.  
 Psal. 6. 8.  
 In that are giuen to all kind of wickednesse, and seeme to make an art of sinne.  
 True godlinesse resteth onely vpon Christ, and therefore alwayes remaineth inuincible.  
 Luke 6. 47. 48.  
 Mar. 4. 22.  
 Luke 4. 32.

21 ¶ Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but hee that doeth my Fathers will which is in heauen.  
 22 ¶ Many will say to me in that day, Lord, Lord, haue wee not by thy Name prophesied, and by thy name cast out deuils? and by thy name done many great workes?  
 23 And then will I professe to them, I neuer knew you, depart from me ye that worke iniquitie.  
 24 ¶ Whosoever then heareth of mee these words, and doth the same, I will liken him to a wise man, which hath builded his house on a rocke:  
 25 And the raine fell, and the floods came, and the winds blew, and beate vpon that house, and it fell not: for it was grounded on a rocke,  
 26 But whosoever heareth these my wordes, and doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sand:  
 27 And the raine fell, and the floods came, and the winds blew, and beate vpon that house, and it fell, and the fall thereof was great.  
 28 ¶ And it came to passe, when Iesus had ended these wordes, the people were astonished at his doctrine.  
 29 For he taught them as one hauing authority, and not as the Scribes.

CHAP. VIII.

1 The Leper cleansed. 5 The Centurions faith. 11 The calling of the Gentiles, 12 and casting out of the Iewes. 14 Peters mother in law healed. 19 A Scribe desirous to follow Christ. 23 The tempest on the sea. 28 Two possessed with deuils cured. 32 The deuils goe into swine.

Now when he was come down from the mountaine, great multitudes followed him.  
 2 ¶ And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.  
 3 And Iesus putting forth his hand, touched him, saying, I will, be thou cleane: and immediatly his leprosie was cleansed.  
 4 Then Iesus said vnto him, See thou tell no man, but goe, and shew thy selfe vnto the Priest, and offer the gift that Moses commaunded, for a witness to them.  
 5 ¶ When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him.  
 6 And said, Master, my seruant lyeth sicke at home of the palsey, and is grievously pained.  
 7 And Iesus said vnto him, I will come and heale him.  
 8 But the Centurion answered, saying, Master, I am not worthy that thou shouldest come vnder my roofo: but speake the word onely, and my seruant shall be healed.  
 9 For I am a man also vnder the authoritie of another, and haue souldiers vnder me: and I say to one, Goe, and hee goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.  
 10 When Iesus heard that, hee marvelled, and said to them that followed him, Verely I say vnto you, I haue not found so great faith, euen in Israel.  
 11 But I say vnto you, that many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Iacob, in the kingdome

of heauen.  
 12 And the children of the kingdome shall be cast out into vnter & darkenesse: there shall be weeping and gnashing of teeth.  
 13 Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleueed, so be it vnto thee. And his seruant was healed the same houre.  
 14 ¶ And when Iesus came to Peters house, he saw his wifes mother laid downe, and sicke of a feuer.  
 15 And he touched her hand, and the feuer left her: so she arose, and ministred vnto them.  
 16 ¶ When the Euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with his word, & healed all that were sicke.  
 17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying, Hee tooke our infirmities, and bare our sicknesses.  
 18 ¶ And when Iesus sawe great multitudes of people about him, he commaunded them to goe out into the water.  
 19 ¶ Then came there a certaine Scribe, and said vnto him, Master, I will follow thee whithersoever thou goest.  
 20 But Iesus said vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not whereon to rest his head.  
 21 ¶ And another of his disciples said vnto him, Master, suffer mee first to goe, and burie my father.  
 22 But Iesus said vnto him, Follow me, and let the dead burie the dead.  
 23 ¶ And when he was entred into the ship, his disciples followed him.  
 24 And behold, there arose a great tempest in the sea, so that the ship was couered with waues: but he was asleepe.  
 25 Then his disciples came, and awoke him, saying, Master, saue vs: we perishe.  
 26 And hee said vnto them, Why are ye fearefull? O yee of little faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.  
 27 And the men marueiled, saying, What man is this, that both the winds and the sea obey him?  
 28 ¶ And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with deuils which came out of the graues very fierce, so that no man might go by that way.  
 29 And behold, they cryed out, saying, Iesus the sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before time?  
 30 Now there was a farre off from them, a great herde of swine feeding.  
 31 And the deuils besought him, saying, If thou cast us out, suffer vs to go into the herde of swine.  
 32 And he said vnto them, Goe. So they went out and departed into the herde of swine: and behold, the whole herde of swine ran headlong into the sea, and died in the water.  
 33 Then the herde men fled: and when they were come into the citie, they told all things, and what was become of them that were possessed with the deuils.  
 34 And behold, all the citie came out to meet Iesus: and when they saw him, they besought him to depart out of their coasts.

CHAP.

Mar. 2. 40.  
 Luke 5. 12.  
 Christ in healing the leprous with the touching of his hand, sheweth that he abhorreth no sinners that come vnto him, be they neuer so vnclane.  
 Lewis. 14. 3. 4.  
 Luke 7. 1.  
 Christ by setting before them the example of the vncircumcised Centurion, and yet of an excellent faith, prouoketh the Iewes to emulation, and together forewarneth them of their casting off, and the calling of the Gentiles.  
 A Metaphore taken of banquets, for they that sit downe together are fellows in the banquet.

Which are without the kingdome. For in the kingdome is light, and without the kingdome is darkenesse.  
 Chap. 23. 13.  
 Marke 1. 29.  
 Luke 4. 38.  
 Christ, in healing diuers diseases, sheweth that hee was sent of his Father, that in him only we should seeke remedie in all our miseries.  
 Marke 1. 34.  
 Luke 4. 40.  
 Of all sorts.  
 Esai. 53. 4.  
 Pet. 2. 24.  
 Luke 9. 57. 58.  
 For Capernaum was situate vpon the lake of Tiberias.  
 The true disciples of Christ must prepare themselves to all kind of miseries.  
 Word for word, shades made with boughes.  
 When God requirerh our labour, we must leaue off all due tie to men.  
 Marke 4. 37.  
 Luke 8. 23.  
 Although Christ seemeth oftentimes to neglect his, euen in most extreame danger, yet in time conuenient hee will saue them, and bringeth them to the haven.  
 Marke 5. 1. 2.  
 Luke 8. 27.  
 Christ came to deliuer me from the miserable thraldome of Satan: but the world had rather lacke Christ, then the vilest and least of their commodities.  
 Of an hill, as Marke and Luke witness: Now Gadara as Ioseph recordeth booke 17. chap. 12. liued after the order of the Grecians, & therefore we may not marueile if there were swine there.  
 Where men sue as swine, there deuiel not Christ taste, but deuils.

CHAP. IX.

1 One sicke of the palsey is healed. 5 Remission of sinnes. 9 Matthew called. 10 Sinners. 17 New wine. 18 The rulers daughter raised. 20 A woman healed of a bloody issue. 23 Two blindmen by faith receive sight. 32 A dumbe man possessed is healed. 37 The harvest and workmen.

Then he entered into a ship, and passed over, and came into his owne city.

2 And 4 loe, they brought to him a man sicke of the palsey layed on a bed. And Iesus seeing their faith, said to the sicke of the palsey, Sonne be of good comfort: thy sinnes are forgiven thee.

3 And behold, certaine of the Scribes said with themselves, This man blasphemeth.

4 But when Iesus saw their thoughts, he said, Wherefore thinke ye euill things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that ye may know that the Sonne of man hath authority in earth to forgive sinnes (then said he vnto the sicke of the palsey,) Arise, take vp thy bed, and go to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude saw it, they marueiled, and glorified God, which had giuen such authority to men.

9 ¶ And as Iesus passed forth from thence, he saw a man sitting at the a custome, named Matthew, and said to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Iesus sat at meate in his house, behold, many Publicanes and sinners that came thither, sat down at the table with Iesus and his disciples.

11 And when the Pharises saw that, they said to his disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Iesus heard it, he said vnto them, The whole need not the Phisician, but they that are sicke.

13 But goe ye and learne what this is, I will haue mercy, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 ¶ Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus said vnto them, Can the children of the marriage chamber mourne as long as the bridegrome is with them? But the daies will come, when the bridegrome shall be taken from them, and then shall they fast.

16 Moreover, no man pieceth an old garment with a piece of new cloath: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put new wine into old vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preferred.

18 ¶ While he thus spake vnto them, behold, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased: but come & lay thine hand on her, and she shall liue.

19 And Iesus arose and followed him with his disciples.

20 (And behold, a woman which was diseased

with an issue of blood twelue yeeres, came behind him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touch but his garment onely, I shalbe whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that same moment.)

23 Now when Iesus came into the rulers house, and saw the minstrels and the multitude making noise,

24 He said vnto them, Get you hence: for the maid is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put forth, he went in and took her by the hand, and the maid arose.

26 And this bruit went throughout all that land.

27 And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of David, haue mercie vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus said vnto them, Beleeue ye that I am able to doe this? And they said vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus gaue them great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame thorowout all that land.

32 ¶ And as they went out, behold, they brought to him a dumbe man possessed with a deuill.

33 And when the deuill was cast out, the dumbe spake: then the multitude marueiled, saying, The like was neuer seene in Israel.

34 But the Pharises said, He casteth out deuils, through the prince of deuils.

35 ¶ And Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing euery sicknesse and euery disease among the people.

36 But when he saw the multitude, he had compassion vpon them, because they were dispersed, and scattered abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, Surely the harvest is great, but the labourers are few,

38 Wherefore pray the Lord of the harvest, that he would send forth labourers into his harvest.

CHAP. X.

1 The gift of healing given to the Apostles. 5 They are sent to preach the Gospel. 13 Peace. 14 Shaking off the dust. 18 Affliction. 22 Continuance vnto the end. 23 Flying from persecution. 28 Feare. 29 Two sparrows. 30 Huius of four head. 32 To acknowledge Christ. 34 Peace and the sword. 35 Variance. 37 Love of parents. 38 The crosse. 39 To lose the life. 40 To receive a Preacher.

And he called his twelue disciples vnto him, and gaue them power against vnclene spirits, to cast them out, and to heale euery sicknesse, and euery disease.

2 Now the names of the twelue Apostles are these. The first is Simon called Peter, and Andrew his brother, James the sonne of Zebedeus, and Iohn his brother.

3 Philip

5 Euen death it selfe giueth place to the power of Christ.

6 It appeareth that they used minstreles at their mourning.

6 By healing these two blind, Christ sheweth that he is the light of the world.

7 An example of that power that Christ hath ouer the deuill.

8 Although the ordinary pastors cease, yet Christ hath not cast off the care of his Church.

8 Although the ordinary pastors cease, yet Christ hath not cast off the care of his Church.

1 Sinnes are the causes of our afflictions, and Christ easily forgiveth them if we beleeue.

2 This Capernaum, for as Theoph. saith, Bethlehem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place.

4 Knowing by a manifest signe.

5 To blaspheme, signifieth amongst the doctors, to speake wickedly: and amongst the more eloquent Grecians, to fault.

4 Marke 2, 14.

Luke 5, 27.

3 Christ calleth the humble sinners vnto him, but he conuenieth the proud hypocrites.

4 At the customers table, where is was situated.

5 The customers felowes which were plac'd by the Romans, after that Iudea was brought into the forme of a province, to gather the custome, and therefore of the rest of the Iewes, they were called sinners, that is to say, very vile men.

2 Ihesa 6, 6.

Chap. 12, 7.

4 1 Tim. 1, 15.

4 Marke 2, 18.

Luke 5, 33.

3 Against naughty emulation in matters indifferent.

4 An Hebrew kind of speech, for they that are admitted into the marriage chamber are as the guests about the bridegrome.

3 Rawe, which was neuer put to the full.

4 Marke 5, 22.

Luke 8, 41.

4 There is no euill so old and incurable, which Christ cannot heale by and by, if he be touched with true faith, but lightly as it were with the hand.



3 Philip and Bartemew: Thomas, and Matthew that Publicane: James the sonne of Alphaeus, and Lebbeus whose surname was Thaddæus:

4 Simon the Cananite, and Judas b Hecariot, who also betrayed him.

5 These twelve did Iesus send forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But goe rather \* to the lost sheepe of the house of Israel.

7 \* And as ye go preach, saying, The kingdom of heauen is at hand.

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely ye haue receiued, freely giue.

9 \* Possesse not gold, nor siluer, nor money in your girdles.

10 Nor a scrippe for the iourney, neither two coats, neither shooes, nor a staffe, \* for the work-man is worthy of his meat.

11 And into \* whatsoever city or towne ye shall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 \* And whosoever shall not receiue you, nor heare your words, when ye depart out of that house, or that city, \* shake off the dust of your feete.

15 Truly I say vnto you, it shalbe easier for them of the land of Sodom and Gomorrah in the day of iudgement, then for that city.

16 \* Behold, I send you as f sheepe in the mids of the wolues: be yee therefore wise as serpents, and innocent as doves.

17 But beware of men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And ye shall be brought to the gouernours and kings for my sake, in witnesse to them, and to the Gentiles.

19 But when they deliuer you vp, take no thought how or what ye shall speake: for it shalbe giuen you in that houre, what ye shall say.

20 For it is not ye that speake, but the spirit of your Father which speaketh in you.

21 And the \* brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be hated of all men for my Name: \* but he that endureth to the end, he shall be saved.

23 And when they persecute you in this citie, flee into another: for verelie I say vnto you, yee shall not goe ouer all the cities of Israel, till the Sonne of man be come.

24 \* The discipule is not aboue his master, nor the seruant aboue his Lord.

25 It is enough for the discipule to be as his master is, and the seruant as his Lord. \* If they haue called the master of the house Beelzebub, how much more them of his household?

26 Feare them not therefore: for there is nothing couered, that shall not be disclosed, nor hid, that shall not be knowne.

27 What I tell you in darknesse, that speake ye in light: and what ye heare in the eare, that preach ye on the houses.

28 And feare ye not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and bodie in hell.

29 Are not two sparowes sold for a farthing, and one of them shall not fall on the ground without your Father?

30 Yea, and all the haire of your head are numbered.

31 Feare ye not therefore, ye are of more value then many sparowes.

32 \* Whosoever therefore shall confesse mee before men, him will I confesse also before my Father which is heauen.

33 But whosoever shall denie me before men, him will I also denie before my Father which is in heauen.

34 \* Thinke not that I am come to send peace into the earth, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 \* And a mans enemies shalbe they of his owne household.

37 \* He that loueth father or mother more then me, is not worthy of me. And he that loueth sonne or daughter more then me, is not worthy of me.

38 \* And he that taketh not his crosse, and followeth after me, is not worthy of me.

39 \* He that will find his life, shall loose it: and he that looseth his life for my sake, shall finde it.

40 He that receiueth you, receiueth mee: and he that receiueth me, receiueth him that sent me.

41 \* Hee that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward: and he that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.

42 \* And whosoever shall giue vnto one of these little ones to drinke a cuppe of cold water onely, in the name of a discipule, verelie I say vnto you, he shall not loose his reward.

## CHAP. XI.

1 Iohn sendeth his disciples to Christ. 7 Christs testimony of Iohn. 13 The Law and the Prophets. 15 Christ and Iohn. 21 Ghorazin, Bethsaida. 25 The Gospel renewed to children. 28 They that are weary and laden.

And it came to passe that when Iesus had made an end of commanding his twelue disciples, he departed thence to teach and to preach in their cities.

2 \* And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and said vnto him,

3 Art thou hee that should come, or shall we looke for another?

4 And Iesus answering, said vnto them, Goe, and shew Iohn, what things ye heare and see.

5 The blinde receiue sight, and the halt doe walke: the lepers are cleansed, and the deafe heare, the

b A man of Kerioth. Now Kerioth was in the tribe of Iudah, Iosh. 15, 25. c Alt. 13, 46. d Luk 10, 9, 11. e The summe of the Gospel, or preaching of the Apostles. f Miracles are dependances of the word. g Mar. 4, 3, 9. Luke 9, 3, and 22, 35. h The ministers of the word must call away all cares that might binder them the least while that might be. i For this iourney, to wit, both that nothing might binder them, and also that they might feeble some taste of Gods providence: for at their returne backe, the Lord asked of them whether they lacked any thing by the way, Luke 22, 35. j 1 Tim. 5, 15. k God will provide you meate. l Happy are they that receiue the preaching of the Gospel: and vnhappy are they, that refuse it. m Luke 10, 8. n It is a manner of speech taken from the Hebrewes, whereby they meant all kind of happiness. o Marke 6, 11. p Luke 9, 5. q Acts 13, 51. r Luke 10, 3. s Christ sheweth how the ministers must behaue themselves vnder the crosse. t You shalbe in great dangers. u You shal not so much as reuenge an iniury: and by the mixing of these beasts natures together, he will not haue our wisdom to be malicious, nor our simplicity mad, but a certaine forme of good nature as exquisitely framed of both them, as may be. v For in the cause of religion men are valiant one to another. w Marke 13, 11. x Luke 12, 31. y Luke 21, 16. z Marke 13, 13. a Being to an end, that is, you shall not haue gone throw all the cities of Israel, and preached in them. b Luke 6, 40. Iohn 13, 16. and 15, 20. c Chap. 12, 24. d It was the idole of the Acemonites, which we call the god of flies.

the dead are raised vp. & the poore receive the Gospel.

6 And blessed is he that shall not be offended in me.

7 And as they departed, Iesus beganne to speake vnto the multitude of Iohn, What went ye out into the wildernesse to see? a reede shaken with the wind?

8 But what went ye out to see? A man cloathed in soft raiment? Behold they that weare soft cloathing, are in kings houses.

9 But what went ye out to see? A Prophet? Yes, I say vnto you, and more then a Prophet.

10 For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verely I say vnto you, Among them which are begotten of women, arose there not a greater then Iohn Baptist, notwithstanding, he that is the least in the kingdome of heauen, is greater then he.

12 And from the time of Iohn Baptist hitherto, the kingdome of God suffereth violence, and the violent take it by force.

13 For all the Prophets and the Law prophesied vnto Iohn.

14 And if ye will receiue it, this is that Elias, which was to come.

15 He that hath eares to heare let him heare.

16 But wherewith shall I liken this generation? It is like vnto little children which sit in the markets, and call vnto their fellowes,

17 And say, We haue piped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The Son of men came eating and drinking, and they say, Behold a glutton and a drinker of wine, a friend vnto Publicanes and sinners: & but wisedome is iustified of her children.

20 Then began he to vpbraid the cities, wherein most of his great workes were done, because they repented not.

21 Woe be to thee Chorazin: Woe be to thee Bethsaida, for if the great workes which were done in you, had bene done in Tyrus and Sidon, they had repented long ago in sackcloth and ashes.

22 But I say to you, It shalbe easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes, which haue bene done in thee, had bene done among them of Sodome, they had remained vnto this day.

24 But I say vnto you, that it shalbe easier for them of the land of Sodome in the day of iudgement, then for thee.

25 At that time Iesus answered and said, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise, and men of vnderstanding, and hast opened them vnto babes.

26 It is so, O Father, because thy good pleasure was such.

27 All things are giuen vnto me of my Father: and no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and hee to whom the Sonne will reueale him.

28 Come vnto mee, all ye that are weary and laden, and I will ease you.

29 Take my yoke on you, and learne of mee that I am meake and lowly in heart: and ye shall finde rest vnto your soules.

30 For my yoke is easie, and my burden light.

CHAP. XII.

The disciples plucke the eares of corne. 6 Mercy, sacrifice. 10 The withered hand is healed. 12 We must doe good on the Sabbath: 22 The possessed is helpe. 25 A kingdome diuided. 32 Sinne blasphemy. 33 The good or euill tree. 34 Vipers. 38 The Ninemites. 42 The Queene of Saba. 48 The true mother and brethren of Christ.

At that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eate.

2 And when the Pharises saw it, they said vnto him, Behold, thy disciples doe that which is not lawfull to doe vpon the Sabbath.

3 But he said vnto them, Have ye not read what Dauid did when he was an hungred, and they that were with him?

4 How he went into the house of God, and did eate the shewbread, which was not lawfull for him to eat, neither for them which were with him, but for the Priests?

5 Or haue ye not read in the Law, how that on the Sabbath dayes the Priests in the Temple breake the Sabbath, and are blamelesse?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knew what this is, I will haue mercy and not sacrifice, yee would not haue condemned the innocents.

8 For the sonne of man is Lord, euen of the Sabbath.

9 And he departed thence, and went into their Synagogue.

10 And behold, there was a man which had his hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And he said vnto them, What man shall there be among you, if he hath a sheep, & if it fall on a Sabbath day into a pit, doth not take it & lift it out?

12 How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day.

13 Then said he to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.

14 Then the Pharises went out, and consulted against him, how they might destroy him.

15 But when Iesus knew it, he departed thence, & great multitudes followed him, & he healed them all.

16 And charged them in threatening wise, that they should not make him knowne.

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

18 Behold my seruant whom I haue chosen, my beloued in whom my soule delighteth: I will put my Spirit on him, and he shall shew iudgement to the Gentiles.

19 He shall not strive, nor cry, neither shall any man heare his voyce in the streets.

20 A bruised reede shall he not breake, and smoking flaxe shall he not quench, till hee bring forth iudgement vnto victory.

21 And in his Name shall the Gentiles trust.

22 Then was brought to him one possessed with a deuill, both blind and dumbe, and he healed him, so that he which was blind and dumbe, both spake and saw.

1 Ier. 16.  
2 Iohn 5.3.  
3 May easily be borne. For his commandments are not grievous for all that is borne of God overcometh the world. 1 Iohn 5. 4.

1 Of the true sanctifying of the Sabbath, and the abrogating of it.  
2 Marke 2. 23.  
3 Luke 6. 1.  
4 Dent. 23. 15.

1 Sam. 21. 6.

1 The Hebrewes call it bread of faces, because it should be for the Lord at the weeke vpon the golden table appointed to that seruice. Leuit. 24. 6.

2 Exo. 20. 33. Leuit. 24. 10. and 24. 9.

3 Num. 28. 9.

4 When the Priests doe Gods seruice vpon the Sabbath day, yet they breake not the Law: much lesse doth the Lord of the Sabbath breake the Sabbath.

5 Hof. 6. 7.

6 Chap. 9. 13.

7 Marke 3. 1.

8 Luke 6. 6.

9 The ceremonies of the Law are not against the loue of our neighbours.

10 How farre and in what respect we may giue place to the vbrided rage of the wicked.

11 Ier. 42. 1.

12 By iudgement is meant a sealed state, because Christ was to publish true religion among the Gentiles, and to call out superstition, which thing wherefoeuer it is done, the Lord is said to reigne and iudge there, that is to say, to gouerne and rule matters.

13 He shall pronounce sentence and iudgement, manue the world, and Satan, and shew himselfe conquerour ouer all his enemies.

14 Luke 11. 14.

15 A truth be it that so manifest, is subiect to the flander of the wicked: yet notwithstanding brought to be auouched stoutly.



Chap. 9, 36.  
Marke 3, 21.  
Luke 11, 15.  
The kingdome of  
Christ, and the  
kingdome of the  
deuill cannot con-  
fist  
together.

Marke 3, 23, 29.  
Luke 12, 10.  
1 John 5, 16.

6 Of blasphemy  
against the holy  
Ghost.

7 Hypocrites at the  
length bewray  
themselves euen by  
their owne mouth.  
Luke 6, 45.  
8 Vaine and unpro-  
fitable trifles which  
the most part of men  
spend their times in.  
8 Against froward  
desires of miracles.  
Chap. 16, 1.  
Luke 11, 29.  
1 Cor. 1, 22.  
9 Bastard which fell  
from Abrahams  
faith, or forsake  
the true worship of  
God.  
Jonas 1, 17.  
9 Christ teacheth by  
the sorrowfull  
example of the  
Iewes, that there are  
none more miserable  
then they which put  
out the light of the  
Gospel which was  
kindled in them.  
Jonas 3, 5.  
10 2 Kings 10, 1.  
11 Chron. 9, 1.  
12 He meaneth the  
Queene of Saba:  
whose country is  
South in respect of  
the land of Israel.  
1 Kings 10.  
13 For Saba is situate  
in the utmost coast  
of happy Arabia  
vpon the mouth of  
the Arabian sea.  
Luke 11, 24.

23 And all the people were amazed, and said, Is not this that sonne of Dauid?

24 But when the Pharises heard it, they said, This man casteth the deuils no otherwise out but through Beelzebub the prince of deuils.

25 But Iesus knew their thoughts, and said to them, Euery kingdome diuided against it selfe, is brought to nought, and euery city or house diuided against it selfe shall not stand.

26 So if Satan cast out Satan, hee is diuided against himselfe: how shall then his kingdome endure?

27 Also if I through Beelzebub cast out deuils, by whom do your children cast them out? Therefore they shall be your iudges.

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house and spoyle his goods, except hee first binde the strong man, and then spoyle his house?

30 He that is not with me, is against me: and he that gathered not with me, scattereth.

31 Wherefore I say vnto you, Euery sinne and blasphemy shall be forgiven vnto men: but the blasphemy against the holy Ghost shall not be forgiven vnto men.

32 And whosoever shall speake a word against the sonne of man, it shall be forgiven him: but whosoever shall speake against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or els make the tree euill, and his fruit euill: for the tree is known by the fruit.

34 O generations of vipers, how can you speake good things, when ye are euill? For of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: & an euill man out of an euill treasure, bringeth forth euill things.

36 But I say vnto you, that of euery idle word that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy words thou shalt be iustified, and by thy words thou shalt be condemned.

38 Then answered certaine of the Scribes and of the Pharises, saying, Master, we wold see a signe of thee.

39 But he answered and said vnto them, An euill and fadulerous generation seeketh a signe, but no signe shall be giuen vnto it, saue that signe of the Prophet Ionas.

40 For as Ionas was three daies and three nights in the whales belly: so shall the sonne of man be three daies and three nights in the heart of the earth.

41 The men of Ninive shall rise in iudgement with this generation, and condemne it: for they repented at the preaching of Ionas: and behold, a greater then Ionas is here.

42 The Queene of the South shall rise in iudgement with this generation, and shall condemne it: for she came from the ymoist parts of the earth to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

43 Now when the vnclane spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.

44 Then hee saith, I will returne into mine house from whence I came: and when he is come, he findeth it empty, swept and garnished.

45 Then he goeth, and taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. Euen so shall it be with this wicked generation.

46 While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring so to speake with him.

47 Then one said vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that told him, Who is my mother, & who are my brethren?

49 And he stretched forth his hand toward his disciples & said, Behold my mother, & my brethren.

50 For whosoever shall doe my Fathers will which is in heauen, the same is my brother and sister and mother.

# CHAP. XIII.

1 The parable of the Sower. 11 and 34 Why Iesus spake in parables. 13 The exposition of the parable. 24 The parable of the tares. 31 Of the mustard seed. 33 Of the leauen. 44 Of the hidden treasure. 45 Of the pearle. 47 Of the draw net cast into the sea. 53 Christ is not received of his countrey men the Nazarenes.

The same day went Iesus out of the house, and fate by the sea side.

2 And great multitudes resorted vnto him, so that he went into a ship, and fate downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sow.

4 And as he sowed, some fell by the way side, and the fowles came and deuored them vp.

5 And some fell vpon stony ground, where they had not much earth, and anon they sprang vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting withered away.

7 And some fell among thornes, and the thornes sprang vp, and choaked them.

8 And some againe fell in good ground, and brought forth fruit, one came an hundred fold, some sixty fold, and another thirty fold.

9 He that hath eares to heare, let him heare.

10 Then the disciples came, and said to him, Why speakest thou to them in parables?

11 And he answered and said vnto them, Because it is giuen vnto you to know the secrets of the kingdome of heauen, but to them it is not giuen.

12 For whosoever hath, to him shall be giuen, and he shall haue abundance: but whosoever hath not, from him shall be taken away euen that he hath.

13 Therefore speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither vnderstand.

14 So in them is fulfilled the prophecy of Esaias, which prophecy saith, By hearing ye shall heare, and shall not vnderstand, and seeing yee shall see, and shall not perceiue.

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, least they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, and should returne, that I might heale them.

16 But blessed are your eyes, for they see: and your eares, for they heare.

17 For verily I say vnto you, that many Prophets, and righteous men haue desired to see those things which yee see, & haue not seene them, and to heare those things, which yee heare, and haue not heard them.

Heb. 6, 4, 5.  
and 10, 16.  
1 Pet. 2, 25.  
10 Christ teacheth  
by his owne exam-  
ple, how that all  
things ought to be  
set apart in respect  
of Gods glory.  
Marke 3, 31.  
Luke 8, 20.

11 None are more  
neere vnto vs, then  
they that are of the  
household of faith.

Marke 4, 1.  
Luke 8, 4, 5.

Christ sheweth in  
purging forth this  
parable of the Sower,  
that the seed of life  
which is sown in  
the world, cometh  
not on so well in  
one as in another,  
and the reason is for  
that men for the  
most part either doe  
not receiue it, or  
suffer it not to  
ripen.

2 The gift of vnder-  
standing and of  
faith is proper to the  
elect, and all the  
rest are blinded  
through the iust  
iudgement of God.  
Chap. 23, 19.

Esa. 6, 9.  
Marke 4, 12.  
Luke 8, 10. Iohn 12,  
40. Act. 28, 26.  
Rom. 11, 8.

3 The condition of  
the Church vnder  
and since Christ, is  
better then it was in  
the time of the Fa-  
thers vnder the Law.  
Luke 10, 14.

Mar. 4. 11.  
Luke 8. 11.

18 ¶ Hear ye therefore the parable of the Sower.

19 Whensoever any man heareth the word of that kingdome, and vnderstandeth it not, that euill one cometh, and catcheth away that which was sown in his heart: and this is hee which hath received the seed by the way side.

20 And hee that receiued seede in the stony ground, is he which heareth the word, and incontinently with ioy receiueith it.

21 Yet hath he no roote in himselfe, and dureth but a season: for as soone as tribulation or persecution cometh because of the word, by and by he is offended.

22 And he that receiued the seed among thornes, is hee that heareth the word: but the care of this world, and the deceitfulnesse of riches choke the word, and he is made vnfriutfull.

23 But he that receiued the seed in the good ground, is he that heareth the word, and vnderstandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie folde, and some thirtie fold.

24 ¶ 4 Another parable put hee forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seed in his field.

25 But while men slept, there came his enemy and sowed tares among the wheate, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the housholder, and sayde vnto him, Master, sowedst thou not good seede in thy field? from whence then hath it tares?

28 And he sayd vnto them, Some enuious man hath done this. Then the seruants sayd vnto him, Wilt thou then that we go and gather them vp?

29 But he sayd, Nay, least while ye goe about to gather the tares, ye plucke vp also with them the wheate.

30 Let both grow together vntill the haruest, and in time of haruest I will say to the reapers, Gather ye first the tares, and bind them in sheaves to burne them: but gather the wheat into my barn.

31 ¶ 5 Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deed is the least of all seeds: but when it is growen, it is the greatest among herbs, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ 6 Another parable spake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, till all be leauened.

34 ¶ 7 All these things spake Iesus vnto the multitude in parables, and without parables spake he not vnto them.

35 That it might be fulfilled, which was spoken by the Prophet, saying, \* I will open my mouth in parables, and wil vtter the things which haue bene kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of that field.

37 ¶ Then answered he, and sayd to them, Hee that soweth the good seed, is the sonne of man,

38 And the field is the world, and the good seed are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemy that soweth them, is the deuill, \* and the haruest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquity.

42 And shall cast them into a furnace of fire. There shalbe wailing and gnashing of teeth.

43 ¶ Then shall the iust men shine as the sunne in the kingdome of their father. Hee that hath eares to heare, let him heare.

44 ¶ 7 Againe, the kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a merchant man that seeketh good pearles,

46 Who hauing found a pearle of great price, went and sold all that he had and bought it.

47 ¶ 8 Againe, the kingdome of heauen is like vnto a draw net cast into the sea, that gathereth of all kindes of things.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe forth, and seuer the bad from among the iust.

50 And shall cast them into a furnace of fire there shalbe wailing and gnashing of teeth.

51 ¶ 9 Iesus sayd vnto them, Vnderstand yee all these things? They sayd vnto him, Yea, Lord.

52 Then sayd hee vnto them, Therefore euery Scribe which is taught vnto the kingdome of heauen, is like vnto an housholder, which bringeth forth out of his treasure things both new and old.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence.

54 ¶ 10 And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and sayd, Whence cometh this wisdom and great workes vnto this man?

55 Is not this the carpenter's sonne? Is not his mother called Marie, \* and his brethren Iames and Ioses, and Simon, and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus sayd to them, \* A Prophet is not without honour, saue in his owne countrey, and in his owne house.

58 And he did not many great workes there, for their vnbeliefs sake.

# CHAP. XIII.

1 Herods iudgement of Christ. 3 Wherefore Iohn was bound, 10 and beheaded. 13 Iesus departeth. 18 Of the five leaues, &c. 23 Christ prayeth. 24 The Apostles rested with the waues. 27 Faith. 30 Peter in iopardie. 36 The hemme of Christ's garment.

A T \* 1 that time Herod the Tetrarch heard of the fame of Iesus,

an example of an inuincible courage, which all faithfull Ministers of Gods word ought to follow: in Herod, an example of tyrannous vanitie, pride and cruelty, and to be short, of a courtly conscience, and of their miserable flauerie, which haue once giuen themselves ouer to pleasures: in Herodias and her daughter, an example of vyborelike wantonnesse, and womanlike cruelty.

2 And

¶ Though there be mention made of the heart, yet this sowing is referred to hearing without understanding. For whether the seed be received in the heart or no, yet he that soweth, soweth to the heart.

¶ Christ sheweth in another parable of the euill seed mixt with the good, that the Church shall neuer be free and quit from offences, both in doctrine and maners, vntill the day appointed for the restoring of all things to come, and therefore the faithfull haue to arme themselves with patience and conuallancy.

¶ Marke 4. 30.  
Luke 13. 19.  
5 God begetteth his kingdome with very small beginnings, to the end that by the growing on of it, beside the expectation and hope of all men, his mighty power and working may be the more set forth.  
¶ Luke 13. 21.  
¶ Mar. 4. 33-34.

¶ Psal. 78. 30.

¶ He expoundeth the former parable of the good and euill seed,

¶ Ier. 3. 13.  
Reuel. 14. 15.

7 Few men vnderstand how great the riches of the kingdome of heauen are, and no man can be partaker of them, but he that redeemeth them with the losse of all his goods.  
8 There are many in the Church, which notwithstanding are not of the Church, and therefore at length shall be cast out: but the full and perfect cleansing of them is deferred to the last day.

9 They ought to be diligent, which haue not onely to be wise for themselves, but to discipline the wisdom of God to others.

¶ Marke 6. 1.  
Luke 4. 6.  
10 Men doe not onely sinne of ignorance, but also wittingly and willingly lay stumbling blockes in their owne wayes, that when God calleth them, they may not obey, and so most plainly destroy and cast away themselves.  
¶ Iohn 6. 42.  
¶ Marke 6. 4.  
Luke 4. 24.  
Iohn 4. 44.

¶ Marke 6. 14.  
Luke 9. 7.

1 Here is in Iohn an example of an inuincible courage, which all faithfull Ministers of Gods word ought to follow: in Herod, an example of tyrannous vanitie, pride and cruelty, and to be short, of a courtly conscience, and of their miserable flauerie, which haue once giuen themselves ouer to pleasures: in Herodias and her daughter, an example of vyborelike wantonnesse, and womanlike cruelty.



*a By works he meaneth that force and power, whereby works are wrought and not the works, as is seeme of before.*

*\* Marke 6. 19.  
\* Luke 3. 19.  
\* Leuit. 18. 16.  
and 20. 21.  
\* Chap. 21. 26.*

*b There were three Herods: the first of them was Antipaters sonne, who is also called Ascalonius, in whose reigne Christ was borne, and hee it was that caused the children to be slaine.*

*The second was called Antipas, Magnus his sonne, whose mothers name was Malthace or Mariaca, and this was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Vienna in France.*

*The third was Agrippa, Magnus his nephew by Aristobulus, & hee it was that slew James. \* Marke 9. 31.  
\* Luke 9. 10.*

*c Christ refresheth a great multitude with five loaves and two little fishes, shewing thereby, that they shall want nothing, which lay all things aside & seeke the kingdomes of heauen.*

*\* Marke 6. 35.  
\* Luke 9. 12.  
\* John 6. 5.*

*\* Mar. 6. 45. 46. 47.  
\* John 6. 16. 17. 18.*

*3 We must faile euen thorough mighty tempests, and Christ will neuer forsake vs, so that we goe whether he hath commanded vs.*

*4 By the fourth watch is meant the time neere to day breaking: for in old time they diuided the night into foure watches, in which they scouted.*

*d A spirit, as it is here taken, is that which a man imagineth to himselfe gainely in his mind, persuading himselfe that he seeth some thing, and seeth nothing.*

2 And said vnto his seruantes, This is that Iohn Baptist, he is risen againe from the dead, and therefore great works are wrought by him.

3 ¶ For Herod had taken Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn sayd vnto him, It is not lawfull for thee to haue her.

5 And when he would haue put him to death, he feared the multitude, because they counted him as a Prophet.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Wherefore hee promised with an oath, that he would giue her whatsoever she would aske.

8 And she being before instructed of her mother, sayd, Giue mee here Iohn Baptists head in a platter.

9 And the king was sory: neuertheles, because of the oath, and them that sate with him at the table, he commanded it to be giuen her.

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the mayd, and shee brought it vnto her mother.

12 And his disciples came, and tooke vp the body, and buried it, and went and told Iesus.

13 ¶ And when Iesus heard it, hee departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 ¶ And Iesus went forth and saw a great multitude, and was mooued with compassion toward them, and he healed their sicke.

15 ¶ And when euen was come, ¶ his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may goe into the townes, and buy them viuals.

16 But Iesus sayd to them, They haue no need to go away: giue ye them to eat.

17 Then sayd they vnto him, Wee haue here but five loaves, and two fishes.

18 And he sayd, Bring them hither to me.

19 And hee commanded the multitude to sit downe on the grasse, and tooke the five loaves, and the two fishes, and looked vp to heauen, and blessed, and brake, and gaue the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about five thousand men, beside women and little children.

22 ¶ And straightway Iesus compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

23 And as soon as he had sent the multitude away, he went vp into a mountaine alone to pray: and when the euening was come, hee was there alone.

24 ¶ And the ship was now in the mids of the sea, and was tossed with waues: for it was a contrary wind.

25 And in the fourth watch of the night, Iesus went vnto them walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and cried out for feare.

27 But straightway Iesus spake vnto them, saying, Be of good comfort, it is I: be not afraid.

28 ¶ Then Peter answered him, and sayd, Master, if it be thou, bid mee come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, hee walked on the water to goe to Iesus.

30 But when he saw a mightie winde, he was afraid: and as he began to sinke, he cried, saying, Master, saue me.

31 So immediately Iesus stretched forth his hand, and caught him, and sayd to him, O thou of little faith, wherefore diddest thou doubt.

32 And as soon as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

34 ¶ And when they were come ouer, they came into the land of Gennezaret.

35 ¶ And when the men of that place knew him, they sent out into all that countrey round about, and brought vnto him all that were sicke.

36 And besought him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

## CHAP. XV.

*3 The commandements and traditions of men. 11 Offences. 13 The plaine which is trodd vp. 14 Blind leading the blind. 15 The heart. 22 The woman of Canane. 26 The childrens bread: whelpes. 28 Faith. 32 4000 men fedde. 36 Thanksgiuings.*

Then came to Iesus the Scribes and Pharises, which were of Ierusalem, saying,

¶ Why doe thy disciples transgresse the tradition of the Elders? for they wash not their hands when they eate bread.

3 But he answered and sayd vnto them, Why doe yee also transgresse the commandement of God by your tradition?

4 ¶ For God hath commanded, saying, *b* Honour thy father and mother: ¶ and hee that curseth father or mother, let him die the death.

5 But ye say, ¶ Who soeuer shall say to father or mother, By the gift that is offered by me, thou mayest haue profit,

6 Though he honour not his father, or his mother, *shal be free*: thus haue ye made the commandement of God of no authority by your tradition.

7 ¶ *c* Hypocrites, Esaias prophesied well of you, saying,

8 ¶ This people draweth neere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre off from me.

9 But in vaine they worship me, teaching for doctrines, mens precepts.

10 ¶ Then hee called the multitude vnto him, and said to them, Heare and vnderstand.

*Temple, is to thy profit, for it is as good as if I gave it thee, for (as the Pharises of our time say) it shall be meritorious for thee: for vnder this colour of religion, they raked all to themselves, as though that hee that had giuen any thing to the Temple, had done the duetie of a child. d You made it of no power and authority as much as lay in you: for otherwise the commandements of God stand fast in the Church of God, in despite of the world and Satan. 3 The same men are condemned for hypocrisie and superstition, because they made the kingdom of God to stand in outward things. \* Esai. 29. 13. 4 Christ teacheth vs that hypocrisie of false teachers which deuide our soule, is not to be borne withall, no not in indifferent matters, and there is no reason why their ordinary vocation should blinde our eyes: otherwise we are like to perill with them;*

*4 By faith we tread vnder our feete euen the tempests themselves, but yet by the vertue of Christ, which helpeth that vertue, which he of his mercy hath giuen. \* Marke 6. 54.*

*e This Gennezareth was a lake nigh to Capernaum, which is also called the sea of Galilee, and Tiberias, so that the countrey is selfe grow to be called by that name.*

*f In that Christ healeth the sicke, we are giuen to vnderstand that we must seeke remedy for spirituall diseases at his hands: and thus we are bound not onely to run our selues, but also to bring others to him.*

*1 Note commonly are more bold countenances of God, then they whom God appointeth keepers of his law.*

*\* Marke 7. 1. a Which they received of their ancestors from hand to hand, or their elders allowed, which were the gurners of the Church.*

*a Their wicked boldnesse, in corrupting the commandements of God, and that vpon pretence of godliness, and vsurping authoritie to make lawes, is here reprooued.*

*\* Exo. 20. 12. deut. 5. 16. Ephes. 6. 2.*

*b By honour is meant all kinde of duetie which children owe to their parents.*

*\* Exod. 21. 17.*

*leu. 20. 9. pro. 20. 10.*

*c The meaning is this: who soeuer I bestow vpon the*

Mark 7, 13.

John 15, 2.

Luke 6, 39.

Mark 7, 10.

Gen. 6, 5. and

Mat. 7, 21.

Mat. 7, 24.

Conies which

were nere to Tyre

& Sidon, that is, in

that quarter where

Phoenicia bendeth

toward Phenice, &

the sea of Syria.

Of the flocks of

the Canaanites,

which dwelled in

Phoenicia

is that that

Christ doth some-

times as it were

hope his eyes

against the prayers

of his Saints. hee

doeth it for his

glory and our

praise.

Chap. 10, 6.

Of the people of

Israel, which peo-

ple was divided in-

to tribes, but all

these tribes came

of one house.

Christ ceaseth

not to be benefi-

ciall even there,

where he is con-

tinued, and in the

middle of volues

he gathereth to-

gether and folle-

weh his flocks.

Chap. 7, 31.

Mat. 3, 5.

Whose members

were weakened

with the paffion,

er by nature, for af-

terward it is said,

he healed them.

Now Christ was

wont to heale in

this wise, that such

members as were

weak, he restored

thealt, and yet

he could easily if

he had would, haue

gouen them hapdes

and feete and other

members which

wanted them.

Chap. 8, 1.

By doing againe

this miracle, Christ

showeth that he

will neuer be wan-

ting to them that

follow him, no

nor in the wilder-

esse.

Chap. 8, 1.

Chap. 8, 1.

Chap. 8, 1.

Chap. 8, 1.

Chap. 8, 1.

Chap. 8, 1.

Chap. 8, 1.

Chap. 8, 1.

Chap. 8, 1.

Chap. 8, 1.

Chap. 8, 1.

Chap. 8, 1.

Chap. 8, 1.

Chap. 8, 1.

Chap. 8, 1.

Chap. 8, 1.

Chap. 8, 1.

Chap. 8, 1.

11 \* That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 \* Then came his disciples, and sayd vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying?

13 But he answered and sayd, \* Every plant which mine heauenly Father hath not planted, shall be rooted vp.

14 Let them alone, they be the \* blinde leaders of the blind; and if the blind leade the blind, both shall fall into the ditch.

15 \* \* Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then sayd Iesus, Are ye yet without vnderstanding?

17 Perceiue yee not yet, that whatsoever en-treth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart \* come euill thoughts, murders, adulteries, fornications, thefts, false testi-monies, flanders.

20 These are the things which defile \* man: but to eat with vnwashen hands, defileth not the man.

21 \* And Iesus went thence, and departed into the coasts of Tyrus and Sidon.

22 And beholde, a woman a Cananite came out of the same coasts, & cried, saying vnto him, Haue mercy on me, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuill.

23 \* But he answered her not a word. Then came to him his disciples, and besought him, say-ing, Send her away, for the cryeth after vs.

24 But he answered, and sayd, I am not sent, but vnto the \* lost sheepe of the house of Israel.

25 Yet she came, and worshipped him, saying, Lord, helpe me.

26 And he answered, and said, It is not good to take the childrens bread, and to cast it to whelpes.

27 But she sayd, Truth, Lord: yet indeede the whelpes eate of the crummes, which fall from their masters table.

28 Then Iesus answered, and sayd vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 \* So Iesus \* went away from thence, and came nere vnto the sea of Galilee, and went vp into a mountaine and sate downe there.

30 And great multitudes came to him, \* ha-ving with them, halt, blinde, dumme, b maimed, and many other, and cast them downe at Iesus feet, and he healed them,

31 In so much that the multitude wondered, to see the dumme speake, the maimed whole, the halt to goe, and the blinde to see: & they glorified the God of Israel.

32 \* Then Iesus called his disciples vnto him, and sayd, I haue compassion on this multitude, be-cause they haue continued with me already three dayes, and haue nothing to eate: and I will not let them depart fasting, least they faint in the way.

33 And his disciples sayd vnto him, Whence should wee get so much bread in the wilderness, as should suffice so great a multitude?

34 And Iesus said vnto them, How many loaves haue ye? And they said, Seuen, & a few little fishes.

35 Then hee commanded the multitude \* to sit downe on the ground,

36 And tooke the seuen loaves, and the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were sufficed, & they tooke vp of the fragments that remained, se-  
uen baskets full.

38 And they that had eaten, were foure thou- sand men, beside women, and little children.

39 Then Iesus sent away the multitude that tooke ship, and came into the parts of Magdala.

## CHAP. XVI.

1 The signe of Ionas. 2 The leauen of the Pharises, 12 for their doctrine. 13 The peoples opinion of Christ. 17 Faith commeth of God. 18 The rocke. 19 The keyes. 21 Christ fortifieth his death. 24 The forsaking of ones selfe, and the crosse. 25 To lose the life.

Then \* came the Pharises and Sadduces, and did \* tempt him, desiring him to shew them a signe from heauen.

2 But he answered, & said vnto them, When it is euening, ye say, Faire weather, for the skie is red.

3 \* And in the morning ye say, To day shall be a tempest: for the skie is red and lowring. O hy-pocrites, ye can discern the b face of the skie, and can ye not discern the signes of the times?

4 \* The wicked generation, and adulterous seeketh a signe, but there shall no signe be giuen it, but \* that signe of the Prophet \* Ionas: so he left them, and departed.

5 \* And when his disciples were come to the other side, they had \* forgotten to take bread with them.

6 Then Iesus sayd vnto them, Take beede and beware of the leauen of the Pharises & Sadduces.

7 And they reasoned among themselves, say-ing, It is because we haue brought no bread.

8 But Iesus \* knowing it, sayd vnto them, O ye of little faith, why reason yee thus among your selues, because you haue brought no bread?

9 Doe ye not yet perceiue, neither remember the \* five loaves, when there were \* five thousand men, and how many baskets tooke ye vp?

10 Neither the seuen loaves when there were \* foure thousand men, and how many baskets tooke ye vp?

11 Why \* perceiue ye not that I \* sayd not vn-to you concerning bread, that yee should beware of the leauen of the Pharises, and Sadduces?

12 Then vnderstood they that he had not sayd that they should beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

13 \* \* Now when Iesus came into the coasts of b Cesarea Philippi, hee asked his disci-ples, saying, Whom doe men say that I, the sonne of man, am?

14 And they sayd, Some say, \* Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He sayd vnto them, But whom say yee that I am?

16 Then Simon Peter answered, & said, \* Thou art that Christ, the sonne of the liuing God.

17 \* And Iesus answered, and sayd to him,

k Word for word, to lie downe back-wards, as rowers doe when in rowing they drawe their oares to them.

l A kinde of ves-sell wrought with twigs.

1 The wicked which otherwise are at defiance one with another, agree well together against Christ, but do what they can, Christ beareth a-way the victorie, and triumpheth ouer them.

\* Chap. 13, 38.

mathe 8, 11.

A To try whether

he could doe that

which they desired,

but their purpose

was naught, for

they thought to

finde some thing in

him by that means

whereupon they

might haue iust oc-

casion to reprehend

him: or els distrust

and curiouse mocked

them so to doe,

for by such means

also is God sayd to

be tempted, that is

to say, prouoked to

anger, as though

men would strue

with him.

\* Luke 12, 54.

b The outward

form and counte-

nance as it were of

all things, is called in

the Hebrewes

tongue, a face.

\* Chap. 12, 39.

c The article shew-

eth the notableness

of the deede.

\* Ionas 1, 17.

2 False teachers

must be taken

heed of.

\* Mathe 8, 14.

3 Not by others,

but by verine of his

diuinitie.

d That five thou-

sand men were fil-

led with so many

loaves?

\* Chap. 14, 17.

Ioh. 6, 9.

\* Chap. 15, 34.

f A deuand or

question ioyned with admiration.

g Said, for commanded.

\* Mar. 8, 27. Luke

9, 18

3 There are diuers iudgements and opinions of Christ, notwithstanding

hee is knowne of his alone.

h There were two Cesareas, the one called Stratonis

upon the sea Mediterranean, which Herod built sumptuously in the honour of Oc-

tavian, Ioh. lib. 15. the other was Cesarea Philippi, which Herod the great at the

Tetrarches sonne by Cleopatra built in the honour of Tiberius at the foot of

Lebanon, Ioh. lib. 15. As Herod thought. \* Ioh. 6, 69

4 Faith is of grace, not of nature,



*k By this kinde of speech is meant mans naturall precreation upon the earth, the creature not being destroyed which was made, but deformed through sinne: So then this is the meaning: this was not renewed to thee by any vnderstanding of man, but God showed it thee from heaven.*  
*l This is true faith, which confessed Christ, the verue whereof is inuincible.*  
*m John 1. 41. l Christ spake in the Syrian tongue, and therefore used not this descending betwixt Petros, which signifies Peter, and Petra, which signifies a rocke, but in both places used this word Cephas: but his name was that wrote in Greeke, by the diuers termination to make a difference betwixt Peter, who is a piece of the building, and Christ the Petra, that is, the rocke and foundation: or els he gaue his name Peter, because of the confession of his faith, which is the Church, as well as his, as the old fathers witness: For so faith Theoph. That confession which thou hast made, sheweth the foundation of the beleeuers.*

*n The enemies of the Church are compared to a strong kingdome, and therefore by Gates, are meant cities which are made strong with confidence and fortresses, and this is the meaning, whatsoever Satan can doe by counsell or strength. So doeth Paul, 2 Cor. 10. 4. call them strong holds. 6 The authoritie of the Church is from God. l John 10. 21. n A metaphere taken of stewards which carry the keyes: and here is set forth the power of the ministers of the word, as: Esai. 22. 22. and that power is common to all ministers, as Ch. 13. 18. and therefore the ministers of the Gospel may rightly be called the key of the kingdome of heauen. o They are bound whose sinnes are retrayned, heauen is shut against them, because they receive not Christ by faith: on the other side, howe happie are they, to whom heauen is open, which embrace Christ, and are deliuered by him, and become fellow heires with him. 7 Men must first learne and then teach. 8 The minde of men are in time to be prepared & made ready against the stumbling blockes of persecution. 9 It was a name of dignitie & not of age, and it is put for them, which were the Iudges, which the Hebrewes called Sanhedrim. q Took him by the hand and led him aside, as they use to doe, which meane to take familiarly with one. 9 Against a preposterous zeale. r The Hebrewes call him Satan, that is to say, an aduersarie, whom the Grecians call diabolos, that is to say, slanderer, or tempter: but it is spoken of them, that either of iudas, as Iudas, Iohn 6. 70. or of lightnesse and pride resist the will of God. s By this word we are taught that Peter sinned, through a false perswasion of himselfe. 10 No men prouide worse for themselves, then they that loue themselves more then God. v Chap. 10. 38. marke 8. 34. lute 9. 23 and 14. 17. w Chap. 10. 39. mar. 8. 35. lute 9. 24. 25. 26 and 17. 33. x Shall gaine himselfe: And this is his meaning, they that denie Christ to saue themselves, doe not onely not gaine that which they looke for, but also lose the thing they would haue kept, that is themselves, which losse is the greatest of all: but as for them that doubt not to die for Christ, it faueth farre otherwise with them. y Iob 12. 25. z Like a King, as Chap. 6. 29. \* Psal 62. 12. rom. 2. 6. + Mar. 9. 1. luke 9. 27. x By his kingdome is understood the glory of his ascension, and what followeth thereof, Ephe 4. 10, or the preaching of the Gospel, Mat. 9. 1.*

# CHAP. XVII.

*a The transfiguration of Christ. s Christ ought to be heard. 21 Elias, 13 Iohn Baptists 17 The relieefe of the Apost.*

*les. 10 The power of faith. 22 Prayer and fasting. 23 Christ foretelleth his passion. 24 He payeth tribute.*

**A**nd 4. after sixe dayes, Iesus tooke Peter & James, and Iohn his brother, & brought them vp into an hie mountaine apart.

2 And was b transfigured before them; and his face did shine as the Sunne, and his cloathes were as white as the light

3 And behold, there appeared vnto them Moses, and Elias, talking with him.

4 Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make here three tabernacles: one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud shadowed them: and behold, there came a voyce out of the cloud, saying, This is that my beloued Sonne, in whom I am well pleased: heare him.

6 And when the disciples heard that, they fell on their faces, and were sore afraid.

7 Then Iesus came and touched them, & sayd, Arise, and be not afraid.

8 And when they lifted vp their eyes, they saw no man, saue Iesus onely.

9 And as they came downe from the mountaine, Iesus charged them, saying, Shew the vision to no man, vntill the Sonne of man rise againe from the dead.

10 And his disciples asked him, saying, Why then say the Scribes that Elias must first come?

11 And Iesus answered, & sayd vnto them, Certainly Elias must first come, and restore all things.

12 But I say vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatsoever they would: likewise shall also the Sonne of man suffer of them

13 Then the disciples perceiued that he spake vnto them of Iohn Baptists.

14 And when they were come to the multitude, there came to him a certaine man, and fell downe at his feete,

15 And sayd, Master, haue pittie on my sonne: for hee is g lunatique, & is sore vexed: for oftentimes hee falleth into the fire, and oftentimes into the water.

16 And I brought him to thy disciples, & they could not heale him.

17 Then Iesus answered, and sayd, O generation faithlesse, and crooked, how long now shall I be with you! how long now shall I suffer you! bring him hither to me.

18 And Iesus rebuked the deuill, and he went out of him: & the child was healed at that houre.

19 Then came the disciples to Iesus apart, and sayd, Why could not we cast him out?

20 And Iesus sayd vnto them, Because of your vnbeleefe: for verely I say vnto you, if yee haue faith as much as is a graine of mustard seede, yee shall say vnto this mountaine, Remoue hence to yonder place, and it shall remoue: and nothing shall be vnpossible vnto you.

21 Howbeit this kinde goeth not out, but by prayer and fasting.

22 And they 4 being in Galile, Iesus sayd vnto them, The Sonne of Man shall be deliuered into the handes of men.

23 And they shall kill him, but the third day shall he rise againe: and they were very fory.

*be prepared more and more against the offence of the crosse. Mar. 9. 3. Luke 9. 44. and 7. 14.*

*4 Marke 9. 2. Luke 9. 28. 1 Christ is in such fort humble in the Gospel, that in the meane season he is Lord both of heauen and earth. a Luke reckoneeth eight dayes, containing in that number the first and the last, and Matthew speaketh but of them that were betwixt them. b Changed into another hue. c Chap. 3. 17. d pet. 1. 17. e The article of the word, That, seeyeth Christ from o. her children. For hee is Gods naturall Sonne, wee by adoption, therefore he is called the first begotten among the brethren, because that although hee be of right the only Sonne, yet is he chief among many in that he is the fountain and head of the adoption. d Fell downe flat on their faces: and worshipped him, as Chap. 2. 11. e Which they saw: otherwise the word used in this place is proper, spoken of that which is sente in a dream. f Marke 9. 11. 13. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

¶ In that that Christ doe, he willingly obey Cefars edicts, he sheweth that euill policie is not taken away by the Gospel. He denieth not, but he asketh. Ought he not to pay? They that were from twenty yeeres of age to fifty, payed halfe a sheele of the Sanctuary, Exod. 30.13. This was an Auitick drachme which the Romans exacted, after they had subdued Iudea. By children we must not understand subiects which pay tribute, but natural children.

¶ The word here used, is later, which is in value 4 drachmes, every drachme is about four pence.

¶ Mar. 9.34.  
Luke 9.46.

¶ Humbleness of minde is the right way to preeminence.

¶ A child in years.

¶ Chap. 19.14.  
1 Cor. 14.20.

¶ A kinde of speech taken from the Hebrewes, and it is as much as, repent.

¶ Mar. 9.42.  
Luke 17.2.

¶ We ought to haue great respect to our brethren as they neuer so base: and he that doeth otherwise, shal be sharply punished.

¶ A good man cannot but goe through the mids of offences, yet he must cut off all occasion of offences.

¶ Lets and hindrances which stop the course of good works. The Greeke word importeth thus much, things which we stumble at.

¶ Chap. 5.29,30.  
Mathe 9.45.

¶ Look afore, chap. 5.29.

¶ The weaker that a man is, the greater care we ought to haue of his saluation, as God teacheth vs by his owne example.

¶ Psal. 34.8.  
\* Luke 19.10.  
\* Luke 15.9.

24 ¶ And when they were come to Capernaum, they that receiued polle money, came to Peter, and said, Doeth not your Master pay polle money?

25 He said, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? Of whom doe the kings of the earth take tribute, or polle money? of their children, or of strangers?

26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.

27 Neuerthelesse, least we should offend them: goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a piece of twentie pence: that take, and giue it vnto them for me and thee.

## CHAP. XVIII.

¶ The greatest in the kingdome of God. 5 To receive a little child. 6 To giue offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 11 The lost sheepe. 15 The telling of one his fault. 17 Excommunication. 21 We must alwayes pardon the brother that repenteth. 23 The parable of the king that taketh an account of his seruants.

¶ The same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdome of heauen?

2 ¶ And Iesus called a little child vnto him, and set him in the mids of them,

3 And said, Verely I say vnto you, except yee be conuerted, and become as little children, yee shall not enter into the kingdome of heauen.

4 Whosoever therefore shall humble himselfe as this little child, the same is the greatest in the kingdome of heauen.

5 And whosoever shall receive one such little child in my Name, receiveth me.

6 ¶ But whosoever shall offend one of these little ones which beleue in me, it were better for him, that a millstone were hanged about his necke, and that he were drowned in the depth of the sea.

7 ¶ Woe be vnto the world because of offences, for it must needs be that offences shall come, but woe be to that man by whom offence commeth.

8 ¶ Wherefore, if thy hand or thy foote cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands, or two feet, to be cast into euerlasting fire.

9 And if thine eye cause thee to offend, plucke it out and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hell fire.

10 ¶ See that yee despise not one of these little ones: for I say vnto you, that in heauen their Angels alwayes beholde the face of my Father which is in heauen.

11 For the Sonne of man is come to saue that which was lost.

12 How thinke yee? If a man haue an hundred sheep, & one of them be gone astray, doeth hee not leaue ninetie and nine, and goe into the mountaines, and seeke that which is gone astray?

13 And if so be that he finde it, verely I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray:

14 So is it not the will of your Father which is in

heauen, that one of these little ones should perish.

15 ¶ Moreover, if thy brother trespass against thee, goe and tell him his fault betweene thee and him alone: if hee heare thee, thou hast wonne thy brother.

16 But if hee heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses, every word may be confirmed.

17 ¶ And if hee refuse to heare them, tell it vnto the Church: and if hee refuse to heare the Church also, let him be vnto thee as an heathen man, and a Publicane.

18 Verely I say vnto you, Whatsoever yee binde on earth, shall be bound in heauen: and whatsoever yee loose on earth, shall be loosed in heauen.

19 Againe, verely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoever they shall desire, it shall be giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 ¶ Then came Peter to him, and said, Master, how oft shall my brother sinne against mee, and I shall forgiue him? vnto seuen times?

22 Iesus said vnto him, I say not to thee, vnto seuen times, but, vnto seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take an account of his seruants.

24 And when he had begun to reckon, one was brought vnto him, which ought him thence thousand talents.

25 And because hee had nothing to pay, his lord commanded him to be solde, and his wife, and his children, and all that he had, and shee to be payed.

26 The servant therefore fell downe, and worshipped him, saying, Lord, refrain thine anger toward me, and I will pay thee all.

27 Then that seruants lord had compassion, and loosed him, and forgane him the debt.

28 But when the servant was departed, he found one of his fellow seruants which ought him an hundred pence, and hee layed hands on him, and threatened him, saying, Pay me that thou owest.

29 Then his fellowe servant fell downe at his feete, and besought him, saying, Refraine thine anger toward me, and I will pay thee all.

30 Yet he would not, but went and cast him into prison, till he should pay the debt.

31 And when his fellow seruants saw what was done, they were very sorry, and came, and declared vnto their lord all that was done.

32 Then his lord called him vnto him, and said to him, O euill servant, I forgane thee all that debt, because thou prayedst me.

33 Oughtest not thou also to haue had pittie on thy fellowe servant, euen as I had pittie on thee?

34 So his lord was wroth, and deliuered him to the tormentours, till he should pay all that was due to him.

35 So likewise shall mine heauenly Father doe

¶ Zenit. 19.7.  
Luke 17.3.

¶ James 5.19.

¶ We must labour for concord, not to reuenge iniuries.

¶ If his offence be such, that thou enely knowest thy brothers offence.

¶ Dent. 19.15.  
Luke 8.17. 2. Cor. 13.

¶ Hebr. 10.25.

¶ That is, by the word and witness the mouth is sometimes taken for the word or speech.

¶ Num. 13.16. and also for a still witness, to wit, when the master speaketh of it selfe, as heeneath, chap. 21.16.

¶ Sure and certaine.

¶ He that conuerteth the iudgement of the Church, contemneeth God.

¶ Word for word, do not couchsafe to heare, or make as though he did not heare.

¶ He speaketh not of any kinde of policie, but of an Ecclesiasticall assembly, for he speaketh afterward of the power of loosing and binding, which belonged to the Church, and he hath regard to the order used in those dayes, at what time the Elders had the iudgement of Church matters in their hands.

¶ John 9.22 and 12.42. And 16.2. and 17.23. casting out of the Synagogue for a punishment, as we doe now excommunication.

¶ Prophane, and word of religion: such men, the Iewes called Gentiles: whose company they shunned as they did the Publicanes.

¶ 1. Cor. 5.4.

¶ 2. thess. 3.14.

¶ John 20.24.

¶ This word is translated from the body to the minde, for it belongeth properly to sense.

¶ They shall finde God seuerer and not to be pleased, which doe not forgiue their brethren.

¶ Luke 17.42.

¶ Here is set downe a very great summe of threescore hundred thousand crownes, and a small summe of tenne crownes, that the difference may be the greater, for there is no proportion betweene them.

¶ This was a small reuence which was very usual in the East.

¶ Ieelde not too much to thine anger against me: so is God called in the Scripture, slow to anger, that is to say, gentle, and one that refraineth the flaming of his minde.

¶ Psalme 86.5. patient and of great mercie.

¶ Bbb 2

¶ vnto

although they haue bene diuersly and grievously injured by them. Luke 17.42. Here is set downe a very great summe of threescore hundred thousand crownes, and a small summe of tenne crownes, that the difference may be the greater, for there is no proportion betweene them. n This was a small reuence which was very usual in the East. Ieelde not too much to thine anger against me: so is God called in the Scripture, slow to anger, that is to say, gentle, and one that refraineth the flaming of his minde. Psalme 86.5. patient and of great mercie.



vnto you, except ye forgiue from your hearts, each one to his brother their trespasses.

CHAP. XIX.

2 The sicke are healed, 3 and 7 A bill of diuorcement. 12 Eunuches. 13 Children brought to Christ. 17 God onely god. The Commandments must be kept. 21 A perfect man. 23 A rich man. 26 Saluation cometh of God. 27 To leaue all and follow Christ.

And it came to passe, that when Iesus had finished these sayings, he departed from Galilee, and came into the coasts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came vnto him the Pharisees tempting him, and saying to him, Is it lawfull for a man to put away his wife vpon euery occasion?

4 And he answered and said vnto them, Haue ye not read, that he which made them at the beginning, made them male and female,

5 And saide, For this cause, shall a man leaue father and mother, and cleaue vnto his wife, and they which were two, shall be one flesh?

6 Wherefore they are no more twaine, but one flesh, Let not man therefore put asunder that, which God hath coupled together.

7 ¶ They said to him, Why did then Moses command to giue a bill of diuorcement, and to put her away?

8 He sayd vnto them, Moses because of the hardnesse of your hearts, suffered you to put away your wiues: but from the beginning it was not so.

9 I say therefore vnto you, that whosoever shall put away his wife, except it be for whoredome, & marry another, committeth adulterie: and whosoever marieth her which is diuorced, doeth commit adulterie.

10 Then said his disciples to him, If the matter be so between man & wife, it is not good to marry.

11 ¶ But he said vnto them, All men cannot receiue this thing, saue they to whom it is giuen.

12 For there are some eunuches, which were so borne of their mothers belly: and there be some eunuches, which bee gelded by men: and there be some eunuches, which haue gelded themselves for the kingdome of heauen. He that is able to receiue this, let him receiue it.

13 ¶ ¶ Then were brought vnto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer little children, and forbid them not to come to mee: for of such is the kingdome of heauen.

15 And when he had put his hands on them, he departed thence.

16 ¶ ¶ And beholde, one came and said vnto him, Good Master, what good thing shall I do, that I may haue eternall life?

17 And he said vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the Commandments.

18 He said vnto him, Which? And Iesus said, ¶ These, Thou shalt not kill: Thou shalt not com-

mit adulterie: Thou shalt not steale: Thou shalt not beare false witness.

19 Honour thy father, and mother: and, Thou shalt loue thy neighbour as thy selfe.

20 The yong man said vnto him, I haue obserued all these things from my youth. What lacke I yet?

21 Iesus said vnto him, If thou wilt be perfecte, sel that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come, and follow me.

22 And when the yong man heard that saying, hee went away forowfull, for hee had great possessions.

23 ¶ Then Iesus said vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can bee saved?

26 And Iesus beheld them, and said vnto them, With men this is vnpossible, but with God all things are possible.

27 ¶ ¶ Then answered Peter, and said to him, Behold, we haue forsaken all, and followed thee: what therefore shall we haue?

28 ¶ Then Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his Maiestie, ye which followed mee in the regeneration, shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundred fold more, and shall inherite euerlasting life.

30 ¶ But many that are first, shall be last, and the last shall be first.

8 To haue begun well, and not to continue vnto the end, doeth not onely not profit, but also hurteth very much. Chap. 16. 16. mar. 10. 31. Luke 13. 30.

CHAP. XX.

1 Labourers hired into the vineyard. 15 The euill eye. 17 Hee foretelleth his passion. 20 Zebedees sonnes. 22 The cup. 23 Christ is our minister. 30 Two blinde men.

For the kingdome of heauen is like vnto a certaine housholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a penny a day, and sent them into his vineyard.

3 And he went out about the third houre, and saw other standing idle in the market place,

4 And said vnto them, Goe yee also into my vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the sixth and ninth houre, and did likewise.

6 And hee went about the eleuenth houre, and found other standing idle, and said vnto them, Why stand ye here all the day idle?

7 They said vnto him, Because no man hath hired vs. Hee said to them, Goe yee also into my vineyard, and whatsoeuer is right, that shall yee receiue.

8 ¶ And when euen was come, the maister of the vineyard said vnto his steward, Call the labourers, & giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre,

The yong man did not answer truly in saying that he had kept all the commandments, and therefore he layeth out an example of true charity before him, to shew the disease that lay lurking in his mind. Rich men haue need of a singular gift of God, to escape out of the snare of Satan. A word for word, it is of Iustification, p Theophylact saith, that by this word is meant a cable rope, but Caluinius allegeth out of the Thalmudists, that it is a promise, and the word Camel, signifies the beast is selfe. Mar. 10. 25. Luke 18. 25. It is not lost, that is neglected for Gods sake. The regeneration is tak n for that day, wherein the elect shall begin to liue a new life, that is to say, when they shall enjoy the heavenly inheritance, both in body and soule. Luke 12. 29.

Mr. 10. 1. a Puffed over the water out of Galilee into the borders of Iudea. 1 The band of marriage ought not to be broken, vnto the death: it be for fornication. b To send her a booke of diuorcement, as for, cap. 1. 19. c Gen. 1. 27. d Gen. 2. 24. 1. cor. 6. 16. E. he. 5. 31. e The Greeke word imported to be glewed vnto, where by is signified that strict knot, which is betwene man and wife, as though they were glewed together. f They which were two, become as it were one: and this word flesh is by a figure taken for the whole man, or the body after the manner of the Hebrewes. g Hath made them yoke fellows, as the marriage it selfe is by a borrowed kinde of speech called a yoke. h Because polittike Lawes are constrained to beare with some things, it followeth not by and by that God alloweth them. i Deut. 24. 1. f Being occasioned by reason of the hardnesse of your hearts. g By a polittike law, not by the morall law: for this law is a perpetuall law of Gods iustice, the other boweth and bendeth as the carpenters Beuel. \* Chap. 5. 31. mar. 10. 11. Luke 16. 18. x. cor. 7. 11. h Therefore in these dayes the Lawes that were made against adulterers were not regarded: for they should haue needed no diuorcement, if marriage had bene cut asunder with punishment by death. i If the matter stand so betwene man and wife, or in marriage. 3 The gift of continencie is peculiar, and therefore no man can set a Law to himselfe of perpetuall continencie. k Receiue and admit, as by translation we say, that a strait & narrow place is not able to receiue many things. l The word Eunuch is a generall word, and hath diuers kinds vnder it, as gelded men and buyten men. m Which abstaine from marriage, and liue continually through the gift of God. n Infants and little children are contained in the free covenant of God. \* Mr. 10. 13. Luke 18. 15 chap. 18. 2. s They neither know themselves nor the Law, that seek to be saved by the Law. \* Adm. 10. 37. Luke 18. 18. \* Exod. 20. 13. deut. 5. 16. rom. 13. 9.

houre, came and receiued euery man a penie.

10 Now when the first came, they supposed that they should receive more, but they likewise receiued euery man a penie.

11 And when they had receiued it, they murmured against the master of the house.

12 Saying, These last haue wrought but one boure, and thou hast made them equall vnto vs, which haue borne the burden & heat of the day.

13 And hee answered one of them, saying, Friend, I doe thee no wrong: didst thou not agree with me for a penie?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for me to do as I will with mine owne? Is thine eye euil, because I am good?

16 So the last shall be first, and the first last: for many are called, but few chosen.

17 ¶ And Iesus went vp to Hierusalem, and tooke the twelue disciples apart in the way, and sayd vnto them,

18 Behold, we go vp to Hierusalem, and the Sonne of man shall be deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemn him to death,

19 And shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him, but the third day he shall rise againe.

20 ¶ Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him.

21 And he said vnto her, What wouldest thou? Shee sayd to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy Kingdome.

22 And Iesus answered, and sayd, Ye know not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the baptism that I shall be baptized with? they sayd to him, We are able.

23 And he sayd vnto them, Ye shall drinke indeede of my cup, and shall be baptized with the baptism, that I am baptized with, but to sit at my right hand, and at my left hand, is not mine to giue: but it shall be giuen to them for whom it is prepared of my Father.

24 ¶ And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and sayd, Ye know that the lords of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whoeuer will be great among you, let him be your seruant.

27 And whoeuer will be chiefe among you, let him be your seruant.

28 ¶ Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransom of many.

29 ¶ And as they departed from Iericho, a great multitude followed him.

30 And behold, two blind men, sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the Sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercie on vs.

32 Then Iesus stood still, and called them, and said, What will ye that I should doe to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion, touched their eyes: and immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

Christ rideth on an asse vnto Hierusalem. 12 He casteth out the sellers. 13 The house of prayer. 14 The withered fig-tree. 15 Iohns baptism. 16 Who do the will of God. 17 Pharisanes, Harlots. 18 Gods vineyard. The Iewes. 19 The sonne killed of the husbandmen. 20 The corner stone.

And ¶ 1 when they drew neere to Hierusalem, and were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anon yee shall finde an asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say ye, that the Lord hath need of them, and straightway he will let them goe.

4 All this was done that it might be fulfilled, which was spoken by the Prophet, saying,

5 ¶ Tell ye the daughter of Sion, Behold, thy King cometh vnto thee, meeke and sitting vpon an asse, and a colt, the foale of an asse vnto the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse and the colt, and put on them their clothes, and set him thereon.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strewed them in the way.

9 Moreover, the people that went before, and they also that followed, cried, saying, Hosanna to the Sonne of Dauid, Blessed be he that cometh in the Name of the Lord, Hosanna thou which art in the highest heauens.

10 ¶ And when he was come into Hierusalem, all the citie was moued, saying, Who is this?

11 And the people sayd, This is Iesus that Prophet of Nazareth in Galilee.

12 ¶ And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and ouerthrew the tables of the money changes, and the seats of them that sold dones,

13 And said to them, It is written, My house shall be called the house of prayer: but ye haue made it a denne of theeues.

14 Then the blind, and the halt came to him, in the Temple, and he healed them.

15 ¶ But when the chiefe Priests and Scribes saw the marueilles that he did, and the children crying in the Temple, and saying, Hosanna to the Sonne of Dauid, they disdained,

16 And sayd vnto him, Hearest thou what these say? And Iesus sayd vnto them, Yea: read ye neuer, ¶ By the mouth of babes and sucklings thou hast made perfitt the praise?

17 ¶ So hee left them; and went out of the citie vnto Bethania, and lodged there.

18 ¶ And in the morning, as he returned into the citie, hee was hungry.

and if the matter be considered well, it is all one that the Evangelist saith, for that is stable and sure, which is most perfitt. 3 Christ doeth so for sake the wicked, that yet he hath a consideration and regard of his Church. 4 Hypocrites shall at length haue their masks disfigured, and their vizards plucked from their faces. ¶ Marke 21. 12.

h Himselfe, not by other mens meanes.

¶ Marke 11. 2.

¶ Luke 19. 29.

1 Christ by his battailie triumphing ouer the pride of this world, ascendeth to true glory by ignominie of the crosse.

a He that shall say any thing to you, I shall let them goe, to wit, the asse and the colt.

¶ Esa. 62. 12. 2402

9. 9. Iohn 12. 17.

b The citie of Sion.

An Hebrew kind of speech, common in the lamentations of Ieremie.

c Their uppermost garments.

d Vpon their garments, not vpon the asse and the colt.

e This was an ancient kind of crying which they used in the feast of Tabernacles, when they carried boughs according as God commanded Leuit. 23. 40. And the word is corruptly made of two, for we should say, Hosanna, which is as much to say, as Save I pray thee.

f Well be it to him that cometh in the Name of the Lord, that is to say, whom the Lord hath giuen us for our King.

¶ Mar. 11. 11. Luke 19. 45. Iohn 2. 13.

g That is, all the men of Hierusalem were moued.

¶ Deut. 14. 25.

¶ Esa. 56. 6.

¶ Ier. 7. 12. Mar. 11. 17.

17. Luke 19. 46.

2 Such as should be masters of godlines, are they that doe most enuie the glory of Christ: but in vaine.

¶ Psal. 8. a.

h Thou hast made most perfitt. We reade in Dauid,

Thou hast established or grounded.

¶ Psal. 118. 22.

¶ Ier. 17. 12.

¶ Mar. 11. 17.

¶ Luke 19. 46.

¶ Ier. 17. 12.

¶ Mar. 11. 17.

¶ Luke 19. 46.

¶ Ier. 17. 12.

¶ Mar. 11. 17.

¶ Luke 19. 46.

¶ Ier. 17. 12.

¶ Mar. 11. 17.

¶ Luke 19. 46.

¶ Ier. 17. 12.

¶ Mar. 11. 17.

¶ Luke 19. 46.

¶ Ier. 17. 12.

¶ Mar. 11. 17.

¶ Luke 19. 46.

¶ Ier. 17. 12.

¶ Mar. 11. 17.

¶ Luke 19. 46.

¶ Ier. 17. 12.

¶ Mar. 11. 17.

¶ Luke 19. 46.

¶ Ier. 17. 12.

¶ Mar. 11. 17.

¶ Luke 19. 46.

¶ Ier. 17. 12.

¶ Mar. 11. 17.

¶ Luke 19. 46.

¶ Ier. 17. 12.

¶ Mar. 11. 17.

¶ Luke 19. 46.

¶ Ier. 17. 12.

¶ Mar. 11. 17.

¶ Luke 19. 46.

¶ Ier. 17. 12.

¶ Mar. 11. 17.

¶ Luke 19. 46.

¶ Ier. 17. 12.

¶ Mar. 11. 17.

¶ Luke 19. 46.

Thought, that is to say, dost thou enuie at my good? Ie to make them? for the Hebrews by an euill eye, meanes enuie, because such dispositions appeare cleerly in the eyes, as in chap. 6. 23. It is set to answere the word, single, and taken there for corrupt: for whereas he sayd there afore, ver. 12. If thine eye be single, he addeth in the 23. but if thine eye be wicked, or corrupt, the word being the same in that place, as it is here.

¶ Chap. 19. 30. and 21. 4. Marke 10. 31.

¶ Marke 10. 32.

¶ Luke 18. 31.

a Christ goeth to the crosse necessarily, but yet willingly.

b They that least ought, are the greatest persecutors of Christ.

c The ignominie of the crosse, is the sure way to the glory of everlasting life.

d Iohn 18. 31.

e Marke 10. 35.

f The manner of the tearfully hugging is quite contrary to the earthly kingdome.

g This is spoken by agur, taking the cup, for that which is contained in the cup. And againe, the Hebrews vnderstand by this word Cup, sometime the manner of punishment which is rendered to sinne, as Psal. 11. 6. or the ioy that is giuen to the faithful, as Ps. 23.

h And sometime a lot, or condition, as Psal. 16. 5.

i This is applied to afflictions, as Dauid commonly useth.

j The almightie Iesse of Christ is diuinitie: he is not shut out by this, but is further with the desiring of himselfe by taking mans nature vpon him.

k Marke 10. 41.

l Luke 22. 25.

m Somewhat sharply and roughly.

n Psal. 2. 7.

o Christ by healing these blind men with an euill touch, sheweth that he is the euill light of the world.

p Marke 10. 46.

q Luke 18. 35.



19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and sayd to it, Neuer fruit grow on thee henceforward. And anon the figtree withered.

20 And when his disciples saw it, they marvelled, saying, How soone is the figtree withered!

21 And Iesus answered and sayd vnto them, Verely I say vnto you, if ye haue faith, & doubt not, ye shall not onely do that, which I haue done to the figtree, but also if yee say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 And whatsoever ye shall aske in prayer, if ye beleue, ye shall receiue it.

23 ¶ And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as hee was teaching, and sayd, By what authority doest thou these things? and who gaue thee this authority?

24 Then Iesus answered, and said vnto them, I also will aske of you I a certaine thing, which if ye tell me, I likewise will tell you by what authority I doe these things.

25 The baptisme of Iohn, whence was it? from heauen, or of men? Then they reasoned among themselves, saying, If we shall say, From heauen, hee will say vnto vs, Why did ye not then beleue him?

26 And if we say, Of men, we feare the multitude, for all hold Iohn as a Prophet.

27 Then they answered Iesus, and sayd, We can not tell. And hee sayd vnto them, Neither tell I you by what authority I doe these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and said, Sonne, goe and worke to day in my vineyard.

29 But he answered, and sayd, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and sayd likewise. And he answered, and sayd, I will, Sir: yet he went not.

31 Whether of them twaine did the will of the father? They sayd vnto him, The first. Iesus sayd vnto them, Verely I say vnto you, that the publicanes and the harlots goe before you into the kingdom of God.

32 For Iohn came vnto you in the way of righteousness, and yee beleueed him not: but the Publicanes and the harlots beleueed him, and ye, though ye saw it, were not moued with repentance afterward, that ye might beleue him.

33 ¶ Heare another parable, There was a certaine housholder, which planted a vineyard, and hedged it round about, and made a winepresse therein, and built a tower, & let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruit thereof.

35 And the husbandmen tooke his seruants, and beat one, and killed another, and stoned another.

36 Again he sent other seruants, more then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they sayd among themselves, This is the heire: come, let vs kill him, & let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what will hee doe to those husbandmen?

41 They said vnto him, He will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

42 Iesus sayd vnto them, Read ye neuer in the Scriptures, The stone which the builders refused, the same is made the head of the corner? This was the Lords doing, and it is marueilous in our eyes.

43 Therefore I say vnto you, The kingdom of God shall be taken from you, and shall be giuen to a nation, which shall bring forth the fruits thereof.

44 And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will dash him in pieces.

45 And when the chiefe Priests and Pharisees had heard his parables, they perceiued that hee spake of them.

46 And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

¶ Esa. 8. 14. b As chaffe vseth to be scattered with the wind, for he vseth a word which signifieth properly, to separate the chaffe from the corne with winnowing, and to scatter it abroad. 8 The wicked can doe nothing, but what God will.

CHAP. XXII.

2 The parable of the marriage. 9 The calling of the Gentiles. 11 The wedding garment. 16 Of Cæsars tribute. 23 They question with Christ touching the resurrection. 32 God is of the liuing. 36 The greatest commandment. 37 To loue God. 39 To loue our neighbour. 42 Iesus reuengeth with the Pharisees touching the Misset.

Then Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdom of heauen is like vnto a certaine king which married his sonne.

3 And sent forth his seruants, to call them that were bidde to the wedding, but they would not come.

4 Again he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them sharply, and slew them.

7 But when the king heard it, he was wroth, and sent forth his warriours, and destroyed those murderers, and burnt vp their citie.

8 Then sayd hee to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthy.

9 Goe yee therefore out into the hie wayes, and as many as ye find, bid them to the marriage.

10 So those seruants went out into the high wayes, and gathered together all that euer they found, both good and bad: so the wedding was furnished with guests.

11 ¶ Then the king came in, to see the guests,

thinke nothing of it. c The generall calling off-reth the Gospel to all men: but their life is examined that enter in. 4 In the small number which come at the calling, there are some callawayes which doe not confirme their faith with newnesse of life,

and

g How great the force of faith is. Chap. 17. 26. The Greeke word signifieth a sickening or wauning of mind, so that we cannot tell which way to take. Chap. 7. 7. Ioh. 15. 7. I. Iohn 5. 14. Mar. 11. 27. 28. Luke 20. 1. 2. Against them which ouershipping the doctrine, binde the calling and vocation to an ordinarie succession, going about by that false pretext, to stoppe Christi mouth. Or, by what power. One word, that is to say, I will aske you in one word. Iohn his preaching is called by a figure, Baptisme, because he preached the baptisme of repentance, &c. Mar. 1. 4. act. 19. 3. From God, and so it is plainly seene how these are set one against another. Beat their heads about it & mislead, or lay their heads together. Chap. 14. 5. marke 6. 20. It is no newe thing to see them to be the worst of all men, which ought to be the way of godlinesse to others. They make haste to the kingdom of God, and you stalle: so that at leastwise you should haue followed their example. Marke then that this word (Goe Before) is improperly taken in this place, whereas no man followeth. Living uprightly, being of a good and honest conversation: For the Hebrewes use this word Way, for life and manners. Those men often times are the cruellest enemies of the Church, to whose fidelity it is committed: But the vocation of God, is not betied to time, place, nor person. Esa 5. 1. ierem. 2. 21. marke 12. 1. Luke 10. 9. Made the place strong: For a tower is the strongest place of a wall. Chap. 26. 3. 6. And 27. I. Iohn 11. 53. f Word for word, let vs hold it fast.

A kind of priuie, serving what end the wicked are worthy of. Psal. 118. 22. act. 4. 11. rom. 9. 33. Master builders, which are chiefe builders of the house, that is, of the Church. Began to be. The chiefe stone in the corner is called the head of the corner, which beareth up the couplings or joints of the whole building. This matter (in that the stone which was cast away, is made the head) is the Lords doing, which we beheld and greatly marueiled at. They bring forth the fruits of the kingdom of God, which bring forth the fruits of the spirit, and not of the flesh, Gal. 5. Luke 14. 16. reuel. 19. 9. Not all the whole company of them that are called by the voyce of the Gospel, are the true Church before God: for the most part of them had rather follow the commodities of this life: and somedoe most cruelly persecute those that call them: but they are the true Church, which obey when they are called, (such as for the most part they are, whom the world despiseth. a The word here used is commonly used in sacrifices, and is by translation used for other feasts also: for feasts and banquets were wont to be begunne with sacrifices. A dreadfull destruction of them that countenue Christ. The marriage feast. b God doth first call vs, when we

and saw there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how camest thou in hither, and hast not on a wedding garment? And he was speechlesse.

13 Then said the king to the seruants, Bind him hand and foote: take him away, and cast him into viter darknesse: there shall be weeping and gnashing of teeth.

14 For many are called, but few chosen.

15 Then went the Pharises and tooke counsell how they might tangle him in talke.

16 And they sent vnto him their disciples with the Herodians, saying, Master, we knowe that thou art true, and teachest the way of God truly, neither carest for any man: for thou considerest not the person of men.

17 Tell vs therefore, how thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?

18 But Iesus perceived their wickednesse, and said, Why tempt ye me, ye hypocrites?

19 Shewe mee the tribute money. And they brought him a penny.

20 And he saide vnto them, Whose is this image and superscription?

21 They saide vnto him, Cefars. Then said he vnto them, Giue therefore to Cesar, the things which are Cefars, and giue vnto God, those things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 The same day the Sadduces came to him, (which say that there is no resurrection) and asked him,

24 Saying, Master, Moses said, If a man die, hauing no children, his brother shall marrie his wife by the right of alliance, and raise vp seede vnto his brother.

25 Nowe there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother.

26 Likewise also the second, and the third, vnto the seuenth.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Iesus answered, and saide vnto them, Ye are deceived, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marrie wiues, nor wies are bestowed in marriage, but are as the Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the multitude heard it, they were astonied at his doctrine.

34 But when the Pharises had heard, that

he had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expounder of the Lawe, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the Law?

37 Iesus saide to him, Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy minde.

38 This is the first and the great commandment.

39 And the second is like vnto this, Thou shalt loue thy neighbour as thy selfe.

40 On these two commandments hangeth the whole Law and the Prophets.

41 While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose sonne is he? They said vnto him, Dauid.

43 He said vnto them, How then doeth Dauid in spirit, call him Lord, saying,

44 The Lord saide to my Lord, Sit at my right hande, till I make thine enemies thy foote-stool?

45 If then Dauid call him Lord, how is he his sonne?

46 And none could answere him a word, neither durst any from that day forth aske him any more questions.

CHAP. XLIIII.

How the Scribes teaching the people the Law of Moses, behaue themselves. 5 Their Phylacteries, and Fringes. 7 Greetings. 8 We are brethren. 9 The Father. 10 The servant. 11 To shut the kingdome of heauen. 12 To denounce widows houses. 13 A Proselyte. 14 To sweare by the Temple. 15 To the myrr. 16 To cleanse the outside of the cup. 17 Painted sepulchres. 18 Serpents. 19 The Henne.

Then spake Iesus to the multitude, and to his disciples,

1 Saying, The Scribes and the Pharises sit in Moses seate.

2 All therefore whatsoever they bid you observe, that obserue and doe: but after their workes doe not; for they say, and doe not.

3 For they binde heauie burdens, and grievous to be borne, and lay them on mens shoulders: but they themselves will not moue them with one of their fingers.

4 All their workes they doe for to be seene of men: for they make their phylacteries broad, and make long the fringes of their garments,

5 And loue the chiefe place at feastes, and to haue the chiefe seates in the assemblies,

6 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

7 And the multitude heard it, they

phore of the seate sheweth, which they occupied as teachers of Moses, his learning.

8 Luke 11. 46. actes 15. 10. 2 Hypocrites for the most part are most seuer

exalters of those things which they themselves chiefly neglect. 3 Hypocrites are

ambitious. c It was a thread, or riband of blew silk in the fringe of a corner,

the beholding whereof made them to remember the lawes and ordinances of God;

and therefore was it called a Phylacterie, as yee would say, a keeper. Numb. 15.

38 deut. 6. 8, which order the Iewes afterward abused, as they doe now a dayes,

which hang 5. Iohns Gospels about their neckes: a thing condemned many yeeres

agoe in the Council of Amroche. d Word for word, Twisted tassels of thread

which haunged at the nethermost hemmes of their garments. Num. 15. 38. deut.

22. 12. marke 12. 38. Luke 11. 43. and 10. 46. e When assemblies and Councils

are gathered together. f This word Rab, signifieth one that is about his fellows,

and is as good as a number of them: and we may see by the repeating of it, how

proud a title it was. Now they were called Rabbi, which by laying on of hands

were uttered and declared to the world to be wise men.

Word for word, twisted, that is to say, he held his peace, although he had had a bridle or an halter about his necke.

To them that sowed the ghesles.

Chap. 8. 12. and

13. 42. and 25. 30.

Chap. 20. 16.

Marke 11. 13.

like 20. 10.

5 Snare him in his words or talke.

The Greeke word is deriued of snayes

which hunters lay.

They which with

Herod made a new

religion, patched to

gether of the hea-

thenish and of the

Jewish religion.

Timely and sin-

cerely.

They are not moun-

ded with any ap-

pearance and out-

ward shew.

The Christians

mult obey their

Magistrates, al-

though they be

wicked and extor-

tioners, but so

farre forth as the

authoritie that

God hath ouer vs

may remaine safe

vnto him, and his

honour be not di-

minished.

The word that

is vsed here, signi-

fie a valuing and

rating of mens sub-

stance, according to

the proportion

whereof they payed

tribute in those pro-

uinces, which were

subject to tribute,

and it is here taken

for the tribute it

selfe.

Before Chap. 17.

24. there is men-

tion made of a di-

adachme, and here,

of a peny, whereas

adachme is more

by the seuenth part

then a peny: so that

there seemeth to be

a iarre in these two

places: but they may

easily be reconciled

thus: The peny was

paid to the Romans

for tribute, accord-

ing to the propor-

tion they were

rated at, the

adachme was paid

of euery one to the Temple, which also the Romans tooke to themselves whē they

had subdued Iudea. \* Mar. 12. 17. Luke. 20. 25. Rom. 13. 7. 6 Christ voucheth

the resurrection of the flesh against the Sadduces. \* Mar. 12. 18. Luke 20. 27.

ad. 23. 8. \* Deut. 25. 5. m Vnder which name are daughters also comprehen-

ded, but yet as touching the familie and name of a man, because he that left

daughters was in no better case, them if he had left no children at all, (for they

were not reckoned in the familie) by the name of children are Sonnes under-

stood. n He saith not that they shall be without bodies, for then they should not

be men anymore, but they shall be Angels, for they shall neither marrie nor be

married. \* Exod. 3. 8. marke 12. 27. \* Marke 12. 28. 7 The Gospel doeth

not abolish the precepts of the Law, but doeth rather confirme them,

A scribe, so

saith Mar. 12. 28;

now what a scribe

is, seeke Chap. 2. 4.

Deut. 6. 5.

The Hebrew text

readeth, Deut. 6. 5.

with thine heart,

soule, and strength;

and in Mar. 12. 30.

and Luke 10. 27.

we read, with soule,

heart, strength and

thought.

Mar. 12. 31.

rom. 13. 9 gal. 3. 14.

James 2. 8.

Another man.

Christ prooueth

manifestly that he

is Dauid's sonne

according to the

flesh, but other-

wise, Dauid's Lord,

and very God.

Mar. 12. 35.

like 10. 41.

Of whose stocke

or familie: for the

Hebrewes call a

mans posteritie,

sonnes.

Psal. 110. 1.



# Christ reproqueth the ambition, couetousnes, S. Matthew. and hypocrisie of the Pharises.

James 3. 1.   
 a Modestie is a singular ornament of Gods ministers.   
 g Seeke not ambitiously after it: for any Lord doth not forbid vnto giue the Magistrate and our Masters the honour that is due to them. Angustinus de sermone verbi Domini ex Mat. cap. 11.   
 h He seemeth to allude to a place of Esai. chap. 54. 13. and Iere. 31. 34.   
 i Malac. 1. 6.   
 k He sheweth at a fashion which the Jewes used, for they called the Rabbins our fathers.   
 l It seemeth that the Scribes did very greedily hunt after such titles, whom ver. 10. he calleth blinde guides.   
 m Luke 14. 11. and 18. 14.   
 n Hee seemeth to allude to the name of the Rabbins, for Rab signifieth one that is aloft.   
 o Hypocrites can abide none to be better then themselves.   
 p Christ when he reproqueth any man hypocritely, useth this word, to giue vs to vnderstand that there is nothing more detestable then hypocrisie and falshood in religion.   
 q Which are euen at the deere.   
 r Marke 12. 40.   
 s Luke 10. 47.   
 t It is a common thing among hypocrites, to abuse the presence of zeale to couetousnes and extortion.   
 u Word for word, vnder a colour of long praying. And this word, Euen, noteth a double naughtinesse in them: the one, that they deuoured widows goods: the other, that they did it vnder a colour of godlinesse.   
 v The drie part: now that part of that earth is called drie, which the Lord hath giuen vs to dwell vpon.   
 w Is a debter.   
 x Sinnes are called in the Syrian tongue, Debts; and it is certaine that Christ spake in the Syrian tongue.   
 y Causeth the golde to be counted holy, which is dedicate to an holy vse.   
 z 1. Kings 8. 13. 2. chron. 6. 1.   
 \* Chap. 5. 34.   
 f If heauen be Gods throne, then is he no doubt above all this world.   
 g Hypocrites are carefull in trifles, and neglect the greatest things of purpose.   
 h Luke 11. 42.   
 i Faithfullnes in keeping of promises.   
 k Hypocrites are too much carefull of outward things, and the inward they vnterly contemne.   
 l Luke 11. 39.

8 4 But he not ye called Rabbi: for he one is your doctour, to wit, Christ, and all yee are brethren.

9 And call no man your father vpon the earth: for there is but one, your father which is in heauen.

10 Be not called doctours: for one is your doctour euen Christ.

11 But he that is greatest among you, let him be your seruant.

12 For whosoever I will exalt himselfe, shall be brought lowe: and whosoever will humble himselfe, shall be exalted.

13 Woe therefore be vnto you, Scribes and Pharises, hypocrites, because ye shut vp the kingdome of heauen before men: for yee your selues goe not in, neither suffer yee them that would enter, to come in.

14 Woe be vnto you, Scribes and Pharises, hypocrites: for ye deuoure widows houses, euen vnder a colour of long prayers: wherefore yee shall receiue the greater damnation.

15 Woe be vnto you Scribes and Pharises, hypocrites: for ye compass sea and land to make one of your profession: and when he is made, yee make him two fold more the child of hell, then you your selues.

16 Woe be vnto you blinde guides, which say, Whosoever sweareth by the Temple, it is nothing: but whosoever sweareth by the gold of the Temple, he is offendeth.

17 Ye fooles and blind, Whether is greater, the gold, or the Temple that sanctifieth the gold?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 And hee that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe be to you, Scribes and Pharises, hypocrites: for ye tithe mynt, & annise, and cummyn, and leaue the weightier matters of the law, as iudgement, and mercy and fidelitie. These ought ye to haue done, and not to haue left the other.

24 Ye blinde guides, which straine out a gnat, and swallow a camell.

25 Woe be to you Scribes and Pharises, hypocrites: for yee make cleane the vter side of the cup, and of the platter: but within they are full of briberie and excesse.

26 Thou blinde Pharise, cleanse first the inside of the cuppe and platter, that the outside of them may be cleane also.

27 Woe be to you, Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthinesse.

28 So are yee also: for outward yee appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29 Woe be vnto you, Scribes and Pharises, hypocrites: for ye build the tombes of the Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, wee would not haue bene partners with them in the blood of the Prophets.

31 So then ye be witnesses vnto your selues, that yee are the children of them that murdered the Prophets.

32 Fulfill ye also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation of hell!

34 Wherefore behold, I send vnto you Prophets, and wisemen, and Scribes, and of them yee shall kill & crucifie: and of them shall ye scourge in your Synagogues, and persecute from citie to citie.

35 That vpon you may come all the righteous blood that was shed vpon the earth, from the blood of Abel the righteous, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betwene the Temple and the altar.

36 Verely I say vnto you, all these things shall come vpon this generation.

37 Hierusalem, Hierusalem, which killed the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye would not!

38 Behold, your habitation shall be left vnto you desolate.

39 For I say vnto you, yee shall not see mee henceforth till that ye say, Blessed is he that cometh in the Name of the Lord.

## CHAP. XXIV.

The destruction of the Temple. 4 The signes of Christs coming. 12 Iniquitie. 23 False Christs. 29 The signes of the end of the world. 31 The Angels. 32 The figure. 37 The dayes of Noe. 42 We must watch. 45 The seruant.

ANJ Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the building of the Temple.

2 And Iesus said vnto them, See yee not all these things? Verely I say vnto you, there shall not be here left a stone vpon a stone, that shall not be cast downe.

3 And as hee sat vpon the mount of Olives, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe shall be of thy coming, and of the end of the world.

4 And Iesus answered, and said vnto them, Take heede that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumours of warres: see that yee be not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall be famine, and pestilence, and earthquakes in diuers places.

8 All these are but the beginning of sorrows:

9 Then shall they deliuer you vp to be afflicted,

Hypocrites when they goe most about to couer their wickednesse, then do they by the iust iudgement of God, blame themselves.   
 A proverb used of the Jewes, which hath this meaning, Goe ye also as I follow your ancestors, that at length your wickednesse may come to the full.   
 Look Chap. 5. verse 22.   
 Hypocrites be cruell.   
 The end of them whi persecute the Gospell, vnder the pretence of zeale.   
 Gen 4. 10.   
 Of Iudas, who was also called Barabach: that is, blessed of the Lord.   
 2. Chron. 24. 11.   
 Where the mercy of God was greatest, there was greatest wickednesse and rebellion, and at length the most sharpe iudgements of God.   
 Luke 13. 34.   
 He speaketh of the outward ministerie, and as he was promised for the saving of this people, so was he also carefull for it, euen from the time that the promise was made to Abraham,   
 Marke 13. 1.   
 Luke 21. 5. 6.

The destruction of the citie, and especially of the Temple is foretold.   
 Luke 19. 44.   
 The Church shall haue a continual conflict with infinite miseries and offences, and that more is, with false prophes vntill the day of victorie and triumph commeth.   
 Eph 5. 6. col. 3. 17.   
 That is, when those things are fulfilled, yet the end shall not come.   
 Every where,   
 Word for word, of great torments, like vnto women in travail.   
 Chap. 10. 17.   
 Luke 21. 12. Iohn 15. 20. and 16. 21.

ſlaid, and ſhall kill you, and ye ſhall be hated of all nations for my Names ſake.

10 And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another.

11 And many falſe prophets ſhall ariſe, & ſhall deceive many.

12 And becauſe iniquitie ſhall be increaſed, the loue of many ſhall be cold.

13 + But he that endureth to the end, he ſhall be ſaued.

14 And this d Gospel of the King Iome ſhall be preached through the whole world for a witneſſe vnto all nations, and then ſhall the end come.

15 + When ye ſee therefore ſhall ſee the ſtabo- mination of deſolation ſpoken of by Daniel the Prophet, ſet in the holy place (let him that readeth conſider it)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is in the houſe top, not come downe to fetch any thing out of his houſe.

18 And hee that is in the field, let not him re- turne backe to fetch his g. cloathes.

19 And woe ſhalbe to them that are with child, and to them that giue ſucke in thoſe dayes.

20 But pray that your flight be not in the Win- ter, neither on the s Sabbath day.

21 For then ſhall be great tribulation, ſuch as was not from the beginning of the worlde to this time, nor ſhall be.

22 And except i thoſe dayes ſhould be ſhort- ned, there ſhould no k fiſh be ſaued: but for the elects ſake thoſe dayes ſhall be ſhortened.

23 \* Then if any ſhall ſay vnto you, Loe, here is Chriſt, or there, beleuee it not.

24 For there ſhall ariſe falſe Chriſts, & falſe pro- phets, & ſhall ſhew great ſignes & wonders, ſo y if it were poſſible, they ſhould deceive y very elect.

25 Behold, I haue told you before.

26 Wherefore if they ſhall ſay vnto you, Be- hold, he is in the deſert, goe not forth: Behold, he is in the ſecret places, beleuee it not.

27 For as the lightning cometh out of the Eaſt, and is ſeene into the Weſt, ſo ſhall alſo the coming of the Sonne of man be.

28 \* For whereſoeuer a deale m carkeiſe is, thither will the Eagles be gathered together.

29 \* And immediately after the tribulations of thoſe dayes, ſhall the ſunne be darkened, and the moone ſhall not giue her light, and the ſtarres ſhall fall from heauen, and the powers of heauen ſhall be ſhaken.

30 And then ſhall appeare the ſigne of the Sonne of man in heauen: and then ſhall all the o kinreds of the earth mourn, & they ſhall ſee the Sonne of man come in the clouds of hea- ven with power and great glory.

31 \* And he ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather together his elect, from the s ſoure windes, and from the

one end of the heauens vnto the other.

32 7 Now learne the parable of the figge tree: when her bough is yet tender, & it putteth forth leaues, ye know that ſommer is neere.

33 So like-wiſe ye, when ye ſee all theſe things, know that the kingdom of God is neere, euen at the dores.

34 Verely I ſay vnto you, this generation ſhall not paſſe, till all theſe things be done.

35 + Heauen and earth ſhall paſſe away: but my wordes ſhall not paſſe away.

36 But of that day & houre knoweth to man, no not the Angels of heauen, but my father onely.

37 But as the dayes of Noe were, ſo likewiſe ſhall the coming of the Sonne of man be.

38 \* For as in the dayes before the flood, they did eate and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And knew nothing till the flood came, and tooke them all away, ſo ſhall alſo the coming of the Sonne of man be.

40 10 Then two ſhall be in the fields, the one ſhall be receiued, and the other ſhall be reſuſed.

41 \* Two women ſhall be grinding at y mill: the one ſhall be receiued, and the other ſhall be reſuſed.

42 \* Watch therefore: for yee knowe not what houre your maſter will come.

43 \* Of this be ſure, that if the good man of the houſe knewe at what watch the thiefe would come, hee would ſurely watch, and not ſuffer his houſe to be digged through.

44 Therefore be ye alſo ready: for in the houre that ye thinke not, will the Sonne of man come.

45 \* Who then is a faithfull ſeruant and wiſe, whom his maſter hath made ruler ouer his houſe- hold, to giue them meat in ſeaſon?

46 Bleſſed is that ſeruant, whom his maſter when he cometh, ſhall find ſo doing.

47 Verely I ſay vnto you, hee ſhall make him ruler ouer all his goods.

48 But if that euill ſeruant ſhall ſay in his heart, My maſter doth deferre his coming,

49 And begin to ſnite his ſellowes, and to eat, and to drinke with the drunken,

50 That ſeruantes maſter will come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 And will cut him off, and giue him his por- tion with hypocrites: & there ſhall be weeping and gnawing of teeth.

10 Againſt them that perſwade themſelues that God will be mercifull to al men, and doe by that meanes giue ouer themſelues to ſinne, that they may in the meane while liue in pleaſure void of all care. Luke 17.36. \* The Greeke women and the Barbarians did ynd and bake. First booke Proble. 11 An ex- ample of the horrible careleſſeſſe of men in thoſe things whereof they ought to be muſt carefull. \* Mar. 13.35. \* Luk 12.39. 1. theſſ. 5. 2. reuelat. 16.15. \* Luke 12.42. y To wit, from the veſt, or will cut him into two parts, which was a moſt cruell kind of puniſhment, wherewith as Iuſtine Martyr witneſſeth, Eſay the Prophet was executed by the Iewes: the like kind of puniſhments we read of, 1. Sam. 15.33. and Dan. 3.39, \* Chap. 13.43 and 25.30.

CHAP. XXV.

1 The virgins looking for the Bridegroom. 13 We muſt watch. 14 The talents deliuered vnto the ſeruants. 24 The euill ſeruant. 30 After what ſort the laſt iudge- ment ſhalbe. 41 The criſed.

Then the kingdom of heauen ſhal be likened vnto ten virgines, which tooke their lampes and went forth to meet the bridegroome.

2 And five of them were wiſe, and five fooliſh.

Dauidenſe, to bring vs to our deſired ende: otherwiſe if we become ſlothfull & d negligent as wearie of our paines and trauell, wee ſhall be thruſt out of the dores. a The pompe of bride-ales was moſt for the moſt part to be kept in the night ſeaſon, and thus by dauidenſe.

1. Theſſ. 3. 13. 2. Tim. 2. 17. 3. The Goſpel ſhall be ſpied a- broad: & the deſtination ſo much: and they which doe con- ſtantly beleue, ſhall be ſaued. 4. Joyfull tidings of the Kingdom of heauen. 5. Through all that part that is dwelt in. 6. The King Iome of Chriſt ſhall not be abolithed when the citie of I. ruſalem is utterly deſtroyed, but ſhall be the ſecond out- poſt to the end of the world. 7. Marke 13. 14. Luke 21. 20. 8. The abomination of deſolation, that is to ſay, which all men deſiſt and cannot abide, by reaſon of the foule and filthyneſſe of it, and he ſpeaketh of the ſtatues that were ſet up in the Temple, or as other thinke, he means the mirring of the doctrine in the Church. 9. Dan. 9. 27. 10. This betokeneth the great feare that ſhal be. 11. Acts. 1. 12. 12. It was not law- full to take a iour- ney on the Sabbath day, Ieſeph. book. 13. 13. Thoſe things which befall the people of the Iewes, in the 34. yeeres, when as the whole land was waſted, and at length the citie of Hieruſalem taken, and both it and their Temple deſtroyed, are mixed with thoſe which ſhall come to paſſe before the laſt coming of our Lord. 14. The whole nation ſhall utterly be deſtroyed: and this word Eleſh is by a figure taken for man, as the He- brews uſe to ſpeak. 15. Mark. 13. 21. Luke. 21. 33. 16. I ſhall openly lay forth great ſignes for men to behold. 17. Luk. 17. 37. 18. The onely remedie againſt the furious rage of the worlde, is to be gathered and ioyned to Chriſt in Chriſt, who will come with ſpeed and his preſence will be with a maiſtie to whom all ſhal ſooke euen as Eagles. 19. Mar. 13. 14. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



3 The foolish tooke their lampes, but tooke no oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome tarried long, all bumbled and slept.

6 And at midnight there was a crie made, Behold, the bridegrome commeth: goe out to meet him.

7 Then all those virgines arose and trimmed their lampes.

8 And the foolish said to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, Not so, least there will not be ynough for vs and you: but goe ye rather to them that sell, and buy for your selues.

10 And while they went to buy, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, I know you not.

13 ¶ Watch therefore: for ye know neither the day, nor the houre, when the son of man will come.

14 ¶ For the kingdom of heauen is as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue five talents, & to another two, and to another one, to euery man after his owne ability, & straightway went from home.

16 Then hee that had receiued the five talents, went and occupied with them, and gained other five talents.

17 Likewise also he that receiued two, hee also gained other two.

18 But hee that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came hee that had receiued five talents, and brought other five talents, saying, Master, thou deliueredst vnto mee five talents: behold, I haue gained with them other five talents.

21 Then his master saide vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter into thy masters ioy.

22 Also he that had receiued two talents, came, and saide, Master, thou deliueredst vnto mee two talents: beholde, I haue gained two other talents more.

23 His Master saide vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter into thy masters ioy.

24 Then hee that had receiued the one talent, came, and said, Master, I knewe that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawdest not:

25 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euill seruant, and slothfull, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, & then at my coming should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and

giue it vnto him which hath ten talents.

29 ¶ For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and from him that hath not, euen that he hath shall be taken away.

30 Cast therefore that vnprofitable seruant into viter, & darkenesse: there shall be weeping and gnashing of teeth.

31 ¶ And when the Sonne of man commeth in his glorie, and all the holy Angels with him, then shall he sit vpon the throne of his glorie,

32 And before him shall be gathered all nations, and hee shall separate them one from another as a shephearde separateth the sheepe from the goates.

33 And he shall set the sheepe on his right hand, and the goates on the left.

34 Then shall the king say to them on his right hand, Come ye blessed of my father: take the inheritance of the kingdom prepared for you from the foundation of the world.

35 ¶ For I was an hungred, & ye gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye tooke me in vnto you.

36 I was naked, and yee clothed mee: I was sicke, and yee visited me: I was in prison, and yee came vnto me.

37 Then shall the righteous answer him, saying, Lord, when saw wee thee an hungred, and fed thee? or athirst, and gaue thee drinke?

38 And when saw we thee a stranger, and tooke thee in vnto vs? or naked, and clothed thee?

39 Or when saw we thee sicke, or in prison, and came vnto thee?

40 And the king shall answer, and say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall he say to them on the left hand, Depart from me ye cursed, into euermore fire, which is prepared for the deuill and his angels.

42 For I was an hungred, and ye gaue mee no meat: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and ye tooke me not in vnto you: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall he answer them, and say, Verely I say vnto you, in as much as yee did it not to one of the least of these, ye did it not to me.

46 ¶ And these shall goe into euermore paine, and the righteous into life euernall.

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His feet are anointed. 15 Iudas selleth him. 16 The institution of the supper. 34 and 36 Peters deniall. Christ is heauie. 47 He is betrayed with a kisse. 57 He is led to Caiaphas. 64 He confesseth himselfe to be Christ. 67 They spit at him.

And ¶ it came to passe, when Iesus had finished all these sayings, hee saide vnto his disciples,

2 ¶ Ye know that after two dayes is the Pascheouer, and the Sonne of man shall be deliuered to be crucified.

3 ¶ Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas:

pointed the time that Christ should be crucified in,

¶ Chap. 13, 35. Marke 4, 25. Luke 8, 18. and 19, 26.

¶ Chap. 8, 12. and 22, 13.

3 A lively setting forth of the euermore lasting iudgement which is to come.

¶ Blessed and happy, upon whom my Father hath made abundant blessing, showed his benefitts. ¶ Esai. 58, 9. ¶ Ezech. 23, 7.

¶ Ezech. 23, 7.

¶ Psal. 68. ¶ Chap. 7, 25. Luke 13, 37.

¶ Dan. 12, 3. John 5, 29.

¶ Marke. 14, 12. Luke. 22, 11.

1 Christ witnesseth by his voluntary going to death, that he will make full satisfaction for the sinne of Adam, by his obedience. 2 God himselfe and not men, appointed the time that Christ should be crucified in,

¶ John 11, 47. 4 And

6 Their eyes being because with sleepe.

¶ Chap. 24, 40. Marke 13, 35.

¶ Luke 19, 12, 13.

¶ Christ witnesseth that there shall be a long time betweene his departure to his father, and his coming againe to vs, but yet notwithstanding that, he will at that day take an account not onely of the rebellious and obdurate, how they haue bestowed that which they receiued of him, but also of his household seruants, which haue not through slothfulness employed those gifts which he bestowed vpon them.

¶ According to the wisdom and skill in dealing, which was given them.

¶ Come, and receive the fruit of goodnesse, now the Lords ioy is doubled, John 15, 11. that my ioy may remaine in you, and your ioy be fullfilled.

3 Table mates which haue their shop bulkes or tables set abroad, where they let out money to vsurers.

4 And consulted together that they might take Iesus by subtilty, and kill him.  
5 But they said, Not on the <sup>a</sup> feast day, leaſt a nyproate be among the people.  
6 ¶ 3 And when Iesus was in Bethania, in the house of Simon the leper,  
7 <sup>b</sup> There came vnto him a woman, which had a boxe of very costly ointment, and powred it on his head, as he ſate at the table.  
8 And when his <sup>d</sup> diſciples ſawe it, they had indignation, ſaying, What needeth this waſte?  
9 For this ointment might haue bene ſold for much, and bene giuen to the poore.  
10 4 And Iesus knowing it, ſayd vnto them, Why trouble ye the woman? for ſhe hath wrought a good worke vpon me.  
11 ¶ 5 For yee haue the poore alwayes with you, but me ſhall ye not haue alwayes.  
12 For in that the powred this ointment on my body, ſhe did it to bury me.  
13 Verely I ſay vnto you, Whereſoener this Goſpel ſhall be preached thorowout all the world, there ſhall alſo this that ſhe hath done, be ſpoken of for a memoriall of her.  
14 ¶ 5 Then one of the twelue, called Iudas Iſcariot, went vnto the chiefe Priests,  
15 And ſayd, What will ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie pices of ſilver.  
16 And from that time, he ſought opportunity to betray him.  
17 ¶ 6 Now <sup>g</sup> on the firſt day of the feaſt of unleaued bread, the diſciples came to Iesus, ſaying vnto him, Where wilt thou that we prepare for thee to eate the Paſſeouer?  
18 And he ſayd, Goe ye into the citie to ſuch a man, and ſay to him, The Maſter ſaith, My time is at hand: I will keepe the Paſſeouer at thine houſe with my diſciples.  
19 And the diſciples did as Iesus had giuen them charge, and made ready the Paſſeouer.  
20 \* So when the euen was come, hee <sup>b</sup> ſate downe with the twelue.  
21 And as they did eate, he ſayd, \* Verely I ſay vnto you, that one of you ſhall betray me.  
22 And they were exceeding ſorrowfull, and began euery one of them to ſay vnto him, Is it I, Maſter?  
23 And he answered and ſayde, ¶ Hee that dippeth his hand with mee in the diſh, hee ſhall betray me.  
24 Surely the Sonne of man goeth his way,

as it is written of him: but wo be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.  
25 Then Iudas <sup>k</sup> which betrayed him, answered, and ſaid, Is it I, Maſter? Hee ſaid vnto him, Thou haſt ſaid it.  
26 ¶ 7 ¶ And as they did eate, Iesus tooke the bread, and when he had bleſſed, he brake it, and gaue it to his diſciples, and ſaid, Take, eate: <sup>m</sup> this is my body.  
27 Alſo he tooke the cup, and when he had giuen thanks, he gaue it to them, ſaying, Drinke ye <sup>n</sup> all of it.  
28 ° For this is my blood of the newe Teſtament that is ſhed for many, for the remiſſion of ſinnes.  
29 I ſay vnto you, that I will not drinke henceforth of this fruit of the vine vntill that day, when I ſhall drinke it new with you in my Fathers kingdom.  
30 And when they had ſung <sup>q</sup> a Pſalme, they went out into the mount of Oliues.  
31 ¶ 8 ¶ Then ſaid Iesus vnto them, All ye ſhall be offended by me this night: for it is written, I <sup>v</sup> will ſmite the ſhepherd, and the ſheepe of the flocke ſhall be ſcattered.  
32 But <sup>u</sup> after I am riſen againe, I will goe before you into Galile.  
33 But Peter answered, and ſaid vnto him, Though that all men ſhould be offended by thee, yet will I neuer be offended.  
34 \* Iesus ſaide vnto him, Verely I ſay vnto thee, that this night, before the cocke crowe, thou ſhalt denie me thrife.  
35 Peter ſaide vnto him, Though I ſhould die with thee, I will in no caſe deny thee. Likewise alſo ſaid all the diſciples.  
36 ¶ 9 ¶ Then went Iesus with them into a place which is called Gethſemane, & ſaid vnto his diſciples, Sit ye here, while I goe, and pray yonder.  
37 And he tooke vnto him Peter, and the two ſonnes of Zebedeus, and began to waxe ſorrowfull, and <sup>r</sup> grievouſly troubled.  
38 ¶ 10 ¶ Then ſaid Iesus vnto them, My ſoule is verie heauie, <sup>u</sup> vnto the death: tary ye here, and watch with me.  
39 So he went a little further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, ¶ Let this cup paſſe from me: neuertheleſſe, not as I will, but as thou wilt.  
40 ¶ 11 ¶ After, hee came vnto the diſciples, and found them aſleepe, and ſaid to Peter, What? couldſt thou not watch with me one houre?

<sup>k</sup> Whoſe head was about nothing elſe but to betray him.  
<sup>l</sup> Chriſt minding forthwith to fulfill the promiſes of the old covenant, inſtituteth a new covenant with new ſignes.  
<sup>m</sup> 1. Cor. 12. 24.  
<sup>n</sup> Marke ſaith, Hād giuen thanks: and therefore bleſſing is not a conſecrating, with a conſpiring kinde of murmuring and force of words: and yet the bread and the wine are changed, not in nature, but in quality, for they become vndoubted tokens of the body and blood of Chriſt, not of their owne nature or force of words, but by Chriſt his inſtitution, which muſt be received and laid forth, that faith may find what to lay hold on both in the word & in the elements.  
<sup>o</sup> This is a figurative ſpeech, which is called Metonymia: that is to ſay, the putting of one name for another: ſo calling the bread his body which is the ſigne and ſervament of his body: & yet notwithſtanding, it is ſo a figurative and changed kinde of ſpeech, that the faithfull doe receive Chriſt indeed, with all his gifts (though by a ſpiritual meanes) & become one with him.  
<sup>p</sup> Therefore they which take away the cup from the people, did againſt Chriſt his inſtitution.  
<sup>q</sup> To wit, this cup or wine, is my blood ſacramentally, as Luke 22. 20.  
<sup>r</sup> Or, covenant, that is to ſay, whereby the new league and covenant is made, for in making of leagues, they uſed powring of wine, and ſhedding of blood.  
<sup>s</sup> When they had made an end of their ſolemne ſinging, which ſome thinke was ſixe Pſalmes, beginning at the 112. to the 117.  
<sup>t</sup> Chriſt being more careful of his diſciples, then of himſelfe, ſorewarneth them of their flight, and putteth them in better comfort.  
<sup>u</sup> Marke 14. 27. Iohn 16. 31. and 18. 8.  
<sup>v</sup> Zach. 13. 7. & Marke 14. 28. and 16. 7.  
<sup>w</sup> Iohn 13. 38. Marke 14. 30. & Luke 22. 39.  
<sup>x</sup> Chriſt hauing regard to the weakenefſe of his diſciples, leaving all the reſt in ſafety, taketh with him but three to be witneſſes of his anguiſh, and goeth of purpoſe into the place appointed to betray him in.  
<sup>y</sup> The word which he uſeth, ſignifieth great ſorrow, and marvellous and deadly grieve: which thing, as it becometh the ſweeth of mans nature, which ſhuneth death as a thing that enired in againſt nature, ſo it ſheweth that though Chriſt were void of ſinne, yet he ſuſtained this horrible puniſhment, becauſe he felt the wrath of God kindled againſt vs for ſinnes, which he reuenged and puniſhed in his perſon.  
<sup>z</sup> Chriſt a true man, going about to ſuffer the puniſhment which was due vnto vs, for forſaking of God, is forſaken of his owne: he hath a terrible conflict with the horror and feare of the curſe of God: out of which he eſcaping as conquerour, cauſeth vs not to be afraid any more of death.  
<sup>a</sup> Let it paſſe mee, and not touch mee.  
<sup>b</sup> That is, which is at hand, and is offered and prepared for mee: a kinde of ſpeech which the Hebrews uſe, for the wrath of God, and the puniſhments he ſendeth: above, Chap. 20. 22.  
<sup>c</sup> An example of the careleſſneſſe of man.

<sup>a</sup> We ought not raſhly to condemne that which is not orderly done. <sup>d</sup> Deut. 17. 11.  
<sup>b</sup> Chriſt, who was once anointed in his owne perſon, muſt alwayes be anointed in the poore.  
<sup>c</sup> In that ſhe powred this ointment vpon my body, ſhe did it to bury me. <sup>e</sup> Mar. 14. 10. & Mar. 14. 12. Iohn 12. 7.  
<sup>d</sup> Chriſt verely purpoſing to bring vs into our country out of hand, and ſo to abrogate the figure of the Law, fulfilleth the Lawe, neglecting the contrary tradition and cuſtome of the Iewes, and therewithall ſheweth that all things ſhall ſo come to paſſe by the miniſterie of men, that the ſecret counſell of God ſhall governe them.  
<sup>e</sup> This was the fourteenth day of the firſt month: and the firſt day of unleaued bread ſhould haue bene the fifteenth, but becauſe this dayes evening (which after the manner of the Romanes was referred to the day before) did belong by the Iewes manner to the day following, therefore it is called the firſt day of unleaued bread.  
<sup>f</sup> Luke 22. 14.  
<sup>g</sup> Becauſe the Law appointed them to be ſlaid, and haue their ſlaves in their handes, as though they were in haſte, thereby it is to be gathered, that they ſate not downe when they did eate the Paſſeouer, but ſlaid, for otherwiſe when they went to meat, they put off their ſhoes: therefore he ſpeaketh here in this place, not of the Paſſeouer, but of the Supper, which was celebrated after that the Paſſeouer was ſolemely done. <sup>h</sup> Marke 14. 18. Iohn 13. 21. & Pſa 4. 1. 9.  
<sup>i</sup> That is to ſay, whom I vouchſafed to come to my table, alluding to the place, Pſal. 41. 10. which is not ſo to be underſtood, as though at the ſelfe ſame inſtants that the Lord ſpake theſe words, Iudas had had his hand in the diſh: for that had bene an vndoubted token, but it is meant of his tabling and eating with him.



41 Watch, and pray, that yee enter not into temptation: the spirit indeed is ready, but the flesh is weak.

42 Again he went away the second time, and prayed, saying, O my Father, if this cuppe cannot passe away from me, but that I must drinke it, thy will be done.

43 And he came and found them asleepe again, for their eyes were heavy.

44 So he left them, and went away againe, and prayed the third time, saying the same words.

45 Then came he to his disciples, and sayd vnto them, Sleepe henceforth, and take your rest: beholde, the boure is at hand, and the Sonne of man is giuen into the hands of sinners.

46 Rise, let vs go: beholde, he is at hand that betrayeth me.

47 And while he yet spake, loe, Iudas one of the twelve came, and with him a great multitude with sword and staves, from the hie Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whomsoever I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and sayd, God saue thee, Master, and kissed him.

50 Then Iesus sayde vnto him, Friend wherefore art thou come? Then came they, and layd hands on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, and drew his sword, and stroke a seruant of the hie Priest, and smote off his eare.

52 Then sayd Iesus vnto him, Put vp thy sword into his place: for all that take the sword, shall perish with the sword.

53 Either thinkest thou, that I cannot now pray to my Father, and hee will giue me moe then twelue legions of Angels?

54 How then should the Scriptures be fulfilled, which say, that it must be so?

55 The same boure sayd Iesus to the multitude, Yee be come out as it were against a thiefe, with swords and staves to take mee: I sate dayly teaching in the Temple among you, and yee tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled.

57 And they tooke Iesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him a farre off vnto the hie Priests hall, and went in and sate with the seruants to see the end.

59 Nowe the chiefe Priests and the Elders, and all the whole Councill sought false witness against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses,

61 And said, This man said, I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and saide to him, Answerest thou nothing? What is the matter that these men witnesse against thee?

63 But Iesus held his peace. Then the chiefe Priest answered, and saide to him, I charge thee sweare vnto vs by the liuing God, to tell vs, If thou be that Christ the Sonne of God, or no.

64 Iesus said to him, Thou hast said it: nevertheless I say vnto you, Hereafter shall ye see the Sonne of man, sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the hie Priest rent his cloathes, saying, He hath blasphemed, what haue we any more neede of witnesses: beholde, nowe ye haue heard his blasphemie.

66 What thinke ye? They answered, and said, He is guiltie of death.

67 Then spat they in his face, and buffeted him, and other smote him with rods,

68 Saying, Prophecie to vs, O Christ, Who is hee that smote thee?

69 Peter sate without in the hall, and a maide came to him, saying, Thou also wast with Iesus of Galilee:

70 But hee denied before them all, saying, I wote not what thou sayest.

71 And when hee went out into the porch, another maide sawe him, and saide vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe hee denied with an oathe, saying, I know not the man.

73 So after a while, came vnto him they that stood by, and saide vnto Peter, Surely thou art also one of them: for euen thy speech bewrayeth thee.

74 Then began hee to curse himselfe, and to sweare, saying, I know not the man. And immediately the cocke crew.

75 Then Peter remembered the words of Iesus, which had said vnto him, Before the cocke crowe thou shalt denie mee thrise. So hee went out, and wept bitterly.

That is, without the place where the Bishop sate, but not without the house, for afterward he went from thence into the porch. Hee swore and cursed himselfe.

CHAP. XXVII.

1 He is delivered bound to Pilate, Iudas hangeth himselfe. 19 Pilates wife is asked. 24 Pilate washeth his hands. 29 Christ is crowned with thornes. 34 He is crucified. 40 He is buried. 50 He crieth vp the Ghost. 57 He is buried. 62 The scouldiers watch him.

When the morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death,

2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.

3 Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirtie pecies of siluer to the chiefe Priests, and Elders,

4 Saying, I haue sinned, betraying the innocent blood. But they sayd, What is that to vs? see thou to it.

5 And when he had cast downe the siluer pecies in the Temple, he departed, and went, and hanged himselfe.

6 And the chiefe Priestes tooke the siluer pecies, and saide, It is not lawfull for vs to put them into the treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a potters field, for the buriall of strangers.

8 Wherefore that field is called, The field of blood, vntill this day.

9 Then was fulfilled that which was spoken by

Chap. 16. 17. rom. 16. 20. 1 Thess. 4. 14. This word signifies his first coming from the latter. e Sitting with God in like and equall honour as the right hand of his power, that is, in greatest power: for the right hand signifieth among the Hebrews, that is mightie and of great power. f Cloudes of heauen. Lookes as if, Chap. 2. 30. g This was an usual manner among the Iewes: for so were they bound to doe, when they heard any Israelite to blaspheme God, and it was a tradition of their Talmud in the booke of the Magistrates, in the title, of the foure kindes of death. h Esai. 30. 6. i Marke. 14. 66. Luke 22. 55. iohn 18. 29. 17 Peter by the wonderful prouidence of God appointed to be a witness of all these things, is prepared to the example of sing'lar constancie, by the experience of his owne incredulitie. b That is, without the place where the Bishop sate, but not without the house, for afterward he went from thence into the porch. c Hee swore and cursed himselfe. d An example of the horrible iudgement of God, as well against them which kill Christ, as against them which buy Christ. e Out of mens sights. f Acts. 1. 19. g The treasure of the Temple. h Of life and death. i Strangers and ghestes, whom the Iewes could not abide to be payed vnto, no not after they were dead. k Acts. 1. 19.

12 Christ offereth himselfe willingly to be taken, that in so obeying willingly, hee might make satisfaction for the willfull fall of man. 13 Mark. 14. 43. Luke 22. 47. iohn 18. 3. 14 Sent from the hie Priests. 15 Christ is taken that we might be deliuered. 16 Christ reprehendeth Iudas taintingly, and rebuketh him sharply, for hee knew well enough for what cause he came. 17 Our vocation must be the iule of our zeale. 18 Gen. 9. 6. reue. 19. 10. 19 They take the sword to whom the Lord hath not giuen it, that is to say, they which vse the sword, and are not obliged to it. 20 Christ was taken, because hee was willing to be taken. 21 By this questioning, he answereth a sic obelition, for they might haue asked him, why he did not in this his great extremity of danger, call to his Father for aide: but to this he answereth by a question. 22 Isa. 31. 10. 23 Verfe 31. 24 Mark. 14. 13. Luke 22. 54. iohn 18. 14. 25 Christ being innocent is condemned of the high Priest for that wickednes whereof we are guiltie. 26 From Annas to Caiaphas, before whom the multitude was assembled, Iohn 18. 13. b The word here used, signifieth properly an open large roome before an house, as wee see in Kings palaces and noble mens houses: we call it a court, for it is open to the ayre, and by a figure Synecdoche is taken for the house it selfe. 27 Marke. 14. 55. 28 Iohn 2. 19. c How commeth it to passe that these men witnesse against thee?

by e Jeremias the Prophet, saying, \* 1 And they tooke thirty silver pieces, the price of him that was valued, whom they of the children of Israel valued.

10. And they gave them for the potters field, as the Lord appointed me.)

11 \* 2 And Iesus stood before the gouvernour, and the Gouvernour asked him, saying, Art thou that King of the Iewes? Iesus sayd vnto him, Thou sayest it.

12. And when hee was accused of the chiefe Priests, and Elders, he answered nothing.

13 Then sayd Pilate vnto him, Hearst thou not how many things they lay against thee?

14 But he answered him not to one word, in so much that the gouvernour marvelled greatly.

15 3 Now at the feast the gouvernour was wont to deliuer vnto the people a prisoner whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together Pilate said vnto them, Whether wil ye that I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For he knew well, that for enuie they had deliuered him.)

19 Also when hee was set downe vpon the iudgement seat, his wife sent to him, saying, Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 \* But the chiefe Priests and the elders had perswaded the people that they should aske Barabbas, and should destroy Iesus.

21 Then the gouvernour answered, and sayd vnto them, Whether of the twaine wil ye that I let loose vnto you? And they sayd, Barabbas.

22 Pilate sayd vnto them, What shall I doe then with Iesus, which is called Christ? They all sayd to him, Let him be crucified.

23 Then sayd the gouvernour, But what euill hath he done? Then they cried the more, saying, Let him be crucified.

24 \* 4 When Pilate saw that he auailed nothing, but that more tumult was made, hee tooke water and washed his hands before the multitude, saying, I am innocent of the blood of this iust man: looke you to it.

25 Then answered all the people, and said, His blood be on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 \* 5 Then the souldiers of the gouvernour tooke Iesus into the common hall, and gathered about him the whole band,

28 5 And they stripped him, and put about him a skarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee, King of the Iewes,

30 And spitte vpon him, and tooke a reed, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 \* And as they came out, they found a man

of Cyrene, named Simon: him they compelled to beare his crosse.

33 \* 6 And when they came vnto the place called Golgotha (which is to say, the place of dead mens skulls)

34 7 They gaue him vineger to drinke, mingled with gall: and when hee had tasted thereof, hee would not drinke.

35 \* 8 And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet,

\* They diuided my garments among them, and vpon my vesture did cast lots.

36 And they sat and watched him there.

37 \* 9 They set vp also over his head his cause written, THIS IS IESVS THE KING OF THE IEWES.

38 \* 10 And there were two thieues crucified with him, one on the right hand, & another on the left.

39 11 And they that passed by, reuiled him, wagging their heads,

40 And saying, Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the Son of God, come down from the crosse.

41 Likewise also the high Priests mocking him, with the Scribes, and Elders, and Pharises, sayd,

42 He saued others, but hee cannot saue himselfe: if he be the king of Israel, let him now come downe from the crosse, and we wil beleene in him.

43 \* 4 Hee trusted in God, let him deliuer him now, if hee will haue him: for he sayd, I am the Sonne of God.

44 The selfe same thing also the thieues which were crucified with him, cast in his teeth.

45 12 Now from the sixth houre was there darkness ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cried with a loud voyce, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken mee?

47 And some of them that stood there, when they heard it, sayd, This man calleth Elias.

48 And straightway one of them ran, and tooke a sponge and filled it with vineger, and put it on a reed, and gaue him to drinke.

49 Other sayd, Let be: let vs see if Elias will come and saue him.

50 13 Then Iesus cried againe with a loud voyce, and yeelded vp the ghost.

51 14 And behold, the vaile of the Temple was rent in twaine, from the toppe to the bottoome, and the earth did quake, & the stones were clouen.

52 And the graues did open themselves, and many bodies of the Saints, which slept, arose,

53 And came out of the graues after his resurrection, and went into the holy citie, and appeared vnto many.

54 When the Centurion, and they that were with him, watching Iesus, saw the earthquake, and the things that were done, they feared greatly, saying Truly this was the Sonne of God.

55 \* And many women were there, beholding him as hee departed, which had followed Iesus from Galilee, ministering vnto him.

56 Among whom was Marie Magdalene, and

saucineffe, and he repeated these words, to the end that this better harping vpon the name might be vnderstood \* Psal. 69. 22. 13 Christ after hee had overcome other enemies, at length prouoketh and setteth vpon death it selfe.

14 Christ, when he is dead, sheweth himselfe to be God almighty, even his enemies confessing the same. \* 2. Chro. 3. 14. q Which diuided the holiest of all. 7 That is to say, the bones claued in sunder, and the graues did open themselves, to shew by this token, that death was overcome: and the resurrection of the dead followed.

the resurrection of Christ, as appeareth by the next verse following.

Marie

Seeing this prophesie read in Zech. 11. 12. it can be denied, but Ieremias name is not in the text, neither through the Printers fault, or some others ignorance: it may be also that it came out of the margin, by reason of the abbreviation of the letters, the one being i. c. u. the other z. u. which are not much unlike: but in the Synonymist the Prophets name is not at all.

Zech. 11. 12. The Euangelist hath not followed the Prophets words, but his meaning, which he thought to be fulfilled.

Christ holdeth his peace when he is accused, that we may not be accused: acknowledging our guiltiness, and therefore shall his owne innocency.

Mark 15. 2. Luk. 23. 10. 18. 33.

Christ is first quitted of the same iudge, before he be condemned, that we might see how the iust died for the vniuersal.

Mark 15. 11. Luk. 23. 13. John 18. 40. Acts 3. 14.



15 Christ is buried: not priuily or by stealth, but by the gouernours content: by a famous man, in a place not farre distant, in a new sepulchre, so that it cannot be doubted of his death.  
 + Marke 15, 42.  
 Luke 23, 50. John 19, 38.

16 The keeping of the sepulchre is committed to Christes owne murderers, that there might be no doubt of his resurrection.

f The souldiers of the garison, which were appointed to keepe the temple.

+ Marke 16, 5.  
 John 20, 11.  
 1 Christ hauing put death to flight in the sepulchre, riseth by his owne power, as straight-way the Angel witnesseth.  
 a At the going out of the Sabbath, that is, about day break after the Romanes count, which reckon the naturall day, from the sun rising to the next sun rising: and not as the Hebrewes, which count from evening to evening. b When the morning after the first day of the Sabbath began to dawne: and that first day is the same, which we now call Sunday or the Lords day.  
 c The beames of his eyes, and by the figure Synecdoche, for the countenance.

Marie the mother of Iames, and Ioses, and the mother of Zebedeus sonnes.

57 ¶ And when the euen was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe beene Iesus disciple.

58 He went to Pilate, & asked the body of Iesus. Then Pilate commanded the body to be deliuered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloath,

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie, sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the Preparation of the Sabbath, the high Priests and Pharises assembled to Pilate,

63 And sayd, Sir, we remember that that deceiver said, while hee was yet aliue, Within three dayes I will rise.

64 Command therefore, that the sepulchre be made sure vntill the third day, least his Disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so shall the last error be worse then the first.

65 Then Pilate sayd vnto them, Yee haue a watch: go, and make it sure, as ye know.

66 And they went, and made the sepulchre sure, with the watch, and sealed the stone.

### CHAP. XXVIII.

1 The women goe to the sepulchre. 2 The Angel 3 The women see Christ. 4 He sendeth his Apostles to preach.

Now ¶ in the end of the Sabbath, when the first day of the weeke began to dawne, Mary Magdalene, and the other Mary, came to see the sepulchre.

2 And behold, there was a great earthquake: for the Angel of the Lord descended from heauen, and came and rolled backe the stone from the doore, and sat vpon it.

3 And his countenance was like lightning, and his raiment white as snow.

4 And for feare of him, the keepers were astonished: and as the Hebrewes, which count from evening to evening, the morning after the first day of the Sabbath began to dawne: and that first day is the same, which we now call Sunday or the Lords day.  
 c The beames of his eyes, and by the figure Synecdoche, for the countenance.

## THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

### CHAP. I.

4 Iohn baptizeth. 5 His apperell and meat. 6 Iesus is baptized. 7 He is tempted. 8 Hee preacheth the Gospel. 9 Hee teacheth in the Synagogues. 10 Hee healeth one that had a deuill. 11 Peters mother in law. 12 Many diseased persons. 13 The leper.



He beginning of the Gospel of Iesus Christ, the Sonne of God: 2 As it is writen in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 ¶ The voice of him that crieth in the wilderness, is, Prepare the way of the Lord: make his paths straight.

4 ¶ Iohn did baptize in the wilderness, and preach the baptism of amendment of life, for

remission of finnes.

5 But the Angel answered, and sayd to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:

6 Hee is not here, for he is risen, as he sayd: come, see the place where the Lord was layd,

7 And go quickly, and tell his disciples that he is risen from the dead: and behold, hee goeth before you into Galile: there ye shall see him: loe, I haue tolde you.

8 So they departed quickly from the sepulchre, with feare and great ioy, and did runne to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then sayd Iesus vnto them, Be not afrayed. Go, and tell my brethren, that they go into Galile, and there shall they see me.

11 ¶ Now when they were gone, behold, some of the watch came into the city, and shewed vnto the high Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter come before the gouernour to be heard, wee will perswade him, and so vse the matter that you shall not need to care.

15 So they tooke the money, and did as they were taught: and this saying is noised among the Iewes vnto this day.

16 ¶ Then the eleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, and spake vnto them, saying, All power is giue vnto me, in heauen, & in earth.

19 ¶ Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things, whatsoever I haue commanded you: and lo, I am with you alway, vntill the end of the world. Amen.

remission of finnes.

5 And all the contrey of Iudea, & they of Hierusalem went out vnto him, and were all baptized of him in the riuer Iordē, confessing their finnes.

6 ¶ Now Iohn was clothed with camels haire, and with a girdle of a skin about his loines: and he did eat locusts and wilde hony,

7 ¶ And preached, saying, A stronger then I cometh after me, whose shoes larchet I am not worthy to stoop downe, and vnloose.

8 Trueth it is, I haue baptized you with water: but he will baptize you with the holy Ghost.

9 ¶ And it came to passe in those dayes, that Iesus came from Nazareth, a citie of Galile, and was baptized of Iohn in Iordan,

10 And as soone as hee was come out of the water, Iohn saw the heauens clouen in twaine, and the holy Ghost descending vpon him like a dove.

11 Then Iohn saw the heauens clouen in twaine, and the holy Ghost descending vpon him like a dove. Iohn saw the heauens clouen in twaine, and the holy Ghost descending vpon him like a dove.

d The word (He) is spoken with force to confirme the women, now that the souldiers were afrayd, a Christ appeareth himselfe after his resurrection, & sending the women to his disciples, sheweth that hee hath not forgotten them.

3 The more the more are the wicked blinded.

e For it was to be feared, that it would be brought to the gouernours eare.

4 Christ appeareth also to his Disciples, whom he maketh Apostles.

+ Heb. 1, 8. chap. 1, 17. ioh. 17, 2.

5 The Iohn of the Apollonius is, the publishing of the doctrine received of Christ thorough out all the world, and the murthering of the sacraments: the efficacy of which things haue not of the ministers, but of the Lord.

f Calling vpon the name of the Father, the Sonne, and the holy Ghost.

g For euer: and this place is meant of the manner of the presence of his spirit, by means whereof hee maketh vs partakers both of himselfe and of all his benefits, but is absent from vs in body.

h Iohn 14, 16.

i For euer: and this place is meant of the manner of the presence of his spirit, by means whereof hee maketh vs partakers both of himselfe and of all his benefits, but is absent from vs in body.

k Iohn 14, 16.

l For euer: and this place is meant of the manner of the presence of his spirit, by means whereof hee maketh vs partakers both of himselfe and of all his benefits, but is absent from vs in body.

m Iohn 14, 16.

n For euer: and this place is meant of the manner of the presence of his spirit, by means whereof hee maketh vs partakers both of himselfe and of all his benefits, but is absent from vs in body.

o Iohn 14, 16.

p For euer: and this place is meant of the manner of the presence of his spirit, by means whereof hee maketh vs partakers both of himselfe and of all his benefits, but is absent from vs in body.

q Iohn 14, 16.

r For euer: and this place is meant of the manner of the presence of his spirit, by means whereof hee maketh vs partakers both of himselfe and of all his benefits, but is absent from vs in body.

s Iohn 14, 16.

t For euer: and this place is meant of the manner of the presence of his spirit, by means whereof hee maketh vs partakers both of himselfe and of all his benefits, but is absent from vs in body.

u Iohn 14, 16.

v For euer: and this place is meant of the manner of the presence of his spirit, by means whereof hee maketh vs partakers both of himselfe and of all his benefits, but is absent from vs in body.

w Iohn 14, 16.

x For euer: and this place is meant of the manner of the presence of his spirit, by means whereof hee maketh vs partakers both of himselfe and of all his benefits, but is absent from vs in body.

y Iohn 14, 16.

1 Iohn goeth before Christ, as it was foretold by the Prophets.  
 a This is the figure Metonymia, whereby is meant the books of the Prophets, Malachi and Esay.  
 b Malac. 3, 1.  
 c The Prophet useth the present tense, when he speaketh of a thing to come, being as sure of it, as if he saw it.  
 d A metaphor taken from the usage of kings, which use to haue vassals go before them.  
 e Isa. 40, 3. Ioh. 1, 15. a The summe of Iohns doctrine, or rather Christ, is remission of finnes & amendment of life. b Mat. 3, 1. d The Iewes vsed many kinds of washings: but here is spoken of a peculiar kind of washing, which hath all the parts of true baptism, amendment of life, and forgiveness of finnes.

1 Iohn goeth before Christ, as it was foretold by the Prophets.  
 a This is the figure Metonymia, whereby is meant the books of the Prophets, Malachi and Esay.  
 b Malac. 3, 1.  
 c The Prophet useth the present tense, when he speaketh of a thing to come, being as sure of it, as if he saw it.  
 d A metaphor taken from the usage of kings, which use to haue vassals go before them.  
 e Isa. 40, 3. Ioh. 1, 15. a The summe of Iohns doctrine, or rather Christ, is remission of finnes & amendment of life. b Mat. 3, 1. d The Iewes vsed many kinds of washings: but here is spoken of a peculiar kind of washing, which hath all the parts of true baptism, amendment of life, and forgiveness of finnes.

11 Then

11 Then there was a voyce from heaven, saying, Thou art my beloued Sonne, in whom I am well pleased.

12 \* 6 And immediately the Spirit drineth him into the wilderness.

13 And hee was there in the wilderness fourtie dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministred vnto him.

14 \* 7 Now after that Iohn was committed to prison, Iesus came into Galilee, preaching the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleue the Gospel.

16 \* 8 And as he walked by the sea of Galilee, he saw Simon and Andrew his brother, calling a net into the sea (for they were fishers.)

17 Then Iesus said vnto them, Follow me, and I will make you to be fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 9 And when hee had gone a litle further thence, he saw Iames the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the ship with his hired seruants, and went their way after him.

21 \* So \* they entred into \* Capernaum: and straightway on the Sabbath day hee entred into the Synagogue, and taught.

22 And they were astonished at his doctrine, \* for he taught them as one that had authoritie, and not as the Scribes.

23 \* 10 And there was in their Synagogue a man in whom was an vncleane spirit, and hee cried out,

24 Saying, Ah, what haue we to doe with thee, O Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, \* when that \* holy one of God.

25 And Iesus rebuked him, saying, Hold thy peace and come out of him.

26 And the vncleane spirit \* tare him, and cried with a loud voyce, and came out of him.

27 And they were all amazed, so that they demanded one of another, saying, What thing is this? what new doctrine is this? for he commaundeth euery the foule spirits with authoritie, and they obey him.

28 And immediately his fame spread abroad throughout all the region bordering on Galilee.

29 \* 11 And as soone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30 And Simons wifes mother lay sicke of a feuer, and anon they told him of her.

31 And hee came and tooke her by the hand, and lifted her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32 And when euen was come, at what time the Sonne setteth, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole cunie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and hee cast out many deuils, and suffered not the deuils to say that they knew him.

35 And in the morning very early before day,

Iesus arose and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they said vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs goe into the next townes, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galilee, and cast the deuils out.

40 \* 12 And there came a leper to him, beseeching him, and kneeled downe vnto him, &c said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will: be thou cleane.

42 And as soone as hee had spoken, immediately the leprosie departed from him, and hee was made cleane.

43 And after he had giuen him a straight commandement, he sent him away forthwith.

44 13 And sayd vnto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to the \* Priest, and offer for thy cleansing those things which Moyses commanded, for a testimoniall vnto them.

45 But when he was departed, \* he beganne to tell many things, and to publish the matter: so that Iesus could no more openly enter into the city, but was without in desert places: and they came to him from euery quarter.

# C H A P. I I.

3 and 4 One sicke of the palsey, hauing his sinnes forgiven him, is healed. 14 Matthew is called. 19 Fastings and afflictions are foretold. 23 The Disciples plucke the eares of corne. 26 The shebread

A fter \* a few dayes, he entred into Capernaum againe, and it was noised that hee was in the \* house.

2 And anon many gathered together, in so much, that the \* places about the doore could not receiue any more: and hee preached the word vnto them.

3 And there came vnto him, that brought one sicke of the palsey, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the rooffe of the house where hee was: and when they had broken it open, they \* let downe the \* bed, wherein the sicke of the palsey lay.

5 Now when Iesus saw their faith, hee sayd to the sicke of the palsey, Sonne, thy sinnes are forgiven thee.

6 And there were certaine of the Scribes sitting there, and \* reasoning in their hearts,

7 Why doeth this man speake such blasphemies? \* who can forgive sinnes, but God onely?

8 And immediately, when Iesus perceiued in his spirit, that thus they reasoned with their selues, he sayd vnto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palsey, Thy sinnes are forgiven thee? or to say, Arise, take vp thy bed, and walke?

10 But that yee may know, that the Sonne of man hath authoritie in earth to forgive sinnes, hee sayd vnto the sicke of the palsey,

11 I say vnto thee, Arise, and take vp thy bed, and get thee hence into thine owne house.

12 And by and by hee arose, and tooke vp his bed,

Villages which were as cities,

\* Matt. 8. 2. Luke 5. 12.

12 By healing the leprous, he sheweth that he came for this cause, to wipe out the sinnes of the world with his touching.

13 Hee witnesseth that he was not moued with ambition, but with the onely desire of his Fathers glory, and loue toward poore sinners.

\* All the posterity of Aaron might iudge of a leper, \* Levit. 14. 4. \* Luke 5. 15.

\* Mat. 9. 1. Luk. 5. 18. Christ sheweth by healing this man, which was sicke of the palsey, that men recover in him through faith onely. All their strength which they haue lost.

a In the house where hee used to remaine, for hee chose Capernaum to dwell in, and left Nazareth. b Neither the house nor the entrie was able to hold them.

c They brake vp the upper part of the house, which was plaine, and let downe the man that was sicke of the palsey, into the lower part where Christ preached, for they could not otherwise come into his sight.

d The word signifieth the worst kind of bed, whereupon men use to lay downe themselves at noone tide. As such other times, to refresh themselves: we call it a couch.

e In their mindes disputing upon that matter, on both sides.

\* Ioh. 14. 4. 1/a. 43. 25.

1 Luke Mat. 9. 17.

\* Mat. 4. 1. Luke

4. Hebr. 2. 18.

6 Carin being

tempted out-

cometh.

12. 12 is no violent

and forcible drawing

out means: but the

diuine power end-

eth Christ (who

had lived until

this time as a pri-

uate man) with a

new prison, and

prepareth him to

the combat that

was at hand, and

to his ministrie.

\* Mat. 4. 12. Luke

4. 14. 12. 13.

7 After that Iohn

is taken, Christ

sheweth himselfe

fully.

\* Mat. 4. 18.

Luke 5. 2.

8 The calling of

Simon and Andrew.

9 The calling of

Iames and Iohn.

\* Mat. 4. 13.

Luke 4. 33.

10 From the citie

Nazareth.

\* Mat. 7. 28.

Luke 4. 33.

10 Hee preacheth

the doctrine, by

which alone Satan

is driven out of

the world, which

also be confirmeth

by a miracle.

11 Word for word, a

man in an vncleane

spirit, that is to

say, possessed with

an euill spirit.

12 Hee was borne

in Beth. Chem, but

through the error

of the people, he

was called a Naza-

rean, because hee

was brought up in

Nazareth.

13 He alludeth to

that name: that was

written in the gol-

den plate which the

high Priest wrote,

Exod. 28. 36.

14 Luke 6. 12.

15 Men amased.

16 By his owne au-

thoritie, or as a

Lord.

17 Not only into

Galilee, but also into

the countie bor-

dering upon it.

\* Mat. 8. 14.

Luke 4. 38.

18 By healing of

diuers diseases, hee

sheweth that hee

hath brought true

life into the world.

f For it belongeth  
not to the deuil to  
preach the Gospel,  
After 16. 18.



*f* Word for word, put themselves, or out of their wits.

*2* The Gospel of feareth the proud, and saue the humble.

*4* Matt. 9. 9. Luke 5. 27.

*g* Mattheus saith name.

bed, and went forth before them all, in so much that they were all amazed, and glorified God, saying, We neuer saw such a thing.

**13** ¶ Then he went forth againe toward the sea, and all the people resorted vnto him, and hee taught them.

**14** ¶ And as Iesus passed by, he saw *Leui the sonne of Alphens* sit at the receit of custome, and sayd vnto him, Follow me. And he arose and followed him.

**15** ¶ And it came to passe, as Iesus sat at table in his house, many Publicanes and sinners sat at table also with Iesus, and his disciples: for there were many that followed him.

**16** And when the Scribes and Pharises saw him eate with the Publicanes and sinners, they said vnto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

**17** Now when Iesus heard it, hee saide vnto them, The whole haue no neede of the Physician, but the sicke. *I* came not to call the righteous, but the sinners to repentance.

**18** ¶ And the disciples of Iohn, and the Pharises did fast, and came and said vnto him, Why do the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

**19** And Iesus said vnto them, Can the children of the marriage chamber fast, while the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

**20** But the dayes will come, when the bridegrome shalbe taken from them, and then shall they fast in those dayes.

**21** Also no man soweth a piece of new cloath in an olde garment: for else the new piece that filled it vp, taketh away somewhat from the olde, and the breach is worse.

**22** Likewise, no man putteth new wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are left: but new wine must be put into new vessels.

**23** ¶ And it came to passe as hee went through the corne on the Sabbath day, that his disciples, as they went on their way, began to pluck the eares of corne.

**24** And the Pharises sayd vnto him, Beholde, why doe they on the Sabbath day, that which is not lawfull?

**25** And he said to them, Haue yee neuer read what *David* did when hee had need, and was an hungred, both he, and they that were with him?

**26** How he went into the house of God, in the dayes of *Abiathar* the hie Priest, and did eate the Shewbread, which were not lawfull to eate; but for the *Priestes*, and gaue also to them which were with him?

**27** And he said to them, The Sabbath was made for man, and not man for the Sabbath.

**28** Wherefore the Sonne of man is Lord, euen of the Sabbath.

### CHAP. III.

*1* The withered hand is healed, *2* The Pharises consult with the Herodians. *3* Many are healed by touching Christ.

*4* At his sight the devils fall aowne before him. *5* The twelve Apostles. *6* The kingdom diuided against it selfe.

*7* Blasphemie against the holy Ghost. *8* Christis parents.

**A** N D ¶ he entred againe into *Synagogues*, &c there was a man which had a withered hand,

**2** And they watched him, whether hee would heale him on the Sabbath day, that they might accuse him.

**3** Then hee saide vnto the man which had the withered hand, Arise: stand forth in the middes.

**4** And hee laide to them, Is it lawfull to doe a good deede on the Sabbath day, or to doe euill? to saue the life, or to kill? but they held their peace.

**5** Then he looked round about on them angrily, mourning also for the hardnesse of their hearts, and saide to the man, Stretch forth thine hand. And he stretched it out: and his hand was restored, as whole as the other.

**6** ¶ And the Pharises departed, and straightway gathered a council with the Herodians against him, that they might destroy him.

**7** But Iesus auoyded with his disciples to the sea: and a great multitude followed him from Galilee, and from Iudea,

**8** And from Ierusalem, and from Idumea, and beyond Iordan: and they that dwelled about Ty-rus and Sidon, when they had heard what great things hee did, came vnto him in great number.

**9** And he commanded his disciples, that a litle ship should wait for him, because of the multitude, least they should throng him.

**10** For hee had healed many, insomuch that they pressed vpon him to touch him, as many as had plagues.

**11** And when the vn-cleane spirits saw him, they fell downe before him, and cried, saying, Thou art the Sonne of God.

**12** And he sharply rebuked them, to the end they should not utter him.

**13** ¶ Then hee went vp into a mountaine, and called vnto him whom hee would, and they came vnto him.

**14** And hee appointed twelue, that they should be with him, and that he might send them to preach,

**15** And that they might haue power to heale sicknesse, and to cast out deuils.

**16** And the first was Simon, and he named Simon, Peter,

**17** Then *Iames the sonne of Zebedeus*, & *Iohn Iames Brother* (and surnamed them Boanerges, which is, The sonnes of thunder.)

**18** And *Andrew*, and *Philip*, and *Bartlemew*, and *Matthew*, and *Thomas*, and *Iames the sonne of Alphens*, and *Thaddeus*, and *Simon the Cananite*,

**19** And *Iudas Iscariot*, who also betrayed him, and they came home.

**20** And the multitude assembled againe, so that they could not so much as eat bread.

**21** ¶ And when his kinsfolks heard of it, they went out to lay holde on him: for they sayd that he was beside himselfe.

**22** ¶ And the Scribes which came down from Hierusalem, said, He hath Beelzebub, and through the prince of the deuils he casteth out deuils.

**23** But he called them vnto him, and sayd vnto them in parables, How can Satan driue out Satan?

**24** For if a kingdome be diuided against it selfe, that kingdome cannot stand.

**25** Or if a house be diuided against it selfe, that house cannot continue.

**26** So if *Satan* make insurrection against himselfe, and be diuided, he cannot endure, but is at an end,

*b* A figurative speech, of the figure Synecdoche. For in this kinde of saying To saue the life, is as much, as to saue the man.

*c* Men, when they haue wrong done to them, are angry, but not without cause: but Christ is angry without cause, neither is he so much for the injury that is done to his owne person, as for their wickednesse: and therefore he had pity vpon them, and for that cause is he said to haue mourned.

*d* As though their heart had bene so closed up, & growne together, that while some diuine could penetrate no more into them.

*e* The more the truth is kept vnder, the more it commeth out.

*f* Look Mat. 23, 16. Which Iosephus calleth stone of rockie.

*g* Should alwayes be ready for him.

*h* Diseases where-with God scourgeth men as it were with whips.

*i* In them whom they had entred into: or by the figure called Metonymy, for them which were vexed with vn-cleane spirits.

*k* Chap. 6, 7. Mat. 10, 1. Luke 9, 1.

*l* The twelue Apostles are set apart to be trained vp to the office of the Apostleship.

*m* Cause of appointed out to be familiar & conversant with him.

*n* Whom Luke also calleth Iudas: and for difference sake, the other Iudas is called Iscariot.

*o* The disciples who Christ had taken to be of his traine and to liue with him, came home to his house, to be with him alwayes after.

*p* None are worse enemies of the Gospel, then they that least ouer him, they that were of him, that is, his kinsfolks: for they that were made, were brought to their kinship.

*q* Mat. 9, 34 and 12, 24. Luke 11, 15.

*r* Satans impiety band.

*1* Tim. 1, 13. Mat. 9, 14.

*2* Luke 5, 33.

*3* The superstitious and hypocrites, doe rashly put the funne of godlines in things indifferent, and are here for three causes reprehended: First, for that not considering what euery mans strength is able to beare, they rashly make all manner of lawes concerning such things, without all discretion.

*4* Mat. 13, 1. Luke 6, 1.

*5* Secondly, for that they make no difference betweene the lawes which God made concerning the same things, and lawes that are made of things which are utterly vnlawfull.

*6* Word for word, on the Sabbaths, that is, on the holy dayes.

*7* 1. Sam. 21, 6. 2. Sam. 21, 1. He is called Achimelech and his sonne Abiathar, but by conference of other places it is plaine, that both of them had two names.

*8* Look: 1. Chro. 24, 6. 2. Sam. 8, 17. and 15, 29. 1. King. 2, 26.

*9* 2. Kings 15, 18. Exod. 29, 33. Levit. 24, 31. and 24, 9.

*10* Hath the Sabbath day in his power, and may rule as him lieth.

*11* 1. Sam. 21, 6. 2. Sam. 21, 1. He is called Achimelech and his sonne Abiathar, but by conference of other places it is plaine, that both of them had two names.

*12* Look: 1. Chro. 24, 6. 2. Sam. 8, 17. and 15, 29. 1. King. 2, 26.

*13* 2. Kings 15, 18. Exod. 29, 33. Levit. 24, 31. and 24, 9.

*14* Hath the Sabbath day in his power, and may rule as him lieth.

*15* 1. Sam. 21, 6. 2. Sam. 21, 1. He is called Achimelech and his sonne Abiathar, but by conference of other places it is plaine, that both of them had two names.

*16* Look: 1. Chro. 24, 6. 2. Sam. 8, 17. and 15, 29. 1. King. 2, 26.

*17* 2. Kings 15, 18. Exod. 29, 33. Levit. 24, 31. and 24, 9.

*18* Hath the Sabbath day in his power, and may rule as him lieth.

*19* 1. Sam. 21, 6. 2. Sam. 21, 1. He is called Achimelech and his sonne Abiathar, but by conference of other places it is plaine, that both of them had two names.

*20* Look: 1. Chro. 24, 6. 2. Sam. 8, 17. and 15, 29. 1. King. 2, 26.

*21* 2. Kings 15, 18. Exod. 29, 33. Levit. 24, 31. and 24, 9.

*22* Hath the Sabbath day in his power, and may rule as him lieth.

*23* 1. Sam. 21, 6. 2. Sam. 21, 1. He is called Achimelech and his sonne Abiathar, but by conference of other places it is plaine, that both of them had two names.

*24* Look: 1. Chro. 24, 6. 2. Sam. 8, 17. and 15, 29. 1. King. 2, 26.

*25* 2. Kings 15, 18. Exod. 29, 33. Levit. 24, 31. and 24, 9.

*26* Hath the Sabbath day in his power, and may rule as him lieth.

27 No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoyle his house.

28 ¶ Verely I say vnto you, all finnes shall be forgiven vnto the children of men, and blasphemies wherewith they blaspheme:

29 But hee that blasphemeth against the holy Ghost, shall neuer haue forgiveness, but is culpable of eternall damnation.

30 ¶ Because they sayd, Hee had an vnlesane spirit.

31 ¶ Then came his brethren and mother and stood without, and send vnto him, and called him.

32 And the people say about him, and they sayd vnto him, Benold, thy mother, and thy brethren seeke for thee without.

33 But hee answered them, saying, Who is my mother and my brethren?

34 ¶ And hee looked round about on them, which sate in compasse about him, and sayd, Behold my mother and my brethren.

35 For whosoever doth the will of God, he is my brother, my sister, and my mother.

#### CHAP. IV

4 The parable of the sower. 14 And the meaning thereof. 18 ¶ The candle. 26 ¶ Of him that soweth, and then sleepeth. 31 The graine of mustard seed. 38 Christ sheweth in the ship.

¶ He began againe to teach by the sea side, & there gathered vnto him a great multitude, so that he entred into a ship, and sate in the sea, and all the people was by the sea side on the land.

2 And hee taught them many things in parables, and sayd vnto them in his doctrine,

3 ¶ Hearken: Benold, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, and the fowles of the heauen came, and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But as soone as the sunne was vp, it was burnt vp, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, and did yeld fruit that sprang vp, & it grew & it brought forth, some thrie folde, some fixtie folde, and some an hundred fold.

9 Then he sayd vnto them, He that hath eares, to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked him of the parable.

11 And hee sayd vnto them, To you it is giuen to know the mystry of the kingdome of God: but vnto them that are without, all things be done in parables,

12 ¶ That they seeing, may see, and not discern: and they hearing, may heare, and not vnderstand, lest at any time they should turne, and their finnes should be forgiven them.

13 Again he sayd vnto them Perceiue ye not this parable? how then should ye vnderstand all other parables?

14 The sower soweth the word.

15 And these are they that receiue the seede by the wayes side, in whom the word is sown;

but when they haue heard it, Satan commeth immediately, & taketh away the word that was sown in their hearts.

16 And likewise they that receiue the seede in stony ground, are they, which when they haue heard the word, straightwayes receiue it with gladnesse.

17 Yet haue they no roote in themselves, and endure but a time: for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the word:

19 But the cares of this world, and the deceitfulness of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, & bring forth fruit: one cometh thrie, an other fixtie, and some an hundred.

21 ¶ Also he sayd vnto them, ¶ Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlestick?

22 ¶ For ere is nothing hid, that shall not be opened, neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 ¶ And he sayd vnto them, Take heed what ye heare. ¶ With what measure you mete, it shall be measured vnto you: and vnto you that heare, shall more be giuen.

25 ¶ For vnto him that hath shall it be giuen, and from him that hath not, shall be taken away, euen that hee hath.

26 ¶ Also he sayd, So is the kingdome of God, as if a man should cast seed in the ground.

27 And he should sleepe, and rise vp night and day, and the seed should spring and grow vp, hee not knowing how.

28 For the earth bringeth forth fruit of it selfe, first the blade, then the eares, after that full cometh in the eares.

29 And as soone as the fruit sheweth it selfe, anon he putteth in the sickle, because the harvest is come.

30 ¶ He sayd moreover, Wherevnto shall wee liken the kingdome of God? or with what comparison shall we compare it?

31 It is like a graine of mustard seed, which when it is sown in the earth, is the least of all seeds that be in the earth:

32 But after that it is sown, it groweth vp, and is greater of all herbes, and beareth great branches, so that the fowles of the heauen may build vnder the shadow of it.

33 And ¶ with many such parables he preached the word vnto them, as they were able to heare it.

34 And without parables spake he nothing vnto them: but hee expounded all things to his disciples apart.

35 ¶ Now the same day when euen was come, he sayd vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as hee was in the shippe, and there were also with him other little ships.

37 ¶ And there arose a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And he was in the sterne asleepe on a pillow:

*Which pertaine to this life.*

¶ *1 Tim. 6. 17.*

2 Although he light of the Gospel be reiect of the world, yet it ought to be lighted if it were for another cause then this, that the wicked, etc. of the world might be made man felt.

¶ *Mat. 5. 15. Luk. 8. 6. and 11. 33.*

¶ *Mat. 10. 16. Luk. 8. 17. and 12. 1.*

3 The more liberally that we communicate to such gifts as God hath giuen vs with our brethren, the more bountifull will God be toward vs.

¶ *Mat. 7. 2.*

*Luke 6. 38.*

¶ *Mat. 13. 12.*

and 25. *Luke 8. 18. and 19. 16.*

4 The Lord loweth and reapeh after a manner vknown to men.

¶ *That is, when he hath done sowing, should passe the time both day and night, nothing doubting, but that the seede would spring which groweth both day and night.*

¶ *It is the part of the ministers, to labour the ground with all diligence, and command the success to God: for that mightie working whereby the seede commeth to blade and eare, is secret, and onely knowne of the fruits.*

¶ *B. a. name power which moueth it selfe.*

¶ *Mat. 13. 31.*

*Luke 13. 19.*

5 God farthereth the seede, and beginneth with the least, and endeth with the greatest.

¶ *Mat. 8. 13. 34.*

¶ *According to the capacite of the hearers.*

¶ *Word for word, Looked, as you would say, reade them the hard*

*word.*

¶ *Mat. 8. 23.*

*Luke 8. 12.*

6 They bar saile with Corin, although he seeme to sleepe, neuer so soundly when they are in danger, yet they are precluded of him in time conuenient, being low: awaked.

¶ *Mat. 13. 31.*  
¶ *Luke 13. 19.*  
¶ *1 John 3. 16.*  
¶ *They onely are without hope of salvation who are maliciously opposed to Christ, who are the enemies of the Gospel.*  
¶ *Mat. 12. 46.*  
¶ *Luke 8. 19.*  
¶ *And this is the name of the Father, the Son, and the Holy Ghost, and all that are of the same flock, and are of the spiritual kindred is farre more vile to be accounted, of then the cruell or deadly.*

¶ *Mat. 13. 31.*  
¶ *Luke 8. 4.*  
¶ *A sea side of Tiberias*  
¶ *Is a ship which was launched into the sea.*  
¶ *The sea side doctrine of the Gospel is sown every where, but it hath not like success in seede through the fault of man, but yet by the iust iudgement of God.*

¶ *Word for word, Looked, as you would say, reade them the hard word.*  
¶ *Mat. 8. 13.*  
¶ *Luke 8. 12.*  
¶ *They bar saile with Corin, although he seeme to sleepe, neuer so soundly when they are in danger, yet they are precluded of him in time conuenient, being low: awaked.*



low: and they awoke him, and sayd to him, Master, carest thou not that we perish?

39 And hee arose vp, and rebuked the winde, and sayd vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then he sayd vnto them, <sup>m</sup> Why are yee so fearefully how is it that ye haue no faith?

41 And they feared exceedingly, and sayd one to another, Who is this, that both the wind and sea obey him!

# CHAP. V.

<sup>a</sup> One possessed is healed. <sup>7</sup> The deuill acknowledgeth Christ. <sup>9</sup> A Legion of deuils entred into swine. <sup>23</sup> Iairus daughter. <sup>25</sup> A woman is healed of a bloody issue. <sup>26</sup> Physicians. <sup>34</sup> Faith. <sup>39</sup> Sleep.

**A**nd <sup>+</sup> they came ouer to the other side of the sea into the country of the <sup>a</sup> Gadarees.

2 And when hee was come out of the shippe, there met him incontinently out of the graues, <sup>a</sup> a man <sup>b</sup> which had an vnclane spirit:

3 Who had his abiding among the graues, and no man could bind him, no not with chaines:

4 Because that when he was often bound with fetters & chaines, he plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cryed in the mountaines, and in the graues, and strooke himselfe with stones.

6 And when he saw Iesus as farre off, he ranne, and worshipped him,

7 And cryed with a loude voyce, and sayd, What haue I to doe with thee, Iesus the Sonne of the most High God? I <sup>c</sup> will that thou sweare to me by God, that thou torment me not.

8 (For hee sayd vnto him, Come out of the man, thou vnclane spirit.)

9 And hee asked him, What is thy name? and he answered, saying, My name is Legion: for wee are many.

10 And hee <sup>d</sup> prayed him instantly, that hee would not send them away out of the country.

11 Now there was there in the <sup>e</sup> mountaines a great heard of swine feeding.

12 And all the deuils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vnclane spirits went out & entred into the swine, and the heard ranne headlong from the high bank into the <sup>f</sup> sea, & there were about two thousand swine) & they were choked vp in the sea.

14 And the swineheards fled, and told it in the citie, and in the country, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the deuill, and had the legion, sit both clothed, and in his right minde: and they were afraid.

16 And they that saw it, told them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to pray him, that he would depart from their coasts.

18 And when hee was come into the ship, hee that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but sayd vnto him, Goe thy way home to thy friends, and shewe them what great things the Lord hath done vnto thee, and <sup>h</sup> how hee hath had

compassion on thee.

20 So hee departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueile.

21 <sup>+</sup> And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered together to him, and hee was neere vnto the sea.

22 <sup>+</sup> And <sup>g</sup> beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fell downe at his feete.

23 And besought him instantly, saying, My little daughter lieth at point of death: <sup>i</sup> I pray thee that thou wouldest come and lay thine hands on her, that she may be healed, and liue.

24 Then he went with him, and a great multitude followed him and thronged him.

25 (2 And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

26 And had suffered many things of many physicians, and had spent all that shee had, and it auailed her nothing, but she became much worse.

27 When shee had heard of Iesus, shee came in the preasse behind, and touched his garment.

28 For she sayd, if I may but touch his cleathes, I shall be whole.

29 And straightway the course of her blood was dried vp, and shee felt in her body, that shee was healed of that plague.

30 And immediatly when Iesus did know in himselfe the vertue that went out of him, he turned him round about in the preasse, and sayd, Who hath touched my cleathes?

31 And his disciples sayd vnto him, Thou seeest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for shee knew what was done in her, and shee came and fell downe before him, & told him the whole truth.

34 And he sayd to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy plague.)

35 While hee yet spake, there came from the same ruler of the Synagogues house <sup>j</sup> certaine which sayd, Thy daughter is dead: why disteatest thou the master any further?

36 <sup>3</sup> Assoone as Iesus heard that word spoken, hee sayd vnto the ruler of the Synagogue, Be not afraid: onely beleene.

37 And hee suffered no man to follow him save Peter and Iames, and Iohn the brother of Iames.

38 So hee came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And hee went in, and sayd vnto them, Why make ye this trouble, and weep? the child is not dead, but sleepeth.

40 <sup>4</sup> And they laught him to scorne: but hee put them all out, and tooke the father, and the mother of the child, and them <sup>k</sup> that were with him, and entred in where the childe lay,

41 And tooke the childe by the hand, and sayd vnto her, Talitha cumi, which is by interpretation, Mayden, I say vnto thee, arise.

42 And straightway the mayden arose, & walked: for she was of the age of twelue yeeres, and they were astonied out of measure.

<sup>+</sup> Mat. 9. 18. Luke 8. 41. <sup>g</sup> The whole company assembled together, but in every Synagogue there were certain men which governed the people.

<sup>3</sup> Iesus being touched with true faith although it be but weeke, doth heale vs by his vertue.

<sup>3</sup> Fathers approved by faith the promises of life even for their children.

<sup>4</sup> Such as mocked and scorned Christ, are unwilling to be witnesses of his good effect. <sup>h</sup> The thirtie disciples.

<sup>m</sup> How cometh it to passe that you haue no faith?

<sup>+</sup> Mat. 8. 28. Luke 8. 16. <sup>1</sup> Many haue the vertue of Christ in admiration, and yet they will not redeeme it with the losse of the least thing they haue.

<sup>a</sup> Look Mat. 8. 30. <sup>b</sup> Word for word, in an vnclane spirit: now they are saide to be in the spirit, because the spirit holdeth them fast locked up, and as it were bound.

<sup>c</sup> That is, assure me by an oath, that thou wilt not vex me.

<sup>d</sup> That deuill that played the messenger for his fellows. <sup>e</sup> This whole country is for the greater part of it very hilly, for the mountaines of Galilee runne through it.

<sup>f</sup> Strabo in the sixteenth booke saith that in Gadara there is a standing pool of very naughtie water, which if bealls taste of, they shed their haire, nailes, or bones, & hornes.

43 And hee charge I them straitly that no man should knowe of it, and commanded to giue her meate.

CHAP. VI.

2 Christ preaching in his country, his owne contemne him. 3 The vnbeliefe of the Nazarites. 7 The Apostles are sent. 13 They cast out deuils: they anoint the sick with oyle. 14 Herodes opinion of Christ. 18 The cause of Iohns imprisonment. 21 Dauncing. 27 Iohn beheaded. 29 Buried. 30 The Apostles returne fro preaching. 34 Christ teacheth in the desert. 37 Hee feedeth the people with fise loaves. 43 The Apostles are troubled on the sea. 56 The sicke that touch Christs garment, are healed.

And he departed thence, and came into his owne country, & his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonied, and saide, Fro n whence hath this man these things? and what wisdom is this that is giuen vnto him, that euen such great works are done by his hands?

3 Is not this that carpenter Maries sonne, the brother of Iames & Ioses, and of Iuda and Simon? and are not his b sisters here with vs? And they were offended in him.

4 And Iesus saide vnto them, A \* Prophet is not without e honour, but in his owne country, and among his owne kined, and in his owne house.

5 And he d could there doe no great workes, saue that hee laid his hands vpon a few sicke folke, and healed them.

6 And hee marvelled at their vnbeliefe, \* and went about by the townes on euery side, teaching.

7 ¶ \* 2 And hee called vnto him the twelve, and began to send them forth two and two, and gaue them power ouer vncleane spirits,

8 3 And commanded them that they should take nothing for their iourney, saue a staffe onely: neither scrip, neither bread, neither money in their girdles:

9 But that they should be shod with \* sandals, and that they should not put on f two coats.

10 And hee said vnto them, Wherefoeuer yee shall enter into an house, & there abide till yee depart thence.

11 \* 4 And whofoeuer shall not receiue you, nor heare you, when ye depart thence, \* shake off the dust that is vnder your feete, for a witnesse vnto them. Verely I say vnto you, It shall be ealier for Sodome, or Gomorrah at the day of Iudgement, then for that cite.

12 ¶ And they went out, and preached, that men should amend their liues.

13 And they cast out many deuils: and they \* anoynted many that were sicke, with oyle, and healed them.

14 ¶ \* 5 Then King Herod heard of him (for his Name was made manifest) and said, Iohn Baptist is risen againe from the dead, and therefore great i workes are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of \* those Prophets.

16 \* So when Herod heard it, he said, It is Iohn whom I beheaded: he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn saide vnto Herod, \* It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias m laid wait against him, and would haue killed him, but she could not:

20 For Herod feared Iohn, knowing that hee was a iust man, and an holy, and reuerenced him, and when he heard him, hee did many things, and heard him g gladly.

21 But the time being conuenient, when Herod on his birth-day made a banquet to his princes and captains, and chiefe estates of Galilee:

22 And the daughter o of the same Herodias came in, and danced, and pleased Herod, and them that sate at table together, the King saide vnto the maide, Aske of me what thou wilt, and I will giue it thee.

23 And hee sware vnto her, Whatsoeuer thou shalt aske of mee, I will giue it thee, euen vnto the halfe of my kingdome.

24 \* So she went forth, & said to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then she came in straightway with haste vnto the King, and asked, saying, I would that thou shouldst giue me euen now in a charger the head of Iohn Baptist.

26 Then the King was very sorry: yet for his oathes sake, and for their sakes which sate at table with him, he would not refuse her.

27 And immediately the King sent the g hang-man, and gaue charge that his head should be brought in. So hee went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his body, and put it in a tombe.

30 ¶ And the Apostles gathered themselves together to Iesus, and tolde him all things, both what they had done, and what they had taught.

31 \* 6 And hee saide vnto them, Come ye apart into the wilderness, & rest a while: for there were many commers & goers, that they had not leasure to eate,

32 \* So they went by ship out of the way into a desert place.

33 But the people sawe them when they departed, and many knew him, and ranne a foote thither out of all cities, and came thither before them, and assembled vnto him.

34 \* Then Iesus went out, and saw a great multitude, and had compassion on them, because they were like sheepe which had no shepherd. \* and he began to teach them many things.

35 \* And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may goe into the country and townes about, and buy them bread: for they haue nothing to eate.

37 But hee answered, and said vnto them, Giue ye them to eate. And they said vnto him, Shall we goe, and buy two hundred penny worth of bread, and giue them to eate?

\* Luke 3. 19. I Commanded to be beheaded

\* Luke 13. 16. and 20. 21. m Sought all meanes to doe him hurt.

n The tyrant was very well content to heare sentence pronounced against him, but she feared full upon Henry places. o Which the same Herodias has not by Herodes Antipas, but by Philip, and Iesphus calleth her Salome.

p Mat. 14. 3. For women used not to sit at table with men.

q The word signifieth on that beareth a dart, and the Kings gard was so called, because they did beare darts.

\* Luke 9. 10.

6 Such as followe Christ shall want nothing, no not in the wilderness, but shall haue abundance. And how wicked a thing is it, not to looke for this transiure life at his bandes, who giueth euermoring life?

\* Mat. 14. 13. Luke 9. 10. \* Mat 9. 36. and 14. 14. \* Luke 9. 11. \* Mar. 14. 15. This is a kinde of demand and wondering, not without a priue mcke, which men do commonly use, when beginning to be in a same, they deny to see any thing. f Which is about i twentie crownes, which is fift pounde.



\* Matth. 14. 17.  
Luk. 9. 13. Iohn 6. 9.

† Word for word, by baskets, after the manner of the Hebrews, who have no distributives, as Chapter 6. 7. Now he catcheth the fishes, baskets.

‡ The word signifieth the beds in a garden and it is word for word, by beds and beds, meaning thereby that they fate downe in rows one by another, as beds in a garden.

§ The faithfull seruants of God after their little labour, are subiect to great tempeit, which Christ doeth to moderate being present in power, although aslent in body, that hee bringeth them to an happy haue, at such time and by such meanes, as they looked not for: A liuely image of the Church tolled to and fro in this world.

¶ His disciples.

\* Matth. 14. 23.

† They were so farre from leaving to be amazed, when they knew that it was no spirit, that they were much more astonishd then euer they were before, when they saw the wonder and the seas obey his commandment.

‡ Either they perceived not, or had not well considered that miracle of the five loaves, in so much that that vertue of Christ was no lesse strange to them, then if they had not bene present at that miracle which was done but a little before.

§ Marke 14. 34. 8 Christ being reiectd in his owne countrey, and arriuing vpon a sudden amongst them of whom he was not looked for, is receiued to their prodie. ¶ Or, the hemme of the garment.

¶ Or, the hemme of the garment.

¶ Or, the hemme of the garment.

¶ Or, the hemme of the garment.

¶ Or, the hemme of the garment.

¶ Or, the hemme of the garment.

¶ Or, the hemme of the garment.

¶ Or, the hemme of the garment.

¶ Or, the hemme of the garment.

¶ Or, the hemme of the garment.

¶ Or, the hemme of the garment.

¶ Or, the hemme of the garment.

¶ Or, the hemme of the garment.

¶ Or, the hemme of the garment.

¶ Or, the hemme of the garment.

38 \* Then he said vnto them, How many loaves haue ye? goe and looke. And when they knew it, they said, Five, and two fishes.

39 So he commanded them to make them all sit downe by companies vpon the greene grasle.

40 Then they fate downe by fifties, by hundreds, and by fifties.

41 And hee tooke the five loaves, and the two fishes, and looked vp to heauen, and gaue thanks, and brake the loaves, and gaue them to his disciples to set before them, and the two fishes he diuided amongst them all.

42 So they did all eate, and were satisfied,

43 And they tooke vp twelue baskets full of the fragements, and of the fishes.

44 And they that had eaten, were about fiftie thousand men.

45 ¶ And straightway hee caused his disciples to goe into the shippe, and to goe before vnto the other side vnto Bethsaida, while hee sent away the people.

46 Then assoone as he had sent them away, he departed into a mountaine to pray.

47 \* And when euen was come, the shippe was in the mids of the sea, and hee alone on the land.

48 And hee saw them troubled in rowing, (for the winde was contrary vnto them) and about the fourth watch of the night, hee came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they sawe him walking vpon the sea, they supposed it had bene a spirit, and cried out.

50 For they all sawe him, and were sore afraide: but anon he talked with them, and said vnto them, Be ye of good comfort: it is I, be not afraid.

51 Then hee went vp vnto them into the ship, and the winde ceased, and they were y much more amazed in themselves, and maruelled.

52 For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came ouer, and went into the land of Genesareth, and arrived.

54 \* So when they were come out of the ship, straightway they knew him,

55 And ranne about throughout all that region round about, and began to cary hither and thither in couches all that were sicke, where they heard that he was.

56 And whithersoever hee entred into townes, or cities, or villages, they layde their sicke in the streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched a him, were made whole.

57 ¶ And hee entred into a ship, and departed.

58 ¶ And hee came into a ship, and departed.

59 ¶ And hee came into a ship, and departed.

60 ¶ And hee came into a ship, and departed.

61 ¶ And hee came into a ship, and departed.

62 ¶ And hee came into a ship, and departed.

63 ¶ And hee came into a ship, and departed.

64 ¶ And hee came into a ship, and departed.

65 ¶ And hee came into a ship, and departed.

66 ¶ And hee came into a ship, and departed.

67 ¶ And hee came into a ship, and departed.

68 ¶ And hee came into a ship, and departed.

2 And when they sawe some of his disciples eate meate with common hands, (that is to say, vnwashed) they complained.

3 (For the Pharises, and all the Iewes, except they wash their hands oft, eate not, holding the traditions of the Elders.)

4 And when they come from the market, except they wash, they eate not: and many other things there be, which they haue taken vpon them to obserue, as the washing of cups, and pots, and of brasen vessels, and of beds.)

5 Then asked him the Pharises and Scribes, Why walkes not thy disciples according to the tradition of the Elders, but eate meate with vnwashed hands?

6 \* Then hee answered and saide vnto them, Surely ¶ Esay hath prophesied well of you, hypocrites, as it is written, This people honoureth mee with lippes, but their heart is farre away from me.

7 But they worship me in vaine, teaching for doctrines the commandements of men.

8 ¶ For ye lay the Commandements of God apart, and observe the tradition of men, as ¶ washing of pots and of cups, and many other such like things ye doe.

9 And he said vnto them, Will ye reiect the commandement of God, that ye may obserue your owne tradition.

10 For Moses said, Honour thy father and thy mother: and ¶ Whosoever shall speake euill of father or mother, let him die the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by mee, thou mayest haue profane, he shall be free.

12 So yee suffer him no more to doe any thing for his father or his mother.

13 Making the word of God of none authoritie, by your tradition, which ye haue ordeined: and ye do many such like things.

14 ¶ Then hee called the whole multitude vnto him, and said vnto them, Hearken yee all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entred into him: but the things which proceed out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an house, away from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What are ye without vnderstanding also? Doe yee not knowe that whatsoeuer thing from without entred into a man, cannot defile him,

19 Because it entred not into his heart, but into the belly, and goeth out into the draught which is the purging of all meates?

20 Then he saide, That which cometh out of man, that defileth man.

21 \* For from within, euen out of the heart of men proceed euill thoughts, adulteries, fornications, murders,

22 Thiefs, incontinentnesse, wickednesse, deceit, vnclannesse, a wicked eye, backebiting, pride, foolishnesse.

23 All these euill things come from within, and defile a man.

24 ¶ And hee said vnto them, ¶ If any man desire to be perfect, let him sell all that he hath, and giue to the poore, and follow me, and he shall haue life, and shall inherit the kingdom of God.

25 ¶ And hee said vnto them, ¶ The Son of man is the Lord of the Sabbath.

26 ¶ And hee said vnto them, ¶ The Son of man is the Lord of the Sabbath.

27 ¶ And hee said vnto them, ¶ The Son of man is the Lord of the Sabbath.

28 ¶ And hee said vnto them, ¶ The Son of man is the Lord of the Sabbath.

29 ¶ And hee said vnto them, ¶ The Son of man is the Lord of the Sabbath.

30 ¶ And hee said vnto them, ¶ The Son of man is the Lord of the Sabbath.

a Word for word, case by case, a kinde of speech which the Hebrews use, taking bread for all kinde of food. b For the Pharises would not eate their meate with vnwashed hands, because they thought that their hands were defiled with common hands, by things, Deut. 10. 16, 17. c Observing diligently. d That is to say, from ciuill offences and worldly, they get not to meate, vnlesse they wash their hands first. e By these words are vnderstood all kinde of vessels, which are appointed for our daily use. f Why liue they not? a kinde of speech taken from the Hebrews: for amongst them, the way is taken for trade of life. g Hypocrite is alwayes toyed with superstition. h Isa. 29. 14. i The more earnest the superstitions are, the more they are m d, in promising themselves Gods fauour by their defects. k The desires of filthy, efficitious men doe not onely not fulfill the Law of God, but they blaspheme, and pervert the Law of God. l True Religion, which is cleane contrary to superstition, consisteth in spirituall worship: and all enemies of true Religion, although they seeme to haue taken deepe route, shall be pucked vp. m Exod. 10. 14. deut. 10. 16. eth. 6. 2. n Exod. 11. 17. leuit. 10. 9. o From 10. 10. p Without hope of pardon, he shall not die. q Matth. 11. 10. h For that that goeth into the draught, turneth all meates. r Gen. 6. 5. and 8. 21. i All kinde of craftinesse, whereby men profite themselves by other mens losses. A Cankred malice.

# CHAP. VII.

2 The Apostles are found fault with, for eating with vnwashed hands. 4 The Pharises traditions about washings, Hypocrites. 8 Mens traditions more set by then Gods. 10 Parents must be honoured. 14 The things that doe indede defile a man. 15 The woman of Canane. 23 The deafe dumme man is healed.

Then \* gathered vnto him the Pharises, and certaine of the Scribes which came from Hierusalem.

\* Matth. 15. 2.

a None doe more resist the wilddome of God then they that shoud be wisest, and that vpon a zeale of their owne traditions: for men doe not disafe themselves more in any thing then in superstition, that is to say, in a worship of God fondly deuised of themselves.

4 Matt. 15. 22.  
 4 That which the proud do reiect when it is offered vnto them, that same doe the modest and humble sinners as it were violently ouerting out. Into the uttermost coasts of Palastina, which were next to Tyrus and Sidon.  
 m By professi. n Neighbour were to Damascus.  
 o Hee useth this word Whelpes rather then the word Dogs, that hee may seeme to speake more conuincionally.  
 p As if he said, it is as thou sayest Lord, for it is ynough for the whelpes, if they can but gather vnto the crummes that are vnder the table: therefore I came the crummes, and not the childrens bread.  
 7 As the Father created vs to this life in the beginning in his onely Sonne, so doth he also in him alone reue vs vnto euertlasting life.  
 q It was a little country, and so called of ten cities, which the foure governments doe vnuersally doe compasse, Plinie, booke 3. chap. 8.

4 Gen. 1. 31.  
 title. 39. 21.

7 Matt. 15. 32.

a Word for word, they will fall in sundry, or be dissolved, for when men fall in a wound, their synnes fall one from another

14 ¶ 4 And from thence he arose, and went into the borders of Tyrus and Sidon, and entered into an house, and would that no man should haue known: but he could not be hid.

25 For a certaine woman, whose litle daughter had an vnclane spirit, heard of him, and came, and fell at his feete,

26 (And the woman was a<sup>m</sup> Greeke, a<sup>n</sup> Syrophenissian by nation) and shee besought him that he would cast out the deuill out of her daughter.

27 But Iesus sayd vnto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it vnto whelpes.

28 Then shee answered, and sayd vnto him, p Truth, Lord: yet indeede the whelpes eate vnder the table of the childrens crummes.

29 Then he sayd vnto her, For this saying goe thy way: the deuill is gone out of thy daughter.

30 And when she was come home to her house, she found the deuill departed, and her daughter lying on the bed.

31 ¶ 7 And he departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coasts of Decapolis.

32 And they brought vnto him one that was deafe and stambled in his speech, and prayed him to put his hand vpon him.

33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he sighed, and said vnto him, Ephphara, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them that they should tell no man: but howe much soeuer hee forbade them, the more a great deale they published it.

37 And were beyond measure afoined, saying, ¶ He hath done all things well: hee maketh both the deafe to heare, and the dumbe to speake.

### CHAP. VIII.

1 The miracle of the seuen loaves. 11 The Iewes seeke signes. 15 To beware of the leauen of the Pharises. 22 A blinde man healed. 27 The peoples sundry opinions of Christ. 29 The Apostles acknowledge Christ. 31 He foretelleth his death. 33 Peter, Satan. 35 To save and loose the life. 38 To be ashamed of Christ.

IN those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and sayd vnto them,

2 I haue compassion on the multitude, because they haue nowe continued with mee three dayes, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

4 Then his disciples answered him, Whence can a man satisfie these with bread here in the wilderness?

5 And hee asked them, How many loaves haue ye? And they sayd, Seuen.

6 Then hee commanded the multitude to sit downe on the ground: and hee tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a few small fishes: and when he had giuen thanks, he commanded them also to be set before them,

8 So they did eat, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ 4 And anon he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 ¶ 1 And the Pharises b came soorth, and began to dispuere with him, seeking of him a signe from heauen, and tempting him.

12 Then hee c sighed deeply in his spirit, and sayd, Why doeth this generation seeke a signe? Verely I say vnto you, d a signe shall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ 7 And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 ¶ And he charged them, saying, Take heede and beware of the leauen of the Pharises, and of the leauen of Herod.

16 ¶ And they reasoned among themselues, saying, It is because we haue no bread.

17 And when Iesus knew it, he sayd vnto them, Why reason you thus, because yee haue no bread? perceiue ye not yet, neither vnderstand? haue yee your hearts yet hardened?

18 Haue ye eyes, and see not? and haue yee eares, and heare not? and doe ye not remember?

19 ¶ When I brake the fise loaves among fise thousand, how many baskets full of broken meate tooke ye vp? They said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how many baskets full of leauings of broken meate tooke ye vp? And they sayd, Seuen.

21 Then hee sayd vnto them, e How is it that ye vnderstand not?

22 ¶ And hee came to Bethsaida, and they brought a blind man vnto him, and desired him to touch him.

23 Then hee tooke the blind by the hand, and led him out of the towne, and spat in his eyes, and put his hands vpon him, and asked him, if he saw ought.

24 And he looked vp, and said, I see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him see looke againe. And hee was restored to his sight, and saw euery man as farre off clearly.

26 ¶ And he sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ 6 And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way he asked his disciples, saying vnto them, Whom doe men say that I am?

28 And they answered, Some say, Iohn Baptist: and some, Elias: and some, one of the Prophets.

29 And he sayd vnto them, But whom say ye that I am? Then Peter answered, and sayd vnto him, Thou art that Christ.

30 ¶ 7 And he sharply charged them, that concerning him they should tell no man.

him againe, to trie indeede, whether he could see well or no. 5 Christ will not haue his miracles to be separated from his doctrine. \* Mat. 16. 13 luke. 9. 18. 6 Many praise Christ, which yet notwithstanding spoile him of his praise. 7 Christ hath appointed his times to the preaching of the Gospel: and therefore here deferre it to a more commodious time, least sudden haste should rather hinder then further the myserie of his coming.

4 Mat. 15. 39.

4 Mat. 16. 1.

1 The stubborn enemies of the doctrine of the Gospel, giuing no credit to the miracles already done require newe: but Christ being angry with them, doeth vnto them what they utterly forsake them.

b A common kind of speech, which the Hebrewes vse, whereby is meant that the Pharises went from their houses of purpose, to encounter with him.

c These fise came cwen from his heauy rest, for the Lord was very much moued with these mens so great insensit.

d Word for word. If a signe be giuen: It is a cuted kind of speech very common among the Hebrewes: wherein some such words as these must be understood, Let me be taken for a Iyar, or some such like. And when they speake out the whole, they say, The Lord doe thus and thus by me.

e Mat. 16. 5.

a We must especially take heede of them which corrupt the word of God, what degree soeuer they be of, either in the Church, or in ciuill policie.

3 They that haue their mindes fixed on earthly things, are vnterly blind in heavenly things, although they be neuer so plainly set forth vnto them.

4 John 6. 11.

e How cometh it to passe, that you vnderstand not these things which are so plaine and euident?

4 A true image of our regeneration, which Christ separating vs from the world, worketh and accomplisheth by litle and litle in vs.

f He perceived some mouing of men, when he could not discern their bodies.

g He commanded



8 Christ suffered all that he suffered for vs, not vnwillingly neither vnswares, but foreknowing it, and willingly.

9 None are more meane then they that are wise beside the word of God.

10 This is not godly, but worldly wisdom.

11 The disciples of Christ must beare stoutly what burden soener the Lord layeth vpon them, and subdue the affections of the flesh.

12 Mat. 13, 38 and 28, 14 Luke 9, 23, and 14, 27.

13 Mat. 10, 39, and 26, 15 Luke 9, 24, and 17, 33.

14 They are the most foolish of all men which purchase the enioying of this life, with the loss of everlasting blisse.

15 Mat. 10, 33 Luke 9, 26, and 12, 9.

31 8 Then hee began to teach them that the sonne of man must suffer many things, and should be reprobued of the Elders, and of the hie Priestes, and of the Scribes, and be slaine, and within three dayes rise againe.

32 9 And hee spake that thing boldly. Then Peter tooke him aside, and began to rebuke him,

33 Then he turned backe & looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 10 And hee called the people vnto him with his disciples, and sayd vnto them, Whosoener will follow me, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whosoener will save his life, shall lose it: but whosoener shall lose his life for my sake and the Gospells, he shall saue it.

36 11 For what shall it profit a man, though he should win the whole world, if he lose his soule?

37 O: what exchange shall a man giue for his soule?

38 12 For whosoener shall be ashamed of mee, and of my wordes among this adulterous and sinful generation, of him shall the Sonne of man be ashamed also, when hee cometh in the glory of his Father with the holy Angels.

CHAP. IX.

1 Christ's transfiguration. 7 Christ must be heard. 11 Of Elias and Iohn Baptist. 14 The possessed is healed. 23 Faith can doe all things. 31 Christ foretelleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a child in his armes. 42 To offend. 50 Salt, Peace.

And hee sayd vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue seene the kingdom of God come with power.

2 1 And sixe dayes after, Iesus taketh vnto him Peter, and Iames, and Iohn, and carieth them vp into an hie mountaine out of the way alone, & his shape was changed before them.

3 And his raiment did shine, and was very white as snow, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and sayd to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet hee knew not what they sayd: for they were afraid.

7 And there was a cloud that shadowed them, and a voice came out of the cloude, saying, This is my beloued Sonne: heare him.

8 And suddenly they looked round about, and saw no more any man save Iesus onely with them.

9 14 And as they came downe from the mountaine, hee charged them, that they should tell no man what they had seene, save when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselves, and demanded one of another, what the rising from the dead againe should meane.

11 15 Also they asked him, saying, Why say the Scribes, that Elias must first come?

12 And he answered, and said vnto them, Elias verely shall first come, and restore all things: and as it is written of the Sonne of man, hee must suffer many things, and be set at nought.

13 But I say vnto you, that Elias is come, (and they haue done vnto him whatsoever they would) as it is written of him.

14 16 And when he came to his disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amazed, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selves?

17 And one of the companie answered, and sayd, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And wheresoener he taketh him, he stretcheth him, and he foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and said, O faithlesse generation, how long now shall I be with you! how long now shall I suffer you! Bring him vnto me.

20 So they brought him vnto him: and as soone as the spirit saw him, he tare him, and hee fell downe on the ground wallowing and foaming.

21 Then he asked his father, How long time is it since it hath bene thus? And he said, Of a child.

22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing helpe vs, and haue compassion vpon vs.

23 And Iesus sayd vnto him, If thou canst beleene it, all things are possible to him that beleueth.

24 And straightway the father of the child crying with teares, sayd, Lord, I beleene: help my unbelief.

25 When Iesus sawe that the people came running together, he rebuked the vnclen spirit, saying vnto him, Thou dumbe and deafe spirit, I charge thee come out of him, & enter no more into him.

26 17 Then the spirit cried, and rent him selfe, and came out, and he was as one dead, in so much that many sayd, He is dead.

27 But Iesus tooke his hand, and lift him vp, and he arose.

28 18 And when he was come into the house, his disciples asked him secretly, Why could not wee cast him out?

29 And he said vnto them, This kind can by no other meanes come forth, but by prayer & fasting.

30 19 And they departed thence, and went together through Galilee, and hee would not that any should haue knowen it.

31 7 For he taught his disciples, and said vnto them, The Sonne of man shall be deliuered into the hands of men, and they shall kill him, but after that he is killed, he shall rise againe the third day.

32 But they vnderstood not that saying, and were afraid to aske him.

33 8 After, he came to Capernaum: and when he was in the house, he asked them, What was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned, among themselves, who should be the chiefest.

35 And hee satte downe and called the twelue, and sayd to them, If any man desire to be first, he

Exa. 13, 16.

Mat. 17, 14.

Mat. 9, 33.

Christ sheweth by a miracle euen to the vnworthy, that he is come to bridle the rage of Satan.

Viewed him inwardly, as the calke of Seth is doe.

So soon as Iesus had looked vpon the boy that was brought vnto him, the deuill began to rage after this manner.

There is nothing that Christ can and will doe it, for them that beleue in him.

The nearer that the verue of Christ is, the more outrageously doth Satan rage.

We haue neede of faith, and therefore of prayer and fasting, to cast Satan out of his old possession.

Mat. 17, 21.

Luke 9, 22.

He and his disciples together.

Christ forewarneth vs with great diligence, to the ende we should not be oppressed with sudden calamities, but the stoutnesse of man is wonderfull.

Mat. 18, 1.

Luke 9, 46.

Only humbling doth exalt.

Where hee was wont to make his abode.

Mat. 6, 28.

Luke 9, 27.

When he shall begin his kingdom through the preaching of the Gospel: that is to say, after the resurrection.

Mat. 17, 1.

Luke 9, 28.

The beauenly glory of Christ, which should within a short space be abased vpon the crosse, is auouched by visible signes, by the presence and talke of Elias and Moses, and by the voice of the Father himselfe, before three of his disciples, which are witnesses against whom lieth no exception.

Did sparkle as it were.

They were beside themselves for feare.

Mat. 3, 17, and 27, 5, chap. 11, 1.

The Lord hath appointed his time for the publishing of the Gospel.

Mat. 17, 9.

Even very hardly as it were.

They questioned not together touching the generall resurrection which shall be in latter day, but they vnderstood not what he meant by that which hee spake of his owne peculiar resurrection.

The foolish opinion of the Rabbines is here refuted touching Elias coming, which was that either Elias should rise againe from the dead, or that his soule should enter into some other body.

Mat. 4, 5.

same shall be last of all, and seruant vnto all.

36 And he tooke a little child, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoever shall receiue one of such little children in my Name, receiue me: and whosoever receiue me, receiue me not mee, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, we sawe one casting out deuils by thy Name, which followeth not vs, and we forbade him, because he followeth vs not.

39 ¶ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoever is not against vs, is on our part.

41 ¶ And whosoever shall giue you a cup of water to drinke, for my Names sake, because yee belong to Christ, verely I say vnto you, hee shall not lose his reward.

42 ¶ And whosoever shall offende one of these little ones that beleene in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore, if thine hand cause thee to offend, cut it off, it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched.

44 ¶ Where their worme dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to bee cast into hell, into the fire that neuer shall be quenched.

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire.

48 Where their worme dieth not, and the fire neuer goeth out.

49 ¶ For euery man shalbe salted with fire: and euery sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt be vsuauory, wherewith shall it be seasoned? haue salt in your selues, and haue peace one with another.

#### CHAP. X.

¶ The wife, onely for fornication, is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Iesus, how hee may possesse eternall life. 23 The Apostles forsake all things for Christes sake. 33 Christ foretold his death. 35 Zebedeus his sonnes request. 46 Blinde Bartimeus healed.

¶ And he arose from thence, and went into the coastes of Iudea by y<sup>e</sup> farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And hee answered, and saide vnto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 ¶ Then Iesus answered, and said vnto them, For the hardnesse of your heart bee wrote this precept vnto you.

6 But at the beginning of the creation \* God \* Gen. 1. 27. made them male and female: \* Matth. 19. 4.

7 ¶ For this cause shall man leaue his father and mother, and cleaue vnto his wife. \* Gen. 2. 24. 1. Cor. 6. 16. ephes. 5. 31.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled together, let no man separate. \* 1. Cor. 7. 10.

10 And in the house his disciples asked him againe of that matter.

11 And he said vnto them, ¶ Whosoever shall put away his wife and marry another, committeth adulterie against her. \* Matth. 5. 32. and 19. 9. Iuke 16. 18.

12 And if a woman put away her husband, and be married to another, she committeth adulterie.

13 ¶ ¶ Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them. \* Matth. 19. 13. Iuke 13. 15.

14 But when Iesus sawe it, hee was displeased, & saide to them, Suffer the little children to come vnto me, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoever shall not receiue the kingdome of God as a little child, he shall not enter therein.

16 And he tooke them vp in his armes, and put his hands vpon them, and blessed them.

17 ¶ And when he was gone out on the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus saide to him, Why callest thou mee good? there is none good but one, euen God.

19 Thou knowest the commandements, ¶ Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt not hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things haue I obserued from my youth.

21 And Iesus looked vpon him, and loued him, and saide vnto him, One thing is lacking vnto thee, Goe and sell all that thou hast, and giue to the poore, and thou shalt haue weasure in heauen, and come, followe me, and take vp the crosse.

¶ Matth. 19. 16. Iuke 18. 18.

22 But he was sad at that saying, and went away forowfull: for he had great possessions. \* Exod. 10. 13. d. Neither by force nor deceit, nor any other meane whatsoever.

23 And Iesus looked round about, and saide vnto his disciples, How hardly doe they that haue riches, enter into the kingdome of God!

24 And his disciples were afraid at his words. But Iesus answered againe, and saide vnto them, Children, how hard it is for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God. \* Matth. 19. 24. Iuke 18. 25.

26 And they were much more astonished, saying with themselves, Who then can be saued?

27 But Iesus looked vpon them, and saide, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ ¶ Then Peter began to say vnto him, Lo, we haue forsaken all, and haue followed thee.

29 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels, \* Matth. 19. 27. Iuke 18. 28.

30 But hee shall receiue an hundred fold, now

¶ He doth not onely receive me, but also him that sent me.

¶ Luke 9. 49. ¶ God who is the author of an extraordinary vocation, worketh also extraordinarily so often as it pleaseth him. But an extraordinary vocation is not by the doctrine and the effects.

¶ 1. Cor. 13. 3. ¶ Mat. 10. 41.

¶ Matth. 17. 6. ¶ Iste igitur est qui seculum reuelat of offensa, et ita est melius tollere animum, quam tollere offensa.

¶ Matth. 5. 29. ¶ Mat. 18. 27. ¶ Their worme which shall be cast into that flame.

¶ We must be seasoned and powdered by God, both that we may be acceptable sacrifices vnto him, and also that we being knit together, may season one another. ¶ That is, to be like salt to God, being seasoned with the incorruptible word. ¶ Ierem. 2. 13. ¶ Mat. 5. 13. Iuke 14. 34.

¶ Matth. 19. 1. ¶ That is to say, departed and went from thence: for in the Hebrew tongue, sitting and dwelling are all one, and so are rising and going forth.

¶ Deut. 24. 1.

¶ God did neuer allow those diuorces, which the Law did tolerate. ¶ Iuke Mat. 19. ¶ For Moses gave them no commandment to put away their wives, but rather made a good promise for the wives against the stubborn hardnesse of their husbands.

¶ Matth. 5. 32. and 19. 9. Iuke 16. 18.

¶ Whom he putteth away, for he is an adulterer by keeping company with another.

¶ Matth. 19. 13. Iuke 13. 15.

¶ God of his goodness comprehendeth in the covenant not onely the fathers, but the children also: and therefore he blest them.

¶ We must in malice become children, if wee will enter into the kingdome of heauen.

¶ Two things are chiefly to be eschewed of them which earnestly seeke eternall life.

¶ That is to say, an opinion of their merites or desertings, which is not only vnderstood, but condemned by the due consideration of the Law.

¶ And the love of riches, which turneth aside many from that race wherein they reame with a good courage.

¶ Matth. 19. 16. Iuke 18. 18.

¶ Exod. 10. 13. d. Neither by force nor deceit, nor any other meane whatsoever.

¶ Matth. 19. 24. Iuke 18. 25.

¶ To neglect all things in comparison of Christ, is a sure way vnto eternall life, so that we fall not away by the way.

¶ An hundred fold as much, if we looke to the true use and commodities of this life, so that we measure them after the will of God, and not after the wealth of selfe, and our greedy desire.



*f* *Even in the midst of persecutions.*

¶ Mat. 19. 30.  
Luke 13. 30.

¶ Mat. 20. 17.  
Luke 18. 31.

¶ The disciples are againe prepared to patience, not to be overcome by the foretelling unto them of his death, which was at hand, and sheweth all of life which should most certainly follow.

¶ Mat. 20. 10.

¶ We must first strive, before we triumph.

¶ We pray thee.

¶ The Magistrates according to Gods appointment, rule over their subjects: but the Pastors are not called to rule, but to serve, according to the example of the Sonne of God himselfe, who went before them, for so much as he also was a Minister of his Fathers will.

¶ Luke 22. 29.

¶ They to whom it is decreed and appointed.

¶ Mat. 20. 29.

¶ Luke 18. 35.

¶ Christ onely, being called upon by faith, healeth our blindness.

at this present, houses, and brethren, and sisters, and mothers, and children, and landes with persecutions, and in the world to come, eternall life.

31 ¶ But many *that are first*, shall be last, and the last, first.

32 ¶ And they were in the way going vp to Ierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelve againe, and began to tell them what things should come vnto him,

33 *Saying*, Beholde, we goe vp to Ierusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles,

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ Then Iames & Iohn the sonnes of Zebedeus came vnto him, saying, Master, & we would that thou shouldst doe for vs that we desire.

36 And he said vnto them, What would yee I should doe for you?

37 And they said vnto him, Graunt vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus saide vnto them, Yee knowe not what ye aske. Can ye drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Ye shall drinke indeede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to giue, but it shall be giuen to them for whom it is prepared.

41 And when the ten heard that, they began to disdaigne at Iames and Iohn.

42 ¶ But Iesus called them vnto him, and said to them, ¶ Ye know that they which are princes among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

43 But I shall not be so among you: but whosoever will be great among you, shall be your seruant.

44 And whosoever will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be served, but to serue, and to giue his life for the redemption of many.

46 ¶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus a blinde man, sat by the way side, begging.

47 And when he heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of David, haue mercie on me.

48 And many rebuked him, because he should hold his peace: but he cryed much more, O Sonne of David, haue mercie on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloake, and rose, and came to Iesus.

51 And Iesus answered, & said vnto him, What wilt thou that I doe vnto thee? And the blinde

said vnto him, Lord, that I may receive sight,

52 Then Iesus said vnto him, Go thy way: thy faith hath saued thee. And by and by he received his sight, and followed Iesus in the way.

CHAP. XI.

1 Christ entereth into Ierusalem riding on an asse. 13 The fruitlesse figge tree is cursed. 15 Sellers and buyers are cast out of the Temple. 23 The force of faith. 24 Faith in prayer. 25 The brothers offences must be pardoned. 27 The Priests aske by what authoritie hee wrought those things that he did. 30 Whence Iohns baptisme was.

¶ And ¶ when they came neere to Ierusalem, to Bethphage and Bethania vnto the mount of Oliues, he sent forth two of his disciples,

2 And said vnto them, Goe your wayes into that towne that is ouer against you, and assoone as ye shall enter into it, yee shall finde a colt tied, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway he will send him thither.

4 And they went their way, and found a colt, tied by the doore without, in a place where two wayes met, and they loosed him,

5 Then certaine of them, that stood there, said vnto them, What doe ye loosing the colt?

6 And they said vnto them, as Iesus had commanded them: So they let them goe.

7 ¶ And they brought the colt to Iesus, and cast their garments on him, and he sate vpon him.

8 And many spread their garments in the way: other cut downe branches off the trees, & strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: ¶ blessed be he that commeth in the Name of the Lord.

10 ¶ Blessed be the kingdome that commeth in the Name of the Lord of our father David: ¶ happy and Hosanna, O thou which art in the highest heauens.

11 ¶ So Iesus entred into Ierusalem, and into the Temple: and when he had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelve.

12 ¶ And on the morrowe when they were come out from Bethania, he was hungry.

13 ¶ And seeing a figge tree a farre off, that had leaues, he went to see if hee might finde any thing thereon: but when he came vnto it, hee found nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered and said to it, Neuer man eate fruit of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that solde doves.

16 Neither would hee suffer that any man should cary a vessel through the Temple,

17 And he taught, saying vnto them, Is it not written, ¶ Mine house shall be called the house of prayer vnto all nations: ¶ but you haue made it a den of thees.

18 And the Scribes and hie Priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonished at his doctrine.

19 But when euen was come, Iesus went out of the citie.

¶ Mat. 21, 19.  
The force of  
faith is exceeding  
great, and charitie  
is ever ioyned  
with it.

¶ The faith of God  
is that assured  
faith and trust  
which we haue in  
him.

¶ Mat. 7, 7.  
Iuke 11, 9.  
¶ Word for word,  
that you receive it,  
speaking in the  
time that now is,  
to show the certaintie  
of the thing and  
the performance  
indeed.

¶ Mat. 6, 14.  
¶ When you shall  
appear before the  
altar.

¶ Mat. 21, 13.  
Iuke 19, 47.  
¶ The Gospell  
hath bene assailed  
long time  
hence under the  
pretence of an or-  
dinarie succession.

¶ A reward of an  
will conscience to  
be afraid of those,  
of whom they  
should and might  
haue bene feared.

¶ The calling of  
God is not tyed  
either to place,  
person, or time,  
without excep-  
tion.

¶ This word Para-  
ble, which the E-  
uangelists use, doth  
not onely signifye a  
comparing of things  
together, but also  
darke speeches and  
allegories.

¶ E. 4, 5, 1.  
Iude 1, 1.  
¶ Mat. 21, 33.  
Iuke 20, 9.  
¶ When the fruits  
of the ground vse  
to be gathered.

20 ¶ And in the morning as they journeyed together, they saw the figge tree dried vp from the roots.

21 Then Peter remembred, and said vnto him, Master, behold, the figge tree which thou cursedst, is withered.

22 And Iesus answered, and saide vnto them, Haue the faith of God.

23 For verely I say vnto you, that whosoever shall say vnto this mountaine, Be thou taken away, and cast into the sea, and shall not wauer in his heart, but shall beleue that those things which he saith, shall come to passe, whatsoeuer he saith, shall be done to him.

24 ¶ Therefore I say vnto you, Whatsoeuer yee desire when yee pray, beleue that yee shall haue it, and it shall be done vnto you.

25 ¶ But when yee shall stand, and pray, forgive, if yee haue any thing against any man, that your Father also which is in heauen, may forgive you your trespasses.

26 For if you will not forgive, your Father which is in heauen, will not pardon you your trespasses.

27 ¶ ¶ Then they came againe to Hierusalem: and as he walked in the Temple, there came to him the hie Priests, & the Scribes, & the Elders,

28 And said vnto him, By what authoritie doest thou these things: and who gaue thee this authoritie, that thou shouldest doe these things?

29 Then Iesus answered, & said vnto them, I will also aske you a certain thing, & answere ye me, and I will tell you by what authoritie I do these things.

30 The baptisme of Iohn, was it from heauen, or of men? answere me.

31 And they thought with themselves, saying, If we shall say, From heauen, he will say, Why then did ye not beleue him?

32 ¶ But if wee say, Of men, we feare the people: for all men counted Iohn that he was a Prophet indeed.

33 Then they answered, and saide vnto Iesus, We cannot tell. And Iesus answered, and said vnto them, Neither will I tell you by what authoritie I do these things.

### CHAP. XII.

¶ Of the vineyard. 10 Christ the stone refused of the Jewes. 12 Of tribute to be giuen to Cesar. 18 The Sadduces denying the resurrection. 28 The first commandment. 31 To loue God and the neighbour is better then sacrifices. 36 Christ Davids sonne. 38 To beware of the Scribes and Pharises. 42 The poore widow.

And hee began to speake vnto them in ¶ parables. ¶ A certaine man planted a vineyard, & compassed it with an hedge, and digged a pit for the winepresse, and built a tower in it, and let it out to husbandmen, and went into a strange countrey.

¶ And at the time, hee sent to the husbandmen a seruant, that hee might receiue of the husbandmen of the fruit of the vineyard.

¶ But they tooke him, and beat him, and sent him away empty.

¶ And againe he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away thamefull handled.

¶ And againe hee sent another, and him they slew, & many other, bearing some, & killing some.

¶ Yet had hee one sonne, his deare beloued: him also hee sent the last vnto them, saying They will reuerence my sonne.

¶ But the husbandmen said among themselves, This is the heire: come, let vs kill him, and the in-

heritance shall be ours.

¶ So they tooke him, and killed him, and cast him out of the vineyard.

¶ What shall then the Lord of the vineyard doe? Hee will come and destroy these husbandmen, and giue the vineyard to others.

¶ Haue ye not read so much as this Scripture? ¶ The stone which the builders did refuse, is made the head of the corner.

¶ This was done of the Lord, and it is marvellous in our eyes.

¶ Then they went about to take him, but they feared the people: for they perceined that he spake that parable against them: therefore they left him, and went their way.

¶ ¶ And they sent vnto him certaine of the Pharises, and of the Herodians, that they might taken him in his talke.

¶ And when they came, they saide vnto him, Master, we know that thou art true, and carest for no man: for thou confidest not the person of men, but teachest the way of God truly, Is it lawfull to giue tribute to Cesar, or not?

¶ Should we giue it, or should we not giue it? but he knew their hypocrisie, and saide vnto them, Why tempt yee me? Bring me a penie, that I may see it.

¶ So they brought it, and hee said vnto them, Whose is this image and superscription? and they said vnto him, Cefars.

¶ Then Iesus answered, and said vnto them, ¶ Giue to Cesar the things that are Cefars, and to God, those that are Gods: and they marvelled at him.

¶ ¶ Then came the Sadduces vnto him, (which say, there is no resurrection) & they asked him, saying,

¶ Master, ¶ Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother should take his wife, & raise vp seed vnto his brother.

¶ There were seuen brethren, and the first tooke a wife, and when he died, left no issue.

¶ Then the second tooke her, & he died, neither did he yet leaue issue, and the third likewise:

¶ So those seuen had her, and left no issue: last of all the wife died also.

¶ In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had ner to wife.

¶ Then Iesus answered and saide vnto them, Are ye not therefore deceiued, because yee knowe not the Scriptures, neither the power of God?

¶ For when they shall rise againe from the dead, neither men marrie, nor wiues are married, but are as the Angels which are in heauen.

¶ And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, & the God of Isaac, and the God of Iakob?

¶ God is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceiued.

¶ ¶ Then came one of the Scribes that had heard them disputing together, and perceining that hee had answered them well, hee asked him, Which is the first commandment of all?

¶ Iesus answered him, The first of all the commandments is, ¶ Heare, Israel, The Lord our God is the only Lord.

¶ Psal. 118, 22.  
I. sai. 28, 16.  
mat. 21, 42.  
act. 4, 11.  
rom. 9, 33.  
1. pet. 2, 8.

¶ They were grie-  
die and verum desu-  
rons.

¶ Mat. 22, 25.  
Iuke 20, 20.  
¶ The Gospell  
joyneith the autho-  
ritie of the Magi-  
strate with the  
seruice of God.  
¶ Thou dost not  
so iudge by outward  
appearance, that  
the truth is thereby  
darkened any whit  
at all.  
¶ The way where-  
by we come to God.

¶ Rom. 13, 7.

¶ The resurrection  
of the bodie is  
auouched against  
the foolish igno-  
rance, and malice  
of the Sadduces.  
¶ Mat. 22, 23.  
Iuke 20, 27.  
¶ Deu. 25, 5.  
mat. 22, 24.

¶ Exod. 3, 6.  
mat. 22, 32.

¶ Mat. 22, 37.  
¶ Sacrifices and  
outward worshipps  
never pleased  
God, vntill such  
necessarie duties  
as we owe to God  
and our neigh-  
bours were obserued.  
¶ Deut. 10, 1.

30 Then



4. *Leuit. 19. 13.*

*Mat. 23. 39.*

*rom. 13. 9.*

*galat. 5. 14.*

*James 1. 8.*

5. *Mat. 23. 47.*

*luke 20. 41.*

6. *Christ procueth*

*his Godhead euen*

*out of Dauid him-*

*selfe, of whom*

*he came according*

*to the flesh.*

7. *Word for word,*

*in the holy Ghost,*

*and there is a great*

*force in this kind of*

*speech, whereby is*

*meant that it was*

*not so much Dauid,*

*as the holy Ghost*

*that spake, who did*

*in a man: & pos-*

*seffe Dauid.*

8. *Psal. 110. 1.*

9. *Marke 13. 6.*

*luke 1. 43.*

*and 10. 43.*

10. *The manners of*

*ministers are*

*not rashly to be fol-*

*lowed as an ex-*

*ample.*

11. *Whiles he taught*

*them.*

12. *The word is a*

*stole, which is a*

*kind of woman's*

*garment, long euen*

*downe to the heeles,*

*and is taken gene-*

*erally, for any gar-*

*ment made for*

*comelineffe, but in*

*this place it seemeth*

*to signifie that frim-*

*ged garment men-*

*tioned in Deuteri-*

*onomie 22. 11.*

13. *Mat. 13. 14.*

*luke 20. 47.*

14. *The doing of*

*our duties, which*

*God alloweth,*

*is not esteemed*

*according to the*

*outward value,*

*but to the inward*

*affects of the heart.*

15. *Luke 11. 1.*

16. *Money of any kind of metall,*

*as the Romanes used, who in*

*the beginning did stampe*

*or coine brasse, and after used it for curuants money.*

17. *Mat. 24. 2.*

*luke 21. 5.*

18. *The destruction*

*of the Temple, ci-*

*tie, and whole na-*

*tion is aforetold,*

*and the troubles*

*of the Church, but*

*yet there are an-*

*nexed many com-*

*forts, and last of*

*all, the end of the*

*world is describ-*

*ed.*

19. *Luke 19. 43.*

20. *Ephe. 5. 6.*

21. *1. thes. 5. 3.*

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy minde, and with all thy strength: this is the first commandment.

31 And the second is like, that is, Thou shalt loue thy neighbour as thy selfe. There is none other commandment greater then these.

32 Then that Scribe said vnto him, Well, Master, thou hast said the truth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all whole burnt offerings and sacrifices.

34 Then when Iesus saw that he answered discreetly, he said vnto him, Thou art not farre from the kingdom of God. And no man after that durst aske him any question.

35 ¶ And Iesus answered & saide teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himselfe said by the holy Ghost, The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 ¶ Moreover he said vnto them in his doctrine, Beware of the Scribes which loue to goe in long robes, and loose salutations in the markets,

39 And the chiefe seats in the Synagogues, and the first roumes at feasts,

40 Which deuoure widowes houses, euen vnder a colour of long prayers. These shall receiue the greater damnation.

41 ¶ And as Iesus sate ouer against the treasure, he beheld how the people cast money into the treasure, and many rich men cast in much.

42 And there came a certaine poore widow, and she threw in two mites, which make a quadrin.

43 Then hee called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasure.

44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, euen all her liuing.

#### CHAP. XIII.

1. Of the destruction of Ierusalem. 9. Persecutions for the Gospell. 16. The Gospell must be preached to all nations. 26. Of Christs coming to iudgement. 33. We must watch and pray.

¶ And as hee went out of the Temple, one of his disciples saide vnto him, Master, see what manner stones, and what manner buildings are here.

2 ¶ Then Iesus answered, and saide vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be thorowen downe.

3 And as he sate on the mount of Oliues, once against the Temple, Peter, and James, and Iohn, and Andrew asked him secretly,

4 Tell vs, when shall these things bee? and what shall be the signe when all these things shall be fulfilled?

5 And Iesus answered them, and began to say, Take heed least any man deceiue you.

6 For many shall come in my Name, saying, I

am Christ, and shall deceiue many.

7 Furthermore when ye shall heare of warres, and rumors of warres, be ye not troubled: for such things must needs be: but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in diuers quarters, and there shall be famines, and troubles: these are the beginnings of sorowes,

9 But take ye heede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: yee shall be beaten, and brought before rulers & kings for my sake, for a testimoniall vnto them.

10 And the Gospell must be published among all nations.

11 ¶ But when they lead you, and deliuer you vp, be not carefull before hand, neither studie what ye shall say: but what is given you at the same time, that speake: for it is not you that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And yee shall be hated of all men for my Names sake: but whosoever shall endure vnto the end, he shall be saved.

14 ¶ Moreover, when ye shall see the abomination of desolation (spoken of by Daniel the Prophet) set where it ought not, (let him that readeth, consider it) then let them that be in Iudea, flee into the mountains,

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the feldes, not turne backe againe to take his garment.

17 Then woe shall be to them that are with child, and to them that giue sucke in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For those dayes shall be such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then if any man say to you, Loe, here is Christ, or loe, he is there, beleuee it not.

22 For false Christs shall rise, and false prophets, and shall shewe signes and wonders, to deceiue, if it were possible the very elect.

23 But take ye heede: behold, I haue shewed you all things before.

24 ¶ Moreover in those dayes, after that tribulation, the sunne shall waxe darke, & the moone shall not giue her light,

25 And the starres of heauen shall fall: and the powers which are in heauen, shall shake,

26 And then shall they see the Sonne of man coming in the clouds, with great power and glorie.

27 ¶ And he shall then send his Angels, & shall gather together his elect from the foure winds, and from the vtmost part of the earth to the vtmost part of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, ye know that sommer is neere.

29 So in like manner, when yee see these things come

a The hearing of

you preaching, shall

be a most euident

witness against

them, so that they

shall not be able to

pretend ignorance,

¶ Mat. 10. 19.

luke 12. 11.

and 21. 14.

b Wee are not for

bidden to thinke be-

fore hand, but pen-

five carefullnesse

whereby men dis-

courage themselves,

which proceedeth

from distrust, and

want of confidence

and sure hope of

Gods assistance:

that carefullnesse

we are willed to be

wave of, Luke

Mat. 6. 27.

c By any kind of

artificiall and can-

ning kind of tale

what to speake.

d For me.

¶ Mat. 24. 15.

luke 21. 10.

e Dan. 9. 27.

f When the hea-

then and prophane

people shall not en-

ter into the

Temple, and defile

both it and the city,

but also cleane de-

stroy it.

g This is a kind of

speech which the

Hebrewes use, and

it hath a great

force in it, for it gi-

ueth vs to under-

stand that in all

that time one misfe-

vrie shall follow

upon another, as if

the time it selfe

were very miserie

it selfe: So the Pro-

phet Amos 5. 20.

saith, that the day

of the Lord shall

be darknesse.

¶ Mat. 24. 29.

luke 17. 33.

and 21. 8.

h Isa. 13. 10.

ezek. 32. 7.

isai. 2. 10. and 3. 15.

i Mat. 24. 21.

come to passe, knows that *the kingdom of God* is neere, *even* at the doores.

30 Verely I say vnto you, that this generation shall not passe, till all these thinge be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himselfe, but the Father.

33 Take heede: watch, and pray: for yee know not when the time is.

34 For the Sonne of man is as a man going into a g<sup>r</sup> countrey, and leaueh his house, and giueth authority to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house will come, at euery, or at midnight, at the cocke crowing, or in the dawning)

36 Least if hee come suddenly, hee should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XLIIII.

1 The Priests conspiracie against Christ. 2 The woman pouring oyle on Christs head. 3 The preparing of the Pasche. 4 The institution of the Supper. 5 Christ delivered into the hands of men. 6 Judas betrayeth him with a kisse. 7 Christ is before Caiaphas. 8 Peters denieth him.

1 And two dayes after followed the feast of the Pasche, and of unleavened bread: and the hie Priests, and Scribes sought how they might take him by craft, and put him to death.

2 But they sayd, Not in the feast day, lest there be any tumult among the people.

3 And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woman hauing a boxe of ointment of Spikenard, very costly, and she brake the boxe, and powred it on his head.

4 Therefore some distained among themselves, and sayd, To what end is this waste of ointment?

5 For it might haue bene sold for more then a three hundred pence, and bene given vnto the poore, and they murmured against her.

6 But Iesus sayd, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

7 For ye haue the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not haue alwayes.

8 She hath done that she could: she came aforehand to anoint my body to the burying.

9 Verely I say vnto you, wheresoeuer this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.

10 Then Iudas Iscariot, one of the twelve, went away vnto the hie Priests, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how he might conveniently betray him.

12 Now the first day of unleavened bread, when they sacrificed the Pasche,

his disciples sayd vnto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Pasche?

13 Then he sent forth two of his disciples, and sayd vnto them, Goe ye into the cite, and there shall a man meete you bearing a picher of water: follow him.

14 And whithersoever he goeth in, say ye to the good man of the house, The Master saith, Where is the lodging where I shall eate the Pasche with my disciples?

15 And he will shew you an vpper chamber which is large, trimmed and prepared: there make it ready for vs.

16 So his disciples went forth, and came to the cite, and found as he had said vnto them, and made ready the Pasche.

17 And at euen he came with the twelve.

18 And as they sate at table and did eate, Iesus said, Verely I say vnto you, that one of you shall betray me, which eateth with me.

19 Then they began to be sorrowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, It is one of the twelve that sitteth with mee in the place.

21 Truly the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if hee had neuer beente borne.

22 And as they did eate, Iesus tooke the bread, and when hee had giuen thanks, hee brake it: and gaue it to them, and said, Take, eat, this is my body.

23 Also hee tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

24 And he said vnto them, This is my blood of that new Testament which is shed for many.

25 Verely I say vnto you, I will drinke no more of the fruit of the vine vntill that day, that I drinke it new in the kingdom of God.

26 And when they had sung a Psalme, they went out to the mount of Oliues.

27 Then Iesus said vnto them, All ye shall be offended by me this night: for it is written, I will smite the shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I will go into Galilee before you.

29 And Peter saide vnto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus said vnto him, Verely I say vnto thee, this day, *even* in this night before the cocke crow twice, thou shalt denie me thrise.

31 But he said more earnestly, If I should die with thee, I will not denie thee: likewise also sayd they all.

32 After, they came into a place named Gethsemane: then hee said to his disciples, Sit yee here, till I haue prayed.

33 And hee tooke with him Peter, and James, and Iohn, and he beganne to be troubled, and in great heauinesse,

34 And said vnto them, My soule is verie heauie, *even* vnto the death: tarry here, and watch.

35 So he went forward a little, and fell downe on the ground, and prayed, that if it were possible, that hee might passe from thence.

The Greeke word signifieth that part of the house that is highest from the ground, to what use soener it be put, but because they used to suppe in that part of the house, they called it a sleeping chamber.

Psalm 41.10. Mat 26.20.23. Luke 22.14. Iohn 13.18.27. The figure of the law, which is by and by to be fulfilled, is abrogated: and in place thereof are but figures of the newe covenant answerable vnto them, which shall continue to the worldes end.

That is, to eat meat with me. Acts 1.16. Mat 16.16. 1 Cor. 11.24.

Iohn 16.32. Christ foretelleth how he shall be forsaken of his disciples, but yet that he will neuer forsake them.

Zach 13.7. Chap 16.7. Here is set forth in an excellent person, a most sorrowfull example of mans rashnesse and weaknesse.

That doubting words, setteth out more plainly Peters vehement affirmation.

Mat 16.38. Luke 22.39. Christ suffering for vs in that flesh, which hee tooke vpon him for our sakes, the most horrible terror of the curse of Gods receiveth the cup at his Fathers hands, which hee being iust, doeth straightway drinke of for the worlds sake.

The latter day is not curiously to be searched for, which the Father alone knoweth: but let vs rather take heed, that it come not vpon vs vnawares. Mat 24.13.

Mat 16.1. Luke 22.1. By the will of God, against the counsel of men, it came to passe that Christ should be put to death vpon the solemn day of the Pasche, that in all respects the figure might agree to the figure. Mat 16.6. Iohn 12.1. Rebellious intentions are fruitful before God.

Which is about six pounds English. Christ suffered himself to be anointed once, or twice for certaine considerations: but his will is to be daily anointed in the poore.

This woman by the secret instinct of the Spirit, anointing Christ, setteth before mens eyes, his death and buriall which were at hand.

Mat 26.14. Luke 22.4. Countenoune cloaked with a zeale of charitie, is an occasion to betray and crucifie Christ.

Mat 26.17. Luke 22.15. Christ being made subject to the Law, for vs, doeth celebrate the Pasche according to the Law: and therewithall by a miracle sheweth that notwithstanding hee in the flesh shall straightway suffer, yet that he is God.

That is, upon which day, and at the evening of the same day, which was the beginning of the fifteenth, Luke 26.17. They used to suppe. This is spoken thus, by the figure Metonymia, which is of such use in Scriptures, and by the figure Synecdoche, which is of such use in Scriptures.

That is, when which day, and at the evening of the same day, which was the beginning of the fifteenth, Luke 26.17. They used to suppe. This is spoken thus, by the figure Metonymia, which is of such use in Scriptures, and by the figure Synecdoche, which is of such use in Scriptures.

That is, when which day, and at the evening of the same day, which was the beginning of the fifteenth, Luke 26.17. They used to suppe. This is spoken thus, by the figure Metonymia, which is of such use in Scriptures, and by the figure Synecdoche, which is of such use in Scriptures.

That is, when which day, and at the evening of the same day, which was the beginning of the fifteenth, Luke 26.17. They used to suppe. This is spoken thus, by the figure Metonymia, which is of such use in Scriptures, and by the figure Synecdoche, which is of such use in Scriptures.

That is, when which day, and at the evening of the same day, which was the beginning of the fifteenth, Luke 26.17. They used to suppe. This is spoken thus, by the figure Metonymia, which is of such use in Scriptures, and by the figure Synecdoche, which is of such use in Scriptures.

That is, when which day, and at the evening of the same day, which was the beginning of the fifteenth, Luke 26.17. They used to suppe. This is spoken thus, by the figure Metonymia, which is of such use in Scriptures, and by the figure Synecdoche, which is of such use in Scriptures.

That is, when which day, and at the evening of the same day, which was the beginning of the fifteenth, Luke 26.17. They used to suppe. This is spoken thus, by the figure Metonymia, which is of such use in Scriptures, and by the figure Synecdoche, which is of such use in Scriptures.



*h This doubling of the word was used in those dayes, when their language were so mixed together: for this word, Abba, is a Syrian word.*

*11 An horrible example of the flagitiousness of men, even in the disciples whom Christ had chosen.*

*\* Math. 26. 47. Luke 22. 47.*

*12 As men did willingly spoile God their Creator of his praise in forsaking up and betraying him, so Christ willingly going about to make satisfaction for this ruine, is forsaken of his owne, and betrayed by one of his familiars as a thief, that the punishment might be agreeable to the sinne, and we who are very traitours, forsakers, and sacrilegers might be deliuered out of the devils snare.*

*13 So diligently, that he scape not out of your hands.*

*k That is, Peter. l All his disciples.*

*13 Under pretence of godlines, all things are lawfull to such as doe violence against Christ. m Which he cast about him, when he hearing that sware in the night suddenly ranne forth: whereby we may understand with how great licentiousness these villaines violently set upon him.*

*\* Math. 26. 57. Luke 22. 54. iohn 18. 24.*

*n The highest council was assembled, because Christ was accused as a blasphemer and a false prophet: for as for the other crime of treason, it was forged against him by the Priests, to enforce Pilate by that means to condemn him.*

*14 Corit, who was so innocent that he could not be oppressed, no nor by false witnesses, is at the length, for confessing God to be his Father, condemned of impiety before the hie Priest: that we, who denied God and were indeede wicked, might be quit before God. \* Math. 26. 59. & iohn 8. 19.*

36 And he sayd, *h* Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheless not that I will, but that thou wilt, *be done.*

37 *11* Then he came, and found them sleeping, and sayd to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 *¶* Watch yee, and pray, that yee enter not into tentation: the spirit indeede is ready, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same words.

40 And he returned, and found them asleepe againe: for their eyes were heauie: neither knewe they what they should answer him.

41 And he came the third time, and said vnto them, Sleepe henceforth, and take your rest: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.

43 *\* 12* And immediatly while hee yet spake, came Iudas that was one of the twelue, and with him a great multitude with swords and staves from the hie Priests, and Scribes, and Elders.

44 And he that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, he it is: take him and leade him away: safely.

45 And assoone as hee was come, hee went straightway to him, and sayd, Haile Master, and kissed him.

46 Then they layd their handes on him, and tooke him.

47 And *k* one of them that stood by, drewe out a sword, and smote a seruant of the hie Priest, and cut off his eare.

48 And Iesus answered, and sayd to them, Yee be come out as against a thiefe, with swords and with staves, to take me.

49 I was dayly with you, teaching in the Temple, and ye tooke me not: but *this is done* that the Scriptures should be fulfilled.

50 Then they *l* all forooke him, and fled.

51 *13* And there followed him a certaine yong man, clothed in *m* linnen vpon his bare body, and the yong men caught him.

52 But he left his linnen cloath, and fled from them naked.

53 *¶* So they led Iesus away to the hie Priest, and to him came *n* together all the hie Priests, and the Elders, and Scribes.

54 And Peter followed him a farre off, euen into the hall of the hie Priest, and sat with the seruants, and warmed *himselfe* at the fire.

55 *14* And the *15* hie Priests, and all the Council fought for witness against Iesus, to put him to death, but found none.

56 For many bare false witness against him, but their witness agreed not together.

57 Then there arose certaine, and bare false witness against him, saying,

58 Wee heard him say, *\* I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.*

59 But their witness yet agreed not together.

60 Then the hie Priest stood vp amongst them, and asked Iesus, saying, Answerest thou

nothing? what is the matter that these beare witness against thee?

61 But he held his peace, and answered nothing: Againe the hie Priest asked him, *&c* sayd vnto him, Art thou that Christ the sonne of the *o* Blessed?

62 And Iesus sayd, I am *he*, *+* and yee shall see the Sonne of man sit at *¶* right hand of the power of God, and come in the cloudes of heauen.

63 Then the hie Priest rent his clothes, and said, What haue we any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.

65 *15* And some began to spit at him, and to couer his face, and to beate him with filts, and to say vnto him, Prophecie. And the sergeants smote him with *their* rods.

66 *¶ 16* And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she saw Peter warming *himselfe*, shee looked on him, and sayd, Thou wast also with Iesus of Nazareth.

68 But he denied it, saying, I know him not, neither wot I what thou sayest. Then he went out into the porch, and the cocke crew.

69 *¶* Then *p* a maid saw him againe, and began to say to them that stood by, This is *one* of them.

70 But hee denied it againe: and anon after they that stood by, saide againe to Peter, Surely thou art *one* of them: for thou art of Galilee, and thy speech is like.

71 And hee began to curse, and sweare, saying, I know not this man of whom yee speake.

72 *\* Then* the second time the cocke crew, and Peter remembered the word that Iesus had said vnto him, Before the cocke crow twise, thou shalt denie me thrise, and weighing that with himselfe, he wept.

## CHAP. XV.

*1 Of the things that Christ suffered under Pilate. 21 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christes crosse. 27 Christ is crucified betwene two theemes. 31 He is raied at. 37 He giueth up the ghost. 43 Ioseph burieth him.*

And *\* 1* anon in the dawning, the hie Priests helde a Councill with the Elders, and the Scribes, and the whole Councill, and bound Iesus, and led him away, and *a* deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered and sayd vnto him, Thou sayest it.

3 And the hie Priestes accused him of many things.

4 *\* Wherefore* Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Iesus answered no more at all, so that Pilate marvelled.

6 Now at the feast, Pilate *b* did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloud, and began to

*o Of God, who is most worthy of all praise? \* Math. 24. 39.*

*15 Christ suffering all kind of reproach for our sakes, getteth euertlasting glory to them that beleue in him. \* Math. 26. 69. Luke 22. 55.*

*16 An heinie example of the frailties of man, together with a most comfortable example of the mercies of God, who giueth the spirit of repentance and faith to his elect. \* Math. 26. 71. Luke 22. 55.*

*p If we compare the Euangelists diligently together, we shall perceiue that Peter was known of many through the maidens report: yea, and in Luke, when the second deniall is spoken of, there is a man specially mentioned, and not a maid. \* Math. 26. 71. iohn 13. 38.*

*\* Mat. 27. 1; Luke 22. 66. iohn 18. 19.*

*1 Christ being bound before the iudgement seat of an earthly iudge, in open assembly is condemned as guiltie vnto the death of the crosse, not for his owne finnes, (as appeareth by the Iudges owne wordes) but for all ours, that we most guiltie creatures being deliuered from the guiltiness of our finnes, might be quitted before the iudgement seat of God, euen in the open assembly of the Angels.*

*a It was not lawfull for them to put any man to death,*

*for all causes of life, and death were taken away from them, first by Herode the great, and afterwarde by the Romanes, about foure yeeves before the destruction of the Temple, and therefore they deliuer Iesus to Pilate. \* Math. 27. 12. iohn 23. 3; iohn 18. 25. b Vnto Pilate to deliuer,*

desire

desire that he would doe as he had euer done vnto them.

9 Then Pilate answered them, & sayd, Will ye that I let loofe vnto you the King of the Iewes?

10 For he knew that the hie Priests had deliuered him of enuie.

11 But the high Priests had mooued the people to desire that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and sayd againe vnto them, What will ye then that I do with him, whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate sayd vnto them, But what euill hath he done? And they cried the more feruently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas, and deliuered Iesus, when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole band,

17 And clothed him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reed, and spat vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 And they compelled one that passed by, called Simon of Syrene (which came out of the country, and was father of Alexander and Rufus) to beare his crosse.

22 And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulls.

23 And they gaue him to drinke wine mingled with myrrhe: but he refused it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue.

25 And it was the third houre, when they crucified him.

26 And the title of his cause was written above, THAT KING OF THE IEWES.

27 They crucified also with him two theues, the one on the right hand, and the other on his left.

28 Thus the scripture was fulfilled, which sayth, And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, Hey, thou that destroyest the Temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking, sayd among themselves with the Scribes, He saved other men, himselfe he cannot save.

32 Let Christ the king of Israel now come downe from the crosse, that we may see, and beleen. They also that were crucified with him, reuiled him.

33 Now when the sixth houre was come, & darkness arose ouer all the land vntill the ninth houre.

a Christ going about to take away the stones of men, who were about to usurpe the throne of God himselfe, is condemned as one that hunt d after the kingdome, and make with a false shew of a kingdome, that owe on the other side, who shall be deede better: all kings, might receive the crowne of glory at Gods right hand.  
b Matt. 27. 32.  
c Luke 23. 6.  
d The rage of the wicked hath no measure, but in the meane season, euen the wakenesse of Christ, being in paine vnder the heauy burden of the crosse, doth manifestly shewe that a lambe is led to be sacrificed.  
e Matt. 27. 33.  
f Luke 23. 33.  
g 19. 17.  
h Christ is led out of the walls of the earthly Ierusalem, into a solitary place of dead mens carcasses as a man most vncleane, not touching himselfe, burrowing our finnes, which were layd vpon him, to the end that wee being made cleane by his blood, might be brought into the heavenly Sanctuary.  
i Luke 3. 34.  
k Christ hangeth naked vpon the crosse, and as the wicked cause that euer was, most vilely reproued: that we being clothed with his righteousness, & blessed with his cuses, and sanctified by his onely oblation, may be taken vp into heauen.  
l Eze. 33. 12.  
m John 2. 9.  
n How angrie God was against our sinne, which he punished in our seruice, his sonne, it appeareth by this horrible darkness.  
o By this word, land he meaneth Palestina: so that the hanging of the wonder, is so much the more set forth in that, that at the feast of the Passouer, and in the full moone, when the Sunne shined ouer all the rest of the world, and at midday that corner of the world, wherein so wicked an act was committed, was overcomer with most grosse darkness.

34 And at the 7 ninth houre Iesus cried with a loud voice, saying, & Eloi, Eloi, lamma-sabach-thani? which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, sayd, Beholde, he calleth Elias.

36 And one ranne, and filled a sponge full of vinegar, and put it on a reed, & gaue him to drinke, saying, Let him alone: let vs see if Elias will come, and take him downe.

37 And Iesus cried with a loud voice, and gaue vp the ghost.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion, which stood ouer against him, saw that he thus crying gaue vp the ghost, he sayd, Truly this man was the Sonne of God.

40 ¶ There were also women which beheld as farre off, among whom was Marie Magdalene, and Marie the mother of Iames the lesle, and of Ioses, and Salome,

41 Which also when he was in Galile, followed him, and ministered vnto him, and many other women which came vp with him vnto Hierusalem.

42 ¶ And now when the night was come (because it was the day of the preparation that is before the Sabbath)

43 ¶ Ioseph of Arimathea, an d honourable counsellour, which also looked for the kingdome of God, came, and went in boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marvelled, if he were alreadie dead, and called vnto him the Centurion; and asked of him whether he had beene any while dead.

45 And when he knew the truth of the Centurion, he gaue the body to Ioseph:

46 Who bought a linnen cloath, and tooke him downe, and wrapped him in the linnen cloath, and layed him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre:

47 And Marie Magdalene, and Marie Ioses mother, beheld where he should be layed.

e If we consider what danger Ioseph cast himselfe into, wee shall perceiue how bolde he was.

# CHAP. XVI.

1 Of Christes resurrection. 9 He appeareth to Marie Magdalene and others. 15 He sendeth his Apostles to preach. 19 His ascension.

And when the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames and Salome, brought sweet oymments, that they might come and anoynt him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sunne was now risen.

3 And they sayd one to another, Who shall roll vs away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one)

5 ¶ So they went into the sepulchre, and saw a yong man sitting at the right side, clothed in a long white robe: and they were fore troubled.

6 But he sayd vnto them, Be not so troubled: ye seeke Iesus of Nazareth, which hath beene crucified: he is risen: he is not here: behold the place where they put him.

7 Christs striuing mightily with Satan, with sinne, and with death, all three armed with the horrible curse of God, grievously tormented in body hanging vpon the crosse, and in soule plunged in the depth of hell, yet he riddeth himselfe, crying with a mighty voice: and notwithstanding the wounds which hee received of death in that that he died, yet by finishing both things above and things beneath, by renting of the vaile of the Temple, and by the testimonie wrung out of them which murdered him, he sheweth evidently vnto the rest of his enemies which are as yet obstinate, and mocke at him, that he shall be knowne out of hand to be conquerour and Lord of all.  
a Psal. 22. 1. Mat. 27. 46.  
b Psal. 69. 22.  
c Christ to be the great shame of men which forsooke the Lord, chose women for his witnesses, which beheld all this whole action.  
d Luke 8. 2.  
e Matt. 27. 57.  
f Luke 23. 50.  
g John 19. 38.  
h A man of great authority, of the council of the Sanhedrim, or els taken into counsell by Pilate.  
i When they cast their eyes toward the sepulchre.  
k Matt. 23. 31.  
l John 20. 12.  
m Into the came wherein the sepulchre was cut out.



Chap. 11. 28.  
math. 16. 32.  
1 Christ himselfe  
appeareth to Ma-  
rie Magdalene to  
vpraid the disci-  
ples incredulitie.  
John 20. 16.  
Luke 8. 2.  
2 Luke 24. 13.  
3 Christ apper-  
eth to two other  
disciples, and at  
length to the ele-  
uen.  
4 Luke 24. 36.  
5 John 20. 19.  
6 The Euangelist  
considered not the  
order of the time,  
but the cause of  
his historie, which  
hee diuided into  
three parts: The  
first sheweth how  
he appeared to the  
woman, the second,  
to his Disciples, the  
third, to his Apo-  
stles, and therefore  
he sayth, Finally,

7 But goe your way, and tell his disciples, and  
Peter, that he will go before you into Galile: there  
shall ye see him & as he sayd vnto you.  
8 And they went out quickly, and fled from  
the sepulchre: for they trembled, and were ama-  
zed: neither sayd they any thing to any man: for  
they were afraide.  
9 ¶ And when Iesus was risen againe, early the  
first day of the weeke, he appeared first to Marie  
Magdalen, out of whom he had cast seven deuils:  
10 And she went and tolde them that had bene  
with him, which mourned and wept.  
11 And when they heard that he was aliue, and  
had appeared to her, they beleueed it not.  
12 ¶ After that, he appeared vnto two of  
them in another forme, as they walked and went  
into the countrey.  
13 And they went and tolde it to the remnant,  
neither beleueed they them.  
14 ¶ Finally, he appeared vnto the eleuen,  
as they sat together, and reproched them for their  
vnbeleefe and hardnes of heart, because they beleue-  
ed not them which had seene him, being risen vp  
again.

15 ¶ And he sayd vnto them, ¶ Goe ye into all  
the world, & preach the Gospel to every creature.  
16 He that shall beleene and be baptized, shall  
be saved: but hee that will not beleene, shall be  
damned.  
17 And these tokens shall follow them that be-  
leeue, ¶ In my Name they shall cast out deuils, and  
shall speake with new tongues,  
18 ¶ And shall take away serpents, and if they  
shal drinke any deadly thing, it shall not hurt them:  
¶ they shall lay their hands on the sicke, and they  
shall recover.  
19 ¶ So after the Lord had spoken vnto  
them, he was receiued into heauen, and sat at the  
right hand of God.  
20 And they went forth, and preached every  
where. And the Lord wrought with them, and  
confirmed the word with signes that followed.  
Amen.

The Apostles  
are appointed, and  
their office is li-  
mited vnto them,  
which is to preach  
that which they  
heard of him, and  
to minister the Sa-  
craments, which  
Christ hath insti-  
tuted, hauing be-  
sides power to do  
miracles.  
Math. 28. 19.  
¶ Not to the Jewes  
only, nor to all men,  
and eury where:  
and so must all the  
Apostles do.  
John 12. 48.  
¶ Acts 1. 18.  
¶ Acts 2. 4. And  
10. 45.  
¶ Seruant tongues,  
such as they knew  
4 Christ hauing ac-  
complished his office on earth, ascendeth into heauen, from whence (the doctrine  
of his Apostles being confirmed with signes) he will gouerne his Church, vnto the  
worlds end. ¶ Heb. 1. 4. ¶ To wit, the doctrine: therefore doctrine must go  
before, and signes must follow after.

# THE HOLY GOSPEL OF IESVS CHRIST, ACCOR- DING TO LVKE.

## CHAP. I.

1 Lukes Preface. 5 Zacharias and Elisabet. 15 What an  
one Iohn should be. 20 Zacharias stricken dumb, for his  
incredulitie. 26 The Angel salueth Mary, and foretelleth  
Christes nativite. 39 Mary visiteth Elisabet. 46 Mariess  
song. 68 The song of Zacharias, shewing that the pro-  
mised Christ is come. 76 The office of Iohn.

1 Luke commendeth  
the witnesses that  
saw this history.  
a Many seeke it in  
hand, but did not  
performe: Luke  
wrote his Gospel  
before Matthew  
and Marke.  
b Luke was not an  
eye-witnesse, and  
therefore it was not  
hee to whom the  
Lord appeared  
when Cleopas saw  
him: and he was  
taught not onely by  
Paul, but by others  
of the Apostles also.  
c It is most migh-  
tie, and therefore  
Theophilus was a  
very honourable  
man, and in place  
of great dignity.  
d Luke began his  
Gospel a great deale  
farther off, then the  
other did.  
e Haue fuller know-  
ledge of those things,  
which before thou  
knewest but  
m eamely. a Iohn who was another Elias, and appointed to be herauld of Christ,  
comming of the stocke of Aaron, and of two famous and blamelesse parents, hath  
shewed in his conception, which was against the course of nature, a double mi-  
racle: to the end that men should be more readily stirred vp to the hearing of his  
preaching, according to the forewarning of the Prophets. f Word for word, in the  
noyes: so speake the Hebrewes, giuing vs to vnderstand, how short and fraile  
a thing the power of princes is. g Herod the great. ¶ 1. Chron. 24. 1. h For the  
posteritie of Aaron was diuided into courses. i The true marke of righteousness  
is, to be liked & allowed of in the iudgement of God. k Lined, so speake the He-  
brewes, for our life is, as a way, whereas we must walke, vntill we come to the  
marke. l In all the morall and ceremoniall law. m Whom no man could iustly  
reprooue: now so it is, that the fruits of iustification are set forth here, and not  
the cause, which is saith eamely, and nothing els.

¶ Inasmuch as many haue taken in  
hand to set forth the storie of those  
things, whereof we are fully per-  
suaded,  
2 As they haue deliuered them vnto vs, which  
from the beginning saw them their selues, and were  
ministers of the word,  
3 It seemed good also to mee (most noble  
Theophilus) as soone as I had searched out perfect-  
ly all things from the beginning, to write vnto  
thee thereof from point to point,  
4 That thou mightest acknowledge the cer-  
tainty of those things whereof thou hast bene in-  
structed,  
5 In the time of Herod king of Iudea,  
there was a certaine Priest named Zacha-  
rias, of the course of Abia: and his wife was  
of the daughters of Aaron, and her name was Eli-  
sabet.  
6 Both were iust before God, and walked  
in all the commandements and ordinances of the  
Lord, without reproofe.

7 And they had no childe, because that Eli-  
sabet was barren: and both were well stricken in  
age.  
8 And it came to passe, as hee executed the  
Priests office before God, as his course came in  
order,  
9 According to the custome of the Priests  
office, his lot was to burne incense, when he went  
into the Temple of the Lord.  
10 And the whole multitude of the people  
were without in prayer, while the incense was  
burning.  
11 Then appeared vnto him an Angel of the  
Lord, standing at the right side of the Altar of in-  
cense.  
12 And when Zacharias saw him, he was trou-  
bled, and feare fell vpon him.  
13 But the Angel sayd vnto him, Feare not, Za-  
charias: for thy prayer is heard, and thy wife Eli-  
sabet shall beare thee a sonne, and thou shalt call his  
name Iohn.  
14 And thou shalt haue ioy and gladnesse, and  
many shall reioyce at his birth.  
15 For hee shall be great in the sight of the  
Lord, and shall neither drinke wine, nor strong  
drinke: and he shall be filled with the holy Ghost,  
euen from his mothers wombe.  
16 ¶ And many of the children of Israel shall he  
turne to their Lord God.  
17 ¶ For he shall goe before him in the spi-  
rit and power of Elias, to turne the hearts of the  
fathers to the children, and the disobedient to the  
wisdome of the iust men, to make ready a people  
prepared for the Lord.  
18 Then Zacharias said vnto the Angel, Where-

¶ Exod. 30. 9.  
The Temple was  
one, and the Court  
another: for Zacha-  
rias went out of the  
Court or outward  
roome, where all  
the people were,  
and therefore are  
sayd to be without,  
into the Temple.  
Leuit. 16. 17.  
So speake the  
Hebrewes, when it  
signified a rare kind  
of excellency: so is  
it sayd of Nemrod,  
Gen. 10. 9. He was  
a valiant hunter  
before God.  
¶ Any drinke that  
may make drunken.  
Malac. 2. 15.  
¶ Shalbe a means  
to bring many to  
repentance, and  
turne themselves  
to the Lord from  
whom they fell.  
¶ Math. 11. 14.  
¶ As they use to  
goe before kings,  
and when you see  
them, you know the  
king is not farre off.  
¶ This is spoken by  
the figure Melchise-  
dech, taking the  
spirit, for the gift of  
the spirit, as you  
would say, the cause, for that that commeth of the cause. ¶ By the figure Synce-  
doche, he sheweth that he shall take away all kindes of enimites, which use to  
breed great troubles and tumults amongst men. ¶ Wisdome and goodnesse are  
two of the chiefeest causes which make men to reuerence & honour their parents:  
by

by shall I know this? for I am an olde man, and my wife is of a great age.

19 And the Angell answered, and sayd vnto him, I am Gabriel x that stand in the p'refence of God, and am sent to speake vnto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumbe, and not be able to speake, vntill the day that these things be done, because thou beleuest not my wordes, which shalbe fulfilled in their season.

21 Now the people waited for Zacharias, and marvelled that he taried so long in the Temple.

22 And when hee came out, hee could not speake vnto them: then they perceived that hee had seene a vision in the Temple: for hee made signes vnto them, and remained dumbe.

23 And it came to passe, when the daies of his office were fulfilled, that he departed to his owne house.

24 And after those dayes, his wife Elisabeth conceived, and bld her selfe f'ue moneths, saying,

25 Thus hath the Lord dealt with me, in the daies wherein hee looked on me, to take from mee my rebuke among men.

26 ¶ And in the first moneth, the Angel Gabriel was sent from God vnto a citie of Galile, named Nazareth,

27 ¶ To a virgin affianced to a man whose name was Ioseph, of the y house of Dauid, and the virgins name was Marie.

28 And the Angel went in vnto her, and sayd, Hail thee that art freely beloned: the Lord is with thee: a blessed art thou among women.

29 And when she saw him, shee was troubled at his saying, and thought what manner of salutation that should be.

30 Then the Angel said vnto her, Feare not, Marie: for thou hast found fauour with God.

31 ¶ For loe, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his Name Iesus.

32 He shall be great, and shall be called the Sonne of the most High, and the Lord God shall giue vnto him the throne of his father Dauid.

33 ¶ And hee shall reigne ouer the house of Iacob for euer, and of his kingdome shall be none end.

34 Then said Marie vnto the Angel, How shall this be, seeing I know not man?

35 And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall ouershad'ow thee: therefore also that Holy thing which shall be borne of thee, shall be called the Sonne of God.

36 And beholde, thy cousin Elisabeth, shee hath also conceived a sonne in her olde age: and this is her first moneth, which was called barren.

37 For with God shall nothing be impossible.

38 Then Marie said, Beholde the seruant of the Lord: be it vnto me according to thy word. So the Angel departed from her.

39 ¶ And Marie arose in those dayes, and went into the hill countrey with haste to a citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabeth.

41 And it came to passe, as Elisabeth heard the salutation of Marie, the babe sprang in her bellie, and Elisabeth was filled with the holy Ghost.

42 And shee cried with a loude voyce, and said, Blessed art thou among women, because the fruit of thy wombe is blessed.

43 And whence cometh this to mee, that the mother of my Lord should come to me?

44 For loe, as soone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is shee that beleueed: for these things shalbe performed, which were told her from the Lord.

46 ¶ Then Marie said, My soule magnifieth the Lord

47 And my spirit reioyceth in God my Saviour.

48 For hee hath looked on the poore degree of his seruant: for beholde, from henceforth shall all ages call me blessed,

49 Because he that is mighty hath done for me great things, and holy is his Name.

50 And his mercy is from generation to generation on them that feare him.

51 ¶ He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

52 Hee hath put downe the mightie from their sears, and exalted them of low degree.

53 Hee hath filled the hungry with good things, and sent away the rich empty.

54 ¶ He hath vpholden Israel his seruant, to be mindfull of his mercy.

55 ¶ As hee hath spoken to our fathers, to wit, to Abraham and his seed) for euer.

56 ¶ And Marie abode with her about thre moneths: after, she returned to her owne house.

57 ¶ Now Elisabeths time was fulfilled, that she should be deliuered, & shee brought forth a sonne.

58 And her neighbours and confins heard tell how the Lord had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumsise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and sayd, Not so, but hee shall be called Iohn.

61 And they sayd vnto her, There is none of thy kinred that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So he asked for writing tables, and wrote, saying, His name is Iohn, and they marvelled all.

64 And his mouth was opened immediately, and his tongue, and he spake and praised God.

65 Then feare came on all them that dwelt neere vnto them, and all these words were noised abroad thorowout all the hill countrey of Iudea.

¶ And this that was sayd and done.

4. Elisabeth being great with child of Iohn, and Marie with Christ, by the inspiration of the holy Ghost, doe reioyce eche for other.

m Which is on the Southside of Hierusalem.

n That is to say, Hebrew: which was in times past called Caratharbes, which was one of the towne, that was giuen to the Leuites, in the tribe of Iuda, and is said to be in the mountaynes of Iuda, Ios. 14. 15. and 25. 11.

o This was no ordinary nor vsuall kinde of mouing. p Christ is blessed in respect of his humilitie.

q Christ the redeemer of the afflicted, and reuenger of the proud, of long time promised to the fathers, is now at length exhibited indeed.

r Hath freely and graciously loved.

s Word for word, My basenesse, that is, my base estate: so that the Virgine wanteth not her desert, but the grace of God.

t To them that liue godly and religiously, so speake the Hebrewes.

¶ Elia. 51. 9. Psal. 33. 10.

¶ That is, an heaping up of words more than needes, which the Hebrewes use very much, and the same is taken for superfluous.

¶ Elia. 29. 15. u Euen as the winds doth the chaffe.

x He hath scattered them, and the imagination of their hearts: or by and through the imagination of their woe heartie, so that their wicked counsell turned to their owne destruction.

v i. Sam. 2. 6.

y Them ghyt and richm-n.

z Such as new account is made of, as are vnto mens eyes, which are in- duced the pore in spirit, that is, such as chaung nothing to themselves in the sight of God.

¶ Psal. 24. 10. a Them that are brought to extreme paupertie. b He hath holpen vs Israel with his arme, being cleane cast downe. ¶ Elia. 30. 13. and 41. 8. and 54. 5. iere. 31. 5. 20. ¶ Gen. 17. 19. and 22. 17. psal. 132. 11. c Promised. d Iohns nativity is set out with new miracles. ¶ Vers. 14.





*As a signe set up  
in an high place, for  
all men to looke  
vpon.*

*As appointed and  
set of God for a  
marke.  
Esa. 4. 1. 4. rom.  
9. 12. 1. pet. 2. 8.  
1. Fall of the reprob-  
ate, which perishe  
through their owne  
default: and for the  
signe of the elect,  
vnto whom God  
will give faith to  
believe.*

*That is, a marke,  
which all men shall  
finde earnestly  
to hit.  
1. Shall wound  
and grieue most  
pauely.  
2. Another wit-  
nesse beside Sime-  
on, against whom  
no exception may  
be brought, inui-  
ting all men, to the  
reioicing of the  
Messias.*

*As Christ grew  
up in age, so the  
sense of his G. d.  
heart shewd it selfe  
more and more.  
7 The Scribes and  
Pharisees are stirred  
up to heare the  
wisedome of Christ  
in his time, by an  
extraordinary  
inde.*

*Dint. 16. 1.*

*All duties  
which we owe to  
men: they were  
not to be negle-  
cted, so are they ac-  
cording to our vo-  
cation, not to be  
preferred before  
the glory of God.*

*Christ very man  
is made like vnto  
win all things,  
except sinne.*

*Iohn commeth  
in the time fore-  
told of the Pro-  
phet, & layeth the  
foundation of the Gospel which is exhibited vnto vs, setting forth the true obli-  
gation of Law, & free mercy in Christ, which commeth after him, vnto also bap-  
tisme the effectual signe both of regeneration and also of forgiveness of sinnes.*

31 Which thou hast prepared before the face of all people,

32 A light to be reuealed to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon blessed them, and sayde vnto Mary his mother, Beholde, this child is appointed for the fall and rising againe of many in Israel, and for a signe which shall be spoken against,

35 (Yea and a sword shall pearce through thy soule) that the thoughts of many heartes may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, after she had liued with an husband seuen yeeres from her virginity:

37 And she was widow about fourescore, and foure yeeres, and went not out of the Temple, but serued God with fastings & prayers night & day.

38 She then comming at the same instant vpon them, confessed likewise the Lord, & spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things, according to the Law of the Lord, they returned into Galilee to their owne citie Nazareth.

40 And the child grew, and waxed strong in Spirit, and was filled with wisedome, and the grace of God was with him.

41 ¶ Now his parents went to Hierusalem, euery yeere, at the feast of the Pascheuer.

42 And when hee was twelue yeere olde, and they were come vp to Hierusalem, after y custome of the feast,

43 And had finished the dayes thereof, as they returned, the child Iesus remained in Hierusalem, and Ioseph knew not, nor his mother,

44 But they supposing that he had bene in the company, went a dayes iourney, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the mids of the doctours, both hearing them, and asking them questions:

47 And all that heard him, were astonished at his vnderstanding and answers.

48 So when they saw him, they were amased, & his mother sayd vnto him, Sonne, why hast thou thus dealt with vs? behold, thy father and I haue sought thee with very heauie hearts.

49 Then sayd he vnto them, How is it that ye sought me? knew ye not that I must goe about my Fathers busines?

50 But they vnderstood not the word that hee spake to them.

51 Then hee went downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisedome, and stature, and in fauour with God and men.

CHAP. III.

Iohn exhorteth to repentance. 15 His testimony of Christ. 20 Herod putteth him in prison. 21 Christ is baptised. 23 His pedigree.

Now in the fifteenth yeere of the reigne of Tiberius Caesar, Pontius Pilate being gouer-

nour of Iudea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 (¶ When Annas and Caiaphas were the hie Priestes) the word of God came vnto Iohn, the sonne of Zacharias in the wilderness.

3 ¶ And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, The voyce of him that crieth in the wilderness is, Prepare ye the way of the Lord: make his paths straight.

5 Euery valley shall be filled, and euery mountaine and hill shall be brought low, and crooked things shall be made straight, and the rough wayes shall be made smooth.

6 And all flesh shall see the saluation of God.

7 Then sayd he to the people that were come out to be baptized of him, ¶ O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore frutes worthy amendment of life, and beginne not to say with your selues, We haue Abraham to our Father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Now also is the axe layde vnto the roote of the trees: therefore euery tree which bringeth not forth good fruit, shall be hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we do then?

11 And he answered, and sayd vnto them, ¶ He that hath two coats, let him part with him that hath none: And he that hath meate, let him doe likewise.

12 Then came there Publicanes also to be baptized, and sayd vnto him, Master, what shall we doe?

13 And he sayd vnto them, Require no more then that which is appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shall we doe? And he sayd vnto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 ¶ As the people waited, and all men mused in their hearts of Iohn, if hee were not that Christ,

16 Iohn answered, and sayd to them all, ¶ Indeed I baptize you with water, but one stronger then I, cometh whose shooes latchet I am not worthy to vnloose: he will baptize you with the holy Ghost, and with fire.

17 Whose fanne is in his hand, and hee will make cleane his floore, and will gather the wheate into his garner, but the chaffe will hee burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 ¶ But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herod had done,

20 He added yet this about all, that he shut vp Iohn in prison.

21 ¶ Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shap like a doue vpon him, and there was a

D d d

voyce

*¶ Mat. 4. 6.  
¶ Iosephus calleth  
him Annas.*

*¶ Mat. 3. 2.  
¶ Marke 1. 4.*

*¶ Esa. 40. 3. Iohn  
1. 23.*

*¶ Mat. 3. 2.*

*¶ James 2. 15.*

*1. Iohn 3. 17.*

*2. Require no more*

*then that summe*

*that is appointed for*

*the tribute money.*

*3. Which was payd*

*them, partly in*

*money, and partly*

*in vituall.*

*4. If we will righte-*

*ly, and fruitfully*

*receiue the sacra-*

*ments, we must*

*neither reit in the*

*signes, neither in*

*him that mini-*

*steth the signes,*

*but lift vp our*

*eyes to Christ, who*

*is the authour of*

*the sacraments, and*

*the giuer of that*

*which is represen-*

*ted by the sacra-*

*ments.*

*¶ Mat. 3. 11.*

*¶ Marke 1. 8. Iohn 1.*

*26. Act. 1. 5. & 8. 4.*

*and 11. 6. & 19. 4.*

*3 The Gospel is*

*the sinne of the*

*world.*

*¶ Mat. 14. 3.*

*¶ Marke 6. 17.*

*4 Iohns preaching*

*is confirmed with*

*his death.*

*¶ Mat. 3. 13.*

*¶ Marke 1. 9.*

*Iohn 1. 32.*

*5 Our baptisme is*

*sanctified in the*

*head of the Church,*

*and Christ also is*

*pronounced. by*

*the voyce of the*

*Father, to be our*

*euerglasting King,*

*Priest, and Pro-*

*phet.*



6 The stocke of Christ according to the flesh, is brought by order euen to Adam, and so to God, that it might appeare, that he onely it was, whom God promised to Abraham and David, and appointed from euerlasting to his Church, which is gathered together of all sort of men.

voyce from heauen, saying. Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to be about thirtie yeeres of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 ¶ The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Obed, the son of Booz, the sonne of Salomon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Arphaxad, the sonne of Elrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusela, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

#### CHAP. IV.

1 Of Christes temptation, and fasting. 16 Hee teacheth in Nazareth to the great admiration of all. 24 A Prophet that teacheth in his owne countrey is contemned. 33 One possessed of the deuill is cured. 38 Peters mother in lawe is healed. 40 and diuers sicke persons are restored to health. 41 The deuils acknowledge Christ.

And Iesus full of holy Ghost returned from Iordan, and was led by that Spirit into the wilderness.

2 ¶ And was there fourtie dayes tempted of the deuill, & in those dayes he did eat nothing, but when they were ended, he afterward was hungry.

3 ¶ Then the deuill sayd vnto him, If thou be the sonne of God, command this stone, that it be made bread.

4 But Iesus answered him, saying. It is written, ¶ That man shall not liue by bread onely, but by euery word of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinkling of an eye.

6 And the deuill sayd vnto him, All this power will I giue thee, and the glory of those kingdomes: for that is deliuered to me: and to whomsoever I will, I giue it.

7 If thou therefore wilt worship mee, they shall be all thine.

8 But Iesus answered him, and sayde, Hence from me, Satan: for it is written, ¶ Thou shalt worship the Lord thy God, and him alone thou shalt serue.

9 Then he brought him to Hierusalem, and set him on a pinnacle of the Temple, and sayd vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, ¶ That hee will giue his Angels charge ouer thee to keepe thee:

11 And with their handes they shall lift thee vp, leaft at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and sayd vnto him, It is sayd, ¶ Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the temptation, he departed from him for a little season.

14 ¶ And Iesus returned by the power of the spirit into Galilee: and there went a fame of him throughout all the region round about:

15 For hee taught in their Synagogues, and was honoured of all men.

16 ¶ And hee came to Nazareth where hee had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when hee had opened the booke, he found the place, where it was written,

18 ¶ The spirit of the Lord is vpon mee, because he hath anoynted mee, that I should preach the Gospel to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde: that I should set at libertie them that are bruised:

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, & sat downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say vnto them, This day is this Scripture fulfilled in your eares.

22 ¶ And all bare him witnes, and wondered at the gracious words, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he sayd vnto them, Ye will surely say vnto me this Prouerbe, Physician, heale thy selfe: whatfoeuer wee haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And hee sayd, Verely I say vnto you, ¶ No Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of ¶ Elias, when heauen was shut three yeeres & fixe monethes, when great famine was throughout all the land:

26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto a certaine widowe.

27 Also many lepers were in Israel, in the time

thy lippes. ¶ Iohn 4. 44. ¶ 1. King. 17. 9. Iames 5. 17. b Land of Israel, Luke Marke 15. 38.

a By this word power, are the kingdomes themselves meant, which haue the power: and so it is spoken by the figure Metonymie. b That is, Iure so, for hee is prince of the world, yet not absolutely: and as the soueraine one is, but by suffe- rance, and way of intreatie, and there- fore he saith not true, that he can giue it to whom he will.

c Out of an high place, which had a goodly champion countrey vnderneath it, hee tempted him the situation of all countreies. ¶ Deut. 6. 13. and 10. 20.

¶ Psal. 91. 12. ¶ Deut. 6. 16. ¶ Mat. 13. 54. Marke 6. 1. Iohn 4. 43.

3 Who Christ is, and wherefore hee came, he sheweth out of the Prophet Esay.

d Their booke in those dayes were rolled up as scrolls vpon a roller: and so Christ vnrolled, or vnsfolded it, which is here called opened.

¶ Esai. 61. 1. 4 Familiaritie causeth Christ to be contemned, and therefore he oftentimes goeth to strangers.

e Approved these things, which hee spake, with common consent and voyce: for the word, witnesseth, signifieth in this place and many other to allow and approve a thing with open confession.

f Not onely the Doctors, but also the common people were present at this conference of the Scriptures: and besides that their mother tongue was used, for els how could the people haue wondered? Paul appointed the same order in the Church at Corinth.

1. Cor. 14. g Words full of the mightie power of God, which appeared in all his doinges as well, and all-wise men maruailously vnto him, Psal. 45. grace is power.

1 Christ being carried away (as it were out of the world, into the desert) after the fast of fourtie dayes, and the ouercomming of Satan thirfe, coming as it were suddenly from heauen, beginneth his office. ¶ Mat. 4. 1. Marke 1. 12. a Christ being stirred vp of Satan, first to distrust in God, secondly to the desire of riches and honour, and lastly to a vaine confidence of himselfe, ouercommeth him thirfe by the word of God. ¶ Deut. 3. 3. Mat. 4. 4.

¶ 1. King. 5. 14.

The more  
harshly the world  
is reuoked, the  
more it rageth  
openly: but the life  
of the godly is not  
supplij subiect to  
the pleasure of  
the wicked.

¶ Mat. 4. 13.  
make 1. 21.

¶ Mat. 7. 29.  
make 1. 22.

¶ Marke 1. 23.

¶ Christ astonish-  
eth not onely men,  
he they neuer so  
blotish, but euen  
the deuil's also,  
whether they will  
or no.

¶ Mat. 8. 14.  
make 1. 30.

¶ In that, that  
Christ healeth the  
diseases of the bo-  
dy with his word  
onely, hee prooueth  
that he is God Al-  
mighty, sent for  
mans saluation.

¶ Marke 1. 35.  
¶ Satan, who is a  
continual enemy  
to the truth:  
ought not to be  
heard, no not then,  
when he speaketh  
the truth.  
¶ No colour of  
zeale ought to  
hinder vs in the  
race of our vo-  
cation.

¶ Christ aduer-  
teth the foure dis-  
ciples, which he  
had taken vnto  
him, of the office  
of the Apostle.  
Ship, which should  
be after be com-  
mitted vnto them.  
¶ Mat. 4. 13.  
make 1. 16.

¶ Did as it were lie vpon him, so desirous they were to see him, and heave him,  
and therefore he taught them out of a ship.

of 4. Elifens the Prophet: yet none of them was  
made cleane, sauing Naaman the Syrian.

28 ¶ Then all *that were* in the Synagogue, when  
they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the citie,  
and led him vnto the edge of the hill, whereon  
their citie was built, to cast him downe headlong.

30 But he passed through the mids of them, and  
went his way.

31 ¶ And came downe into Capernaum a ci-  
tie of Galile, and there taught them on the Sab-  
bath dayes.

32 ¶ And they were astonied at his doctrine:  
for his word was with authoritie.

33 ¶ And in the Synagogue there was a man  
which had a spirit of an vncleane deuill, which  
cried with a loud voyce,

34 ¶ Saying, Oh, what haue we to doe with thee,  
thou Iesus of Nazareth? art thou come to destroy  
vs? I knowe who thou art, *euen* the Holy one of  
God.

35 And Iesus rebuked him, saying, Hold thy  
peace, & come out of him. Then the deuill throw-  
ing him in the middes of them, came out of him,  
and hurt him nothing at all.

36 So feare came on them all, and they spake  
among themselves, saying, What thing is this? for  
with authoritie and power hee commaundeth the  
foule spirits, and they come out?

37 And the same of him spread abroad through-  
out all the places of the countrey round about.

38 ¶ 7 And he rose vp, and came out of the  
Synagogue, and entred into Simons house. And Si-  
mons wiues mother was taken with a great feuer,  
and they required him for her.

39 Then he stood ouer her, and rebuked the fe-  
uer, and it left her, and immediatly shee arose, and  
ministrured vnto them.

40 Now at the Sunne setting, all they that had  
sicke folkes of diuers diseases, brought them vnto  
him, and he layd his handes on euery one of  
them, and healed them.

41 ¶ 8 And deuils also came out of many, cry-  
ing, and saying, Thou art that Christ that Sonne of  
God: but he rebuked them, and suffered them not  
to say that they knew him to be that Christ.

42 ¶ And when it was day, he departed, & went  
fourth into a desert place, and the people sought  
him, and came to him, & kept him that he should  
not depart from them.

43 But hee said vnto them, Surely I must also  
preach the kingdome of God to other cities: for  
therefore am I sent.

44 And hee preached in the Synagogues of  
Galile.

## C H A P. V.

1 Christ teacheth out of the ship. 6 Of the draught of fish.  
12 The Leper. 16 Christ prayeth in the desert. 18 One sicke  
of the palseie. 27 Lewis the Publicane. 34 The fastings  
and afflictions of the Apostles after Christs ascension.  
36. 37. 38 Faint hearted & weake disciples are likened  
to old bottles and worne garments.

¶ Then ¶ it came to passe, as the people preas-  
sed vpon him to heare the word of God, that  
he stood by the lake of Genesaret,

2 And sawe two ships stand by the lakes side,  
but the fishermen were gone out of them, and were  
washing their nets.

3 And hee entred into one of the ships, which

was Simons, and required him that he would thrust  
off a litle from the land: and he sate downe, and  
taught the people out of the ship.

4 ¶ Now when hee had left speaking, he saide  
vnto Simon, Lanch out into the deepe, and let  
downe your nets to make a draught.

5 Then Simon answered, and saide vnto him,  
b Master, we haue trauailed fore all night, and haue  
taken nothing: neuerthelesse at thy word I will let  
downe the net.

6 And when they had so done, they enclosed a  
great multitude of fishes, so that their net brake.

7 And they beckened to their parteners, which  
were in the other ship, that they should come and  
helpe them, who came then, and filled both the  
ships, that they did sinke.

8 Now when Simon Peter saw it, he fell downe  
at Iesus knees, saying, Lord, goe from me: for I am  
a sinfull man.

9 For hee was vterly astonied, and all that  
were with him, for the draught of fishes which  
they tooke.

10 And so was also Iames and Iohn the sonnes  
of Zebedeus, which were companions with Simon.  
Then Iesus saide vnto Simon, Feare not: from  
henceforth thou shalt catch men.

11 And when they had brought the ships to  
land, they forsooke all, and followed him.

12 ¶ 2 Now it came to passe, as hee was in a  
certaine citie, beholde, *there was* a man full of le-  
prosie, and when hee saw Iesus, he fell on his face,  
and besought him, saying, Lord, if thou wilt, thou  
canst make me cleane.

13 So he stretched forth his hand, and touched  
him, saying, I will, be thou cleane. And immediatly  
the leprosie departed from him.

14 And he commanded him that he should tell  
it no man: but, *Goe, saith he,* and shew thy selfe to  
the Priest, and offer for thy cleansing, as ¶ Moses  
hath commanded, for a witnesse vnto them.

15 ¶ But so much more went there a fame abroad  
of him, and great multitudes came together to  
heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wilderness;  
and prayed.

17 ¶ 4 And it came to passe, on a certaine day,  
as hee was teaching, that the Pharises & doctours  
of the Law sate by, which were come out of eu-  
ery towne of Galile, and Iudea, and Hierusalem,  
and the power of the Lord ¶ was in him, to heale  
them.

18 ¶ Then beholde, men brought a man lying  
in a bed, which was taken with a palseie, and they  
sought meanes to bring him in, and to lay him be-  
fore him.

19 And when they could not find by what way  
they might bring him in, because of the preasie,  
they went vp on the house, and let him downe  
through the tiling, bed and all, in the mids before  
Iesus.

20 And when he saw their faith, hee said vnto  
him, Man, thy finnes are forgiven thee.

21 Then the Scribes and the Pharises began to  
reason, saying, Who is this that speaketh blasphe-  
mies? Who can forgive finnes, but God onely?

22 But when Iesus perceiued their reasoning,  
hee answered, and said vnto them, What reason ye  
in your hearts?

23 Whether is easier to say, Thy finnes are for-  
giuen thee, or to say, Rise and walke?

Ddd 2 24 But

b The word signi-  
feth him that hath  
rule ouer any  
thing.

¶ Mat. 8. 2.  
make 1. 40.

¶ Christ by hea-  
ling the leper  
with his onely  
touch, and sending  
him to the Priest,  
witnesseth that  
it is he, through  
whom and by  
whom, apprehen-  
ded by faith, all we  
which are vn-  
cleane, according  
to the Lawe, by  
the witness of  
God himselfe, are  
pronounced to be  
pure and cleane.

¶ Leuit. 14. 4.  
¶ Christ had ra-  
ther to be famous  
by his doctrine,  
then by miracles,  
and therefore he  
departeth from  
them that seeke  
him as a physician  
of the body, and  
not as the author  
of saluation.

¶ Christ, in healing  
him that was  
sicke of the palseie,  
sheweth the cause  
of all diseases, and  
the remedie.

¶ The mightie  
power of Christs  
Godhead, shewed  
it selfe in him, at  
that time.  
¶ Mat. 9. 2.  
make 2. 3.





Mat. 5. 44. Christian charity, which differeth much from the worldly, doth not only not reuenge injuries, but comprehendeth euen our most grievous enemies, and that for our Fathers sake, which is in heauen: so farre is it from seeking it to our profit in doing well.  
 Mat. 5. 39. 1 Corin. 6. 7. Mat. 7. 2. Mat. 5. 45. What is there in this your wayke, that it is to be accounted of? for if you like to haue commodities by losing, seeke those commodities, which are commodities in deede: loue your enemies, and so you shall shew to the world that you like for those commodities, which come from God.  
 Mat. 4. 4. deat. 1. 5. When you will iudge, doe it only to breake and pleasure withall, and not for hope to reuenge the principall againe.  
 Mat. 5. 47. Mat. 7. 1. Brotherly reprobation must not proceed of curiouse, nor churliknesse, nor malice, but they must be iust, moderate, and louing.  
 He speaketh not here of euill iudgements, but therefore by the word, forgive, is meant that good nature, which the Christians vse in suffering and punishing wrongs.  
 Mat. 7. 2. Mat. 4. 14. These are bounde kinde of speaches taken from them which vse to measure dry things, as wine and such like, who vse a franker kind of dealing therein, and thrust it downe and presse it together, and presse it and heape it.  
 Vnkillfull reprobation hurt both themselves and other: for such as the matter is, such is the scholler. \* Mat. 15. 14. \* Mat. 10. 14 iohn. 3. 16 and 15. 20. \* Mat. 7. 3. Hypocrites, which are very seuerie reprehenders of other, are very quicke of sight to spie other mens faults, but very blind to see their owne. \* Mat. 7. 17. He is a good man, not that is skillfull to reprehend other, but hee that proueth his vprightnesse in word and deede. \* Mat. 12. 33. \* Mat. 7. 16. \* Mat. 7. 18. 10. 13. 14. 21.

27 ¶ But I say vnto you which heare, Loue your enemies: doe well to them which hate you.  
 28 Blessē them that curse you, and pray for them which hurt you.  
 29 ¶ And vnto him that smiteth thee on the one cheeke, offer also the other: and him that taketh away thy cloake, forbid not to take thy coate also.  
 30 Giue to every man that asketh of thee: and of him that taketh away the things that be thine, aske them not againe.  
 31 ¶ And as ye would that men should doe to you, so doe ye to them likewise.  
 32 ¶ For if yee loue them which loue you, what thanke shall yee haue? for euen the sinners loue those that loue them.  
 33 And if yee doe good for them which doe good for you, what thanke shall ye haue? for euen the sinners doe the same.  
 34 ¶ And if ye lend to them of whom ye hope to receiue, what thanke shall ye haue? for euen the sinners lend to sinners, to receiue the like.  
 35 Wherefore loue yee your enemies, and doe good, and lend, looking for nothing againe, and your reward shall be great, and ye shall be the children of the most high: for he is kind vnto the vnkind, and to the euill.  
 36 Be ye therefore mercifull, as your Father also is mercifull.  
 37 ¶ Iudge not, and ye shall not be iudged: condemne not, and yee shall not be condemned: forgive, and ye shall be forgiven.  
 38 Giue, and it shall be giuen vnto you: a good measure, pressed downe, shaken together and running ouer shall men giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.  
 39 ¶ And he spake a parable vnto them, Can the blind leade the blind? shall they not both fall into the ditch?  
 40 ¶ The disciple is not above his master: but whosoever will be a perfect disciple, shall be as his master.  
 41 ¶ And why seekest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?  
 42 Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seekest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.  
 43 ¶ For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruit.  
 44 ¶ For euery tree is knowne by his owne fruit: for neither of thornes gather men figges, nor of buthes gather they grapes.  
 45 A good man out of the good treasure of his heart bringeth forth good: and an euill man out of the euill treasure of his heart bringeth forth euill: for of the aboundance of the heart his mouth speaketh.  
 46 ¶ But why call ye me Lord, Lord, and doe not the things that I speake?

47 ¶ Whosoever commeth to mee, and heareth my words, and doth the same, I will shew you to whom he is like:  
 48 He is like a man which built an house, and digged deepe, and layd the foundation on a rocke: & when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.  
 49 But hee that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1 Of the Centurions seruant. 9 The Centurions faith. 11 The widowes sonne raised from death at Nain. 19 Iohn sendeth his disciples to Christ. 33 His peculiar kind of lining. 37 The sinfull woman washeth Iesus feete.

¶ When he had ended all his sayings in the audience of the people, hee entred into Capernaum.  
 2 And a certaine Centurions seruant was sicke and ready to die, which was deare vnto him.  
 3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come, and heale his seruant.  
 4 So they came to Iesus, and besought him instantly, saying that he was worthy that he should doe this for him:  
 5 For he loueth, sayd they, our nation, and he hath built vs a Synagogue.  
 6 Then Iesus went with them: but when hee was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter vnder my roofo:  
 7 Wherefore I thought not my selfe worthy to come vnto thee: but say the word, and my seruant shall be whole.  
 8 For I likewise am a man set vnder authority, and haue vnder mee souldiers, and I say vnto one, Goe, and hee goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and hee doeth it.  
 9 When Iesus heard these things, he marvelled at him, and turned him, and sayd to the people that followed him, I say vnto you, I haue not found so great faith, no not in Israel.  
 10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.  
 11 ¶ And it came to passe the day after, that he went into a citie called Nain, and many of his disciples went with him, and a great multitude.  
 12 Now when hee came neere to the gate of the citie, behold, there was a dead man caried out, who was the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her.  
 13 And when the Lord saw her, hee had compassion on her, and sayd vnto her, Weepe not.  
 14 And hee went and touched the coffin (and they that bare him, stood still) and he sayd, Young man, I say vnto thee, Arise.  
 15 And he that was dead, sat vp, and began to speake, and he deliuered him to his mother.  
 16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among vs, and God hath visited his people.  
 17 And this rumour of him went forth throughout

Affliction doth at the length discerne true godlines: from false and fained.

Mat. 8. 5. Christ admonisheth the Iewes, by setting before them the example of the Centurion, that for their obstinacie and rebellion, hee will go to the Gentiles.

Whom he had ended all his sayings

Christ auoucheth openly his power ouer death. Nain is the name of a towne in Galilee, which was situate on the other side of Kefon, which falleth into the sea of Galilee.



rowout all Iudea, and thorowout all the region round about.

18 And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that shouldest come, or shall wee wait for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that shouldest come, or shall wee wait for another?

21 And at that time, he cured many of their sicknesses, and plagues, and of euill spirits, and vnto many blind men he gaue sight freely.

22 And Iesus answered, and sayd vnto them, Goe your wayes and shew Iohn, what things yee haue seene and heard: that the blind see, the halt goe, the lepers are cleansed, the deafe heare, the dead are raised, and the poore receiue the Gospel.

23 And blessed is he, that shall not be offended in mee.

24 And when the messengers of Iohn were departed, hee began to speake vnto the people of Iohn, What went ye out into the wilderness to see? A reed shaken with the wind?

25 But what went yee out to see? A man clothed in soft raiment? behold, they which are gorgeously appareled, and liue delicately, are in kings courts.

26 But what went ye forth to see? A Prophet yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless, he, that is the least in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes justified God, being baptized with the baptisme of Iohn.

30 But the Pharisees and the expounders of the Law despised the counsell of God against themselves, and were not baptized of him.

31 And the Lord sayd, Wherevnto shall I liken the men of this generation? and what thing art they like vnto?

32 They are like vnto little children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and yee haue not danced: we haue mourned to you, and yee haue not wept.

33 For Iohn Baptist came neither eating bread, nor drinke wine: and ye say, He hath the deuill.

34 The sonne of man is come, and eateth, and drinketh: and ye say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners:

35 But wisdom is justified of all her children.

36 And one of the Pharisees desired him that he would eate with him: and he went into the Pharisees house, and sate downe at table.

37 And behold, a woman in the citie, which was a sinner, when shee knew that Iesus sate at table in the Pharisees house, shee brought a boxe of ointment,

38 And shee stood at his feete behind him weeping, and began to wash his feete with teares, and did wipe them with the haire of her head,

and kissed his feete, and anointed them with the ointment.

39 Now when the Pharise which bade him, saw it, he spake within himselfe, saying, If this man were a Prophet, hee would surely haue knowne who, and what manner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered and sayd vnto him, Simon, I haue somewhat to say vnto thee. And hee said, Master, say on.

41 There was a certaine lender which had two debtors: the one ought five hundred pence, and the other fifty:

42 When they had nothing to pay, he forgave them both: Which of them therefore, tell me, will loue him most?

43 Simon answered, and said, I suppose that he, to whom he forgave most. And he said vnto him, Thou hast truly iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feete: but shee hath washed my feete with teares, and wiped them with the haire of her head.

45 Thou gauest me no kisse: but she, since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say vnto thee, many finnes are forgiven her: for shee loued much. To whom a little is forgiven, hee doth loue a little.

48 And he sayd vnto her, Thy finnes are forgiven thee.

49 And they that sate at table with him, began to say within themselves, Who is this that euil forgiveth finnes?

50 And he sayd to the woman, Thy faith hath saved thee: goe in peace.

signe: for Christ sayth not as the Pharisees did, that she was a sinner, but heath her witness that the finnes of her life past are forgiven her. g He confirmeth the benefit which he had bestowed with a blessing.

CHAP. VIII.

Women that minister vnto Christ of their substance. 14 The parable of the tower. 16 The candle. 19 Christs miserie by brethren. 21 He rebuketh the winds. 26 Of Legion. 37 The Gadarenes reuolted Christ. 41 Iairus daughter healed. 43 The woman deliuered from the issue of blood. 51 Weeping for the dead.

And it came to passe afterward, that he himselfe went through euery citie & towne preaching and publishing the kingdome of God, and the twelve were with him,

2 And certaine women, which were healed of euill spirits, and infirmities, as Mary which was called Magdalene, out of whom went seven devils,

3 And Ioanna the wife of Chuza Herods steward, and Susanna, & many other which ministered vnto him of their substance.

4 Now when much people were gathered together, and were come vnto him out of all cities, he spake by a parable.

5 A sower went out to sow his seede, and as he sowed, some fell by the way side, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good ground, and sprang

John sendeth from the prison his vnbelieving disciples, to Christ himselfe, to be confirmed.

When Iohns disciples came to Christ.

That which the Prophets theued long before, Iohn sheweth at hand: and Christ himselfe doth present it dayly vnto vs in the Gospel, but for the most part in vaine, for that many seeke nothing els, but foolish glorie, and vaine glory.

Mat. 3. 2.

Said that he was just, good, faithfull, and mercifull, & to their owne hurt.

Mat. 11. 16. What way follower God followeth in offering vs the Gospel, the most part of men procure offences vnto themselves: yet notwithstanding some Church is gathered together.

Proud men despise themselves of the benefits of the presence of Christ, even then when he is at home with them in their houses, which the humble and base do enjoy.

Mat. 15. 42. John 20. 11.

Reflexe is the fellow of pride. The Pharisee. Specteth the Lawe, which holdeth him, which holdeth the deified.

To loue Christ, is a sure, and peculiar winde of remission of sin. That is, faith & propheticke: shee hath faith abundantly: and Baptism in the seruice of Baptisme saith, he that

oweth much, hath much forgiven him, that he may loue much more. And therefore Christs sayings are so plaine by the similitude, that it is a wonder to see the enemies of the truth draw and vake this place so fondly to effect their meritorious works: for the greater summe a man hath forgiven him, the more he loveth him that hath beene forgiving to him. And this woman in the house of Iesus, shee was a sinner, how great the benefit was shee had receiued: and therefore the charitable that is here spoken of, is not to be taken for the cause, but as a

signe: for Christ sayth not as the Pharisees did, that she was a sinner, but heath her witness that the finnes of her life past are forgiven her. g He confirmeth the benefit which he had bestowed with a blessing.

signe: for Christ sayth not as the Pharisees did, that she was a sinner, but heath her witness that the finnes of her life past are forgiven her. g He confirmeth the benefit which he had bestowed with a blessing.

Women that minister vnto Christ of their substance. 14 The parable of the tower. 16 The candle. 19 Christs miserie by brethren. 21 He rebuketh the winds. 26 Of Legion. 37 The Gadarenes reuolted Christ. 41 Iairus daughter healed. 43 The woman deliuered from the issue of blood. 51 Weeping for the dead.

And it came to passe afterward, that he himselfe went through euery citie & towne preaching and publishing the kingdome of God, and the twelve were with him,

2 And certaine women, which were healed of euill spirits, and infirmities, as Mary which was called Magdalene, out of whom went seven devils,

3 And Ioanna the wife of Chuza Herods steward, and Susanna, & many other which ministered vnto him of their substance.

4 Now when much people were gathered together, and were come vnto him out of all cities, he spake by a parable.

5 A sower went out to sow his seede, and as he sowed, some fell by the way side, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good ground, and sprang

8 And some fell on good ground, and sprang

vp. and bare fruit, an hundred fold. And as he said these things, he cried, Hee that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he said, Vnto you it is giuen to knowe the secrets of the kingdome of God, but to other in parables, that when they see, they should not see, and when they heare, they should not vnderstand.

11 ¶ The parable is this, The seede is the word of God :

12 And they that are beside the way, are they that heare : afterward cometh the deuill, and taketh away the word out of their hearts, least they should beleene, and be saved.

13 But they that are on the stones, are they which when they haue heard, receiue the word with ioy : but they haue no rootes : which for a while beleene, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, and after their departure are choked with cares and with riches, and voluptuous liuing, and bring forth no fruit.

15 But that which fell in good ground, are they which with an honest and good heart heare the word, and keepe it, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle, couereth it vnder a vessell, neither putteth it vnder the bed, but setteth it on a candlesticke, that they that enter in, may see the light.

17 ¶ For nothing is secret, that shall not be euident : neither any thing hidde, that shall not be knownen, and come to light.

18 ¶ Take heed therefore how ye heare : for whosoever hath, to him shall be giuen : and whosoever hath not, from him shall be taken euen that which he hath.

19 ¶ Then came to him his mother and his brethren, and could not come nere to him for the press.

20 And it was told him by certaine which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and said vnto them, My mother & my brethren are these which heare the word of God, and doe it.

22 ¶ And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs goe ouer vnto the other side of the lake. And they lanchd forth.

23 And as they sailed, hee fell asleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in icopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, and the waues of water : and they ceased, and it was calme.

25 Then he said vnto them, Where is your faith? and they feared, and wondered among themselves, saying, Who is this that commandeth both

the windes and water, and they obey him !

26 ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Galilee.

27 ¶ And as hee went out to land, there met him a certaine man, out of the citie, which had deuils long time, and he ware no garment, neither abode in house, but in the graues.

28 And when he saw Iesus, hee cried out, and fell downe before him, & with a loud voyce said, What haue I to doe with thee, Iesus the sonne of God the most High ? I beseech thee torment me not.

29 For he commanded the foule spirit to come out of the man : (for oft times hee had caught him : therefore hee was bound with chaines, and kept in fetters : but he brake the bands, and was caried of the deuill into wildernesses.)

30 Then Iesus asked him, saying, What is thy name? and he said, Legion, because many deuils were entred into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was there by an heard of many swine feeding on an hill : and the deuils besought him, that hee would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swine : and the heard was caried with violence from a steepe downe place into the lake, and was choaked.

34 When the herdsmen sawe what was done, they fled : and when they were departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, & found the man, out of whom the deuils were departed, sitting at the feete of Iesus, clothed, & in his right mind : and they were afraid.

36 They also which saw it, tolde them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him that hee would depart from them : for they were taken with a great feare : and he went into the ship, and returned.

38 Then the man, out of whom the deuils were departed, besought him that hee might be with him : but Iesus sent him away, saying,

39 Returne into thine owne house, and shewe what great things God hath done to thee. So hee went his way, and preached throughout all the citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe, when Iesus was come againe, that the people receiued him : for they all waited for him.

41 ¶ And beholde, there came a man named Iairus, and hee was the ruler of the Synagoge, who fell downe at Iesus feete, and besought him that hee would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and she lay a dying (and as he went, the people thronged him.

43 And a woman hauing an issue of blood, twelue yeeres long, which had spent all her substance vpon physicians, and could not be healed of any :

44 When she came behinde him, she touched the hemme of his garment, and immediatly her issue

¶ Mar. 9. 35.

¶ Marke 6. 7.

¶ Christ sheweth by casting out a Legion of deuils by his word onely, that his heavenly vertue was appointed, to deliver men from the slavery of the deuill : but fleshly men will not for the most part redeeme this so excellent grace freely offered vnto them, with the least losse of their peeing selfe.

¶ By force and violence, as a horse when he is spurred.

¶ To wit, the citie of the Gadarenes : and though Marke say that he preached it in Decapolis, they dissent not for Plinie recordeth, that Gadara is a towne of Decapolis, so that Decapolis was partly on this side Iordan, and partly on the other side.

¶ The multitude was glad he was come againe, and reioyced greatly.

¶ Mar. 9. 18.

¶ Marke 9. 12.

¶ Christ sheweth by a double miracle, that he is Lord both of life and death.

¶ All that he had to liue vpon.

¶ These things are called secrets, which may not be uttered : for the word used here, is as much as we say in our tongue, to hold a mans peace.

¶ Ezech. 6. 9. mar. 13. 4. mar. 4. 12. ioh. 15. 40. rts 28. 25. rom. 11. 8.

¶ Mar. 13. 8. marke 4. 11.

¶ That is, so soone as they haue heard the word, they goe about their busines.

¶ They bring not forth perfect and full fruit to the ripening : yea, they begin, but they bring not to an end.

¶ Which seeketh not out to seeme such a one, but is so inwardly that this word, himselfe, respecteth the outward life, and the words, and is referred to the good gifts of the minde.

¶ With much adoe : for the deuill and the flesh fight against the spirit of God, which is a new guest.

¶ Chap. 12. 33. mar. 5. 15.

¶ Marke 4. 21.

¶ That that euery man hath receiued in priuate, he ought to bestow to the vse and profit of all men.

¶ Mar. 10. 26. marke 4. 22. chap. 12. 1.

¶ Heavenly gifts are lost with negligence : and encrease with libeality.

¶ That is, with what mindes you come to heare the word, and how you beare your selues when you haue heard it.

¶ Mar. 13. 12. and 15. 19. mar. 4. 17. chap. 19. 26.

¶ Euen to himselfe, or to other.

¶ Or to both : for there are none so proud, as these fellows, if it were possible to see that, that they doke : neither are there that deceiue the simple more then they doe.

¶ Mar. 12. 46. marke 3. 32.

¶ There is no knot of flesh and blood, among men so nigh and fraile, as the band which is betwene Christ, and them who embrace him with a true faith.

¶ Mar. 8. 23. marke 4. 36.

¶ It is expedient for vs sometime to come into extreme danger, as though Christ passed not for vs, that we may haue a better trial, both of his power, and also of our weaknesse.

¶ Iesus fell on sleepe, and is appaereth, that he was very fast on sleepe, because they called swife before he awoke.

¶ Not the disciples, but the ship.



issue of blood stanch'd.

45 Then Iesus said, Whoe is it that hath touched me? When euery man denied, Peter said, and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me, for I perceiue that vertue is gone out of me.

47 When the woman sawe that shee was not hid, she came trembling, and fell downe before him, and tolde him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said vnto her, Daughter, be of good comfort: thy faith hath saued thee: goe in peace.)

49 While he yet spake, there came one from the ruler of the Synagogues house, which saide to him, Thy daughter is dead: diseafe not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleeue onely, and shee shall be saued.

51 And when he went into the house, he suffered no man to goe in with him, saue Peter, and James, and Iohn, and the father and mother of the maide.

52 And all wept, and forowd for her: but he said, Weepe not: for she is not dead, but sleepeeth.

53 And they laugh't him to scorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cried, sayi'g, Maid, arise.

55 And her spirit came againe, and she rose straightway: and he commanded to giue her meat.

56 Then her parents were astonied: but hee commanded them that they should tell no man what was done.

CHAP. IX.

1 The Apostles are sent to preach. 7 and 19 The common peoples opinion of Christ. 12 Of the five loaves and two fishes. 20 The Apostles continue. 24 To lose the life. 35 We must heare Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the Primacie. 49 One casting out devils in Christs Name. 52 The Samaritanes will not receive Christ. 55 Reuenge forbidden. 57. 59. 61 Of three that would follow Christ, but on diuers conditions.

Then 4 called hee his twelue disciples together, and gaue them power, and authoritie ouer all deuils, and to heale diseases.

2 And hee sent them forth to preach the kingdome of God, and to cure the sicke.

3 And hee said to them, Take nothing to your journey, neither stauces, nor scrippes, neither bread, nor siluer, neither haue two coates a peece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And how many soeuer will not receiue you, when ye goe out of that citie, shake off the verie dust from your feete for a testimony against them.

6 And they went out, and went through euery towne preaching the Gospel, and healing euery where.

7 Now Herod the Tetrarch heard of all that was done by him: and he doubted, because that it was said of some, that Iohn was risen

againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Propheets was risen againe.

9 Then Herod said, Iohn haue I beheaded: who then is this of whom I heare such things? and hee desired to see him.

10 And when the Apostles returned, they tolde him what great things they had done.

11 Then hee tooke them to him, and went aside into a solitary place, neere to the citie called Bethsaida.

12 But when the people knewe it, they followed him: and he receiued them, and spake vnto them of the kingdome of God, and healed them that had neede to be healed.

13 And when the day began to weare away, the twelue came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

14 But he said vnto them, Giue yee them to eate. And they saide, Wee haue no more but five loaves and two fishes, except we should goe and buy meate for all this people.

15 For they were about five thousand men. Then hee saide to his disciples, Cause them to sit downe by fifties in a company.

16 And they did so, and caused all to sit downe.

17 Then he tooke the five loaves, and the two fishes, and looked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set before the people.

18 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

19 And it came to passe, as hee was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

20 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the olde Propheets is risen againe.

21 And he said vnto them, But whom say yee that I am? Peter answered, and saide, That Christ of God.

22 And he warned and commanded them, that they should tell that to no man,

23 Saying, The Sonne of man must suffer many things, and be reprocued of the Elders, and of the big Priests and Scribes, and be slaine, and the third day rise againe.

24 And he said to them all, If any man will come after mee, let him denie himselfe, and take vp his crosse dayly, and follow me.

25 For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, the same shall saue it.

26 For what aduantage it a man, if he winne the whole world, and destroy himselfe, or lose himselfe?

27 For whosoever shall be ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glorie, and in the glorie of the Father, and of the holy Angels.

28 And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the kingdome of God.

28 \* 6 And

The word signifies to beate and strike, and is transferred to the mourning and lamentations, that are at burials, at which times men use such kind of ophanour. The corps was laid out, and the wench received life, and rose out of the bed, that all the world might see, she was not onely restored to life, but also made of all sickness.

Mat. 10, 1. Mar. 3, 13, and 6, 7. The twelue Apostles are sent forth at the one commandement of Christ, and furnished with the power of the holy Ghost: both that none of the Israelites might pretend ignorance, and also that they might be better prepared to their generall ambassie. Mat. 10, 7. Mar. 10, 9. Marke 6, 8. When you depart out of any citie, depart from thence where you first tooke up your lodging: so that in fewe words, the Lord forbiddeth them to change their lodgings: for this publishing of the Gospel, was as it were a thorow passage, that none of Iudaea might pretend ignorance, as though he had not heard that Christ was come. Chap. 10, 11. Mat. 10, 14. Marke 6, 11, Acts 13, 51. Mat. 14, 1. Marke 6, 14. 2 So soone as the world heareth tidings of the Gospel, it is diuided into diuers opinions, and the tyrants especially are afraid. Hee stucke as it were fast in the myre.

Mat. 6, 30. They shall lacke nothing that follow Christ, no not in the wilderness. Mat. 14, 13. Marke 6, 31. The word signifies a desert, note this was not in the towne Bethsaida, but part of the fields belonging to the towne. Mat. 14, 15. Mar. 6, 35. Iohn 6, 5. This is verily spoken, and therefore we must understand, one thing as this, we cannot giue them to eate, vnlesse we goe and buy, &c. He gaue God thanks for these loaves and fishes, and wished, prayed him to feede this so great a multitude with so small a quantitie, and to be short, that this whole bank might be to the glory of God. Mat. 16, 13. Marke 8, 27. Although the world be tossed vp and downe, betwixt diuers errors, yet we ought not to contemne the truth, but be so much the more desirous to know it, & be more constant to confesse it, & floure from the people. Christ himselfe attained to the heavenly glory by the crosse, and inuincible patience. Mat. 17, 22. Mar. 8, 31. Chap. 14, 27. Mat. 10, 38. and 16, 24. Mar. 8, 34. Euen as one day followeth another, so doth one crosse follow another, and the crosse is by the figure Metonymie, taken for the miseries of this life: for to be hanged, was the worst and cruellest punishment that was amongst the Iewes. Chap. 17, 33. Mat. 16, 39 and 16, 25. Iohn 12, 25. Mat. 16, 26. Marke 8, 36. Chap. 1, 9. Mat. 10, 33. Mar. 8, 35. 1. Tim. 2, 12. Mat. 16, 28. Marke 9, 1.

¶ Mat. 17. 23.  
¶ Marke 9. 2.  
¶ Least the disci-  
ples of Christ  
should be offended  
at the debating  
himselfe in his  
selfe, he teacheth  
them that it is vo-  
luntarie, shewing  
therewithall for a  
space the bright-  
nesse of his glorie.  
¶ What death hee  
should die in Hie-  
rusalem.

¶ 1. Peter 3. 17.

¶ Petrell Christ was  
men againe from  
the d-nd.  
¶ Christ is offend-  
ed with nothing  
so much as with  
intredulite, al-  
though he beare  
with it for a time.  
¶ Mat. 17. 14.  
¶ Marke 9. 17.

¶ It is fresh in  
his fasting sicknesse.

¶ We haue no  
cause to promise  
our selues rest and  
quietnesse in this  
world, seeing that  
they themselves  
which seemed to  
loue vpon Christ,  
doe shortly after  
crosse him.

¶ Give diligent  
care vnto them,  
and when you haue  
heard them,  
see that you keepe  
them.

¶ Mat. 17. 22.  
¶ Marke 9. 31.  
¶ Mat. 18. 1.  
¶ Marke 9. 35.

¶ The ende of  
ambition is igno-  
minie; but the  
end of most obe-  
dience is glory.  
¶ Marke 9. 38.  
¶ Extraordinarie  
things are neither  
rally to be allow-  
ed, nor condem-  
ned.

28 ¶ And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And beholde, two men talked with him, which were Moses and Elias :

31 Which appeared in glorie, and tolde of his departing, which hee should accomplish at Hierusalem.

32 But Peter and they that were with him, were heauie with sleepe, and when they awoke, they saw his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here : let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 Whiles hee thus spake, there came a cloude and overshadowed them, and they feared when they were entering into the cloude.

35 ¶ And there came a voice out of the cloude, saying, This is that my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was found alone : and they kept it close, and tolde no man in those dayes any of those things which they had seene.

37 ¶ And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 ¶ And behold, a man of the companie cryed out, saying, Master, I beseech thee, behold my sonne : for he is all that I haue.

39 And loe, a spirite taketh him, and suddenly he crieth, and he teareth him, that he someth, and hardly departeth from him, when hee hath bruised him.

40 Nowe I haue befought thy disciples to cast him out, but they could not.

41 Then Iesus answered and said, O generation faithlesse, and crooked, how long now shall I be with you, and suffer you to bring thy sonne hither.

42 And whiles hee was yet comming, the deuill rent him, and rare him : and Iesus rebuked the vncleane spirite, and healed the childe, and deliuered him to his father.

43 ¶ And they were all amazed at the mightie power of God : and while they all wondered at all things which Iesus did, he said vnto his disciples,

44 ¶ Marke these wordes diligently : ¶ for it shall come to passe, that the sonne of man shall be deliuered into the hands of men.

45 But they vnderstood not that worde : for it was hid from them, so that they could not perceiue it : and they feared to aske him of that word.

46 ¶ Then there arose a disputation among them, which of them should be the greatest.

47 When Iesus saw the thoughts of their hearts, he tooke a little child, and set him by him,

48 And saide vnto them, Whosoever receiueh this little childe in my Name, receiueh mee : and whosoever shal receiue me, receiueh him that sent me : for he that is least among you all, hee shall be great.

49 ¶ And Iohn answered and sayd, Master, wee sawe one casting out deuils in thy Name, and we forbad him, because he followeth thee not with vs.

50 Then Iesus saide vnto him, Forbid yee him not : for he that is not against vs, is with vs.

51 ¶ And it came to passe, when the dayes were accomplished, that he should be receiued vp, he settled himselfe fully to goe to Hierusalem,

52 And sent messengers before him : and they went and entred into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receiue him, because his behauiour was as though he would goe to Hierusalem.

54 ¶ And when his disciples, Iames and Iohn saw it, they said, Lord, wilt thou that we command, that fire come downe from heauen, and consume them, euen as Elias did ?

55 But Iesus turned about, and rebuked them, and said, Ye know not of what spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ And it came to passe that as they went in the way, ¶ a certaine man saide vnto him, I will follow thee, Lord, whither soeuer thou goest.

58 And Iesus saide vnto him, The Foxes haue holes, and the birdes of the heauen nestes, but the Sonne of man hath not whereon to lay his head.

59 ¶ But hee said vnto another, Followe mee. And the same said, Lord, suffer me first to goe and burie my father.

60 And Iesus said vnto him, Let the dead burie their dead : but goe thou, and preach the kingdom of God.

61 ¶ Then another saide, I will followe thee, Lord : but let me first go bid them farewell, which are at mine house.

62 And Iesus saide vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdom of God.

¶ The calling of God ought to be preferred, without all cotrouersie before all duties that we owe to men. ¶ Who notwithstanding that they liue in this fragile life of man, yet are strangers from the true life, which is everlasting and happy. ¶ Such as follow Christ, must at once renounce all worldly cares.

## CHAP. X.

1 The seuentie disciples. 10 The unthankfull cities charged with impietie. 17 The disciples returning home, are warned to be humble. 30 Who is our neighbour. 38 Of Martha and her sister Marie.

¶ After these things, the Lord appointed other seuentie also, and sent them, two and two before him into euerie citie and place, whither hee himselfe should come.

2 And hee saide vnto them, ¶ The harvest is great, but the labourers are fewe : pray therefore the Lord of the harvest to sent forth labourers into his harvest.

3 ¶ ¶ Goe your wayes : beholde, I sende you forth as lammes among wolues.

4 Beare no bagge, neither scrippe, nor shoes, and salute no man by the way.

5 ¶ And into whosoever house yee enter, first say, Peace be to this house.

6 And if the sonne of peace be there, your peace shall rest vpon him, if not, it shall turne to you againe.

¶ downe more in wordes, then is meant : vsall among the Hebrewes, when they command a thing to be done speedily without delay, as 2 King. 4. 29. for other- wise courteous and gentle salutations, are points of Christian duty : as for the calling it was but for a season. ¶ Mat. 10. 2. marke 6. 12. b So speake the Hebrewes : that is, hee that fauoreth the doctrine of peace and imbrotherly

¶ Christ goeth willingly to death. m Word for word hee hardened him : face : that is, hee refused with him- selfe to die, and therefore ventured vpon his journey, and cast away all feare of death, and went on.

¶ Wee must take heed of the im- moderatenesse of zeale, and fonde imitation, euen in good causes, that whatsoeuer we doe, we doe it to Gods glory, and the profit of our neighbour.

¶ 2 King. 13. 10. 12. 13.

¶ So speake the Hebrewes, that is, you know not what will, minde, and counsell you are of : so the gifts of God are called the spi- rite, because they are giuen of Gods Spirit, and so are they, that are con- trarie to them, which proceed of the wicked spirit, as the spirit of co- uetousnes, of pride, and madnesse.

¶ Such as follow Christ, must pre- pare themselves, to suffer all dis- commodities.

¶ Mat. 8. 19.

¶ The seuentie are sent as the se- cond forewarners of the coming of Christ.

¶ Mat. 9. 37. ¶ Mat. 10. 16. 2 The faithfull ministers of the word are in this worlde as lammes among wolues : but if they be dis- gent to doe their dutie, hee that sent them, will also preferre them.

¶ 2 King. 4. 29. ¶ This is spoken after the manner of a figure, which men use, when they put

¶ Mat. 10. 1. 1 The seuentie are sent as the se- cond forewarners of the coming of Christ.

¶ Mat. 9. 37. ¶ Mat. 10. 16. 2 The faithfull ministers of the word are in this worlde as lammes among wolues : but if they be dis- gent to doe their dutie, hee that sent them, will also preferre them.

¶ 2 King. 4. 29. ¶ This is spoken after the manner of a figure, which men use, when they put

¶ Mat. 10. 1. 1 The seuentie are sent as the se- cond forewarners of the coming of Christ.

¶ Mat. 9. 37. ¶ Mat. 10. 16. 2 The faithfull ministers of the word are in this worlde as lammes among wolues : but if they be dis- gent to doe their dutie, hee that sent them, will also preferre them.



*Take up your lodging in that house, which ye first enter into, that is, be not careful for commodious lodging, as men doe which purpose to tarry long in a place: for here is not instituted that solemn preaching of the Gospell, which was used afterward, when the Churches were settled: but these are sent abroad to all the coasts of Iudea, to give them to vnderstand, that the last Iudile is at hand.*

*Deut. 24, 14. Mat. 10, 10. 1 Tim. 5, 18.*

*Mat. 10, 11. Content your selves with that meat that is set before you.*

*3 God is a most severe reuenger of the multitude of his Gospell.*

*Chap. 9, 5. Act. 33, 51. and 18, 6.*

*Mat. 11, 11. Mat. 10, 40. Iohn 13, 20.*

*4 Neither the gift of miracles, neither what els so-uer excellent gift, but onely our election giueth vs occasion of true ioy: and the onely purchasing of the Gospell is the destruction of Satan.*

*5 For Christs disciples used no absolute authoritie, but wrought such miracles, as they did, by calling vpon Christs Name.*

*6 Paul placeth the deuill and his angels, in the ayre. Eph. 6, 12. and hee saith to be cast downe from thence by force, when his power is abolished by the voice of the Gospell.*

*7 Shall do you wrong. 8 The Church is contemptible, if we behold the outward face of it, but the wisdom of God is not so marvellous, in any thing, as in it.*

*9 Of this world.*

**1** Then hee turned to his disciples, and said, *Is read in some copies.* 6 Whofoeuer seeketh the Father without the Sonne, wandereth out of the way 7 The difference of the old Testament and the new consisteth in the measure of revelation. \* *Mat. 13, 16. Mat. 21, 35. Mar. 12, 18.* 8 Faith doth not take away, but establisheth the doctrine of the law 9 One of them that professed himselfe to be learned in the rites and lawes of Moses. \* *Deut. 6, 5.*

7 And in that house eary still, eating and drinking such things as by them shall be set before you: for the labourer is worthie of his wages. Go not from house to house.

8 ¶ But into whatsoeuer citie ye shall enter, if they receiue you, cate such things as are set before you.

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 ¶ But into whatsoeuer citie ye shall enter, if they will not receiue you, goe your wayes out into the streets of the same, and say,

11 Euen the verie dust, which cleaueth on vs of your citie, wee wipe off against you: notwithstanding know this, that the kingdome of God was come neere vnto you.

12 For I say to you, that it shall be easier in that day for them of Sodom, then for that citie.

13 ¶ Wee be to thee, Chorazin, wee be to thee, Bethsaida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agoe repented, sitting in sackcloth and ashes.

14 Therefore it shall be easier for Tyrus, and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

16 ¶ Hee that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ And the secentie turned againe with ioy, saying, Lord, euen the deuils are subdued to vs through thy Name.

18 And hee saide vnto them, I sawe Satan, like lightning, fall downe from heauen.

19 Behold, I giue vnto you power to tread on Serpents, and Scorpions, and ouer all the power of the enemye, and nothing shall hurt you.

20 Neuerthelesse, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ That same houre reioyced Iesus in the spirite, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hid these things from the wise and vnderstanding, and hast reuealed them to babes: euen so, Father, because it so pleased thee.

22 ¶ All things are giuen me of my Father: and no man knoweth who the sonne is, but the Father: neither who the Father is, saue the Sonne, and he to whome the Sonne will reueale him.

23 ¶ And he turned to his disciples, and said secretly, ¶ Blessed are the eyes, which see that ye see.

24 For I tell you that many Prophets & Kings haue desired to see those things, which ye see, and haue not seene them: and to heare those things which ye heare, and haue not heard them.

25 ¶ ¶ Then beholde, ¶ a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life?

26 And hee saide vnto him, What is written in the Law? how readest thou?

27 And hee answered and saide, ¶ Thou shalt

loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, ¶ and thy neighbour as thy selfe.

28 Then he said vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 ¶ But hee willing to iustifie himselfe, saide vnto Iesus, Who is then my neighbour?

30 And Iesus answered, and saide, A certaine man went downe from Hierusalem to Iericho, and fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 Now so it fell out, that there came downe a certaine Priest that same way, and when hee sawe him, he passed by on the other side.

32 And likewise also a Leuite, when hee was come neere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine Samaritane, as he iourneyed, came neere vnto him, and when he sawe him, he had compassion on him,

34 And went to him, and bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morrow when he departed, hee tooke out two pence, and gaue them to the host, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he said, He that shewed mercie on him. Then said Iesus vnto him, Goe, and doe thou likewise.

38 ¶ ¶ Now it came to passe, as they went, that hee entred into a certaine towne, and a certaine woman named Martha, receiued him into her house,

39 And she had a sister called Mary, which also sat at Iesus feet, and heard his preaching.

40 But Martha was combed about much seru-ting, and came to him, and saide, Master, dost thou not care that my sister hath left mee to serue alone? bid her therefore, that shee helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needfull, Marie hath chosen the good part, which shall not be taken away from her.

## CHAP. XI.

1 He teacheth his Apostles to pray. 14 The dumbe deuill drives out. 27 A woman of the companie lifteth vp her voice. 29 The Lewes require signes. 37 He being feasted of the Pharise, reprocureth the outward shew of holinesse.

**A**ND so it was, that as hee was praying in a certaine place, when hee ceased, one of his disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples.

2 ¶ And he said vnto them, When ye pray, say, 1 Our father which art in heauen, hallowed be thy Name. Thy kingdome come: Let thy will be done, euen in earth, as it is in heauen:

3 Our daily bread giue vs a for the day:

4 And forgive vs our finnes: for euen we forgive euerie man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

5 ¶ ¶ Moreover he said vnto them, Which of you

*Leuit. 19, 18.*

*9 All they are comprehended in the name of our neighbour, by the Lawe, whomsoeuer we may helpe. 10 That is, to vouch his righteousnesse, or shewe, that he was iust, that is, void of all faults: and Iohn 5, 24, seth the worde of iustification in this sense.*

*10 Christ careth not to be entertained delicately, but to be heard diligently, that is, which he especially requirerth.*

*Mat. 6, 9.*

*1 A forme of true prayer. 2 That is, as much as is needfull for vs this day, whereby we are not debarr'd to haue an honest care for the maintenance of our liues, but that caring care, which killeth a number of men, is cut off and restrained. 3 We must pray with faith.*

you shall haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend mee three loanes?

6 For a friend of mine is come out of the way to me, and I haue nothing to see before him:

7 And hee within should answere, and say, Trouble me not: the doore is now shut, and my children are with me in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not arise and giue him, because he is his friend, yet doubtles because of his importunitie, hee would rise and giue him as many as he needed.

9 \* And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

10 \* For euery one that asketh, receiueeth: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.

11 \* If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if hee aske a fish, will he for a fish giue him a serpent?

12 Or if he aske an egge, will hee giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, how much more shall your heauenly Father giue the holy Ghost to them that desire him?

14 \* Then hee cast out a deuill which was dumbe: and when the deuill was gone out, the dumbe spake, and the people wondred.

15 \* But some of them sayd, \* He casteth out devils through Beelzebub the chiefe of the devils.

16 And others tempted him, seeking of him a signe from heauen.

17 \* But he knew their thoughts, and sayd vnto them, \* Euery kingdome diuided against it selfe, shall be desolate, and an house diuided against an house, shall fall.

18 So if Satan also be diuided against himselfe, how shall his kingdome stand, because ye say that I cast out devils through Beelzebub?

19 If I through Beelzebub cast out devils, by whom doe your children cast them out? Therefore shall they be your iudges.

20 But if I by the finger of God cast out devils, doubtles the kingdome of God is come vnto you.

21 When a strong man armed keepeth his palace, the things that he possesseth, are in peace.

22 But when a stronger then hee commeth vpon him, and ouercometh him: hee taketh from him all his armour wherein he trusted, and diuideth his spoiles.

23 \* He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 \* When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he sayth, I will returne vnto my house whence I came out.

25 And when he commeth, he findeth it swept and garnished.

26 Then goeth hee, and taketh to him seven other spirits worse then himselfe: and they enter in, and dwell there: so the last state of that man is worse then the first.

27 \* And it came to passe as he said these things, a certaine woman of the company lifted up her voyce, and said vnto him, Blessed is the

wombe that bare thee, and the paps which thou hast sucked!

28 But he saide, Yea, rather blessed are they that heare the word of God, and keepe it.

29 \* And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of \* Ionas the Prophet.

30 For as Ionas was a signe to the Nineuites: so shall also the Sonne of man be to this generation.

31 \* The Quene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vtmost partes of the earth to heare the wisdom of Salomon, and behold, a greater then Salomon is here.

32 The men of Ninene shall rise in iudgement with this generation, and shall condemne it: for they repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 \* No man when he hath lighted a candle, putteth it in a priue palace, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

34 \* The light of the bodie is the eye: therefore when thine eye is single, then is thy whole bodie light: but if thine eye be euill, then thy bodie is darke.

35 Take heede therefore, that the light which is in thee, be not darkened.

36 If therefore thy whole bodie shall be light, hauing no part darke, then shall all be light, euen as when a candle doth light thee with the brightness.

37 \* And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sat downe at the table.

38 And when the Pharise saw it, he marvelled that he had not first washed before dinner.

39 \* And the Lord said to him, Indeepe yee Pharises make cleane the outside of the cup, and of the platter: but the inward part is full of rauening and wickednesse.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 Therefore, giue almes of those things which you haue, and behold, all things shall be cleane vnto you.

42 \* But wo be to you, Pharises: for ye strithe the myrr and the reu, and all manner herbs, and passe ouer iudgement and the loue of God: these ought ye to haue done, and not to haue left the other vndone.

43 \* Wo be to you, Pharises: for ye lone the vppermost seates in the Synagogues, and greetings in the markets.

44 \* Wo be to you, Scribes and Pharises hypocrites: for ye are as graues which appeare not, and the men that walke ouer them, perceiue not.

45 \* Then answered one of the Lawyers, and said vnto him, Master, thus saying thou puttest vs to rebuke also.

46 And hee said, Wo be to you also, yee Lawyers: for ye elade men with burthens grievous

\* Mat. 23. 39. 8 They that are found delictors of miracles, in head of miracles shall receive punishment.

\* Ionas 1. 17. 2. 1. King. 10. 2. Chron. 9. 1. \* Ionas 3. 16. \* Chap. 8. 16. matt. 5. 15. make 4. 21.

9 Our mindes are therefore lightened with the knowledge of God, that we should giue light vnto others, and therefore our chiefest labour ought to be to pray for that light. \* Matt. 6. 22.

10 The seruice of God consisteth not in outward cleanlinesse, and deuised rites or ceremonies, but in the spirituall righteousness of the heart, and charitie. \* Mat. 23. 25.

11 That is according to your abilities, as who would say, in stead of your extortions, which hindered you, that you could not eate cleanly, use charitie, and accordingly as your abilities should serue you, be good to the poore, and so shall that, that is within the platter, be sanctified though the platter be vnwashed.

12 It is the propertie of hypocrites, to stand stoutly for little trifles, and let passe greater matters. 13 You decide by Gods Law that the tent part is due to be payed.

14 Of all kind of herbs, some, as Augustine, expoundeth in his Enchiridion to Laurence, cap. 99. were he sheweth in like sort how that place of Paul, 1. Tim. 4. God will haue all men to be saved, is to be expounded after the same manner.

15 That is to say, that that is right and reason to doe for this word.

Judgement, containeth the commandments of the second table, and the other words, The loue of God, containe the first, Chap. 20. 16. matt. 23. 6. make 12. 39.

16 Hypocritie and ambition are commonly toyed together. 17 Hypocrites deceiue men with an outward shew. \* Mat. 23. 27. 18 Hypocrites are very seuerely punisht other men, but thinke all things as they do themselves. \* Mat. 23. 28. Matt. 23. 28.

\* Word for word, impudency: but that impudency which is spoken of here, is not to be found fault withall, but is very commendable before God, for he liketh well of such importunitie. \* Mat. 7. 7. and 21. 22, mark. 11. 24. John 14. 13. and 16. 23. James 1. 5. \* Mat. 7. 5. \* Mat. 7. 9.

\* Mat. 9. 32. and 11. 22.

3 An example of horrible blindness, and such as cannot be healed, when as upon an euill conscience, and pretended malice, the power of God is blasphemed.

\* Mat. 9. 34. and 11. 24. mark. 3. 22.

4 The true way to know the true Christ, from the false, is this, that the true Christ hath no accord or agreement with Satan: And it remaineth that after we know him, we acknowledge him. \* Mat. 7. 25. make 3. 24.

5 By this name and power of Beelzebub.

6 That is, by the power of God: so it is said, Exod. 3. 19. 7 The word signifieth properly an open and wide way before an house, and so by translation is taken for noblemens houses.

8 Against indifferent men, and such as loue to haue a meane, which desire meane to reconcile Christ and Satan together.

\* Mat. 12. 43. 9 He that doeth not continue, is in worse case, then he that neuer began.

\* Hebr. 6. 4. \* Pet. 2. 20.

10 Christ seeketh not praise, in himselfe, but in our commendation.



15 Hypocrites honour those faints when they are dead, whom they most cruelly persecute, when they were alive.

\* Mat. 23, 29. *k* When you persecute Gods servants, like mad men, earn as your fathers did, though you colour it with a pretence of godliness, yet not without flau- ding, in that you beautifie the sepulchres of the Prophets, what doe you els, but glory in your fathers cruelty, and set up monuments (as it were) in glory and triumph of it? *l* They shall vex them and trouble them, that as length they shall banish them.

*m* That you may be called to an account for it, yea, and be punished, for the shedding of that blood of the Prophet. \* Gen. 4, 8. \* 2. Chron. 24, 21. *n* They haue of long time chiefly hindred the people, from entring vnto the knowledge of God, which ought to be the doore keepers of the Church. *o* You haue hidden and taken away, so that it cannot be found any where. *p* The more the world is reprobated, the worse it is, and yet must wee not betray the truth. *q* They propoed many questions to him, to draw some thing out of his mouth, which they might traicterously carpe at.

\* Mat. 16, 8. *marks* 8, 14.

*x* The faithfull teachers of Gods word, which are appointed by him for his people, must both take good heed of them, which corrupt the puritie of doctrine with goodly glosses, and also take paines through the helpe of God, to set forth sincere doctrine, openly and without feare.

*a* Word for word, tens thousands of people, a certaine number for an vncertaine.

\* Mat. 10, 26. *marke* 4, 22.

\* Mat. 20, 28. *a* Although hypocrites haue princes to execute their crueltie, yet there is no cause why we should be afraid of them, the least note that may be,

seeing they can do nothing, but what pleaseth God, and God will not any thing that may be against the saluation of his elect. *b* He warneth them of danger that presently hang over their heads, for those that come upon the sudden, doe make the greater wound. \* 1. Sam. 14, 45. *alls* 27, 34. \* Chap. 9, 26. *mar.* 10, 33. *mar* 8, 33. *2. tim.* 1, 12. *3* Great is the reward of a constant confession: and horrible is the punishment of the denying of Christ, yea impossible to be called backe againe shall the punishment be, if vpon set purpose, both with mouth and heart we blaspheme a known truth,

to bee borne, and yee your selues touch not the burdens with one of your fingers.

47 *15* Wo be to you: for you build the sepulchres of the Prophets, and your fathers killed them.

48 Truly ye beare witness, and allow the deedes of your fathers: for they killed them, and ye build their sepulchres.

49 Therefore sayd the wisedome of God, I will send them Prophets and Apostles, and of them they shall slay, and persecute away,

50 That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation,

51 From the blood of Abel, vnto the blood of Zacharias, which was slaine betwene the altar and the Temple: verely I say vnto you, it shall be required of this generation.

52 *16* Wo be to you, Lawyers: for ye haue taken away the key of knowledge: ye entred not in your selues, and them that came in, ye forbade.

53 *17* And as hee sayd these things vnto them, the Scribes and Pharises began to vrge him sore, and to prouoke him to speake of many things,

54 Laying waite for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

## CHAP. XII.

*a* The leauen of the Pharises. *5* Who is to be feared. *8* To confesse Christ. *17* The parable of the rich man whose land was very fertile. *21* Not to care for earthly things. *31* But to seeke the kingdome of God. *39* The thiefe in the night. *51* Debate for the Gospels sake.

*1* *At* the meane time, there gathered together an innumerable multitude of people, so y they trode one another: and he began to say vnto his disciples first, Take heede to your selues of the leauen of the Pharises, which is hypocrisie.

2 \* For there is nothing couered, that shall not be reuealed: neither hidde, that shall not be knownen.

3 Wherefore whatsoeuer yee haue spoken in darkenesse, it shall be heard in the light: and that which ye haue spoken in the eare, in secret places, shall be preached on the houses.

4 \* And I say vnto you, my friends, be not afraide of them that kill the bodie, and after that are not able to doe any more.

5 But I will forewarne you, who ye shall feare: feare him which after he hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

6 Are not fise sparowes bought for two farthings, and yet not one of them is forgotten before God?

7 \* Yea, and all the haire of your head are numbered: feare not therefore: ye are more of value then many sparowes.

8 \* Also I say vnto you, Whofoeuer shall

confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

9 But he that shall deny me before men, shall be denied before the Angels of God.

10 \* And whofoeuer shall speake a worde against the Sonne of man, it shall be forgiven him: but vnto him that shall blaspheme the holy Ghost, it shall not be forgiven.

11 \* And when they shall bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought how, or what thing ye shall answere, or what ye shall speake.

12 For the holy Ghost shall teach you in the same houre, what ye ought to say.

13 And one of the company said vnto him, Master, bid my brother diuide the inheritance with me.

14 And he said vnto him, Man, who made mee a iudge, or a diuider ouer you?

15 Wherefore he said vnto them, Take heed, and beware of couetousnesse: for though a man haue abundance, yet his life standeth not in his riches.

16 And he put forth a parable vnto them, saying, The ground of a certaine rich man brought forth fruits plenteously.

17 Therefore hee thought with himselfe, saying, What shall I doe, because I haue no room where I may lay vp my fruites?

18 And he said, This will I do, I will pull down my barnes, and builde greater, and therein will I gather all my fruites, and my goods.

19 And I will say to my soule, Soule, thou hast much goods laid vp for many yeeres: lue at ease, eate, drinke, and take thy pastime.

20 But God said vnto him, O foole, this night will they fetch away thy soule fro thee: then whose shall those things be which thou hast prouided?

21 So is he that gathereth riches to himselfe, and is not rich in God.

22 And he spake vnto his disciples, Therefore I say vnto you, Take no thought for your life, what ye shall eat: neither for your bodie, what ye shall put on.

23 The life is more then meat: and the body more then the rayment.

24 Consider the rauens: for they neither sowe nor reape: which neither haue storehouse nor barn, and yet God feedeth them: how much more are ye better then foules?

25 And which of you with taking thought, can add to his stature one cubite?

26 If ye then be not able to do the least thing, why take ye thought for the remnant?

27 Consider the lilies how they grow: they labour not, neither spin they: yet I say vnto you, that Salomon himselfe in all his royaltie was not cloathned like one of these.

28 If then God so cloath the grasie which is to day in the field, and to morow is cast into the oven, how much more will he cloathe you. O yee of little faith?

29 Therefore aske not what yee shall eate, or what ye shall drinke, neither hang you in suspence.

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue need of these things.

for this life. \* Mat. 6, 25. *1. pet.* 5, 7. *psal.* 55, 22. *a* Mesaphore taken of things that hang in the ayre, for they that are carefull for this worldly life, and hang vpon the arme of man, haue alwayes wavering and doubtful minds, swaying sometimes this way, and sometimes that way.

\* Mat. 23, 31.

*marke* 3, 28.

*1. iohn* 5, 15.

\* Mat. 10, 19.

*marke* 13, 11.

*4* It is a great and hard counsell to confesse the truth, yet he that can doe all things, and is almightie, will not be wanting to the weakest which strue and contend in his appointed time.

*5* Christ would not for three causes be a iudge to diuide an inheritance. First, for that he would not foster vp and cherish the fleshy opinion that the Iewes had of Messias: Secondly, for that he would discourage the ciuill gouernance, from the Ecclesiasticall: Thirdly, to teach vs to beware of them which abuse the shew of the Gospell, and also the name of minist'ers, to their owne priuate commodities.

*c* By couetousnes it means, that greedie desire to get, commonly with other mens hurt.

*d* God is the author and preseruer of mans life, goods are not.

*e* There are none more mad, then rich men which hang vpon their riches.

*f* Or rather coun- try, for here is set forth a man that possesseth not a piece of ground onely, but an whole countrey, as they do, which soe be to house, and field to field, *Esa.* 5, 8.

*g* Made his reckoning within him- selfe, which is the propertie of couetous charles that spend their life in shofe trifles.

*h* Be merry & make good cheare.

*i* Caring for no man but for him- selfe, & minding to trust in himselfe.

*k* An earnest thin- king vpon the pro- uidence of God, is a present remedie against the most foo- lish and pining carefullnesse of men

They shall lacke nothing, which are carefull for the kingdome of heauen.

It is a foolish thing not to looke for small things, at his hands, which giue vs freely the greatest things.

Mat. 6. 30. A godly bountifull soule is a ready way to get true riches.

This is the figure Metonymie, for by this word, Almes, it means that compassion and friendship of an heauy heart tendereth the miserie and poore estate of man, and forthwith it is said by some off, and hath the same signification in the Greeke tongue, of mercie and compassion: and therefore I haue said to you almes, who parteth with some thing to another, and giueth to the poore, shewing thereby, that he parteth with his poore estate.

1. Peter 1. 13. The life of the faithfull seruants of God, in this world is a certaine watchfull preparation, hauing the light of the word going before it.

Mat. 14. 43. Mat. 16. 15. and 13.

None haue more neede to watch, then they that haue some degree of honour in the householde of God.

That is, euery maneth such measure of conuict as was appointed them.

More then of him to whom so much was not giuen.

The Gospel is the onely cause of peace betwene the godly: and so is it the occasion of great trouble among the wicked.

Mat. 10. 34.

31 But rather seeke ye after the kingdome of God, and all these things shall be cast vpon you.

32 Feare not, little flocke: for it is your Fathers pleasure to giue you the kingdome.

33 Sell that ye haue, and giue almes: make you bagges which waxe not olde: a treasure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

35 Let your loines be girded about, and your lights burning.

36 And ye your selues like vnto men that wait for their master, when hee will returne from the wedding, that when hee cometh and knocketh, they may open vnto him immediately.

37 Blessed are those seruants, whom the Lord when hee cometh shall finde waking: verely I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth, and serue them.

38 And if hee come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

39 Now vnderstand this, that if the good man of the house had knowen at what houre the thiefe would haue come, he would haue watched, and would not haue suffered his house to be digged thorow.

40 Be yee also prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

41 Then Peter sayd vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord sayd, Who is a faithfull steward and wife, whom the master shall make ruler ouer his householde, to giue them their portion of meat in season?

43 Blessed is that seruant, whom his master when he cometh, shall finde so doing.

44 Of a trueth, I say vnto you, that hee will make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My master doth deferre his coming, and shall begin to smite the seruants, and maidens, and to eat and drinke, and to be drunken.

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 And that seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.

48 But he that knew it not, and yet did commit things woorthie of stripes, shall be beaten with few stripes: for vnto whomsoever much is giuen, of him shall be much required, and to whom men much commit, the more of him will they aske.

49 I am come to put fire on the earth, and what is my desire, if it be already kindled?

50 Notwithstanding I must be baptized with a baptisme, and how am I grieved till it be ended?

51 Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shall be five in one house diuided, three against two, and two against three.

53 The father shall be diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the

mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 Then sayd he to the people, When ye see a cloud rise out of the West, straightway ye say, A showre commeth: and so it is.

55 And when ye see the South winde blow, ye say, that it will be hote: and it commeth to passe.

56 Hypocrites, yee can discerne the face of the earth, and of the skie: but why discern ye not this time?

57 Yea, and why iudge ye not of your selues what is right?

58 While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest be deliuered from him, least he draw thee to the iudge, and the iudge deliuer thee to the payler, and the payler cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the ymost mite.

ciements which they were condemned vnto that had wrongfully troubled men: moreover, the magistrats officers make them which are condemned, pay that, that they owe, yea, and often times if they be obdurate, they do not onely take the cois and charges of them, but also imprison them.

CHAP. XIII.

1 Of the Galileans, 4 and those that were flaine vnder Siloam. 6 The figge tree that baren no fruit. 11 The man waxed with the spirit of infirmities, that is, with a discaise brought on her by Satan, is healed. 19 The parable of the graue of mustard seed. 21 Of leauen. 23 How few shall be saved. 31 Herod that Eate.

Here were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Iesus answered, and sayd vnto them, Suppose ye, that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

4 Or thinke you that those eightene, vpon whom the tower in Siloam fell, and slew them, were sinners aboue all men that dwell in Hierusalem?

5 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

6 He spake also this parable, A certaine man had a figge tree, planted in his vineyard: and hee came and sought fruit thereon, and found none.

7 Then sayd he to the dresser of his vineyard, Beholde, this three yeeres haue I come and sought fruit of this figge tree, and find none: cut it downe; why keepeth it also the ground barren?

8 And he answered, and sayd vnto him, Lord, let it alone this yeere also, till I digge round about it, and dung it.

9 And if it beare fruit, well: if not, then after thou shalt cut it downe.

10 And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a spirit of infirmities eightene yeeres, and was bowed together, and could not lift vp her selfe in any wise.

12 When Iesus saw her, hee called her to him, and sayd to her, Woman, thou art loosed from thy discaise.

13 And he layed his hands on her, and imme-

Mat. 16. 2. Men which are verie quick of sight in earthly things, are blinde in those things which pertaine to the heauenly life, and that through their owne malice.

Which appeareth, and gathereth it selfe together in that part of the aire.

Men that are blinded with the loue of themselves, and therefore are detestable and stubborn, shall beare the reward of their follie.

Mat. 15. 14. To him that had to demand and gather the amer-

Wee must not reioyce at the iust punishment of others, but rather be instructed thereby to repentance.

A Pontius Pilate was gouernour of Iuda, almost twenty yeeres, and about the fourth yeere of his gouernment, which might be about the fifteenth yeere of Tiberius reigne, Christ finished the worke of our redemption by his death.

To wit, in the place, or riuier: for Siloam was a small riuier, from whence the conduits of the citie came, whereof John 9. 7. and Esas. 8. 6. and therefore it was a tower or castle, built vpon the conduit stile, which fell downe suddenly, and killed some.

A Great and long suffering is the patience of God, but yet so that at length hee executed iudgement.

Make the ground barren in that part, which otherwise were good for vines.

Christ came to deliuer vs from the bands of Satan.

Troubled with a discaise which Satan brought. For Satan had the woman bound, as if she had bene in chaines, inasmuch that for eightene yeeres space, she could not holde up her head.



4 A lively image of hypocrite, and reward thereof.

5 One of the rulers of the Synagogue, for it appeareth by Mark 5. 22. and Acts 13. 15: that there were many rulers of the Synagogue.

6 Mat. 13. 31.

7 God beginneth his kingdom with small beginnings, that the vnlooked for proceeding of it may better set forth his power.

8 Mat. 13. 33.

9 Marke 4. 31.

10 Against them which had rather erre with many, then goe right with a few, and by that meanes through their own slownesse, are shut out of the kingdom of God.

11 Mat. 7. 13.

12 He is in vaine in the Church, which is not of the Church, which thing the cleannes of life sheweth.

13 Mar. 7. 13. and

25. 41. psal. 6. 8.

14 The calling off of the lawes, & the calling of the Gentiles is foretold.

15 From all the quarters of the world, and these are foue of the chiefest.

16 Mat. 19. 30. and 20. 16. Marke 10. 31.

17 Wee must goe forward in the case of our calling, through the midst of terrours, whether they be true or faigned.

18 That deceitfull & treacherous man.

19 That is, a small time; and Theophyl. sayth, it is a promise: or els, by To day, we may vnderstand the time that now is; and by To morrow, the time to come, meaning thereby all the time of his ministry and office.

20 To wit, when the sacrifice for sinne is ended.

21 There are no where more cruel enemies of the godly, then they which are within the Sanctuary and Church itselfe: but God seeth it, and will in his time haue an account of it.

22 Mat. 23. 37.

diety she was made fraight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath day, and sayd vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and sayd, Hypocrite, doth not ech one of you on the Sabbath day loose his oxe or his asse from the stall, and lead him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteen yeeeres, be loosed from this bond on the Sabbath day?

17 And when he sayd these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things that were done by him.

18 ¶ Then sayd he, What is the kingdome of God like? or whereto shall I compare it?

19 It is like a graine of mustard seed, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heauen made nests in the branches thereof.

20 ¶ And againe he sayd, Whereto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three pecks of flowre, till all was leauened.

22 ¶ And hee went thorow all cities and townes, teaching, and journeying towards Hierusalem.

23 Then sayd one vnto him, Lord, are there few that shall be saved? And he sayd vnto them,

24 Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, open to vs, and he shall answer and say vnto you, I know you not whence ye are.

26 Then shall ye begin to say, We haue eaten and drunken in thy presence, and thou hast taught in our streets.

27 ¶ But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquitie.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham & Isaac, and Iacob, and all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdome of God.

30 ¶ And beholde, there are last, which shall be first, and there are first, which shall be last.

31 The same day there came certaine Pharisees, and sayd vnto him, Depart, and go hence: for Herod will kill thee.

32 Then sayd he vnto them, Goe yee and tell that foxe, Behold, I cast out devils, and wil heale still to day, and to morow, and the third day I shall be perfected.

33 Neuerthelesse I must walke to day, and to morow, and the day following: for it cannot be that a Prophet should petish out of Hierusalem.

34 ¶ O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy chil-

dren together, as the henne gathereth her brood vnder her wings, and ye would not!

35 Beholde, your house is left vnto you desolate: and verely I tell you, ye shall not see me vntill the time come that ye shall say, Blessed is he that commeth in the name of the Lord.

## C H A P. XIII.

1 The drop sicke healed on the Sabbath. 2 The chiefe places at bankets. 3 The poore must be called to our feasts. 4 Of those that were bid to the great supper. 5 Some compelled to come in. 6 One about to build a tower.

AND it came to passe that when hee was entred into the house of one of the chiefe Pharisees on the Sabbath day, to eat bread, they watched him.

2 And beholde, there was a certaine man before him, which had the drop sicke.

3 Then Iesus answering, spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then hee tooke him, and healed him, and let him goe.

5 And answered them, saying, Which of you shall haue an alle, or an oxe fallen into a pit, & will not straightway pull him out on the Sabbath day?

6 And they could not answer him againe to those things.

7 ¶ Hee spake also a parable to the ghefts, when hee marked how they chose out the chiefe roome, and sayd vnto them,

8 When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefe place, least a more honourable man then thou be bidden of him,

9 And he that bade both him and thee, come, and say to thee, Giue this man roome, and thou then begin with shame to take the lowest roome.

10 ¶ But when thou art bidden, goe and sit downe in the lowest roome, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

11 ¶ For whosoever exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

12 ¶ Then said he also to him that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompense bee made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame and the blinde,

14 And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sate at table heard these things, he sayd vnto him, Blessed is he that eateth bread in the kingdome of God.

16 Then said he to him, ¶ A certaine man made a great supper, and bade many,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 ¶ But they all with one minde beganne to make excuse: The first said vnto him, I haue bought a farme, and I must needs go out and see it. I pray thee haue me excused.

19 And another sayd, I haue bought five yoke of oxen, and I goe to prooue them: I pray thee haue me excused.

20 And

1 The Lawe of the very Sabbath ought not to hinder the offices of charitie.

2 Esther one of the Elders, whom they called the Sanhedrim, or one of the chiefe of the Synagogue, Iohn 7. 48. for this word Pharise was the name of a sect, though it appeare by the whole history that the Pharisees were in great credit.

3 The reward of pride is ignominy: and the reward of true modestie is glorie.

¶ Prov. 23. 7.

¶ Chap. 13. 14. Mat. 23. 12.

3 Against them which laud out their goods either ambitiously, or for hope of recompense, whereas Christian charitie respecteth onely the glory of God, and the profit of our neighbour.

¶ Prov. 3. 27.

¶ Tob. 4. 7. ¶ Mat. 22. 8. 10. 11.

4 The most part euen of them to whom God hath revealed himselfe are to maile, that such helps as they haue receiued of God, they willingly turne into lets and hinderances.

5 As of set purpose, and a thing agreed upon before for though they acknowledge several causes, yet all of them agree in this, that they haue their excuses, that they may not come to supper.

20 And another sayd, I haue married a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the goodman of the house angrie, and sayd to his seruant, Goe out quickly into the streetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is room.

23 Then the master said to the seruant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 Now there went great multitudes with him, and he turned and said vnto them,

26 ¶ If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, hee cannot be my disciple.

27 ¶ And whosoever beareth not his crosse, and commeth after me, cannot be my disciple.

28 For which of you minding to build a towre, sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it,

29 Least that after he hath layed the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what king going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, hee cannot be my disciple.

34 ¶ Salt is good: but if salt haue lost his flavour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. Hee that hath eares to heare, let him heare.

#### CHAP. XV.

4 The parable of the lost sheepe. 8 Of the greater, and of the prodigall sonne.

Then\* resorted vnto him\* all the Publicanes and sinners, to heare him.

2 Therefore the Pharises and Scribes murmured, saying, Hee receiueeth sinners, and eateth with them.

3 Then spake he this parable to them, saying, ¶ What man of you hauing an hundred sheepe, if hee lose one of them, doeth not leaue ninetie and nine in the wilderness, and goe after that which is lost, vntill he finde it?

5 And when he hath found it, hee layeth it on his shoulders with ioy.

6 And when he commeth home, he calleth together his friends and neighbours, saying vnto them, Reioyce with mee: for I haue founde my sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in

heaven for one sinner that conuerteth, more then for ninetie and nine iust men, which need none amendment of life.

8 Either what woman hauing tenne groates, if shee loose one groate, doeth not light a candle, and sweepe the house, and seeke diligently till shee finde it?

9 And when she hath found it, shee calleth her friends, and neighbours, saying, Reioyce with me: for I haue found the groat which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ Hee said moreover, A certain man had two sonnes.

12 And the yonger of them sayd to his father, Father, giue mee the portion of the goods that falleth to mee. So hee diuided vnto them his substance.

13 So not many dayes after, when the yonger sonne had gathered all together, he tooke his iourney into a farre country, and there he wasted his goods with riotous liuing.

14 Now when hee had spent all, there arose a great dearth thorowout that land, and hee began to be in necessitie.

15 Then hee went and claue to a citizen of that country, and hee sent him to his farme, to feed swine.

16 And hee would faine haue filled his bellie with the huskes that the swine ate: but no man gaue them him.

17 Then he came to himselfe, and sayd, How many hired seruants at my fathers haue bread enough, and I die for hunger?

18 I will rise and go to my father, and say vnto him, Father, I haue sinned against heauen, and before thee.

19 And am no more worthy to be called thy sonne: make me as one of thine hired seruants.

20 So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father sayd to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feete.

23 And bring the fat calfe, and kill him, and let vs eat, and be mery:

24 For this my sonne was dead, and is aliue againe: and he was lost, but he is found. And they began to be mery.

25 Now the elder brother was in the field, and when hee came and drew neere to the house, hee heard melodie, and dancing.

26 And called one of his seruants, and asked what those things meant.

27 And he sayd vnto him, Thy brother is come, and thy father hath killed the fat calfe, because he hath receiued him safe and found.

28 Then he was angry, and would not goe in: therefore came his father out, and intreated him.

29 But he answered, and sayd to his father, Loe, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kid that I might make mery with my friends.

2 Men by their voluntary falling from God, hauing spoiled themselves of the benefits which they receiued of him, cast themselves headlong into infinite calamities: but God of his singular goodnesse, offering himselfe freely to them, whom hee called to repentance, through the greatnesse of their miserie wherewith they were tamed, doeth not only gently receiue them, but also enricheth them with farre greater gifts, and blisseth them with the chiefest blisse.

3 The beginning of repentance is the acknowledging of the mercy of God, which stirreth vs to hope well.

4 Against God, because he is sayd to dwell in heauen.

4 In true repentance there is a freeing of our sinnes, ioyued with sorrow and shame, from whence springeth a contrition: after which followeth forgiveness.

5 Such as truly feare God, desire to haue all men to be their fellowes.



30 But when this thy sonne was come, which hath dounour'd thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And he said vnto him, Sonne, thou art ener with me, and all that I haue, is thine. It was meete that we should make mery, and bee glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

# CHAP. XVI.

1 The parable of the steward accused to his master. 13 To serue two masters. 16 The Law and the Prophets. 19 Of Dives and Lazarus.

And he sayd also vnto his disciples, There was a certaine rich man, which had a steward, and he was accused vnto him, that hee waisted his goods.

2 And hee called him, and sayde vnto him, How is it that I heare this of thee? Giue an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward sayde within himselfe, What shall I doe? for my master taketh away from me the stewardship. I cannot digge, and to begge I am ashamed.

4 I knowe what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called he vnto him every one of his masters debtors, and sayd vnto the first, How much owest thou vnto my master?

6 And he sayd, An hundred measures of oyle. And he saide to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then said he to another, How much owest thou? And he sayde, An hundred measures of wheate. Then he sayd to him, Take thy writing, and write fourescore.

8 And the Lord commended the vniust steward, because he had done wisely. Wherefore the children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends with the riches of iniquitie, that when ye shall want, they may receiue you into euerlasting habitations.

10 He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then yee haue not bene faithfull in the wicked riches, who will trust you in the true treasure?

12 And if yee haue not bene faithfull in another mans goods, who shall giue you that which is yours?

13 ¶ No seruant can serue two masters: for either he shall hate the one, and loue the other: or els he shall leane to the one, and despise the other. Ye cannot serue God and riches.

14 All these things heard the Pharises also, which were couetous, and they scoffed at him.

15 ¶ Then hee saide vnto them, Yee are they, which iustifie your selues before men: but God knoweth your hearts: for that which is highly

esteemed among men, is abomination in the sight of God.

16 ¶ The Lawe and the Prophets endured vntill Iohn: and since that time the kingdome of God is preached, and every man preacht in to it.

17 ¶ Now it is more easie that heauen and earth should passe away, then that one tittle of the Lawe should fall.

18 ¶ Whofoener putteth away his wife, and marieth another, committeth adulterie: and whofoener marieth her that is put away from her husband, committeth adulterie.

19 ¶ There was a certaine rich man, which was clothed in purple and fine linnen, and fared well and delicately every day.

20 Also there was a certaine begger named Lazarus, which was layed at his gate full of sores,

21 And desired to bee refreshed with the crummes that fell from the rich mans table: yea, and the dogges came and licked his sores.

22 And it was so that the begger died, and was caried by the Angels into Abrahams bosome. The rich man also died, and was buried.

23 And being in hell in torment, he lift vp his eyes, and saw Abraham a farre off, and Lazarus in his bosome.

24 Then hee cried, and sayd, Father Abraham, haue mercy on me, and send Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great gulfe set, so that they which would goe from hence to you, cannot: neither can they come from thence to vs.

27 ¶ Then he sayd, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue five brethren) that he may testifie vnto them, lest they also come into this place of torment.

29 Abraham sayd vnto him, They haue Moyses and the Prophets: let them heare them.

30 And he said, Nay father Abraham: but if one come vnto them from the dead, they will amend their lines.

31 Then he said vnto them, If they heare not Moyses and the Prophets, neither will they be persuaded, though one rise from the dead againe.

# CHAP. XVII.

1 Offences. 3 We must forgive him that trespasseth against vs. 10 Wee are vnprofitable seruants. 11 Of the ten lepers. 20 Of the comming of the kingdome of heauen. 33 False Christs. 36 After what maner Christs comming shall be.

Then sayd hee to his disciples, ¶ It can not be auoided, but that offences will come, but Woe be to him by whom they come.

2 It is better for him that a great millstone were hanged about his necke, and that hee were cast into the sea, then that he should offend one of these little ones.

3 ¶ Take heed to your selues: If thy brother trespass against thee, rebuke him: and if hee repent, forgive him.

4 ¶ And though hee sinne against thee seven times

Mat. 11. 12. The Pharises despised the excellencie of the new Couenant, in respect of the olde being ignorant of the perfect righteousnesse of the Law, and how false expounders they were of the Law, Christ declared by the seventh Commandment. Mat. 5. 3. Mar. 5. 33. and 19. 9. 1. cor. 7. 11. They that gather by this place, that a man cannot be married againe after that he hath put away his wife for adulterie, while hee liueth, reason findeth: for Christs speaking of these diuorces which the Iewes vsed, of which first we can not take the disauowement for adulterie: for adulterers were put to death by the law. 6 The end of the pueritie and miserie of the godly, shall be euerlasting ioy: as the end of the riotousnesse and cruel price of the rich shall be euerlasting miserie, without all hope of mercy. b Very gorgeously and sumptuously: for purple garments were costly, and this fine linnen which was a kinde of linen that came out of Achaea, was as deere as gold. c Heauenly and spirituall things are expressed, and set forth vnder colours and resemblances fit for our senses. d Seeing that we haue a most sure rule to liue by, layd forth vnto vs in the word of God, rashly and vainely doe men seeke for other reuelations.

Matth. 11. 7. marke 9. 42. The Church is of teccelie subject to offences, but the Lord will not suffer them vn-punished, if any of the least be offended. 2 Our reprehensions must be iust, and proceede of loue and charity. \* Matth. 18. 31.

1 Seeing that men sometimes purchase friendship to themselves, by other mens coit, it is a shame for vs, if with a free and liberall bestowing of the goods which the Lords hath giuen vs to that purpose, we doe not please him, nor procure the good will of our neighbours, seeing that by this onely meanes, riches, which are oftentimes occasions of sinne, are turned to another ende and purpose. a This parable doth not approve the stewards naughty dealing, for it was very theft: but payables are set forth, to shew a thing covertly, as it were under a figure to represent the truth, though it agree not thoroughly with the matter itselfe: so that Christ meaneth by this parable to teach us, that worldly men are more heedie in the affaires of this world, then the children of God are carefull for euerlasting life. b Men that are giuen to this present life, contrary to whom the children of light are set: S. Paul calleth those spirituall, and the other carnall. c This is not spoken of goods that are euill gotten, for God will haue our bountifullness to the poore, proceed and come from a good fountaine: but he calleth those riches of iniquitie, which men use naughtily. d To wit, the poore Christians: for they are the inheritors of these Tabernacles. Theophil. 2 We ought to take heede that for abuting our earthly function and duetie, wee be not deprived of beuently gifts: for howe can they vse spirituall gifts aright, who abuse worldly things? e That is, heauenly and true riches: which are contrary to worldly and sitting substance. f In worldly goods, which are called other mens, because they are committed to our credit. \* Mat. 6. 24. 3 No man can loue God and riches together. 4 Our sinnes are not hidden to God, although they be hidden to men, yea although they be hidden to them whose sinnes they are,

times in a day, and seven times in a day turne againe to thee, saying, It repenteth mee, thou shalt forgive him.

5 ¶ And the Apostles sayde vnto the Lord, Increase our faith.

6 And the Lord said, ¶ If ye had faith, as much as is a graine of mustard seed, and should say vnto this mulberie tree, Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when hee were come from the field, Goe, and sit downe at table?

8 And would not rather say to him, Dresse wherewith I may suppe, & gird thy selfe, and serue me, till I haue eaten and drunken, and afterward eat thou, and drinke thou?

9 Doeth hee thanke that seruant, because hee did that which was commanded vnto him? I trow not.

10 So likewise yee, when yee haue done all those things, which are commanded you, say, We are vnprofitable seruants: we haue done that which was our dutie to doe.

11 ¶ And so it was when he went to Hierusalem, that hee passed through the middes of Samaria, and Galilee.

12 And as hee entred into a certaine towne, there mette him ten men that were lepers, which stood a farre off.

13 And they lift vp their voyces and sayd, Iesus, Master, haue mercy on vs.

14 And when he saw them, he sayd vnto them, Go, shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when hee saw that hee was healed; turned backe, and with a loud voyce prayed God,

16 And fell downe on his face at his feete, and gave him thanks, and he was a Samaritan.

17 And Iesus answered, and sayd, Are there not ten cleansed? but where are the nine?

18 There is none found that returned to giue God praise, saue this stranger.

19 And hee sayd vnto him, Arise, goe thy way, thy faith hath saued thee.

20 ¶ And when hee was demanded of the Pharisees, when the kingdome of God should come, he answered them, and sayd, The kingdome of God commeth not with observation.

21 Neither shall men say, Lo here, or lo there: for behold, the kingdome of God is within you.

22 ¶ And he sayd vnto the disciples, the dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it.

23 ¶ Then they shall say to you, Behold here, or behold there: but goe not thither, neither follow them.

24 For as the lightning that lightneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his day.

25 But first must he suffer many things and be reprooued of this generation.

26 ¶ And so it was when they be present, which wee afterward desire when they are gone, but in vaine. ¶ The time will come that you shall seeke for the Sonne of man, with great sorrow of heart, and shall not finde him. ¶ Mat. 24. 23. ¶ Mar. 13. 27. ¶ Christ forewarneth vs that false Christs shall come, and that his plory shall suddenly be spred farre and wide through the world, after that the kingdom of the crosse is put out and extinguished.

26 ¶ And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wines, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 ¶ Likewise also as it was in the dayes of Lot: They ate, they dranke, they bought, they sold, they planted, they build.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

30 After these ensampels shall it be in the day when the sonne of man is revealed.

31 ¶ At that day he that is vpon the house, and his stuffe in the house, let him not come downe to take it out; and he that is in the field likewise, let him not turne backe to that he left behinde.

32 ¶ Remember Lots wife.

33 ¶ Whosoener will seeke to saue his soule, shall lose it: and whosoener shall lose it, shall e get it life.

34 ¶ I tell you, in that night there shall be two in one bed: the one shall be receiued, and the other shall be left.

35 Two women shall be grinding together, the one shall be taken, and the other shall be left.

36 Two shall be in the field: one shall be receiued, and another shall be left.

37 ¶ And they answered, and sayde to him, Where, Lord? And he sayd vnto them, ¶ Whosoener the body is, thither shall also the egles be gathered together.

#### CHAP. XVIII.

2 The parable of the vnrighteous Iudge and the widow, 10 Of the Pharise and the Publicane. 15 Children are of the kingdome of heauen. 22 To sell all and giue to the poore. 28 The Apostles forsake all. 31 Christ foretelleth his death. 35 The blinde man receiueth sight.

And hee spake also a parable vnto them, to this end, that they ought alwayes to pray, & not to waxe faint,

1 Saying, there was a iudge in a certaine city, which feared not God, neither reuerenced man.

2 And there was a widow in that city, which came vnto him, saying, Doe mee iustice against mine aduersarie.

3 And hee would not of a long time: but afterward he sayd with himselfe, Though I feare not God, nor reuerence man,

4 Yet because this widow troubleth me, I will doe her right, lest at the last shee come and make me weary.

5 And the Lord sayd, Heare what the vnrighteous Iudge saith.

6 Now shall not God auenge his elect, which cry day and night vnto him, yea, though he suffer long for them?

7 I tell you he will auenge them quickly: but when the Sonne of man commeth, shall hee finde faith on the earth?

8 ¶ He spake also this parable vnto certaine which trusted in themselves that they were iust, and despised other.

9 ¶ Two women went vp into the Temple to pray:

10 Two women went vp into the Temple to pray: taken of wretches, who beate their aduersaries with their fistes or blubbes: so doe they that are importunate beate the Iudges eares with their crying out, euen as it were with blowes. ¶ Though he seeme slowe in reuenging the iniurie done to his. ¶ Two things especially make our prayers voyde and of none effect: confidence of our owne righteousnesse, and the contempt of other: and an humble heart is contrary to both these.

¶ Gen. 7. 5. mat. 24. 38. 1. pet. 3. 10.

10 The world shall be taken vnwares with the sudden iudgement of God: and therefore the faithfull ought to watch continually.

¶ Gen. 19. 24.

11 We must take good heed, that neither distrust, nor the inticements of this world, nor any respect of friendship hinder vs the least that may be.

¶ Gen. 19. 26.

¶ Chap. 9. 14. mat. 10. 39. mar. 8. 35.

12. 25.

¶ That is, shall saue it, so Mat. 7. 14. expoundeth it: for the life that is here spoken of, is everlasting saluation.

¶ Mat. 24. 41.

12 The onely way to continue is to cleaue to Christ.

¶ Mat. 24. 28.

1 God will haue vs to continue in prayer, not to wearie vs, but to exercise vs, therefore we must so strue with impatience, that long delay cause vs not to breake off the course of our prayers.

¶ Rom. 12. 12.

1. thess. 5. 17.

¶ A Telle to afflictions, and aduersities, as they doe which are out of heart.

¶ He doeth not compare things that are equal together, but the lesse with the greater.

¶ If a man get his right at a most vnrighteous iudge hands, much more shall the prayers of the godly preuaile before God.

¶ Word for word, beate mee downe with her blowes.

¶ It is a metaphere

¶ beate mee downe with her blowes.

¶ It is a metaphere

¶ beate mee downe with her blowes.

¶ It is a metaphere

¶ beate mee downe with her blowes.

¶ It is a metaphere

¶ beate mee downe with her blowes.

¶ It is a metaphere

¶ beate mee downe with her blowes.

¶ It is a metaphere

¶ beate mee downe with her blowes.

¶ It is a metaphere

¶ beate mee downe with her blowes.

¶ It is a metaphere

¶ beate mee downe with her blowes.



3 Although we  
confesse that what  
foeder we haue, we  
haue it of God, ye  
are yet despised of  
God, as proud  
& arrogant, if we  
put newe to litle  
truith in our owne  
worsh before  
God.

e Fare from the  
Pharise in a lower  
place.

\* Chap. 14. 12.  
mat. 23. 12.

\* Mat. 19. 13.  
mat. 19. 13.

f The children were  
sunder and dyng, in  
that they were  
brought, which ap-  
peareth more eui-  
dently in that, that  
they were infants,  
which is to be mar-  
ked againe: them  
that are enemies to  
the baptizing of  
children.

4 To iudge or  
thinke of Christ af-  
ter the reacion of  
our selfe, is the  
cause of infinite  
corruptions.

5 The children  
also of the faithfull  
are comprehended  
in the free coun-  
saile of God.

8 Them that car-  
ried the children,  
whom the disciples  
drowne away.

6 Childlike in-  
nocencie is an or-  
nament of Chris-  
tians.

v. Mat. 19. 16.  
mat. 19. 17.

v. Exod. 20. 30.

7 The inuention  
of riches carieth  
away many from  
the right way.

8 To be both rich  
and godly, is a si-  
gular gift of God.

\* Mat. 19. 27.  
mat. 19. 28.

9 They become  
the richest of all,  
which refuse not  
to be poore for  
Christ sake.

\* Mat. 20. 17.

mat. 20. 31.  
10 As sure and cer-  
taine as persecuti-  
on is, so sure is the  
glory which re-  
maineth for the  
conquerours.

h Hereby we see  
howe separate the  
disciples were.

the one a Pharise, and the other a Publican.

11 The Pharise stode and prayed thus with  
himselfe, O God, I thanke thee that I am not as  
other men, extortioners, vnjust, adulterers, or euen  
as this Publican.

12 I fast twice in the weeke: I giue tithes of all  
that euer I possesse.

13 But the Publican standing a farre off, would  
not lift vp so much as his eyes to heauen, but smote  
his brest, saying, O God, be mercifull to mee a  
sinner.

14 I tell you, this man departed to his house, iu-  
stified rather then the other: for euerie man that  
exalteth himselfe shall be brought low, and he that  
humbleth himselfe shall be exalted.

15 ¶ They brought vnto him also babes  
that he should touch them. ¶ And when his disci-  
ples saw it, they rebuked them.

16 But Iesus called them vnto him, and said,  
Suffer the babes to come vnto mee, and forbid  
them not: for of such is the kingdome of God.

17 Verely I say vnto you, whosoever receiue  
not the kingdome of God as a babe, hee shall not  
enter therein.

18 ¶ Then a certaine ruler asked him, saying,  
Good Master, what ought I to doe, to inherite  
eternall life?

19 And Iesus sayd vnto him, Why callest thou  
me good? none is good, saue one, euen God.

20 Thou knowest the commandments, ¶ Thou  
shalt not commit adultery: Thou shalt not kill:  
Thou shalt not steale: Thou shalt not beare false  
witness: Honour thy father and thy mother.

21 ¶ And he sayd, All these haue I kept from  
my youth.

22 Now when Iesus heard that, hee said vnto  
him, Yet lackest thou one thing. Sell all that euer  
thou hast, and distribute vnto the poore, and thou  
shalt haue treasure in heauen: & come follow me.

23 But when he heard those things, he was ve-  
ry heavy: for hee was merueilous rich.

24 ¶ And when Iesus saw him very sorrowfull,  
he sayd, With what difficultie shall they that haue  
riches, enter into the kingdome of God!

25 Surely it is easie for a camel to go through  
a needles eye, then for a rich man to enter into the  
kingdome of God.

26 Then sayd they that heard it, And who then  
shall be saved?

27 And he sayd, The things which are vnpossi-  
ble with men, are possible with God.

28 ¶ Then Peter said, Loe, we haue left all,  
and haue followed thee.

29 ¶ And he sayd vnto them, Verely I say vnto  
you, there is no man that hath left house, or pa-  
rents or brethren, or wife, or children for the king-  
dome of Gods sake,

30 Which shall not receiue much more in this  
world, and in the world to come life euerlasting.

31 ¶ Then Iesus tooke vnto him twelve,  
and sayd vnto them, Behold, we goe vp to Hieru-  
salem, and all things shall be fulfilled to the sonne  
of man, that are written by the Prophets.

32 For he shall be deliuered vnto the Gentiles,  
and shalbe mocked, and shalbe spiefully entreated,  
and shalbe spitted on.

33 And when they haue scourged him, they will  
put him to death: but the third day hee shall rise  
againe.

34 But they vnderstood none of these things,

and this saying was hid from them, neither percei-  
ued they the things, which were spoken.

35 ¶ And it came to passe, that as he was  
come neere vnto Iericho, a certaine blinde man  
sat by the way side, begging.

36 And when he heard the people passe by, he  
asked what it meant.

37 And they sayd vnto him, that Iesus of Na-  
zareth passed by.

38 Then he cryed, saying, Iesus the Sonne of  
Dauid, haue mercy on me.

39 ¶ And they which went before, rebuked  
him that hee should hold his peace, but hee cryed  
much more, O Sonne of Dauid haue mercy on me.

40 And Iesus stood still, and commanded him  
to be brought vnto him. And when hee was come  
neere, he asked him,

41 Saying, What wilt thou that I doe vnto  
thee? And hee sayd, Lord, that I may receiue my  
sight.

42 And Iesus sayd vnto him, Receiue thy sight:  
thy faith hath saued thee.

43 Then immediately he receiued his sight, and  
followed him, praising God: and all the people,  
when they saw this, gaue prayse to God.

# CHAP. XIX.

a Zaccheus the Publican, 13 Ten pieces of money deliuered  
to seruants to occupie withall. 19 Iesus entred into Hieru-  
salem. 41 Hee foretelleth the destruction of the citie  
with teares. 45 Hee calleth the sellers out of the Temple.

N Ow when Iesus entred and passed through  
Iericho,

2 Beholde, there was a man named Zaccheus,  
which was the chiefe receiuer of the tribute, and  
he was rich.

3 And hee sought to see Iesus, who he should  
be, and could not for the prealtie, because hee was  
of a low stature.

4 Wherefore he ranne before, and climed vp  
into a wilde figge tree, that he might see him: for  
he should come that way.

5 And when Iesus came to the place, hee loo-  
ked vp, and saw him, and said vnto him, Zaccheus,  
come downe at once: for to day I must abide at  
thine house.

6 Then he came downe hastily, and receiued  
him ioyfully.

7 ¶ And when all they saw it, they murmured,  
saying, that hee was gone in to lodge with a sinfull  
man.

8 ¶ And Zaccheus stood forth, & said vnto the  
Lord, Behold, Lord, the halfe of my goods I giue  
to the poore: and if I haue taken from any man by  
b forged cauillation, I restore him foure fold.

9 Then Iesus sayd to him, This day is saluation  
come vnto this house, forasmuch as he is also be-  
come the sonne of Abraham.

10 ¶ For the sonne of man is come to seeke,  
and to saue that which was lost.

11 ¶ And whilest they heard these things, hee  
continued, and spake a parable, because hee was  
neere to Hierusalem, & because also they thought  
that the kingdome of God should shortly appeare.

12 He said therefore, ¶ A certaine noble man  
went into a farre countrey, to receiue for himselfe  
a kingdome, and so to come againe.

common-weale is hindered. ¶ Beloued of God, one that walketh in the steps of  
Abrahams faith: and we gather that saluation came to that house, because they  
receiued the blessing as Abraham had, for all of the householde were christenised.

¶ Math. 18. 11. 4 We must patiently waite for the iudgement of God, which  
shall be revealed in his time. ¶ Mat. 25. 14.

¶ Mat. 20. 19.  
mat. 20. 16.

11 Christ sheweth  
by a visible mira-  
cle, that he is the  
light of the world.

12 The more  
stops and lets that  
Satan layeth in  
our way, euen by  
them which pro-  
fesse Christes  
Name, so much  
the more ought  
we to goe for-  
ward.

1 Christ preuen-  
teth them with his  
grace especially,  
which seemed to  
be furthest from it.

4 The ouerser and  
head of the Publi-  
cans which were  
there together: for  
the Publicanes  
were diuided into  
companies, as we  
may gather by ma-  
ny places of Cister  
his orations.

2 The world for-  
sake the grace  
of God, and yet is  
vnwilling that it  
should be beloued  
vpon other.

3 The example of  
true repentance is  
known by the  
effect.

b By falsly ac-  
cusung any man: and  
this agreed most  
fistly to the master  
of the customers  
person: for commu-  
nity they haue this  
trade among them  
when they rob and  
spoil the common  
weale, they haue  
nothing in their  
mouthes, but the  
profit of the com-  
mon weale, and re-  
uer that colour they  
play the cheaters,  
as much that if  
men reprove and  
goe about to re-  
dresse their robbe-  
rie, and saying,  
they cry out, the

There are three  
sorts of men in  
the Church: the  
one sort fall from  
Christ whom they  
see not: the other,  
which according  
to their vocation,  
behold the gifts  
which they haue  
received of God,  
to his glory with  
great paines and  
diligence: the  
third line idly,  
and do no good.  
As for the first, the  
Lord when hee  
commeth will  
visit you in them  
in his time: the  
other will  
bless, according  
to the paines  
which they haue  
taken: and as for  
the third, he will  
punish them  
as hee list.  
This was a piece  
of money, which the  
Gentiles used, and  
was in value about  
an hundred pence,  
which is about ten  
crowns.  
6 Against them  
which spend their  
littleness in deli-  
berating, and  
observing, in con-  
demnation.  
7 To the bankers  
and changers.

Chap. 8, 18.  
Mat. 13, 11.  
and 23, 19.  
Marke 4, 13.

The disciples  
flattered and flattered  
the master, but  
Christ speaketh  
boldly though death  
were before his  
eye.  
4 Mat. 11, 1.  
Marke 11, 1.  
7 Christ sheweth  
in his owne per-  
son, that his king-  
dome is not of  
this world.

Mat. 11, 7.  
Mat. 12, 14.

13 And he called his ten seruants, and deliue-  
red them ten pieces of money, and said vnto them,  
Occupy till I come.

14 Now his citizens hated him, and sent an am-  
bassage after him, saying, Wee will not haue this  
man to reigne ouer vs.

15 And it came to passe, when he was come  
again, &c had receiued his king Iorn, that he com-  
manded the seruants to be called to him, to whom  
he gaue his money, that he might know what eu-  
ery man had gained.

16 Then came the first, saying, Lord, thy piece  
hath increased ten pieces.

17 And he saide vnto him, Well good seruant:  
because thou hast bene faithfull in a very little  
thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece  
hath increased five pieces.

19 And to the same he said, Be thou also ruler  
ouer five cities.

20 So the other came, and said, Lord, beholde  
thy piece which I haue layd vp in a napkin:

21 For I feared thee, because thou art a strait  
man: thou takest vp that thou laiest not downe,  
and reapest that thou diddest not sow.

22 Then he saide vnto him, Of thine owne  
mouth will I iudge thee, O euill seruant. Thou  
knewest that I am a strait man, taking vp that I  
laied not downe, and reaping that I did not sow.

23 Wherefore when gauest not thou my money  
into the banks, that at my comming I might haue  
required it with vantage?

24 And hee saide to them that stood by, Take  
from him that piece, and giue it him that hath ten  
pieces.

25 (And they saide vnto him, Lord, he hath ten  
pieces.)

26 For I say vnto you, that vnto all them that  
haue, it shall be giuen: and from him that hath not,  
even that he hath, shall be taken from him.

27 Moreover, those mine enemies, which would  
not that I should reigne ouer them, bring hither,  
and slay them before me.

28 And when he had thus spoken, hee went  
forth before, ascending vp to Hierusalem.

29 And it came to passe, when he was come  
neere to Bethphage, and Bethania, besides the  
mount which is called the mount of Oliues, he sent  
two of his disciples,

30 Saying, Go ye to the towne which is before  
you, wherein alsoone as ye are come, ye shall finde  
a colt tied, whereon neuer man sate: loose him,  
and bring him hither.

31 And if any aske you, why ye loose him, thus  
shall ye say vnto him, Because the Lord hath need  
of him.

32 So they that were sent, went their way, and  
found it as he had said vnto them.

33 And as they were loosing the colt, the own-  
ers thereof saide vnto them, Why loose yee the  
colt?

34 And they sayde, The Lord hath neede of  
him.

35 So they brought him to Iesus, and they  
cast their garments on the colt, and set Iesus there-  
on.

36 And as hee went, they spread their cloathes in  
the way.

37 And when hee was now come neere to the  
going downe of the mount of Oliues, the whole

multitude of the disciples began to reioyce, and to  
praise God with a loude voyce, for all the great  
workes that they had seene.

38 Saying, Blessed be the King that commeth in  
the Name of the Lord: peace in heauen, and glory  
in the highest places.

39 Then some of the Pharises of the compa-  
ny sayd vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tell  
you, that if these should holde their peace, the stones  
would cry.

41 And when he was come neere, he be-  
held the citie, and wept for it,

42 Saying, O if thou haddest euen known  
at the least in this thy day, those things, which  
belong vnto thy peace! but now are they hid from  
thine eyes.

43 For the dayes shall come vpon thee, that thine  
enemies shall cast a trench about thee, and com-  
passe thee round, and keepe thee in on every side.

44 And shall make thee euen with the ground,  
and thy children which are in thee, and they shall  
not leaue in thee a stone vpon a stone, because thou  
knewest not what season of thy visitation.

45 Hee went also into the Temple, and  
began to cast out them that sold therein, and them  
that bought,

46 Saying vnto them, It is written, My  
house is the house of prayer, & but ye haue made  
it a den of theennes.

47 And he taught daily in the Temple. And the  
hie Priestes and the Scribes, and the chiefe of the  
people sought to destroy him.

48 But they coule not finde what they might  
doe to him: for all the people hanged vpon him  
when they heard him.

refusing mee the Lord of the Prophets, now especially in this my last comming to  
thee, thou hadst any regard to thy selfe. k The fit and commodious time is  
called the day of this citie. l That is, those things wherein thy happiness standeth.  
m That is, this very instant wherein God visited thee. n Mat. 21, 13.  
10 Christ sheweth after his entrie into Hierusalem, a visible signe, that it is his  
office enioyned him of his Father to purge the Temple. o Mat. 11, 17, 18, 19, 20, 21.  
\* Jerem. 7, 11.

CHAP. XX.

4 From whence Iohns Baptisme was 9 The wickednesse of  
the Priestes is noted by the parable of the vineyard and  
the husbandmen. 11 To giue tribute to Cesar. 17 He  
commendeth the Sadducees denying the resurrection. 41 How  
Christ is the sonne of Dauid.

And it came to passe, that on one of the se-  
dayes, as hee taught the people in the Temple,  
and preached the Gospell, the hie Priestes and the  
Scribes came vpon him, with the ElJers,

2 And spake vnto him, saying, Tell vs by what  
authoritie thou doest these things, or who is hee  
that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also  
will aske you one thing: tell me therefore:

4 The baptisme of Iohn, was it from heauen,  
or of men?

5 And they reasoned within themselves, saying,  
If we shall say, From heauen, he will say, Why then  
beleueed ye him not?

6 But if wee shall say, Of men, all the people  
will stone vs: for they be perswaded that Iohn was  
a Prophet.

7 Therefore they answered, that they could not  
tell whence it was.

8 Then Iesus said vnto them, Neither tell I you,  
by what authoritie I doe these things.

9 Then began he to speake to the people  
this parable, A certaine man planted a vineyard, and

8 When they li-  
ger which ought  
to be the chiefe  
preachers and fer-  
tizers fourth of the  
kingdom of God,  
he will raise vp  
other extraordi-  
narily, in despite  
of them.  
4 Chap. 21, 6, mar.  
24, 1. Marke 13, 1.  
9 Christ is now  
firmly deliued  
with the celebra-  
tion 3000 of  
the wicked.  
10 Christ breaketh  
off his speech,  
which hee hath  
told you he was  
moued with com-  
passion for the re-  
stitution of the ci-  
tie, that was to be  
consecrated and  
not to be profaned  
for their inueterate  
and stubbornnesse  
against him, such  
as hath not rightly  
bene heard of.  
11 At least will  
thou, O Hierusalem,  
to whom this mes-  
sage was properly  
sent.  
12 If after the fly-  
ing of so many Pro-  
phets, and so oft

\* Mat. 21, 21  
Marke 11, 22.  
1 The Pharises  
being overcome  
with the truth of  
Christ doctrine,  
moued a question  
about his outward  
calling, and are  
overcome by the  
witness of their  
owne conscience.

\* Mat. 21, 33.  
Marke 12, 1. 13, 1.  
5, 1. Jerem. 23, 1.  
2 It is no new  
thing to haue them  
the chiefe ene-  
mies of Christ and  
his seruants, which  
are counted in  
the 22, y. Sadducees  
of Gods holy  
place: but at  
length they shall  
not escape unpun-  
ished.



## The vineyard let out.

## S. Luke.

## Of the poore widow.

and let it forth to husbandmen : and went into a strange country, for a great time.

10 And at the time convenient hee sent a servant to his husbandmen, that they should give him of the fruit of the vineyard : but the husbandmen did beat him, and sent him away empty.

11 Again hee sent yet another servant : and they did beate him, and foule intreated him, and sent him away empty.

12 Moreover he sent the thirde, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I doe ? I will sende my beloved sonne : it may be that they will do reuerence when they see him.

14 But when the husbandmen sawe him, they reasoned with themselves, saying, This is the heire : come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them ?

16 Hee will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and said, What meaneth this then that is written, ¶ The stone that the builders refused, that is made the head of the corner ?

18 Whosoever shall fall vpon that stone, shall be broken : and on whomsoever it shall fall, it will grinde him to powder.

19 Then the high Priests, and the Scribes the same houre went about to lay hands on him (but they feared the people) for they perceived that he had spoken this parable against them.

20 ¶ And they watched him, and sent forth spies, which should faile themselves lust men, to take him in his talke, and to deliuer him into the power and authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neither dost thou accept any mans person, but teachest the way of God truly.

22 Is it lawfull for vs to giue Cesar tribute or not ?

23 But he perceived their craftinesse, and said vnto them, Why tempt ye me ?

24 Shewe mee a penie. Whose image and supercription hath it ? They answered, and saide, Cessars.

25 Then hee said vnto them, ¶ Giue then vnto Cesar the things which are Cessars, and to God those which are Gods.

26 And they could not reprove his saying before the people : but they marvelled at his answer, and held their peace.

27 ¶ Then came to him certaine of the Sadducees (which deny that there is any resurrection) and they asked him,

28 Saying, Master, ¶ Moses wrote vnto vs, If any mans brother die, hauing a wife, and hee die without children, that his brother should take his wife, and raise vp seede vnto his brother.

29 Now there were seven brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the thirde tooke her : and so likewise the seuen died, and left no children.

32 And last of all, the woman died also,

33 Therefore at the resurrection, whose wife of them shall she be ? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The children of this world marry wives, and are married.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marry wives, neither are married.

36 For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, since they are the children of the resurrection.

37 And that the dead shall rise againe, euen ¶ Moses shewed it besides the bush, when he saide, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For he is not the God of the dead, but of them which liue : for all liue vnto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ Then said he vnto them, How say they that Christ is Dauids sonne ?

42 And Dauid himselfe saith in the booke of the Psalmes, ¶ The Lord saide vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footstools.

44 Seeing Dauid called him Lord, how is hee then his sonne ?

45 ¶ Then in the audience of all the people, he said vnto his disciples,

46 ¶ Beware of the Scribes, which willingly goe in long robes, and loue salutations in the markets, and the highest seates in the assemblies, and the chiefe roomes at feasts :

47 Which deuoure widowes houses, and in shew make long prayers : These shall receive greater damnation.

## CHAP. XXI.

1 The widowes liberalitie aboue her riches. 5 Of the time of the destruction of the Temple, 9 and Hierusalem. 25 The signes going before the last iudgement.

¶ And as he behelde, hee sawe the rich men which cast their gifts into the tresurie.

2 And hee saw also a certaine poore widowe which cast in thither two mites :

3 And hee saide, Of a truth I say vnto you, that this poore widowe hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offerings of God : but thee of her penurie hath cast in all the lining that she had.

5 ¶ Now as some spake of the Temple, how it was garnished with goodly stones, & with consecrate things, he said,

6 Are these the things that yee looke vpon ? the dayes will come wherein a stone shall not be left vpon a stone, that shall not be throwen downe.

7 Then they asked him, saying, Master, but when shall these things be ? and what signe shall there be when these things shall come to passe ?

8 ¶ And hee saide, Take heede, that ye be not deceived : for many will come in my Name, saying, I am Christ, and the time draweth neere : follow ye not them therefore,

¶ They are called here in this place, the children of this world, which liue in this world : and not they, that wholly are giuen to the world, as before chap. 16, 8, which are contrary to the children of light.

¶ That is, men partakers of the resurrection, for as we say truly, that they shall liue indeed, which shall enioy euertlasting blisse, so do they rise indeed, which rise to life, though of this world, resurrection, be taken generally, it belongeth also to the wicked, which shall rise to condemnation, which is not properly life, but death.

¶ Exod. 3, 6. ¶ That is, before him : a notable saying, the godly doe not die, though they die here on earth.

¶ Mat. 23, 44. mar. 12, 35. ¶ Christ is so the sonne of Dauid according to the flesh, that he is also his Lord (because he is the euertlasting sonne of God) according to the Spirit.

¶ Psalm 110, 1. ¶ Chap. 11, 43. mat. 23, 6. mar. 12, 35. ¶ We must auoyd the example of the ambitious and covetous pastours.

¶ This is spoken by the figure Metonymie, houses, for the goods & substance.

¶ Marke 12, 42. ¶ The poore may exceed in bountie and liberalitie euen the richest, according to Gods iudgement.

¶ Chap. 19, 43. mat. 24, 1. mar. 13, 1. ¶ The destruction of the Temple is foretold, that the true spirituall building may be built vp, whose head builders must and ought to be circumspect.

¶ These were things that were hanged upon walls and pillars.

¶ Ephes. 5, 6. ¶ Using my Name.

¶ Psal. 118, 22. ¶ A. 23, 16. att. 4, 11. rom. 9, 33. 1 pet. 2, 8.

¶ Mat. 23, 16. mar. 12, 13.

3 The last refuge that false prophets haue to destroy the true Prophets, is to lay sedition, and treason to their charge.

4 A fit time to take him in.

5 Whom they had deceitfully hired.

6 That they might take some holde in his talke, and thereby forge some false accusation against him.

7 To put him to death.

8 Thou art not moued by fauour of any : and by person he meaneth outward circumstances, which if a man haue respect vnto, he will not iudge alike of them that are indeede alike.

9 Craftinesse is a certaine diligence and wittinesse to do euill, gotten by much use and great practise in matters.

10 Rom. 13, 7.

11 Mat. 23, 23. mar. 12, 18.

12 The resurrection of the flesh is auouched against the Sadducees.

13 Dent. 25, 5.

The true Temple of God is built upon the middle of inordinate humilities, and most filthy miseries, through inuincible patience, so that the end thereof cannot be but most happy. *Chap. 13, 18.*  
 This shall be the end of your troubles and afflictions, they shall be witness both before God and man, as well of your constancy: A noble saying, that the afflictions of the godly and holy men pertain to the witness of the truth. *Chap. 13, 12.*  
 Mat. 10, 19.  
 Mark 13, 11.  
 Mat. 10, 30.  
 Though you are compassed about on all sides with many miseries, yet notwithstanding be valiant and courageous, and beare out these things manfully. *2 Tim. 2, 17.*  
 Mat. 24, 15.  
 Mark 13, 14.  
 The final destruction of the whole citie is foretold.  
 By wrath, those things are meant, which God sendeth when he is displeased.  
 Word for word, mouth, for the Hebrews call the edge of a sword, the mouth, because the edge biteth. *1 Sam. 13, 10. Ezek. 31, 7. Mat. 24, 19.*  
 Mark 13, 34.  
 When the times are expired, appointed for the saluation of the Gentiles and punishment of the Iewes: And so he passeth from the destruction of Hierusalem, to the historie of the last iudgement.  
 After diuers tempests, the Lord will at the length plainly appeare to deliuer his Church.  
 Rom 3, 27.  
 We must be sober and watchfull both day and night for the Lords coming, that we be not taken at vnwares.

9 And when ye heare of warres and seditions, be not afraid: for these things must first come, but the end followeth not by and by.

10 Then sayd he vnto them, Nation shall rise against nation, and kingdome against kingdome,

11 And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heauen.

12 But before all these, they shall lay their hands on you, and persecute you, deliuering you vp to the assemblies, and into prisons, and bring you before kings and rulers for my Names sake.

13 And this shall turne to you, for a testimoniall.

14 Lay it vp therefore in your hearts, that ye cast not before hand what ye shall answere.

15 For I will giue you a mouth, and wisdom, where against all your aduersaries shall not be able to speake nor resist.

16 Yea, ye shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.

17 And ye shall be hated of all men for my Names sake.

18 Yet there shall not one haire of your heads perish,

19 By your patience possesse your soules.

20 And when ye see Hierusalem besieged with souldiers, then vnderstand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein:

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But wo be to them that be with child, and to them that giue sucke in those dayes: for there shall be great distresse in this land, and wrath ouer this people,

24 And they shall fall on the edge of the sword, and shall be led captiue into all nations, and Hierusalem shall be troden vnder foot of the Gentiles, vntill the time of the Gentiles be fulfilled.

25 Then there shall be signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.

26 And mens hearts shall faile them for feare, and for looking after those things which shall come on the world: for the powers of heauen shall be shaken.

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things begin to come to passe, then looke vp, and lift vp your heads: for your redemption draweth neere.

29 And he spake to them a parable, Behold, the figtree, and all trees,

30 When they now shoot forth, ye seeing them, know of your owne selues, that summer is then neere.

31 So likewise yee, when yee see these things come to passe, know ye that the kingdome of God is neere.

32 Verely I say vnto you, This age shall not passe, till all these things be done:

33 Heauen and earth shall passe away, but my words shall not passe away.

34 Take heed to your selues, least at any time

your hearts be oppressed with surfeiting and drunkenesse, and cares of this life, and least that day come on you at vnwares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of man.

37 Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount, that is called the mount of Oliues.

38 And all the people came in the morning to him, to heare him in the Temple.

# CHAP. XXII.

Iudas selleth Christ. 7 The Apostles prepare the Passouer, 24 They prime who shall be chiefest. 31 Satan deuileth them 35 Christ sheweth that they wanted nothing. 42 He prayeth in the mount. 44 He sweateth blood. 50 Malchus eare cut off & healed. 57, 58, 60 Peter denieth Christ thrise. 63 Christ is mocked and crucified. 69 He confesseth himselfe to be the Sonne of God.

Now the feast of vneleauened bread drew neare, which is called the Passouer.

2 And the hie Priests and Scribes fought how they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and communed with the hie Priests and a captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and fought opportunity to betray him vnto them, when the people were away.

7 Then came the day of vneleauened bread, when the Passouer must be sacrificed.

8 And he sent Peter and Iohn, saying, Go and prepare vs the Passouer that we may eate it.

9 And they sayd to him, Where wilt thou, that we prepare it?

10 Then he sayd vnto them, Behold, when ye be entred into the citie, there shall a man meet you, bearing a pitcher of water: follow him into the house that he entreth in,

11 And say vnto the good man of the house, The Master sayth vnto thee, Where is the lodging where I shall eate my Passouer with my disciples?

12 Then he shall shew you a great high chamber trimmed: there make it ready.

13 So they went, and found as he had sayd vnto them, and made ready the Passouer.

14 And when the houre was come, he sat downe, and the twelue Apostles with him.

15 Then he sayd vnto them, I haue earnestly desired to eate this Passouer with you, before I suffer,

16 For I say vnto you, Henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And he tooke the cup, and gaue thanks, and sayd, Take this, and diuide it among you:

18 For I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God be come.

4 Christ hauing ended the Passouer according to the order of the Lawe, forewarneth them that this shall be his last banquet with them, after the manner and necessitie of this life. e The evening and twilight, at what time this supper was to be kept. f I am put to death.

h On all men where-soeuer they be.

i You may so appeare that you will abide the countenance and sentence of the Iudge with out feare.

Mat. 25, 2.

Mat. 14, 10: 1 Christ is taken vpon the day of the Passouer, rather by the promise of his Father, then by the will of men.

Mat. 26, 14. Marke 14, 10. a God by his wonderfull providence, causeth him to be the minister of our saluation, who was the author of our destruction.

They that had the charge of keeping the Temple, which were none of the Priests and Bishops, as appeareth by the 52 verse of this Chapter.

Without tumult, unwitting to the people, which used to follow him: and therefore indeed they watched their time, when they knew he was alone in the garden.

Mat. 26, 17. Marke 14, 13. 3 Christ reacheth his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.

By the order appointed by the Lawe. d The lamb which was the figure of the Passouer: And this is spoken by the figure metonymie, which is very vsuall in the matter of the Sacraments.

Mat. 26, 10. Mar. 14, 17.



4. Mat. 26, 26. marke 14, 22.  
 5. Christ establisheth his new Coven-  
 ant, and his com-  
 munitating with  
 vs with newe  
 signes.  
 6. There is a double  
 Metonymie: for  
 first, the vessel is ta-  
 ken for that which  
 is contained in the  
 vessel, as the cup,  
 for the wine which  
 is within the cup.  
 Then the wine is  
 called the Cove-  
 nant or Testament,  
 whereas indeed it  
 is but the signe of  
 the Testament, or  
 rather of the blood  
 of Christ, whereby  
 the Testament was  
 made: neither is  
 it a vaina figure,  
 though it be not  
 all one with the  
 thing that it re-  
 presenteth.  
 7. This word, that  
 signifieth the excel-  
 lence of the Testa-  
 ment, and answer-  
 eth to the place of  
 Jeremie, Chap. 31.  
 31. where the new  
 Testament is pro-  
 mised.  
 8. Mat. 26, 27.  
 marke 14, 23.  
 9. Christ sheweth  
 againe that he go-  
 eth to death wil-  
 lingely, although he  
 be not ignorant of  
 Judas treason.  
 10. That is, his pra-  
 ctise: so use the He-  
 brewes to speake,  
 2. Kings 19, 29. Is  
 not the hand of Lo-  
 ab in this matter?  
 11. Although the  
 decree of Gods  
 providence come  
 necessarily to  
 passe, yet it ex-  
 ceedeth not the fault  
 of the iniqui-  
 tiers.  
 12. Mat. 26, 31.  
 marke 14, 27.  
 13. The Banours  
 are not called to  
 rule, but to serue.  
 14. Haue great tri-  
 bles, for so it was  
 the custome so  
 many Princes,  
 with some great  
 titles.  
 15. Such as are pa-  
 tengers of the affli-  
 ctions of Christ,  
 shall also be partakers of his kingdom. \* Mat. 19, 28. 10 Wee must alwayes  
 thinke vpon the waite that man laieth for vs. \* 1. Pet. 5, 3. 1 To rest you and  
 fearetr your, and also to cast you out. 11 It is through the prayers of Christ, that  
 the elect doe neuer utterly fall away from the faith: and that for this cause, that  
 they should stirre vp one another. \* Mat. 26, 34. marke 14, 29. iohn 13, 38.  
 12. Christ sheweth that faith differeth much from a vaine securitie, in setting  
 before vs the grievous example of Peter. \* Mat. 10, 9. m All this talke  
 is by way of an allegorie, as if he sayd: O my friends and fellow souldiers, you  
 haue liued hitherto as it were in peace: but nowe there is a most sharpe battell  
 at hand to be fought, and therefore you must lay all other things aside, and  
 allicke vpon fastening your selues in armour. And what this armour is, he  
 sheweth by his owne example, when he prayed afterward in the garden, and re-  
 produced Peter for striking with the sword. \* Esai. 63, 13. \* Mat. 26, 26,  
 marke 14, 31. iohn 18, 18.

19. \* And he tooke bread, and when he had  
 giuen thanks, he brake it, and gaue to them, say-  
 ing, This is my body, which is giuen for you: doe  
 this in remembrance of me.

20. Likewise also after supper he tooke the cup,  
 saying, This cup is that new Testament in my  
 blood, which is shed for you.

21. \* Yet behold, the hand of him that be-  
 trayeth me, is with me at the table.

22. And truly the Sonne of man goeth as it  
 is appointed: but woe be to that man by whom  
 he is betrayed.

23. Then they began to enquire among them-  
 selves which of them it should be, that should doe  
 that.

24. \* And there arose also a strife among  
 them, which of them should seeme to be the  
 greatest.

25. But hee said vnto them, The Kings of the  
 Gentiles reigne ouer them, and they that beare  
 rule ouer them, are called bountifull.

26. But ye shall not be so: but let the greatest  
 among you be as the least: and the chiefeest as be  
 that serueth.

27. For who is greater, he that sitteth at table,  
 or he that serueth? is not hee that sitteth at table?  
 And I am among you as he that serueth.

28. And yee are they which haue continued  
 with me in my tentations.

29. Therefore I appoint vnto you a kingdom,  
 as my Father hath appointed vnto me,

30. \* That ye may eate, and drinke at my table,  
 in my kingdom, and sit on seates, and iudge the  
 twelue tribes of Israel.

31. \* And the Lord sayd, Simon, Simon, be-  
 hold, \* Satan hath desired you, to winnow you  
 as wheat.

32. But I haue prayed for thee, that thy faith  
 faile not: therefore when thou art conuerted,  
 strengthen thy brethren.

33. \* And he said vnto him, Lord, I am ready  
 to goe with thee into prison, and to death.

34. But he said, I tell thee, Peter, the cocke shall  
 not crow this day, before thou hast thrise denied  
 that thou knowest me.

35. \* And he said vnto them, \* When I sent you  
 without bag, and scrip, and shoes, lacked ye any  
 thing? And they sayd, Nothing.

36. \* Then he said to them, But now hee that  
 hath a bagge, let him take it, and likewise a scrip;  
 and he that hath none, let him sell his coate, and  
 buy a sword.

37. For I say vnto you, That yet the same which  
 is written, must be performed in mee. \* Euen with  
 the wicked was he numbred: for doubtlesse those  
 things which are written of me, haue an end.

38. And they sayd, Lord, behold; here are two  
 swords. And he sayd, vnto them, It is enough.

39. \* And he came out, and went (as he was

went) to the mount of Olives: and his disciples  
 also followed him.

40. \* And when hee came to the place, hee  
 sayd to them, Pray, leaue ye enter into tentation.

41. \* And hee was drawn aside from them a-  
 bout a stones cast; and kneeled downe, and prayed,

42. Saying, Father, If thou wilt, take away this  
 cuppe from mee: neuertheless, not my will, but  
 thine be done.

43. And there appeared an Angell vnto him from  
 heauen, comforting him.

44. But being in an agonie, hee prayed more  
 earnestly: and his sweat was like drops of blood,  
 trickling downe to the ground.

45. \* And he rose vp from prayer, and came to  
 his disciples, and found them sleeping for heaviness.

46. And he sayd vnto them, Why sleepe ye yet rise  
 and pray, leaue ye enter into tentation.

47. \* And while hee yet spake, behold, a  
 company, and he that was called Judas one of the  
 twelue, went before them, and came neere vnto  
 Iesus to kisse him.

48. And Iesus sayd vnto him, Judas, betrayest  
 thou the Sonne of man with a kisse?

49. Now when they which were about him,  
 saw what would follow, they sayd vnto him, Lord,  
 shall we smite with the sword?

50. And one of them smote a seruant of the hie  
 Priest, and strooke off his right eare.

51. Then Iesus answered, and said, Suffer them  
 thus farre: and he touched his eare, & healed him.

52. Then Iesus sayd vnto the hie Priests, and  
 capraines of the Temple, and the Elders which  
 were come to him, Bee yee come out as vnto a  
 thiefe with swords and stauers?

53. When I was dayly with you in the Temple,  
 ye stretched not forth the hands against me: but  
 this is your very houre, & the power of darknes.

54. \* Then tooke they him, and led him, and  
 brought him to the hie Priests house. And Pe-  
 ter followed after farre off.

55. \* And when they had kindled a fire in the  
 middes of the hall, and were set downe together,  
 Peter also sate downe among them.

56. And a certaine mayd beheld him as he sate  
 by the fire, and hauing well looked on him, sayd,  
 This man was also with him.

57. But he denied him, saying, Woman, I know  
 him not.

58. And after a little while, another man sawe  
 him, and sayd, Thou art also of them. But Peter  
 sayd, Man, I am not.

59. And about the space of an houre after, a  
 certaine other affirmed, saying, Verely, euen this  
 man was with him: for he is also a Galilean.

60. And Peter sayd, Man, I know not what thou  
 sayest. And immediately while hee yet spake, the  
 cocke crew.

61. Then the Lord turned backe, and looked  
 vpon Peter: and Peter remembered the worde of  
 the Lord, how he had sayd vnto him, \* Before the  
 cocke crow, thou shalt denie me thrise.

62. And Peter went out, and wept bitterly.

63. \* And the men that held Iesus, mos-  
 ked him, and strooke him.

all these things were done by Gods providence. \* The power that was giuen  
 to darkness, to oppress the light for a season. \* Mat. 26, 58. 19 Wee haue  
 to behold in Peter an example both of the fragilitie of mans nature, and of the  
 singular goodnesse of God towards his elect. \* Mar. 26, 58, 59. mar. 14, 66.  
 iohn 18, 25. \* Mat. 26, 34. iohn 13, 38. 20 Christ bare the shame that was due  
 to our finnes. \* Mat. 26, 61. mar. 14, 65.

4. Mat. 26, 47.  
 marke 14, 39.  
 13. Christ hath  
 made death accep-  
 table vnto vs, by  
 overcoming in  
 our name, all the  
 horrors of death,  
 which had icyed  
 with them, the  
 curse of God.  
 14. Prayers are a  
 sure succour a-  
 gainst the most pe-  
 rillous assaults of  
 our enemies.  
 15. This agonie  
 sheweth that Christ  
 stroue much, and  
 was in great dis-  
 tresse: for Christ  
 stroue not onely,  
 with the feares of  
 death, as other men  
 vse to doe, for so  
 many martyrs  
 migat seeme more  
 constant then Christ;  
 but with the feare-  
 full iudgement of  
 his angrie Father,  
 which is the feare-  
 fullest thing in the  
 world: and the mat-  
 ter was, for that he  
 tooke the burden of  
 all our finnes vpon  
 himselfe.  
 16. These doe not  
 onely shew that  
 Christ was true  
 man, but other  
 things also which  
 the godly haue to  
 consider of, wherein  
 the secretes of the  
 redemption of all  
 mankind is contein-  
 ed in the Sonne of  
 God his debasing  
 himselfe to the state  
 of a seruant: such  
 things as no man  
 can sufficiently de-  
 clare.  
 17. Men are viterly  
 sluggish, euen  
 in their greatest  
 dangers, vntill  
 Christ stirre them  
 vp.  
 18. Mat. 26, 47.  
 marke 14, 43.  
 16. Christ is wil-  
 lingely betrayed and  
 taken, that by his  
 obedience hee  
 might deliuer vs,  
 which were guiltie  
 for the betraying  
 of Gods glory.  
 17. That zeale  
 which carrieth vs  
 out of the bounds  
 of our vocation,  
 pleaseth not  
 Christ.  
 18. Euen the very  
 feare of them which  
 tooke Christ, pro-  
 ueth prilly their  
 euill conscience,  
 and partly also that

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecies who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 \* 21 And as soon as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their Councill,

67 Saying, Art thou that Christ: tell vs. And he sayd vnto them, If I tell you, ye will not beleene it.

68 And if also I aske you, you will not answer me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said vnto them, Ye say, that I am.

71 Then said they, What neede we any further witnesse? for wee our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 He is accused before Pilate. 7 He is sent to Herode. 11 He is mocked. 24 Pilate yeeldeth him up to the Iewes request. 27 The women bewaile him: 33 He is crucified. 39 One of the thieves reuileth him. 43 The other is saved by faith. 45 He dieth. 53 He is buried.

Then the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, We haue found this man peruerterting the nation, and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 \* And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee moueth the people, teaching throughout all Iudea, beginning at Galilee, euen to this place.

6 \* Now when Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And when he knew that he was of Herodes iurisdiction, hee sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for hee was desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The hie Priests also and Scribes stoode forth and accused him vehemently.

11 And Herod with his men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 \* And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 \* 4 Then Pilate called together the high Priests, and the rulers, and the people,

14 \* And said vnto them, Yee haue brought this man vnto me, as one that peruerterting the people: and behold, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him:

and loe, nothing worthy of death is done of him.

16 \* I will therefore chastise him, and let him loose,

17 (For of necessitie hee must haue let one loose vnto them at the feast)

18 Then all the multitude cried at once, saying, Away with him, and deliuer vnto vs Barabbas:

19 Which for a certaine insurrection made in the cite, and murder, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

22 \* And he said vnto them the thrid time, But what euill hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loud voyces, and required that he might be crucified: and the voyces of them and of the hie Priests preuailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And hee let loose vnto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

26 \* 7 And as they lodde him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 \* And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shall they begin to say to the mountaines, & Fall on vs; and to the hilles, Couer vs.

31 \* For if they doe these things to a greene tree, what shall be done to the drie?

32 \* And there were two others, which were euill doers, led with him to be slaine.

33 \* And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 \* Then said Iesus, Father, forgive them: for they knowe not what they doe. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, Hee saued others: let him saue himselfe, if he be that Christ the Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 \* And a superscription was also written ouer him, in Greeke letters, and in Latine, and in Hebrew, THIS IS THAT KING OF THE IEWES.

39 \* And one of the euill doers, which were hanged, railed on him, saying, If thou be that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

The wisdom of the flesh, of two euils chuseth the lesse, but God curseth such counsels.

Christ is quit the third time, before he was condemned once, that it might appeare, how that our sinnes were condemned in him. Ma. 27:32. Marke 15:21.

An example of the outrageousnes and disorder of souldiers. The triumph of the wicked hath a most horrible end. Isa. 2:29. Hose 10:8. Reuel. 6:16.

As he said, If they doe thus to me, what will they doe to you, that are vnto fruitfull, and alwayes flourishing, and who liue for euer by reason of my Gods head, what will they doe to you, that are vnto fruitfull and vnde of all liuely reioysing soules?

Ma. 27:38. Marke 15:27. Iohn 19:18.

Christ became accused for vs vpon the Crosse, suffering the punishment which they deserved that would be Gods. Christ in praying for his enemies, sheweth that he is both the sacrifice and the Priest.

Whom God loueth more then all others.

Pilate at times is made a preacher of the kingdom of Christ.

There fore either we must take that spoken by Synecdoche which Marthas saith, or that both of them mocked Christ. But one of them at the length overcome with the great presence of God, brake forth into that confession worthy all in more.

Christ in the midst of the humbling of himselfe vpon the crosse, sheweth in deede that he hath both power of life to saue the beleeuers, and of death to reuenge the rebellious.

Met. 27:1. Marke 15:1. Iohn 18:28. 21 Christ is wrongfully condemned of blasphemy before the hie Priests judgement seat, that we might be quit before God from the blasphemy which we deserue.

Christ, who is now ready to suffer for the sedition, which we raised in this world, is first of all pronounced guiltles, that it might appeare that he suffered not for his own finnes (which were none) but for ours.

Corrupting the people, and leading them into errors.

Mat. 24:11. Marke 11:17.

Mat. 27:11. Marke 15:2.

Iohn 18:33.

Christ is a laughing stocke to princes, but to their great smart.

This was Herod Antipas the Tetrarch, in the time of whose governance, which was almost the space of 22 yeeres, Iohn the Baptist preached and was put to death.

And Iesus Christ also died and rose againe, and the Apostles began to preach, and diuers things were done at Hierusalem almost foure yeeres after Christs death.

This Herod was sent into banishment to Lions, about the second yeere of Caius Cesar.

Accompanied with his nobles and souldiers which followed him from Galilee.

The hatred of godlinesse ioyneth the wicked together.

Christ is quit the second time, euen of him of whom he is condemned, that it might appeare, how he being iust, redeemed vs which were vniust.

Those whom the Iewes called the Sanhedrim. Ma. 27:13. Marke 15:14. Iohn 18:34.



*b More then hee*

*ought.*

*i God made the vi-*

*sible paradise in the*

*East part of the*

*world: but that*

*which we behold*

*with the eyes of our*

*minde is the place*

*of everlasting joy*

*and saluation,*

*through the good-*

*nesse and mercy of*

*God, a most plea-*

*sant rest of the*

*soules of the godly,*

*and most quiet and*

*joyfull dwelling.*

*23 Christ being*

*euen at the point*

*of death, sheweth*

*himselfe to be*

*God almighty,*

*euen to the blind.*

*24 Christ entred*

*flourly into the*

*very darkeesse of*

*death, for to ouer-*

*come death euen*

*within his most*

*seeret places.*

*25 Christ causeth*

*his very enemies*

*to giue honorable*

*witnesse on his*

*side, so oft as it*

*pleaseth him.*

*26 Christ gather-*

*eth together, and*

*defendeth his little*

*flocke in the midst*

*of the tormen-*

*tours.*

*27 Christ through*

*his famous buriall*

*confirmeth the*

*trueth both of his*

*death, and resurre-*

*ction, by the*

*plaine and euident*

*witnesse of Pilate.*

*28 Word for word,*

*dawning, as new*

*beginning, for the*

*light of the former*

*day drewe towards*

*the going downe,*

*and that was the day*

*of preparation for the*

*feast which was to*

*be kept the day following.*

*29 Christ being set*

*upon by the*

*deuill, and all his*

*instruments, and*

*being euen in*

*death's mouth,*

*sette forth*

*weakes*

*in his forehead,*

*marking straightway*

41 We are indeede righteously here: for we receiue things worthy of that we haue done: but this man hath done nothing but amisse.

42 And hee said vnto Iesus, Lord, remember me, when thou comest into thy kingdome.

43 Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

44 ¶ And it was about the sixth houre: and there was a darkenesse ouer all the land, vntill the ninth houre.

45 ¶ And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cried with a loud voyce, and said, ¶ Father, into thine handes I commend my spirit. And when he thus had sayd, he gaue vp the ghost.

47 ¶ Now when the Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iust.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 ¶ And all his acquaintance stood as farre off, and the women that followed him from Galile, beholding these things.

50 ¶ And beholde, there was a man named Ioseph, which was a counsellor, a good man and a iust.

51 Hee did not consent to the counsell and deede of them, which was of Arimathea, a citie of the Iewes: who also himselfe waited for the kingdome of God.

52 He went vnto Pilate, and asked the bodie of Iesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and layde it in a tombe bwen out of a rocke, wherein was neuer man yet layd.

54 And that day was the preparation, and the Sabbath drew on.

55 ¶ And the women also that followed after, which came with him from Galile, beheld the sepulchre, and how his body was layd.

56 And they returned and prepared odours, and oyntments, and rested the Sabbath day according to the commandement.

# CHAP. XXIV.

*1 The women come to the sepulchre. 2 They report that which they heard of the Angels, vnto the Apostles. 3 Christ doth accompanie two going to Emmaus. 4 He expoundeth the Scriptures vnto them. 5 He offereth himselfe to his Apostles to be handled. 6 He promiseth the holy Ghost. 7 He is caried up into heauen.*

Now the first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours which they had prepared, and certaine women with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed thereat, behold, two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed downe their faces in the earth, they said to them, Why seeke ye him that liueth, among the dead?

6 He is not here, but is risen: remember & how he spake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise againe.

8 And they remembered his words,

9 ¶ And returned from the sepulchre, and told all these things vnto the eluen, and to all the remnant.

10 Now it was Mary Magdalene, & Ioanna, & Mary the mother of Iames, and other women with them which told these things vnto the Apostles.

11 But their words seemed vnto them as a fained thing, neither beleueed they them.

12 ¶ Then arose Peter, and ran vnto the sepulchre, and looked in, & saw the linnen cloathes layd by themselves, and departed wondering in himselfe at that which was come to passe.

13 ¶ And behold, two of them went that same day to a towne which was from Hierusalem about threescore furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drewe neere, and went with them.

16 ¶ But their eyes were holden, that they could not know him.

17 And he said vnto them, What maner of communications are these that ye haue one to another as ye walke and are sad?

18 And the one (named Cleopas) answered and saide vnto him, Art thou onely a stranger in Hierusalem, and hast not knowne the things which are come to passe therein in these dayes?

19 And he said vnto them, What things? And they sayd vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deede and in worde before God, and all the people,

20 And how the hie Priestes, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we trusted that it had benee hee that should haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

22 ¶ Yes, and certaine women among vs, made vs astonied, which came early vnto the sepulchre.

23 And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which said, that he was aliue.

24 Therefore certaine of them which were with vs, went to the sepulchre, & found it euen so as the women had said, but him they saw not.

25 Then hee sayde vnto them, O fooles and slowe of heart to beleuee all that the Prophets haue spoken!

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drewe neere vnto the towne, which they went to, but he made as though hee would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe, as hee sat at table with them, he tooke the bread, and blessed, and brake

*4 Chap. 9, 12.*

*mat. 17, 23.*

*marke 9, 31.*

*a The cowardly*

*& daltardly minde*

*of the disciples is*

*vpbraided by the*

*four courage of*

*women, (so*

*wrought by Gods*

*great mercie) to*

*shew that the*

*kingdome of God*

*consisteth in an*

*extraordinaie*

*power.*

*4 Iohn 20, 6.*

*3 Christ vlieth the*

*increduity of his*

*disciples, to the*

*fuller setting forth*

*of the trueth of*

*his resurrection,*

*least they should*

*seeme to haue*

*beleueed that too*

*lightly, which*

*they preached*

*afterward to all the*

*world.*

*b As it were hold-*

*ing downe his*

*head, and bowing*

*his necke, looked*

*diligently in.*

*2 Marke 16, 12.*

*4 The resurrection*

*is promoued by two*

*other witnesses,*

*which saw it, and*

*that it was no*

*forged thing fra-*

*med of purpose*

*in their owne*

*braines, all the cir-*

*cumstances doe*

*declare.*

*c Were holden*

*backe and stayed,*

*God so appointing*

*it, no doubt: and*

*therefore his body*

*was not inuisible,*

*but their eyes were*

*dimmed.*

*d Some of the old*

*fathers thinke that*

*the other disciple*

*was this euu Evan-*

*gelist: but Epipha-*

*nus writing against*

*the Saturnians,*

*said it was Na-*

*thanael, but all*

*these are uncer-*

*tainties.*

*e It appeareth by*

*the conferring of*

*the forewarnings*

*of the Prophets,*

*that all those*

*things are true and*

*certaine, which the*

*Euangelists haue*

*put downe in writ-*

*ing of Christ.*

*2 Marke 16, 1.*

*3 Iohn 20, 1.*

*4 Poore silly wo-*

*men, euen beside*

*their expectation*

*are chosen to be*

*the first witnesses*

*of the resurrection,*

*that there might*

*be no suspicion*

*either of deceit or*

*violence.*

*a Very carely as*

*Marke saith, or as*

*Iohn saith, while*

*it was yet darke,*

*that is, when it was*

*yet scarce the dawning*

*of the day.*

brake it, and gave it to them.

31 Then their eyes were opened, & they knew him: and he was no more seene of them.

32 And they said betwene themselves, Did not our heartes burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and founde the eleuen gathered together, and them that were with them,

34 Which said, The Lord is risen indeede, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and how he was knowen of them in breaking of bread.

36 ¶ And as they spake these things, Iesus himselfe stood in the mids of them, and said vnto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he said vnto them, Why are ye troubled? & wherefore doe doubts arise in your heartes?

39 Behold mine hands and my feet: for it is I my selfe: handle me, and see: for a spirit hath not flesh and bones, as yee see me haue.

40 And when he had thus spoken, hee shewed them his hands and feet.

41 And while they yet beleueed not for ioy, and wondered, hee said vnto them, Haue yee here any meat?

42 And they gaue him a piece of a broyled fish, and of an hony combe.

43 And he tooke it, and did eate before them.

44 And hee saide vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of mee in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened hee their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance, & remission of sinnes should be preached in his Name among all nations, beginning at Hierusalem.

48 Now ye are witnesses of these things.

49 And beholde, I doe send the promise of my Father vpon you: but tarrye yee in the cite of Hierusalem, vntill ye be endued with power from on high.

50 Afterward he led them out into Bethania, and lift vp his hands, and blessed them.

51 And it came to passe, that as hee blessed them, hee departed from them, and was caried vp into heauen.

52 And they worshipped him, and returned to Hierusalem with great ioy.

53 And were continually in the Temple, praying, and lauding God. Amen.

7 The preaching of the Gospell, which was promised to the Prophets and performed in his time, is committed vnto the Apostles: the summe whereof, is repentance and remission of sinnes.

h The Apostles who are the preachers of the Gospell beginning at Hierusalem. John 15. 26. Act. 1. 4.

i Vntill the holy Ghost come downe from heauen vpon you.

k Christ ascendeth into heauen, and departing bodily from his disciples, filleth their heartes with the holy Ghost.

l Marke 16. 19; Acts 1. 9.

# THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

## CHAP. I.

1 That Word begotten of God before all worldes, and which was euer with the Father, 14 is made man, 6. 7 For what end Iohn was sent from God: 16 His preaching of Christs office. 19. 20 The record that he bare giuen out vnto the Priesthes. 40 The calling of Andrew, 43 of Peter, 43 Philip, 45 and Nathanael.

**I**N the beginning was the Word, & that Word was with God, and that Word was God. 2 This same was in the beginning with God. 3 All things were made by it, and without it was made nothing that was made.

4 In it was life, and that life was the light of men.

5 And that light shineth in the darkenesse, and the darkenesse comprehended it not.

6 ¶ There was a man sent from God, whose name was Iohn.

7 This same came for a witnesse, to beare witnesse of that light, that all men through him might beleue.

8 Hee was not that light, but was sent to beare witnesse of that light.

9 This was that true light, which lighteth every man that cometh into the world.

10 Hee was in the world, and the world was made by him: and the world knew him not.

11 He came vnto his owne, and his owne receiued him not.

12 But as many as receiued him, to them hee gaue prerogative to be the sonnes of God, euen to them that beleue in his Name,

13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.

3 The light of men is turned into darkenesse, but yet so that there is clearnesse ynough to make them without excuse.

m They could not perceiue nor reach vnto it, to receiue any light of it, they did not so much as acknowledge him.

n Mar. 3. 1. mark. 1. 4. luk. 3. 2.

o There is another more full manifestation of the Sonne of God, to the consideration whereof men are in good time stirred vp, euen by Iohns voyce, who is as it were the

herault of Christ. n Through Iohn. o That light which we speake of, to wit, Christ, who onely can lighten our darkenesse. 5 When as the Sonne of God saue, that man did not acknowledge him by his workes, although they were endued with vnderstanding (which hee had giuen to them all) hee exhibited himselfe vnto his people to be seene of them with their corporall eyes: yet neither so did they acknowledge him, nor receiue him. p Who onely and properly deserueth to be called the light, for he shineth of himselfe, & borroweth light of none. q That person of the Word, was made manifest euen at that time when the world was made. r Heb. 1. 3. s The Word shewed himselfe againe, when he came in the flesh. t The Sonne being shut out of the most of his people, and acknowledged but of a fewe, doth regenerate them by his owne verue and power, and receiueth them into that honour which is common to all the children of God, that is to be the sonnes of God. u He vouchsafed to giue them this prerogative to take them to be his children: t Of that grosse and corrupt nature of man, which is throughout the Scriptures set as against to the Spirit.

herault of Christ. n Through Iohn. o That light which we speake of, to wit, Christ, who onely can lighten our darkenesse. 5 When as the Sonne of God saue, that man did not acknowledge him by his workes, although they were endued with vnderstanding (which hee had giuen to them all) hee exhibited himselfe vnto his people to be seene of them with their corporall eyes: yet neither so did they acknowledge him, nor receiue him. p Who onely and properly deserueth to be called the light, for he shineth of himselfe, & borroweth light of none. q That person of the Word, was made manifest euen at that time when the world was made. r Heb. 1. 3. s The Word shewed himselfe againe, when he came in the flesh. t The Sonne being shut out of the most of his people, and acknowledged but of a fewe, doth regenerate them by his owne verue and power, and receiueth them into that honour which is common to all the children of God, that is to be the sonnes of God. u He vouchsafed to giue them this prerogative to take them to be his children: t Of that grosse and corrupt nature of man, which is throughout the Scriptures set as against to the Spirit.

Suddenly taken away, and therefore we may not imagine that he was there in such a bodie as could not be seene, but beleue indeed that he changed his place. When he brake bread, which that people used, as the Iewes use yet at this day at the beginning of their meals, and say a prayer. Mark. 16. 14. iohn 20. 19. The Lord himselfe sheweth by certaine and necessary signes, that he was risen againe, and that in the same bodie which hee tooke vpon him. Diners and swiftfull thoughts which fall oft into mens heads, when any strange thing falleth out, whereas there is no great likelihood.





4. Mat. 1. 16.  
7 That Sonne,  
who is God from  
everlasting, tooke  
vpon him mans  
nature, that one  
and the selfsame  
might be both  
God and man,  
which manifestly  
appeared to many  
witnesses, that saw  
him, amongst whom  
he was conversant,  
and vnto whom  
by sure and vn-  
doubted argu-  
ments he shewed  
both his natures.  
u That is, man: so  
that the part is ta-  
ken for the whole,  
by the figure Sy-  
nechec: for he  
tooke vpon him all  
our whole nature,  
that is to say, a true  
body, and a true  
soule.  
x For a season, and  
when that was en-  
ded, he went vp into  
heaven: for the  
word which he u-  
sed, is taken from  
Gen. 1. 2. and yet not-  
withstanding, his  
absence from vs in  
body is not such,  
but that he is al-  
wayes present with  
vs, though not in  
flesh, yet by the  
uerue of his spirit.  
4. Mai. 17. 2.  
2. pet. 1. 17.  
y The glory which  
he speaketh of here,  
is that manifestatio-  
n of Christ his mai-  
esty, which was as it were layd open before our eyes when the Sonne of God ap-  
peared in flesh. z This word (as) doeth not in this place betoken a likenesse,  
but the truth of the matter, for his meaning is this, that we saw such a glorie,  
as becometh and was meete for the true and onely begotten Sonne of God, who is  
Lord and King ouer all the world. a Hee was not onely a partaker of grace  
and truth, but was full of the very substance of grace and truth. b Iohn is a  
faithfull witnesse of the excellencie of Christ. c That is, Hee before whom I  
am sent to prepare him the way: so that these words are referred to the time of  
his calling, and not of his age, for Iohn was fixe months older then he. d This  
sentence hath in it a turning of the reason as we call it, as who would say, a  
setting of that first which should be last, and that last which should be first: for in  
plaine speech this is: He that cometh after me, is better then I am, for he was  
before me. The like kind of turning the reason we find in Luke 7. 47. many  
sinnes are forgiven her, because shee loved much, which is thus much to say, she  
loved much, because many sinnes are forgiven her. e Coloss. 1. 19. and 1. 20.  
f Christ is the most plentifull fountaine of all goodnesse, but then he powred out  
his gifts most bountifullly, when as he exhibited and shewed himselfe to the  
world. g That is, grace vpon grace, as a man would say, graces heaped one vpon  
another. h The true knowledge of God proceedeth onely from Iesus Christ.  
i 1. Tim. 6. 16. 1. Iohn 4. 12. k Who is nearest to his Father, not onely in respect  
of his love towards him, but by the bond of nature, and for that vnion or onenesse  
that is betwene them, whereby the Father and the Sonne are one. l Renewed  
him, and shewed him vnto vs, whereas before he was hid vnder the shadowes of  
the Lawe, so that the quicknesse of the light of our mindes was not able to per-  
ceiue him: for whosoever seeth him seeth the Father also. m Iohn is neither the  
Messias, nor like to any of the other Prophets, but is the herauld of Christ, who is  
now present. n He did acknowledge him, and spake of him plainly and openly.  
o This rehearsing of one and the selfe same thing, though in diuers words, is used  
much of the Hebrewes, and it hath great force: for they vse to speake one thing  
twice, to set it out more certainly and plainly. p Acts 13. 25. q The Iewes  
thought that Elias should come againe before the dayes of Messias, and they  
tooke the ground of that their opinion out of Malac. 4. 5. which place is to be  
vnderstood of Iohn, Matth. 11. 14. And yet Iohn denieth that he is Elias, an-  
swering them in deed according as they meant. r They enquire of some great  
Prophet, & not of Christ, for Iohn denied before that he is Christ, for they thought  
that some great Prophet should be sent like vnto Moses, writing to that purpose  
that place of Deut. 18. 15. which is to be vnderstood of all the companie of the  
Prophets and ministers, which haue bene and shall be to the ende, and especially  
of Christ, who is the head of all Prophets. s Isa. 40. 3. marth. 3. 3. Ioh. 3. 4.  
t Christ is the author of baptisme, and not Iohn: and therefore the force thereof  
consisteth not in Iohn, who is the minister, but wholly in Christ the Lord.  
u Herby we may proue that the Iewes knowe there should be some change in  
religion vnder Messias. v Whom all the world seeth, and is euen amongst you.

14 7 And that Word was made flesh, and  
dwelt among vs, (and wee sawe the glo-  
rie thereof, as the glorie of the onely begot-  
ten Sonne of the Father) a full of grace and  
truth.  
15 8 Iohn bare witnesse of him, and cryed,  
saying, This was he of whom I said, He that com-  
meth after me, was before me: for he was bet-  
ter then I.  
16 9 And of his fulnesse haue all we receiued,  
and grace for grace.  
17 For the Law was giuen by Moses, but grace  
and truth came by Iesus Christ.  
18 10 No man hath seene God at any time:  
that onely begotten Sonne, which is in the bo-  
some of the Father, he hath declared him.  
19 11 Then this is the record of Iohn, when  
the Iewes sent Priests and Leuites from Hieru-  
salem to aske him, Who art thou?  
20 And hee confessed and denied not, and  
said plainly, I am not that Christ.  
21 And they asked him, What then? Art thou  
Elias? And he said, I am not. Art thou that Pro-  
phet? And he answered, No.  
22 Then saide they vnto him, Who art thou,  
that wee may giue answer to them that sent vs?  
What sayest thou of thy selfe?  
23 He said, I am the voice of him that cryeth  
in the wilderness, Make straight the way of the  
Lord, as said the Prophet Esaias.  
24 12 Now they which were sent, were of the  
Pharisees.  
25 And they asked him, and saide vnto him,  
Why baptizest thou then, if thou be not that  
Christ, neither Elias, nor that Prophet?  
26 Iohn answered them, saying, I baptize with  
water: but there is one among you, whom yee

know not.  
27 4 Hee it is that cometh after me, which  
was before me, whose shoe latcher I am not wor-  
thy to vntoofe.  
28 These things were done in Bethabara beyond  
Iordan, where Iohn did baptize.  
29 13 The next day Iohn seeth Iesus com-  
ming vnto him, and sayeth, Beholde that Lambe  
of God, which taketh away the sinne of the  
world.  
30 This is he of whom I said, After me com-  
meth a man, which was before me: for he was bet-  
ter then I.  
31 And I knewe him not: but because hee  
should be declared to Israel, therefore am I come,  
baptizing with water.  
32 14 So Iohn bare recorde, saying, I behelde  
that Spirit come downe from heauen, like a  
dove, and it abode vpon him,  
33 And I knowe him not: but hee that sent me  
to baptize with water, hee saide vnto mee, Vpon  
whom thou shalt see that Spirit come downe, and  
tary still on him, that is hee which baptizeth with  
the holy Ghost.  
34 And I saw, and bare record that this is that  
Sonne of God.  
35 15 The next day, Iohn stood againe, and  
two of his disciples.  
36 16 And he beheld Iesus walking by, and said,  
Behold that Lambe of God.  
37 17 And the two disciples heard him speake,  
and followed Iesus.  
38 Then Iesus turned about, and saw them fol-  
low, and saide vnto them, What seeke yee? And  
they said vnto him, Rabbi, (which is to say by in-  
terpretation, Master) where dwellest thou?  
39 Hee saide vnto them, Come, and see.  
They came and saw where he dwelt, and abode  
with him that day: for it was about the tenth  
houre.  
40 Andrew, Simon Peters brother, was one of  
the two which had heard it of Iohn, and that fol-  
lowed him.  
41 The same found his brother Simon first, and  
said vnto him, We haue found that Messias which  
is by interpretation, that Christ.  
42 And hee brought him to Iesus, And Iesus  
beheld him, and said, Thou art Simon the sonne of  
Ionas: thou shalt be called Cephas, which is by in-  
terpretation a stone.  
43 1 The day following, Iesus would goe into  
Galilee, and found Philip, and said vnto him, Fol-  
low me.  
44 Now Philip was of Bethsaida, the citie of  
Andrew and Peter:  
45 13 Philip founde Nathanael, and sayde  
vnto him, Wee haue founde him of whom  
Moses did write in the Lawe, and the Prophets,  
Iesus that Sonne of Ioseph, that was of  
Nazareth.  
46 Iohn gathered disciples, not to himselfe, but to Christ.  
47 Christ is set be-  
fore vs to followe not as a vaine shadowe, but as our Mediatour. 48 In this first  
gathering of the disciples wee haue shewed vnto vs, that the beginning of saluati-  
on is from God, who calleth vs vnto his Sonne by the ministerie of his seruants:  
whom (so preuenting vs) wee must also heare, and followe him home, that being  
instructed by him, wee may also instruct others. f Where is thy lodging? 1 The  
night grew on. n That is, annoyed, and King after the manner of the  
Iewish people. 18 The good endeouours euen of the vnderlearned, God doeth so  
allowe, that he maketh them matters to the learned. o Genes. 49. 10. deus. 18.  
18. s Iesai. 4. 2. and 40. 10. and 45. 8. iere. 23. 5. And 33. 14. ezech. 34. 23. and  
39. 24. Dan. 9. 24.

4. Mat. 3. 11;  
mark. 1. 7.  
luke 3. 16.  
acts 1. 5. and 11. 16,  
and 19. 4.  
13 The bodie and  
uerue of all the  
sacraments of the  
Law, to make sa-  
tisfaction for the  
sinne of the world,  
is in Christ.  
u This word (That)  
which is added,  
hath great force in  
it, not onely to set  
forth the worthi-  
nesse of Christ,  
and so to separate  
him from the  
Lambe which was  
a figure of him,  
and from all other  
sacraments of the  
Law, but also to  
bring into our  
minds the Prophe-  
cies of Esay and  
others.  
o This word of the  
present time, signi-  
fies a continuall  
act, for the Lambe  
hath this vertue  
proper vnto him,  
and for euer,  
to take away the  
sinnes of the  
world.  
p That is, that  
root of sinnes, to  
wit, our corrupti-  
on, which are  
commonly called  
in the psalm num-  
ber sinnes.  
q I neuer knew  
him by face before.  
14 Christ is pro-  
mised to be the  
Sonne of God,  
by the coming  
downe of the holy  
Ghost, by the Fa-  
thers voice, and  
by Iohns testimo-  
ny. r Mat. 3. 16.  
mark. 1. 10.  
luke 3. 22.  
s This word (That)  
pointeth out vnto  
vs some excellent  
thing, and maketh  
a difference be-  
twene Christ and  
other, whom Moses  
and the Prophets  
commonly call the  
sonnes of God, or  
the sonnes of the  
most high.

46 Then Nathanael sayd vnto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.

47 Iesus sawe Nathanael comming to him, and said of him, Behold indeede an Israelite, in whom is no guile.

48 Nathanael saide vnto him, Whence knewest thou me? Iesus answered, and said vnto him, Before that Philip called thee, when thou wast vnder the fig tree, I saw thee.

49 Nathanael answered, and said vnto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.

50 Iesus answered, and said vnto him, Because I said vnto thee, I sawe thee vnder the figge tree, beleuest thou? thou shalt see greater things then these.

51 And he said vnto him, Verely, verely, I say vnto you, Hereafter shall yee see heauen open, and the Angels of God ascending, and descending vpon that Sonne of man.

### CHAP. II.

1 Christ turneth water into wine. 2 Which was the beginning of his miracles. 3 He goeth downe to Capernaum: 13 from thence he goeth up to Hierusalem, 15 and casteth the merchandise out of the Temple. 19 He foretelleth that the Temple, that is, his body shall be destroyed of the Iewes. 23 Many beleue in him, seeing the miracles which he did.

And the third day, was there a mariage in Cana a towne of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the mariage.

3 Now when the wine failed, the mother of Iesus sayd vnto him, They haue no wine.

4 Iesus sayd vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His mother sayd vnto the seruants, Whatsoeuer he sayth vnto you, doe it.

6 And there were set there, sixe waterpots of stone, after the maner of the purifying of y<sup>e</sup> Iewes, containing two or three fiskins apiece.

7 And Iesus sayd vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then he sayd vnto them, Draw out now, and beate vnto the gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for hee knew not whence it was, but the seruant, which drew the water, knew) the gouernour of the feast called the bridegrome,

10 And sayd vnto him, All men at the beginning set forth good wine, and when men haue well drunke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of miracles did Iesus in Cana a towne of Galile, and shewed forth his glorie: and his disciples beleueed on him.

12 After that, he went downe into Capernaum, he and his mother, and his brethren, and his disciples: but they continued not many dayes there.

13 For the Iewes Passequer was at hand. Therefore Iesus went vp to Hierusalem.

14 And hee found in the Temple those that sold oxen, and sheepe, and doutes, and changers of

money sitting there.

15 Then hee made a scourge of small cordes, and drane them all out of the Temple with the sheepe and oxen, and powred out the changers money, and ouerthrew their tables,

16 And said vnto them that sold doutes, Take these things hence: make not my fathers house, an house of merchandise.

17 And his disciples remembred, that it was written, The zeale of thine house hath eaten me vp.

18 Then answered the Iewes, and sayd vnto him, What signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered and said vnto them, Destroy this Temple, and in three dayes I will raise it vp againe.

20 Then said the Iewes, Fourtieth and sixe yeeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But he spake of the temple of his body.

22 As soone therefore as hee was risen from the dead, his disciples remembred that he thus said vnto them: and they beleueed the Scripture, and the word which Iesus had said.

23 Nowe when hee was at Hierusalem at the Passequer in the feast, many beleueed in his Name, when they saw his miracles which he did.

24 But Iesus did not commit himselfe vnto them, because he knew them all.

25 And had no neede that any should testifie of man, for he knew what was in man.

to speake and doe thus? Mat. 26. 61. and 17. 40. Mar. 14. 58. and 15. 29. That is, of his body. 6 It is not good crediting them, which stand onely vpon miracles. 7 Christ is the searcher of hearts, and therefore true God.

### CHAP. III.

1 Christ teacheth Nicodemus the many principles of Christiā regeneration. 14 The serpent in the wilderness. 15 Iohn baptizeth. 27 and teacheth him, that he is not Christ.

Here was now a man of the Pharisees, named Nicodemus, a ruler of the Iewes.

2 This man came to Iesus by night, and sayd vnto him, Rabbi, wee knowe that thou art a teacher come from God, for no man could doe these miracles that thou doest, except God were with him.

3 Iesus answered and said vnto him, Verely, verely I say vnto thee, Except a man be borne againe, he cannot see the kingdom of God.

4 Nicodemus said vnto him, How can a man be borne which is olde? can hee enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is borne of the flesh, is flesh: and that that is borne of the Spirit, is spirit.

7 Marueile not that I said to thee, Ye must be borne againe.

8 The winde bloweth where it listeth, and

that we knowe our selues not only to be corrupt in part, but to be wholly dead in sinne: so that our nature hath need to be created anew, as touching the qualities thereof: which can be done by no other vertue, but by the diuine and heauenly, whereby we were first created. d That is, go in, and enter, as hee expounded himselfe afterward, vers. 5. e The Church: for Christ formeth in this place, how we come to be cōsērs, and to haue ought to doe in the citie of God. f How can I that am old, be borne againe? for he answereth, as if Christ his wordes belonged to none but to him. g That is, fleshy, to wit, wholly vnclean and vnder the wrath of God: and therefore this word (Flesh) signifieth the corrupt nature of man: contrary to which is the Spirit, that is, the man ingrafted into Christ through the grace of the holy Ghost, whose nature is sweet, soft, and immortal: though the bribe of the flesh remaineth. h With free and wandering blasts, as it is sayd by

4. Psal. 69. 9. g Zeale in this place is taken for a wrathfull indignation and displeasure of the minde, conceived of some naughtie and euill dealing towards them whom we loue well.

5 Against them which so binde God to an ordinance calling which they themselves most shamefully abuse, that they will not admit an extraordinary, which God confirmeth from heauen, (and they although in vaine would haue it extinguished) vntill it be sealed with outward and bodily miracles.

h With what miracle dost thou confirme it, that we may see that heauenly power and vertue, which giveth thee authority, tie

1 There are none sometimes more vnclearned, then the learned: but as well the learned as the vnclearned must desire wisdom of Christ onely.

a A man of great estimation, and a ruler amongst the Iewes.

b We know that thou art sent from God to teach vs.

c But he is whom sinners haue of the excellencie of God appeareth. And if Nicodemus had knowne Christ a

right, he would not euenly haue said that God was with him: as Paul saith. 2. Cor. 19.

d The beginning of Christiāitie

consisteth in this,



3 The secret my-  
sterie of our rege-  
neration which  
cannot be com-  
prehended by  
mans capacitee, is  
perceiued by faith,  
and that in Christ  
onely, because that  
he is both God on  
earth, and man in  
heaven, that is to  
say, in such sort  
man, that hee is  
God also, and there-  
fore almighty: and  
in such sort God,  
that he is man al-  
so, and therefore  
his power is man-  
ifest vnto vs.

4 You handle doubt-  
full things, and such  
as you haue no cer-  
taine author for,  
and yet men beleue  
you: but I teach  
those things that  
are of a true and  
well knowne, & you  
beleue me not.  
5 Onely Christ can  
teach vs heavenly  
things, for no man  
ascendeth, &c.  
6 That is, hath any  
spirituall light and  
vnderstanding, or  
ouer had, but onely  
that Sonne of God,  
which came downe  
to vs.  
7 Whereas he is  
said to haue come  
down from heauen,  
that must be vnder-  
stood of his God-  
head, and of the  
manner of his con-  
ception: for Christ  
his birth vpon the  
earth was heauenly,  
and not earthly,  
for he was concei-  
ued by the holy  
Ghost.

8 That which is  
proper to the diu-  
initie of Christ, is  
here spoken of  
whole Christ, to  
giue vs to vnder-  
stand, that he is but  
one person, where-  
in two natures  
are vnited, and this  
kind of speech men  
call, The communi-  
cating of proprietie.

9 Num. 21. 9. chap. 12. 23. 1. John 4. 9. 5 Nothing els but the free loue of  
the Father, is the beginning of our saluation, and Christ is he in whom our right-  
eousnesse and saluation is resident: and faith is the instrument or meane whereby  
we apprehend it, and life euerslasting is that which is set before vs to apprehend.  
10 It is not all one to beleue in a thing, and to beleue of a thing: for we may  
not beleue (in any thing) save onely in God, but we may beleue (of any thing)  
whatsoever we thinke. 11 As Nazianzen in his oration of the Spirit. 12 Chap. 9. 39.  
and 10. 47. 13 Not Christ, but the despising of Christ doeth condemne. 14 That  
is, to be the cause of the condemning of the world, for indeede sinnes are the  
cause of death, but Christ shall iudge the quicke and the dead. 15 Not onely the  
people of the Iewes, but whosoever shall beleue in him. 16 Chap. 1. 9. 7 Onely  
wickednesse is the cause, why men refuse the light that is offered them. 8 That  
is, the cause of condemnation, which sticketh fast in man, vntill through God his  
great benefite they be deliuered from it. 9 That is, he that leadeth an honest life,  
and is free of all craft and deceit. 10 That is, with God, God as it were going be-  
fore. 11 Chap. 4. 2. 12 Satan inuadeth the disciples of Iohn with a fond emulation  
of their master, to hinder the course of the Gospel; but Iohn being mindfull of  
his office, doeth not onely brake off their endeouours, but also taketh occasion  
thereby to giue testimonie of Christ, howe that in him onely the Father hath set  
forth life euerslasting. \* Chap. 1. 34.

thou hearest the sound thereof, but canst not tell  
whence it cometh, and whither it goeth: so is  
euery man that is borne of the Spirit.

9 Nicodemus answered, and sayd vnto him,  
How can these things be?

10 Iesus answered, and sayd vnto him, Art thou  
a teacher of Israel, and knowest not these things?

11 Verely, verely I say vnto thee, We speake  
that we know, and testifie that we haue seene: but  
ye receiue not our witness.

12 If when I tell you earthly things, ye beleue  
not, how should ye beleue, if I shall tell you of  
heavenly things?

13 For no man ascendeth vp to heauen, but  
he that hath descended from heauen, that Sonne  
of man which is in heauen.

14 And as Moses lift vp the serpent in the  
wildernes, so must that Sonne of man be lift vp,

15 That whosoever beleueth in him, should  
not perish, but haue euerslasting life.

16 For God so loued the world, that hee  
hath giuen his onely begotten Sonne, that who-  
euer beleueth in him, should not perish, but haue  
euerslasting life.

17 For God sent not his Sonne into the  
world, that he should condemne the world, but  
that the world through him might be saved.

18 He that beleueth in him, is not condem-  
ned: but he that beleueth not, is condemned al-  
ready, because hee hath not beleued in the Name  
of that onely begotten Sonne of God.

19 And this is the condemnation, that that  
light came into the world, and men loued dark-  
nesse rather then that light, because their deedes  
were euill.

20 For euery man that euill doeth, hateth the  
light, neither cometh to light, least his deedes  
should be reprobated.

21 But he that doeth truth, cometh to the  
light, that his deedes might be made manifest, that  
they are wrought according to God.

22 After these things came Iesus, and his dis-  
ciples into the land of Iudea, and there taried with  
them, and baptized.

23 And Iohn also baptized in Enon besides  
Salem, because there was much water there: and  
they came and were baptized.

24 For Iohn was not yet cast into prison.

25 Then there arose a question betweene  
Iohns disciples and the Iewes, about purifying.

26 And they came vnto Iohn, and saide vnto  
him, Rabbi, he that was with thee beyond Iordan,  
to whom thou barest witness, behold, he bap-  
tizeth, and all men come to him.

27 Iohn answered, & said, A man can receiue  
nothing, except it be giuen him from heauen.

28 Ye your selues are my witnesses, that I  
said, I am not that Christ, but that I am sent be-  
fore him.

29 He that hath the bride, is the bridegrome:  
but the friend of the bridegrome, which standeth  
and heareth him, reioyceth greatly, because of the  
bridegromes voice. This my ioy therefore is ful-  
filled.

30 He must increase, but I must decrease.

31 He that is come from on hie, is aboue all: he  
that is of the earth, is of the earth, and speaketh  
of the earth: hee that is come from heauen, is a-  
boue all.

32 And what he hath seene and heard, that he  
testifieth: but no man receiueh his testimonie.

33 He that hath receiued his testimonie, hath  
sealed that God is true.

34 For he whom God hath sent, speaketh the  
words of God: for God giueth him not the Spirit  
by measure.

35 The Father loueth the Sonne, and hath  
giuen all things into his hand.

36 Hee that beleueth in the Sonne, hath e-  
uerslasting life, and he that obeyeth not the Sonne,  
shall not see life, but the wrath of God abideth  
on him.

### CHAP. IIII.

Iesus being wearie, asketh drinke of the woman of Sa-  
maria. 1 He teacheth the true worship. 2 He confesseth  
that he is the Messias. 3 His meat. 4 The Samaritanes  
beleue in him. 5 He healeth the Rulers sonne.

Now when the Lord knew, how the Pharisees  
had heard, that Iesus made and baptized  
more disciples then Iohn,

2 (Though Iesus himselfe baptized not, but  
his disciples.)

3 Hee left Iudea, and departed againe into  
Galile.

4 And he must needs goe thorow Samaria.

5 Then came he to a citie of Samaria called  
Sychar, neere vnto the possession that Iacob gaue  
vnto his Sonne Ioseph.

6 And there was Iacobs well. Iesus then wea-  
ried in the iourney, sate thus on the Well: it was  
about the sixth houre.

7 There came a woman of Samaria to draw  
water. Iesus said vnto her, Giue me drinke.

8 For his disciples were gone away into the ci-  
tie, to buy meate.

9 Then said the woman of Samaria vnto him,  
How is it, that thou being a Iew, askst drinke of  
me, which am a woman of Samaria? For the Iewes  
meddle not with the Samaritanes.

10 Iesus answered and saide vnto her, If thou  
knewest that gift of God, and who it is that saith  
to thee, Giue mee drinke, thou wouldest haue af-  
ked of him, and he would haue giuen thee water  
of life.

11 The woman saide vnto him, Sir, thou hast  
nothing to draw with, and the Well is deepe: from  
whence then hast thou that water of life?

12 Art thou greater then our father Iacob,  
which gaue vs the well, and hee himselfe dranke  
thereof,

What meane you  
to goe about to drin-  
ke my state? this is  
euery mans lot and  
portion, that they  
cannot better them-  
selues one iote.  
\* Chap. 1. 20.

Is nothing else  
but man, a piece of  
worke made of the  
clay of the earth.  
7 Sawyeth of no-  
thing, but corrup-  
tion, ignorance, dan-  
ger, &c.  
8 Was he knoweth  
fully and perfectly.  
9 That is, very iust.  
\* Rom. 3. 4.

Matth. 11. 27.  
6 Committed them  
to his power and  
will.  
\* Aha. 1. 4.  
1. Iohn 5. 10.  
c Shall not eniuy.

This measure  
is to be kept in  
doing of our due-  
tie, that neither by  
fear we be terri-  
fied from going  
forward, neither  
by rashnesse pro-  
cure or plucke  
dangers vpon our  
heads.  
\* Chap. 3. 22.  
a Christ leaving  
the proud Phari-  
sees, communica-  
teth the treasures  
of euerslasting life  
with a poore sin-  
full woman, and  
stranger, refelling  
the grosse errors  
of the Samaritanes,  
and defending the  
true seruice of  
God, whiche was  
deliuered to the  
Iewes, but yet so,  
that he calleth  
both of them  
backe to himselfe,  
as one whom onely  
all the fathers, and  
also all the cere-  
monies of the Law  
did regard, and had  
a respect vnto.  
\* Gen. 33. 19.  
and 48. 22.  
1. Iohn 4. 22.  
a Euen as he was  
wearie, or because  
he was wearie.  
b It was almost

myne. 2 There is no familiaritie nor friendship betweene the Iewes and the  
Samaritanes. 3 By this word (That) we are giuen to vnderstand, that Christ  
speareth of some excellent gift, that is to say, enen of himselfe, whom his Father  
offered to this woman. 4 This euerslasting water, that is to say, the exceeding  
loue of God, is called lining, or of life, to make a difference betweene it, and the  
water that should be drawne out of a well, and these metaphors are very much  
vsed of the Iewes, Iere. 2. 13. Ier. 2. 18. Zach. 13. 11.

thereof, and his sonnes, and his cattell :

13 Iesus answered, and sayd vnto her, Whoso-  
euer drinketh of this water, shall thirst againe :

14 But whosoever drinketh of the water that I  
shall giue him, shall neuer be more athirst : but the  
water that I shall giue him, shall be in him a well of  
water, springing vp into euertlasting life.

15 The woman said vnto him ; Sir, giue me of  
that water, that I may not thirst, neither come hi-  
ther to draw.

16 Iesus sayd vnto her, Goe, call thine husband,  
and come hither.

17 The woman answered, and sayd, I haue no  
husband. Iesus sayd vnto her, Thou hast well sayd,  
I haue no husband.

18 For thou hast had five husbands, and hee  
whom thou now hast, is not thine husband : that  
saydest thou truely.

19 The woman sayd vnto him, Sir, I see that  
thou art a Prophet.

20 Our fathers worshipped in this moun-  
taine, and yee say, that in Ierusalem is the place  
where men ought to worship.

21 Iesus sayd vnto her, Woman, beleene me,  
the houre commeth, when yee shall neither in  
this mountaine, nor at Hierusalem worship the  
Father.

22 Ye worship that which ye know not : we  
worship that which wee know : for saluation is of  
the Iewes.

23 But the houre commeth, and now is, when  
the true worshippers shall worship the Father in  
a Spirit and Truth : for the Father requireth euen  
such to worship him.

24 God is a Spirit, and they that worship  
him, must worship him in Spirit and Truth.

25 The woman sayd vnto him, I know well that  
Messias shall come, which is called Christ : when  
he is come, he will tell vs all things.

26 Iesus sayd vnto her, I am he, that speake vn-  
to thee.

27 And vpon that, came his disciples, and  
maruelled that hee talked with a woman : yet no  
man sayd vnto him, What askest thou or why tal-  
kest thou with her?

28 The woman then left her waterpot, and went  
her way into the city, and sayd to the men,

29 Come, see a man which hath tolde mee all  
things that euer I did : is not he that Christ?

30 Then they went out of the citie, and came  
vnto him.

31 In the meane while, the disciples prayed  
him, saying, Master, eat.

32 But hee sayd vnto them, I haue meat to  
eat, that ye know not of.

33 Then sayd the disciples betwene them-  
selves, Hath any man brought him meat?

34 Iesus sayd vnto them, My meat is that I  
may doe the will of him that sent mee, and finish  
his worke.

35 Say not ye, There are yet foure moneths,  
and then commeth haruest? Beholde, I say vnto  
you, Lift vp your eyes, and looke on the regions :  
for they are white already vnto haruest.

36 And hee that reapeth, receiueth reward,  
and gathered fruit vnto life euertlasting, that both he  
that soweth, and he that reapeth might reioyce to-  
gether.

The doctrine of  
the Prophets was  
as it were a sowing  
time: and the doctrine of the Gospel, as the haruest, and there is an excellent agree-  
ment betwene them both, and the ministers of them both,

37 For herein is the saying true, that one sow-  
eth and another reapeth.

38 I sent you to reape that, whereon ye bestow-  
ed no labour : other men laboured, and ye are en-  
tered into their labours.

39 Now many of the Samaritanes of that ci-  
tie beleueed in him, for the saying of the woman  
which testified, He hath tolde me all things that  
euer I did.

40 Then when the Samaritans were come vnto  
him, they besought him, that he would tary with  
them : and he abode there two dayes.

41 And many more beleueed because of his  
owne word.

42 And they sayd vnto the woman, Now we  
beleuee, not because of thy saying : for wee haue  
heard him our selues, and know that this is indeed  
that Christ the Saviour of the world.

43 So two dayes after he departed thence,  
and went into Galile.

44 For Iesus himselfe had testified, that a  
Prophet hath none honour in his owne country,

45 Then when hee was come into Galile, the  
Galileans receiued him, which had seene all the  
things that hee did at Hierusalem at the feast : for  
they went also to the feast.

46 And Iesus came againe into Cana  
of Galile, where he had made of water wine.  
And there was a certaine ruler, whose sonne was  
sicke at Capernaum.

47 When he heard that Iesus was come out of  
Iudea into Galile, hee went vnto him, and be-  
sought him that he would goe downe, and heale his  
sonne : for he was euen readie to die.

48 Then sayd Iesus vnto him, Except yee see  
signes and wonders, ye will not beleuee.

49 The ruler sayd vnto him, Sir, goe downe be-  
fore my sonne die.

50 Iesus sayd vnto him, Goe thy way, thy sonne  
liueth : and the man beleueed the word that Iesus  
had spoken vnto him, and went his way.

51 And as hee was now going downe, his ser-  
uants met him, saying, Thy sonne liueth.

52 Then enquired he of them the houre when  
he began to amend. And they sayd vnto him, Ye-  
sterday the seuenth houre the feuer left him.

53 Then the father knew that it was the same  
houre in the which Iesus had sayd vnto him, Thy  
sonne liueth. And he beleueed, &c. all his household.

54 This second miracle did Iesus againe, after  
he was come out of Iudea into Galile.

## C H A P. V.

One lying at the poole, is healed of Christ on the Sab-  
bath: 10 The Iewes that rashly finde fault with that his  
deed, 17 he conuinceth with the authority of his Father,  
19, 20 He proueth his diuine power by many reasons,  
45 and with Moses testimony.

After that, there was a feast of the Iewes, and  
Iesus went vp to Hierusalem.

2 And there is at Hierusalem by the place of  
the sheepe, a poole called in Ebrew Bethesda,  
hauing five porches :

3 In the which lay a great multitude of sick  
folke, of blinde, halt, and withered, waiting for the  
moouing of the water.

4 For an Angel went downe at a certaine sea-  
son into the poole, and troubled the water : who-  
soeuer then first, after the stirring of the water, step-  
ped in, was made whole of whatsoever disease he  
had.

5 And a certaine man was there, which had  
been.

That prouerbe.

The Samaritans  
doe most ioyfully  
imbrace that which  
the Iewes most  
stubbornly reie-  
cted.

The despisers  
of Christ despise  
themselves of his  
benefit : yet Christ  
prepareth a place  
for himselfe.

Into the townes  
and villages of Ga-  
lile : for he would  
not make abode in  
his country of  
Nazareth, because  
they despised him,  
and where (as the  
other Evangelists  
write) the efficacy  
of his benefits was  
hindered through  
their malicious  
siftedness.

Matth. 13. 57.  
marke 6. 4. Luke  
4. 24.

Although Christ  
be absent in body,  
yet hee worketh  
mightily in the  
beleeuers by his  
word.

Chap. 2. 1. 12.  
Some of Herods  
courtiers, for though  
Herod was not a  
king, but a Tetrarch,  
yet the lofty name  
only except, hee  
was a king, or at  
least the people  
called him a king.

Lewis. 23. 9.  
deut. 16. 1.

There is no dis-  
ease so old, which  
Christ can not  
heale.

Whereof cattell  
dranke, and used  
to be plunged in,  
whereof there could  
not be this great  
store at Hierusalem:  
That is to say, the  
house of purging  
out : because great  
store of water was  
poured out into  
that place.

All the religion  
of superstitious  
people, standeth  
for the most part,  
vpon two pillars,  
but very weake,  
that is to say, vpon  
the examples of  
the fathers peruer-  
ted, and a foolish  
opinion of out-  
ward things: a-  
gainst which er-  
rors we haue to  
see the word and  
nature of God.

The name of this  
mountaine is Gari-  
zin, whereupon Sa-  
muel built a Tem-  
ple by Alexander  
of Macedonia his  
lawe, after the vi-  
sion of Iffica :  
and made there  
Manages his sonne  
in law, his Priest,  
Iosaph. booke 11.  
4. deut. 12. 6.

1 King. 17. 29.  
This word (Spi-  
rit) is to be taken  
here, as it is set a-  
gainst that com-  
mandement, which  
is called carnall,

Heb. 7. 16. as the  
commandement  
is considered in its  
life: and so he (spea-  
keth of (Trueth)  
not as we set it a-  
gainst a lie, but as  
we take it in respect

of the outward  
ceremonies of the  
Law : which did  
only shadow that  
which Christ per-  
formed indeed.

1 Cor. 3. 17.  
By the word  
(Spirit) he meaneth  
the nature of the  
Godhead, and not  
the third person in  
the Trinitie.

We may haue  
care of our bodi-  
es, but yet so,  
that we preferre  
willingly and  
freely the occasi-  
on which is offered  
vs to enlarge the  
kingdome of God,  
before all neces-  
sities of this life:  
whatsoever.

When the spi-  
rituall corne is  
ripe, we must not  
ligger : for so the  
children of this  
world would con-  
demne vs.

Matth. 9. 37.  
Luke 10. 2.

The doctrine of  
the Prophets was  
as it were a sowing  
time: and the doctrine of the Gospel, as the haruest, and there is an excellent agree-  
ment betwene them both, and the ministers of them both,



beene diseased eight and thirtie yeeres.

6 When Iesus saw him lie, and knew that he now long time had beene diseased, hee sayd vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put me into the peeple: but while I am comming, another steppeth downe before me.

8 Iesus sayd vnto him, Rise: take vp thy bed, and walke.

9 And immediately the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 The Iewes therefore sayd to him that was made whole, It is the Sabbath day: & it is not lawfull for thee to cary thy bed.

11 He answered them, He that made me whole he sayd vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which sayd vnto thee, Take vp thy bed, and walke?

13 And he that was healed, knew not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and sayd vnto him, Beholde, thou art made whole: sinne no more, least a worse thing come vnto thee.

15 The man departed, and tolde the Iewes that it was Iesus that had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered them, My father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabbath: but sayd also that God was his Father, and made himselfe equall with God.

19 Then answered Iesus, and sayd vnto them, Verely, verely I say vnto you, The Sonne can doe nothing of himselfe, save that he seeth the Father doe: for whatsoever things he doeth, the same things doth the Sonne in like manner.

20 For the Father loueth the Sonne, and sheweth him all things, whatsoever he himselfe doeth, and he will shew him greater workes then these, that ye should maruill.

21 For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father giudgeth no man, but hath committed all iudgement vnto the Sonne,

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 Verely, verely I say vnto you, he that heareth my word, and beleueth him that sent mee, hath euermore life, and shall not come into condemnation, but hath passed from death to life.

25 Verely, verely I say vnto you, the houre

shall come, and now is, when the dead shall heare the voice of the Sonne of God: and they that heare it shall liue.

26 For as the Father hath life in himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe,

27 And hath giuen him power also to execute iudgement, in that he is the Sonne of man.

28 Maruill not at this: for the houre shall come, in the which all that are in the graues, shall heare his voice.

29 And they shall come forth, & that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I should beare witness of my selfe, my witness were not true.

32 There is another that beareth witness of me, and I know that the witness, which he beareth of me, is true.

33 Ye sent vnto Iohn, and he bare witness vnto the truth.

34 But I receiue not the record of man: neuertheless these things I say, that ye might be faued.

35 He was a burning and a shining candle: and ye would for a season haue reioyced in his light.

36 But I haue greater witness then the witness of Iohn: for the works which the Father hath giuen me to finish, the same works that I do, beare witness of me, that the Father hath sent me.

37 And the Father himselfe, which hath sent me, beareth witness of me. Ye haue not heard his voice at any time, neither haue yee seene his shap.

38 And his word haue you not abiding in you: for whom hee hath sent, him ye beleue not.

39 Search the Scriptures: for in them yee thinke to haue eternall life, & they are they which testifie of me.

40 But ye will not come to me, that ye might haue life.

41 I receiue not the praise of men.

42 But I know you, that ye haue not the loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if another shall come in his owne name, him will ye receiue.

44 How can ye beleue, which receiue & honour one of another, and seeke not the honour that cometh of God alone?

45 Doe not thinke that I will accesse you to my Father: there is one that accuseth you, euen Moses, in whom ye trust.

46 For had ye beleued Moses, ye would haue beleued me: for he wrote of me.

47 But if ye beleue not his writings, how shall yee beleue my words?

This deniall doth not put away that which is heere said, but correcteth it, as if Christ said, the Iewes shall haue no more an accuser then Moses, 17 Gen. 3. 15. and 22. 18. and 49. 10. dent. 18. 15.

CHAP. VI.

5 Five thousand are fed with five loaves and two fishes, 15 Christ goeth apart from the people. 17 As his disciples were rowing, 19 he cometh to them walking on the water. 26 He reasoneth of the true 27 and euermore 35 bread of life. 41. 52 The Iewes murmure, 60 and many of the disciples do depart from him. 69 The Apostles confesse him to be the Sonne of God.

After

True religion is not more cruelly assaulted by any manner, then by the presence of religion itselfe.

1 Ier. 17. 22.

3 The worke of God is neuer the same each of the Sabbath: but the workes of Christ are the workes of the Father, both because they are one God, and also because the Father doeth not worke but in the Sonne.

4 Chap. 7. 19.

That is, his onely and no man els, which they gather by that, that hee sayeth, (And I worke) applying this word (worke) to himselfe, which is proper to God, and therefore maketh himselfe equall to God.

5 Not onely without his Fathers authority, but also without his mighty working and power.

6 This must be vnderstood of Christ his person, which consisteth of two natures, and not simply of his Godhead: for then hee sayth that his Father moueth and governeth him in all things, but yet not without sinning, which he sayth hee worketh with his Father, he toucheth his Godhead.

7 In like sort, jointly and together.

8 Not for that the Father doeth some things, and then the Sonne worketh after him, and hath the like, but because the Father hath power of the Father and the Sonne do worke equally and jointly together.

9 The Father maketh no man partaker of euermore life, but in Christ, in whom onely also he is true y worshipped.

10 This word (iudgeth) is taken by the figure Synecdoche, for all gouernment.

11 These words are not so to be taken, as though they simply denied that God gouerneth the world, but as the Iewes imagined it, which separate the Father from the Sonne, whereas indeed, the Father doth not gouerne the world, but onely in the person of his Sonne, being made manifest in the flesh: so sayth he afterward verse 30. that he came not to doe his owne will: that his doctrine is not his owne, &c. Chap. 9. 3.

12 The Father is not worshipped but by his Sonne: word apprehended by faith, which is the onely way that leadeth to eternall life.

13 We are all dead in sinne and cannot be quickened by any other means, then by the word of Christ apprehended by faith.

That is, high and soueraine power to rule & gouerne all things, inasmuch that he hath power of life and death.

That is, he shall not onely iudge the world as he is God, but also as he is man, he receiued this of his Father to be iudge of the world.

7 All shall appeare before the iudgement seat of Christ, it at length is to be iudged.

8 Faith and iustitiously shall be iudged by their fruit.

9 Of their graues, Math. 25. 41.

10 To that resurrection which had life euermore following it: against which is set the resurrection of condemnation: that is, which condemnation followeth.

11 The father is the author and approouer of all things which Christ doeth.

12 Looker vs. As my Father directeth me, who dwelleth in me.

13 Chap. 8. 14.

14 Faithfully, that is, worthy to be credited, look Chap. 8. 14.

15 Chap. 1. 17.

16 Christ is declared to be the onely Sauour by Iohns voice, and infinite miracles, and by the testimonies of all the Prophets.

17 But the world notwithstanding being addicted to false prophets, and desirous to seeme religious, seeth none of all these things.

18 A little while, Math. 3. 17.

19 And 17. 5.

20 Dent. 4. 22.

21 All 17. 11.

22 Look toward God.

23 Chap. 12. 43.

24 This deniall doth not put away that which is heere said, but correcteth it, as if Christ said, the Iewes shall haue no more an accuser then Moses, 17 Gen. 3. 15. and 22. 18. and 49. 10. dent. 18. 15.

*1* That he cut  
the lake of Ti-  
berias, but by rea-  
son of the large  
multitude, his saying  
made his journey  
the shorter: there-  
fore he is said to  
have gone out the  
sea, when as he pas-  
sed over from one  
side of a crooke to  
the other.  
4. *Luci. 23. 7.*  
*5. *Mat. 14. 16.**  
*6. *Mat. 14. 16.**  
*7. *Mat. 14. 16.**  
*8. *Mat. 14. 16.**  
*9. *Mat. 14. 16.**  
*10. *Mat. 14. 16.**  
*11. *Mat. 14. 16.**  
*12. *Mat. 14. 16.**  
*13. *Mat. 14. 16.**  
*14. *Mat. 14. 16.**  
*15. *Mat. 14. 16.**  
*16. *Mat. 14. 16.**  
*17. *Mat. 14. 16.**  
*18. *Mat. 14. 16.**  
*19. *Mat. 14. 16.**  
*20. *Mat. 14. 16.**  
*21. *Mat. 14. 16.**  
*22. *Mat. 14. 16.**  
*23. *Mat. 14. 16.**  
*24. *Mat. 14. 16.**  
*25. *Mat. 14. 16.**  
*26. *Mat. 14. 16.**  
*27. *Mat. 14. 16.**  
*28. *Mat. 14. 16.**  
*29. *Mat. 14. 16.**  
*30. *Mat. 14. 16.**  
*31. *Mat. 14. 16.**  
*32. *Mat. 14. 16.**  
*33. *Mat. 14. 16.**  
*34. *Mat. 14. 16.**  
*35. *Mat. 14. 16.**  
*36. *Mat. 14. 16.**  
*37. *Mat. 14. 16.**  
*38. *Mat. 14. 16.**  
*39. *Mat. 14. 16.**  
*40. *Mat. 14. 16.**  
*41. *Mat. 14. 16.**  
*42. *Mat. 14. 16.**  
*43. *Mat. 14. 16.**  
*44. *Mat. 14. 16.**  
*45. *Mat. 14. 16.**  
*46. *Mat. 14. 16.**  
*47. *Mat. 14. 16.**  
*48. *Mat. 14. 16.**  
*49. *Mat. 14. 16.**  
*50. *Mat. 14. 16.**  
*51. *Mat. 14. 16.**  
*52. *Mat. 14. 16.**  
*53. *Mat. 14. 16.**  
*54. *Mat. 14. 16.**  
*55. *Mat. 14. 16.**  
*56. *Mat. 14. 16.**  
*57. *Mat. 14. 16.**  
*58. *Mat. 14. 16.**  
*59. *Mat. 14. 16.**  
*60. *Mat. 14. 16.**  
*61. *Mat. 14. 16.**  
*62. *Mat. 14. 16.**  
*63. *Mat. 14. 16.**  
*64. *Mat. 14. 16.**  
*65. *Mat. 14. 16.**  
*66. *Mat. 14. 16.**  
*67. *Mat. 14. 16.**  
*68. *Mat. 14. 16.**  
*69. *Mat. 14. 16.**  
*70. *Mat. 14. 16.**  
*71. *Mat. 14. 16.**  
*72. *Mat. 14. 16.**  
*73. *Mat. 14. 16.**  
*74. *Mat. 14. 16.**  
*75. *Mat. 14. 16.**  
*76. *Mat. 14. 16.**  
*77. *Mat. 14. 16.**  
*78. *Mat. 14. 16.**  
*79. *Mat. 14. 16.**  
*80. *Mat. 14. 16.**  
*81. *Mat. 14. 16.**  
*82. *Mat. 14. 16.**  
*83. *Mat. 14. 16.**  
*84. *Mat. 14. 16.**  
*85. *Mat. 14. 16.**  
*86. *Mat. 14. 16.**  
*87. *Mat. 14. 16.**  
*88. *Mat. 14. 16.**  
*89. *Mat. 14. 16.**  
*90. *Mat. 14. 16.**  
*91. *Mat. 14. 16.**  
*92. *Mat. 14. 16.**  
*93. *Mat. 14. 16.**  
*94. *Mat. 14. 16.**  
*95. *Mat. 14. 16.**  
*96. *Mat. 14. 16.**  
*97. *Mat. 14. 16.**  
*98. *Mat. 14. 16.**  
*99. *Mat. 14. 16.**  
*100. *Mat. 14. 16.**

After these things, Jesus went his way, over the sea of Galilee, which is Tiberias.

2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 Then Jesus went up into a mountaine, and there he sate with his disciples.

4 Nowe the Passouer a 4 fast of the Iewes was neere.

5 ¶ Then Jesus lift up his eyes, and seeing that a great multitude came vnto him, he said vnto Philip, Whence shall we buy bread, that these might eat?

6 (And this hee sayd to proue him: for hee himselfe knew what he would do.)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that euery one of them may take a litle.

8 Then sayd vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a litle boy here, which hath five barley loaves, and two fishes: but what are they among so many?

10 And Jesus said, Make the people sit downe. (Now there was much grasse in that place.) Then the men sate downe, in number about five thousand.

11 And Jesus tooke the bread, and gaue thanks, and gaue to the disciples, & the disciples to them that were set downe: and likewise of the fishes as much as they would.

12 And when they were satisfied, he said vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broken meate of the five barley loaves, which remained vnto them that had eaten.

14 Then the men, when they had seene the miracle that Iesus did, said, This is of a truth that Prophet that should come into the world.

15 ¶ When Iesus therefore perceived that they would come, and take him to make him a king, he departed againe into a mountaine himselfe alone.

16 ¶ When euen was now come, his disciples went downe vnto the sea,

17 ¶ And entred into a ship, and went ouer the sea, towards Capernaum: and now it was darke, and Iesus was not come to them.

18 And the Sea arose with a great winde that blew.

19 And when they had rowed about five and twentie, or thirtie furlongs, they saw Iesus walking on the sea, and drawing neere vnto the ship: so they were afraid.

20 But he said vnto them, It is I: be not afraid.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.

22 ¶ The day following, the people which stood on the other side of the sea, sawe that there was none other ship there, save that one, wherinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other ships from Tiberias neere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Nowe when the people saw that Iesus was not there, neither his disciples, they also tooke

shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the other side of the sea, they said vnto him, Rabbi, when camest thou hither?

26 ¶ Iesus answered them, and said, Verely, verely I say vnto you, Ye seeke me not, because yee saw the miracles, but because ye ate of the loaves, and were filled.

27 ¶ Labour not for the meate which perissheth, but for the meate that endureth vnto euerlasting life, which the Sonne of man shall giue vnto you: for him hath 4 God the Father sealed.

28 Then said they vnto him, What shall we do, that we might worke the 5 workes of God?

29 ¶ Iesus answered, & said vnto them, ¶ 8 This is the worke of God, that ye beleue in him, whom he hath sent.

30 ¶ They said therefore vnto him, What signe shewest thou then, that we may see it, and beleue thee? what doest thou worke?

31 Our fathers did eate Manna in the desert, as it is written, Hee gaue them bread from heauen to eate.

32 ¶ Then Iesus sayd vnto them, Verely, verely I say vnto you, Moses gaue you not 6 that bread from heauen, but my Father giueth you that true bread from heauen.

33 For the bread of God is he which cometh downe from heauen, and giueth life vnto the world.

34 Then they sayd vnto him, Lord, euermore giue vs this bread.

35 And Iesus sayd vnto them, I am that bread of life: he that cometh to me, shall not hunger, and he that beleueth in me, shall neuer thirst.

36 But I say vnto you, that ye also haue seene me, and beleue not.

37 ¶ All that the Father giueth me, shall come to me: and him that cometh to me, I cast not away.

38 For I came downe from heauen, not to doe mine owne will, but his will which hath sent me.

39 And this is the Fathers will which hath sent mee, that of all which he hath giuen mee, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the will of him that sent me, that euery man which 7 seeth the Sonne, and beleueth in him, should haue euerlasting life: and I will raise him vp at the last day.

41 ¶ The Iewes then murmured at him because he sayd, I am that bread, which is come downe from heauen.

42 And they sayd, ¶ Is not this Iesus that sonne of Ioseph, whose father and mother wee know? bow then sayeth hee, I came downe from heauen?

¶ And as for that, that Paul 1. Co. 10. 1. saith, that Iesus is the true bread of life, and that hee is the true bread, because hee feedeth vnto the

true and euerlasting life. And as for that, that Paul 1. Co. 10. 1. saith, that Iesus is the true bread of life, and that hee is the true bread, because hee feedeth vnto the

spirituall food, it maketh nothing against this place, for hee signeth the thing signified with the signe: but in this whole disputation, Christ dealeth with the

Iewes after their owne opinion & conceit of the matter, and they had no further consideration of the Manna, but in that it fed the body.

¶ Which haue life, and giue life. 8 The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily euerlasting life: Therefore faith in Christ Iesus is a sure witnesse of our election, and therefore of our glorification, which is to come.

¶ Looke aboue Chap. 5. verse 22. 1 Seeing and beleuening are ioyned together: for there is another kinde of seeing, which is general, which the deuals haue, for they see, but here he speaketh of that kinde of seeing, which is proper to the elect.

¶ Flesh can not perceiue spirituall things, and therefore the beginning of our saluation cometh from God, vnto whom we change our nature, so that wee being inspired of him, may abide to be instructed and saved by Christ,

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

¶ 1. Cor. 13. 12.

4 They that seeke

the kingdom of

heauen lacke no-

thing: notwithstanding

the Gospel is

not the food of

the belly, but of

the minde.

¶ Beside your

labour and paine,

¶ Chap. 1. 32.

may 3. 17. and 17. 3.

¶ That is, whom

God the Father

hath distinguished

from all other men

by planting his own

virtue in him, as

though he had se-

led him with his

faith, that he might

be a lively patterne

and representor of

him: and that more

is a illustration to

this office, to recom-

end us men to God,

and bring vs to

eternall life,

which is onely pro-

per to Christ.

¶ Which please

God: for they thinke

that euerlasting

life hangeth upon

the continuance of ful-

filling the Law:

therefore Christ

callet them backe

to faith.

¶ Men torment

themselves in

vaine, when they

go about to please

God without faith.

¶ 1. Iohn 3. 23.

¶ That is, this is the

worke that God re-

quereth, that you

beleue in me, and

therefore he callet

them backe to faith.

¶ The spirituall

virtue of Christ

is contained of

them which are

desirous of euer-

lasting miracles.

¶ Exo. 16. 14. num.

11. 7. p. 1. 78. 25.

¶ Christ, who is

the true and onely

author and giver

of eternall life,

was signified vnto

the fathers in

Manna.

¶ He denieth that

Manna is that

true heavenly bread,

and sayeth that he

himselfe is that true

bread, because hee

feedeth vnto the



43 Iesus then answered, and sayde vnto them, Murmure not among your selues.

44 No man can come to me, except the Father, which hath sent mee, draw him: and I will raise him vp at the last day.

45 It is written in the  $\phi$   $m$  Prophets, And they shall be all taught of God. Euery man therefore that hath heard, and hath learned of the Father, cometh vnto me:

46  $\phi$  Not that any man hath seene the Father,  $\phi$  saue hee which is of God, he hath seene the Father.

47 Verely, verely I say vnto you, he that beleueth in me, hath euermolting life.

48 I am that bread of life.

49 Your fathers did eate Manna in the wilderness, and are dead.

50 This is that bread, which cometh downe from heauen, that he which eateth of it, should not die.

51 I am that  $\phi$  living bread, which came downe from heauen: if any man eate of this bread, he shall liue for euer: and the bread that I will giue is my flesh, which I will giue for the life of the world.

52 Then the Iewes stroue among themselves, saying, How can this man giue vs his flesh to eate?

53 Then Iesus sayd vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Son of man, and drinke his blood, ye haue no life in you.

54 Whosoener eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meate indeede, and my blood is drinke indeede.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As that liuing Father hath sent me, so liue I by the Father, and he that eateth me, euen hee shall liue by me.

58 This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) said, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doeth this offend you?

62 What then if yee should see that Sonne of man ascend vp  $\phi$  where he was before?

63 It is the  $\phi$  spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake vnto

you, are spirit and life.

64 But there are some of you that beleue not: for Iesus knewe from the beginning, which they were that beleueed not, and who should betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be given vnto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then saide Iesus to the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? thou hast the wordes of eternall life:

69 And wee beleue and knowe that thou art that Christ that Sonne of the liuing God.

70 Iesus answered them, Haue not I  $\phi$  chosen you twelue, and one of you is a denill?

71 Now he spake it of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, though he was one of the twelue.

#### CHAP. VII.

1 Christ, after his confessions were gone up to the feast of Tabernacles, so goeth thither primly. 2 The peoples sundry opinions of him. 3 He teacheth in the Temple. 4 The Priests command to take him. 5 Strife among the multitude about him, and betweene the Pharisees and the officers that were sent to take him, so Nicodemus.

AFTER these things, Iesus walked in Galilee, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes  $\phi$  a feast of the Tabernacles was at hand.

3 His brethren therefore sayd vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy works that thou doest.

4 For there is no man that doth any thing secretly, & he himselfe seeketh to be famous. If thou doest these things, shew thy selfe to the world.

5 For as yet his brethren beleueed not in him.

6 Then Iesus sayd vnto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you: but me it hateth, because I testifie of it, that the works thereof are euill.

8 Goe ye vp into this feast: I will not go vp yet vnto this feast: for my time is not yet fulfilled.

9 These things he sayd vnto them, and abode still in Galilee.

10 But assoone as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were priuily.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some sayd, He is a good man: other sayd, Nay: but he deceiueth the people.

13 Howbeit no man spake openly of him for feare of the Iewes.

14 Now when halfe the feast was done, Iesus went vp into the Temple, and taught.

15 And the Iewes marueiled, saying, How knoweth this man the Scriptures, seeing that he neuer learned?

know him, condemne him rashly: a very few thinke well of him, and therein secret.  $\phi$  Or, boldly and freely: for the chiefe of the Iewes sought nothing so much, as to bury his fame and name. 4 Christ strueth with goodnesse against the wickednesse of the world: in the meane season the most part of men take occasion of offence euen by that same, whereby they ought to haue bene stirred vp to embrace Christ.  $\phi$  About the fourth day of the feast.

16 Iesus

$\phi$  Iohn. 54. 13. ser. 31. 13.

$m$  In the booke of the Prophets, for the olde Testament was diuided by them into three severall parts, into the Law, the Prophets, and the Holy writ.

$n$  To wit, they shall be children of the Church, for so the Prophet Esai expoundeth it, chap. 54. 13. that is to say, ordained to life.

$o$  Altes 13. 43. and therefore the knowledge of the heavenly truth, is the gift and worke of God, and standeth not in any power of man.

$\phi$  Mat. 11. 27.  $\phi$  If the sonne onely hath seene the Father, then it is he onely that can teach and instruct vs truly.

$\phi$  The true vse of Sacraments, is to ascend from them to the thing it selfe, that is to Christ: by the partaking of whom onely, we get euermolting life.

$\phi$  Exod. 16. 15.  $\phi$  He pointed out himselfe when he spake these wordes.

$\phi$  Christ being sent from the Father, is the selfe same vnto vs for the getting and keeping of euermolting life, that bread and flesh, yea meate and drinke are to the vse of this transitory life.

$\phi$  Which giueth life to the world.

$\phi$  That is to say, whosoener is partaker of Christ indeed, who is our food.

$\phi$  Flesh cannot put a difference betwene fleshly eating, which is done by the helpe of the teeth, and spirituall eating which consisteth in faith, and therefore it condemneth that

which it vnderstandeth not: yet notwithstanding the truth must be preached and taught.  $\phi$  If Christ be present, life is present, but when Christ is absent, then is death present.  $\phi$  1. Cor. 11. 27.  $\phi$  In that that Christ is man, he receiveth that power which quickneth and giueth life to them that are his, of his Father: and hee addeth this word (That) to make a difference betwene him and all other fathers.  $\phi$  Christ his meaning is, that though he be man, yet his flesh can giue life, not of the owne nature, but because that flesh of his liueth by the Father, that is to say, doeth sucke and drawe out of the Father, that power which is hath to giue life.  $\phi$  The reason of man cannot comprehend the uniting of Christ and his members: therefore let it worship and reuerence that which is better then it selfe.  $\phi$  Chap. 3. 13.  $\phi$  The flesh of Christ doeth therefore quicken vs, because that he that is man, is God: which myserie is onely comprehended by faith, which is the gift of God, proper onely to the elect.  $\phi$  Spirit, that is, that power which floweth from the Godhead, causeth the flesh of Christ, which otherwise were but flesh, both to liue in it selfe, and to giue life to vs.

$\phi$  Such is the malice of men, that they take occasion of their owne destruction, even of the very doctrine of saluation (vnto lesse it be a few, which beleue through the singular gift of God.)  $\phi$  The number of the professors of Christ is very small, and among them also there be some hypocrites, and worse then all other.

$\phi$  Math. 26. 16.

$\phi$  Levit. 13. 34.  $\phi$  This feast was called, because of the bushes and tents which they pitched of douers kinds of boughs, and fast under them seven days together, all which time the feast lasted.

$\phi$  The grace of God cometh not by inheritance, but it is a gift that cometh otherwayes, whereby it cometh to passe, that often times the children of God suffer more affliction on by their owne kindred then by strangers.

$\phi$  His kindred: for so the Hebrewes to speake.

$\phi$  We must not follow the foolish desires of our friends.

$\phi$  Chap. 8. 29.  $\phi$  An example of horrible confusion in the very bosome of the Church. The Pastours oppress the people with terrors and feare: the people seeke Christ, when he appeareth not: when he offeth himselfe, they neglect him. Some also that

16 ¶ Iesus answered them, and sayd, • My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 ¶ He that speaketh of himselfe, seeketh his owne glory: but hee that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him.

19 ¶ Did not Moses giue you a Law, and yet none of you keepeth the Law? ¶ Why goe yee about to kill me?

20 The people answered, and sayd, Thou hast a deuill: who goeth about to kill thee?

21 ¶ Iesus answered, and sayd vnto them, I haue done one worke, and ye all marueile.

22 ¶ Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and yee on the Sabbath day circumsise a man.

23 If a man on the Sabbath receiue circumcision, that the Law of Moses should not be broken, be ye angry with mee, because I haue made a man euery whit whole on the Sabbath day?

24 ¶ Iudge not according to the appearance, but iudge righteous iudgement.

25 ¶ Then sayd some of them of Hierusalem, Is not this he whom they goe about to kill?

26 And beholde, he speaketh openly, and they say nothing to him: doe the rulers know indeed that this is indeed that Christ?

27 ¶ Howbeit we know this man whence hee is: but when that Christ cometh, no man shall know whence he is.

28 ¶ Then cryed Iesus in the Temple as hee taught, saying, Ye both knowe mee, and knowe whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 ¶ Then they sought to take him, but no man layd hands on him, because his houre was not yet come.

31 Now many of the people beleened in him, and sayd, When that Christ cometh, will he doe moe miracles then this man hath done?

32 ¶ The Pharises heard that the people murmured these things of him, and the Pharises, and high Priests sent officers to take him.

33 Then sayd Iesus vnto them, Yet am I a little while w you, & then I goe vnto him that sent me,

34 ¶ Ye shall seeke me, and shall not find mee, and where I am, can ye not come.

35 Then sayde the Iewes among themselves, Whither will hee goe, that we shall not find him? Will he go vnto them that are dispersed among the Grecians, and teach the Grecians?

36 What saying is this that hee sayd, Yee shall seeke me, and shall not find mee, and Where I am, can ye not come?

37 ¶ Then sayde the Iewes among themselves, What saying is this that hee sayd, Yee shall seeke me, and shall not find mee, and Where I am, can ye not come?

38 ¶ Then sayde the Iewes among themselves, What saying is this that hee sayd, Yee shall seeke me, and shall not find mee, and Where I am, can ye not come?

39 ¶ Then sayde the Iewes among themselves, What saying is this that hee sayd, Yee shall seeke me, and shall not find mee, and Where I am, can ye not come?

40 ¶ Then sayde the Iewes among themselves, What saying is this that hee sayd, Yee shall seeke me, and shall not find mee, and Where I am, can ye not come?

41 ¶ Then sayde the Iewes among themselves, What saying is this that hee sayd, Yee shall seeke me, and shall not find mee, and Where I am, can ye not come?

42 ¶ Then sayde the Iewes among themselves, What saying is this that hee sayd, Yee shall seeke me, and shall not find mee, and Where I am, can ye not come?

43 ¶ Then sayde the Iewes among themselves, What saying is this that hee sayd, Yee shall seeke me, and shall not find mee, and Where I am, can ye not come?

44 ¶ Then sayde the Iewes among themselves, What saying is this that hee sayd, Yee shall seeke me, and shall not find mee, and Where I am, can ye not come?

45 ¶ Then sayde the Iewes among themselves, What saying is this that hee sayd, Yee shall seeke me, and shall not find mee, and Where I am, can ye not come?

46 ¶ Then sayde the Iewes among themselves, What saying is this that hee sayd, Yee shall seeke me, and shall not find mee, and Where I am, can ye not come?

47 ¶ Then sayde the Iewes among themselves, What saying is this that hee sayd, Yee shall seeke me, and shall not find mee, and Where I am, can ye not come?

48 ¶ Then sayde the Iewes among themselves, What saying is this that hee sayd, Yee shall seeke me, and shall not find mee, and Where I am, can ye not come?

37 ¶ Now in the last and great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 He that beleeneth in mee, & as sayth the Scripture, out of his belly shall flow riuers of water of life.

39 ¶ This spake hee of the Spirit which they that beleued in him, should receiue: for the holy Ghost was not yet giuen, because that Iesus was not yet glorified.)

40 ¶ So many of the people, when they heard this saying, sayd, ¶ Of a trueth this is that Prophet.

41 Other sayd, This is that Christ: and some sayd, But shall that Christ come out of Galilee?

42 ¶ Saith not the Scripture that that Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man layd hands on him.

45 ¶ Then came the officers of the high Priests and Pharises, and they sayd vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceived?

48 ¶ Doeth any of the rulers, or of the Pharises beleene in him?

49 But this people, which know not the Law, are cursed.

50 Nicodemus sayd vnto them, ¶ He that came to Iesus by night, and was one of them.)

51 Doth our Law iudge a man before it heare him, & and know what he hath done?

52 They answered, and said vnto him, Art thou also of Galilee? Search and looke: for out of Galilee ariseth no Prophet.

53 ¶ And euery man went vnto his own house.

54 ¶ There is contention euen in the Church it selfe about the chiefe point of religion: neither hath Christ any more cruell enemies then those that occupie the seate of trueth: yet can they not doe what they woulde.

55 ¶ Mich. 5. 2. mat. 2. 5. ¶ God from heauen scorneth such as are his sonnes enemies. ¶ False Pastours are so fond & foolish that they esteeme the Church of God according to the multitude and outward shew.

56 ¶ Chap. 3. 2. ¶ Deut. 7. 8. and 19. 15. ¶ What he hath committed, who is accused. ¶ There is no counsell against the Lord.

## CHAP. VIII.

¶ The woman taken in adulterie, 11 hath her finnes forgiven her. 12 Christ the light of the world. 19 The Pharises aske where his Father is. 39 The sonnes of Abraham. 42 The sonnes of God. 44 The deuill the father of lying. 56 Abraham saw Christs day.

¶ And Iesus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sat downe and taught them.

3 ¶ Then the Scribes and the Pharises brought vnto him a woman taken in adulterie, and set her in the middes,

4 And said vnto him, Master, we found this woman committing adulterie, euen in the very act.

5 ¶ Now Moses in our Law commanded, that such should be stoned: what saiest thou therfore?

6 And this they said to tempt him, that they might haue, whereof to accuse him. But Iesus stooped downe, & with his finger wrote on the ground.

7 ¶ And while they continued asking him, hee lift himselfe vp, and sayd vnto them, ¶ Let him that is among you without sinne, cast the first stone at her.

¶ There are two principles of our saluation: the one is to be thoroughly touched with a true feeling of our extreme pouertie: the other to seeke in Christ onely (whom we catch hold on by faith) the abundance of all good things.

¶ The last day of the feast of Tabernacles, that is, the eighth day, was as high a day as the first.

¶ Leuit. 23. 36. ¶ Deut. 18. 15. ¶ This is not read word for word in any place, but it seemeth to be taken out of many places where mention is made of the gifts of the holy Ghost, as Joel 2. Esa. 44. but especiall in Esa. 55.

¶ Joel 2. 28. actes 2. 17. ¶ What is meant by the holy Ghost, he expressed a little before, speaking of the Spirit which they that beleued in him should receiue.

¶ So that by the name of holy Ghost, are meant the vertues and mightie workings of the holy Ghost.

¶ That is, those things wherewith yet Iewes were not yet seene and perceived, which were to shew and set forth the glory of the anely begotten.

¶ Deut. 18. 15. ¶ Mich. 5. 2. mat. 2. 5. ¶ God from heauen scorneth such as are his sonnes enemies.

¶ False Pastours are so fond & foolish that they esteeme the Church of God according to the multitude and outward shew.

¶ Chap. 3. 2. ¶ Deut. 7. 8. and 19. 15. ¶ What he hath committed, who is accused.

¶ There is no counsell against the Lord.

¶ The woman taken in adulterie, 11 hath her finnes forgiven her.

¶ Christ the light of the world.

¶ The Pharises aske where his Father is.

¶ The sonnes of Abraham.

¶ The sonnes of God.

¶ The deuill the father of lying.

¶ Abraham saw Christs day.

¶ While the wicked goe about to make a snare for good men, they make a snare for themselves.

¶ Leuit. 20. 19.

¶ Against hypocrites which are very seuerely iudged against other men, and flatter themselves in their owne finnes.

¶ Deut. 17. 11



3 Christ would not take vpon him the ciuill Magistrates office: he contented himselfe to bring sinners to faith and repentance.

4 The world which is blind in it selfe, cannot come to haue any light: but in Christ onely.

5 Chap. 1. 9. & 9. 5.

5 Christ is without all exception the best witnesse of the truth, for he was sent by his Father for that purpose, and was by him approoued to the world by infinite miracles.

6 Thou bearest witnesse of thy selfe which thing by all mens opinion, is taught: and for a man to commend himselfe is very discommendable.

7 Chap. 5. 31.

7 That which he denied afore, Chap. 5. 31. must be taken by a manner of granting, for in that place hee framed himselfe somewhat to the humour of his hearers, which acknowledged nothing in Christ but his humanitie, and therefore he was content: they should see light by his owne witnesse, unless it were otherwise confirmed. But in this place he standeth for the maintenance of his Godhead, and praiseth his Father, who is his witnesse, and agreeeth with him.

8 I doe now onely teach you: I condemne no man: but yet if I lust to doe it, I might lawfully do so, for I am not alone, but my Father is with me.

9 Dent. 17. 6. and 19. 15. mat. 18. 16.

10 1. cor. 13. 1. 1. heb. 10. 28.

10 The Godhead is plainly distinguished from the manhood, else there were not two witnesses:

for the partie accused is not take for a witness. 6 No man can know God, but in Christ onely. 7 This was some place appointed for the gathering of the offerings. 7 We liue and die at the pleasure of God and not of men: Therefore this one thing remaineth that wee goe forward constantly in our vocation. 8 Because that men doe naturally abhorre heavenly things, no man can be a discipule of Christ, vntill the spirit of God frame him: in the meane season notwithstanding, the world must of necessity perish, because it refuseth the life that is offered vnto it. 9 He shall at length know who Christ is, which will diligently heare, what he saith. 10 That is, I am Christ, and the fauour, for so I told you from the beginning that I was. 10 God is the reuenger of Christes doctrine despised. 11 Even the contempt of Christ maketh for his glory: which thing his enemies shall see at length to their great smart,

8 And againe hee stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out, one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the mids.

10 3 When Iesus had lift vp himselfe againe, & saw no man, but the woman, hee sayd vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither do I condemne thee: go and sinne no more.

12 4 Then spake Iesus againe vnto them, saying, I am that light of the world: hee that followeth me, shall not walke in darkenesse, but shall haue that light of life.

13 5 The Pharisees therefore sayde vnto them, Thou bearest record of thy selfe: thy record is not true.

14 6 Iesus answered, & said vnto the, Though I beare record of my selfe, yet my record is true: for I know whence I come, and whither I go: but ye cannot tell whence I came, and whether I goe.

15 Ye iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgement is true, for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Law, that the testimonie of two men is true.

18 4 I am one that beare witnesse of my selfe, & the Father that sent me beareth witnesse of me.

19 6 Then sayd they vnto him, Where is that Father of thine? Iesus answered, Ye neither know me, nor my Father of mine. If ye had known me, ye should haue known that Father of mine also.

20 These words spake Iesus in the treasure, as he taught in the Temple, and no man layd hands on him: for his houre was not yet come.

21 8 Then sayd Iesus againe vnto them, I goe my way, and ye shall seeke me, & shall die in your sinnes. Whither I goe, can ye not come.

22 Then sayd the Iewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come?

23 And he sayd vnto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I sayd therefore vnto you, That ye shall die in your sinnes: for except ye beleue, that I am he, ye shall die in your sinnes.

25 9 Then sayd they vnto him, Who art thou? And Iesus sayd vnto them, Euen the same thing that I sayd vnto you from the beginning.

26 10 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the world.

27 11 They vnderstood not that hee spake to them of the Father.

28 Then sayd Iesus vnto them, When yee haue lift vp the Sonne of man, then shall yeknow that I am he, and that I doe nothing of my selfe, but as

my Father hath taught me, so I speake these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.

30 9 As he spake these things, many beleued in him.

31 12 Then sayd Iesus to the Iewes which beleued in him, If ye continue in my word, yee are verely my disciples.

32 And shall know the truth, and the truth shall make you free.

33 13 They answered him, We be Abrahams seede, and were neuer bond to any man: why sayest thou then, Ye shall be made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If that Sonne therefore shall make you free, ye shall be free indeed.

37 13 I know that you are Abrahams seede, but yee seeke to kill mee, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which yee haue seene with your Father.

39 They answered, and sayd vnto him, Abraham is our father: Iesus sayd vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But nowe ye goe about to kill mee, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham.

41 Ye doe the workes of your father. Then said they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus sayd vnto them, If God were your Father, then would yee loue me: for I proceeded forth, and come from God, neither came I of my selfe, but he sent me.

43 Why doe ye not vnderstand my talke? because ye cannot heare my word.

44 6 Ye are of your father the deuill, and the lusts of your father yee will doe: he hath bene a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh hee of his owne: for he is a liar, and the father thereof.

45 And because I tell you the truth, yee beleue me not.

46 14 Which of you can rebuke me of sinne? and if I say the truth, why do ye not beleue me?

47 He that is of God beareth Gods wordes: ye therefore heare them not, because ye are not of God.

48 15 Then answered the Iewes, and sayd vnto him, Say we not wel that thou art a Samaritan, & hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and iudgeth.

51 16 Verely, verely I say vnto you, If a man keepe my word, he shall neuer see death.

52 17 Then

12 The true disciples of Christ continue in his doctrine, that profiting more & more in the knowledge of the truth, they may be delivered from the most grievous burden of sinne, into the true libertie of righteousness and life.

13 From the slaverye of sinne.

14 Some of the multitude, not they that beleued: for this is not the speech of men that consent vnto him, but of men that are against him. 15 Berne and begotten of Abraham.

16 Rom. 6. 10.

17 per. 2. 19.

18 Our wicked manners declare, that we are plainly borne of a deuilish nature. But we are changed, and made of the household of God, according to the covenant which he made with Abraham by Christ onely, apprehended and layd hold on by faith: which faith is knownen by a godly and honest life.

19 Or, language, as though he sayd, you doe me more vnderstand what I say, then if I spake in a strange and vnknewen language to you.

20 1. Iohn 3. 8.

21 From the beginning of the world: for as soone as man was made, the deuill cast him headlong into death.

22 That is, continued wor constantly, or remained not.

23 That is, in faithfulness. 24 A righteousness, that is, kept not his creation.

25 Euen of his owne head. 26 Of his owne brain, or as position.

27 The author thereof.

28 Christ did throughly execute the office, that his

Father intoyed him. 29 Iohn 4. 6. 15 The enemies of Christ make their brauerie for a while, but the Father will appeare at his time to reuenge the reproach that is done vnto him in the person of his soune.

16 That is, that will reuenge both your despising of me, and of him. 17 The onely doctrine of the Gospel, apprehended by faith, is a sure remedy against death. 18 That is, he shall not feele it: for men in the midst of death, the faithfull see life.

17 Against them which abuse the glorie of the Saints, to darken Christes glory.  
18 There is nothing farther off from all ambition then Christ, but his Father hath set him above all things.

*f* This is spoken by many of a graine: as if he had said, Be it so, let this report which I give of myselfe, be of no force: yet there is another that glorifieth me, that is, that honoureth my Name.

19 There is no right knowledge of God, without Christ, neither any right knowledge of Christ without his word.

20 The vertue of Christ shewed it selfe through all former ages in the Fathers, for they saw in the promises, that hee should come, and did very ioyfully lay holde on him with a lively faith. *1* Was very desirous. *2* A day is a space that a man liueth in, or doeth any notable acte, or suffereth any great thing. *3* With the eyes of faith, Hebr. 11. 13. *4* Christ as hee was God, was before Abraham: and hee was the Lambe slaine from the beginning of the world. *5* Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe what they list.

CHAP. IX.

*1* Christ giueth sight on the Sabbath day, to him that was borne blind. *2* Whom, after he had long reasoned against the Pharisees, 21, 35 and was cast out of the Synagogue, *3* Christ endueth with the knowledge of the everlasting light.

*1* Sinne is the beginning euen of all bodily diseases, and yet doeth it not follow, that God alway respecteth their sinnes, whom hee most sharply punisheth.

*2* Christ reasoneth here, as his disciples thought, which presuppose that there come no diseases but for sinnes onely: whereupon he answereth that there was another cause of this mans blindness, and that was, that God his worke might be seene.

*3* The workes of Christ are as it were a light, which lighten the darknesse of the world.

*4* By (day) is meant, the light; that is, the lightsome doctrine of the heavenly truth: and by (night) is meant the darknesse which cometh by the obscuritie of the same doctrine.

*5* Chap. 1. 9. and 3. 12. and 21. 35. *6* Christ healing the man borne blind, by taking the signe of clay, and afterward the signe of the fontaine of Siloam (which signifieth Sent) sheweth that as he at the beginning made man, so doeth he againe restore both his body & soule: & yet so, that hee himselfe cometh first of his owne accord to heale vs. *7* A true image of all men, who as they are of nature blinde, doe neither themselves receive the light that is offered vnto them, nor suffer it in other, and yet make a great adoe among themselves.

52 17 Then said the Iewes to him, Now know wee that thou hast a deuill. Abraham is dead, and the Prophets: and thou sayest, if a man keepe my word, he shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 18 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth mee, whom ye say, that he is your God.

55 19 Yet yee haue not knowen him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, and keepe his word.

56 20 Your father Abraham reioyced to see my day, and he saw it, and was glad.

57 Then sayde the Iewes vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, I y am.

59 21 Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple: And hee passed through the middes of them, and so went his way.

thine eyes opened?

11 Hee answered, and said, The man that is called Iesus, made clay, and anoynted mine eyes, and said vnto mee, Goe to the poole of Siloam and wash. So I went and washed, and receiued sight.

12 Then they said vnto him, Where is hee? He said, I cannot tell.

13 ¶ They brought to the Pharisees him that was once blinde.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharisees also asked him, how he had receiued sight. And he said vnto them, He laid clay vpon mine eyes, and I washed, and doe see.

16 2 Then said some of the Pharisees, This man is not of God, because hee keepeth not the Sabbath day. Others said, How can a man that is a sinner, doe such miracles? and there was a dissension among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleue him (that he had bene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see then?

20 His parents answered them, and said, Wee know that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: he is olde ynough: aske him: he shall answer for himselfe.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined already, that if any man did confesse that hee was Christ, hee should be excommunicate out of the Synagogue.

23 Therefore sayde his parents, Hee is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, Give glory vnto God: we know that this man is a sinner.

25 Then he answered, and said, Whether he be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see.

26 Then said they to him againe, What did he to thee? how opened he thine eyes?

27 Hee answered them, I haue tolde you already, and ye haue not heard it: wherefore would ye heare it againe? will ye also be his disciples?

28 ¶ Then reuiled they him, and said, Be thou his disciple: we be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and sayd vnto them, Doubtlesse, this is a marueilous thing, that yee know not whence hee is, and yet he hath opened mine eyes.

31 Now wee know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the worlde began, was it not heard that any man opened the eyes of one that was borne blinde.

*e* This is an Hebrew kinde of speech, for they call a mans eyes four, when they cannot receiue any sight: And therefore they are sayd to haue their eyes opened, which of blinde men are made to see.

*f* Religion is not assaulted by any meanes more then by pretence of Religion: but the more it is pressed downe, the more it riseth vp.

*d* A solemn order, whereby men were constrained in olde times to acknowledge their fault before God, as if they should say, Consider thou art before God, who knoweth the whole matter, and therefore see thou reuerence his maiestie, and doe him this honour, rather to confesse the whole manner openly, then to lye before him, Ioh. 7. 19.

*1* Sam. 6. 5. *e* He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an avie of sinning.

*6* Proud wickednesse must needs at length breake forth, which in vaine lieth hid vnder a zeale of godlinesse.



f Thou art naught  
euen from the ca-  
dle, and as we vie  
to say, there is no-  
thing in thee but  
sinne.

7 Most happy is  
their state, which  
we cast furthest  
out of the Church  
of the wicked  
(which proudly  
boast themselves  
of the name of the  
Church) that  
Christ may come  
nearer to them.  
8 Christ doeth  
lighten all them  
by the preaching  
of the Gospel,  
which acknow-  
ledge their owne  
darknesse: but  
such as seeme to  
themselues to see,  
clairely ynough,  
those he altoge-  
ther blindeth: of  
which sort are they  
oftentimes, which

haue the hieft place in the Church. g With great power and authoritie, to doe  
what is righteous and iust: as if he said, These men take vpon them to gouerne  
the people of God after their owne lusts, as though they saw all things, and no  
man but they: but I will rule farre otherwise then these men doe: for whom they  
account for blinde men, them will I lighten, and such as take themselves to be  
swift, them will I drowne in most grosse darknesse of ignorance. h In these  
words (of seeing and not seeing) there is a secret taunting & checke to the Pha-  
rises: for they thought all men blinde but themselves. \* Chap. 3, 17, and 12, 47.

## C H A P. X.

1 Christ proueth that the Pharises are ¶ euill shepheards,  
8 and by many reasons, that himselfe 11, 14 is the good  
shepherd: 19 And thereof diffension ariseth, 31 They take  
vp stones, 39 and goe about to take him, but he escapeth.

x Seeing that by  
Christ onely we  
haue access to the  
Father: there are  
neither other true  
shepheards then  
those which come  
to Christ them-  
selues, and bring  
other thither also,  
neither is any to  
be thought the  
true sheepefold,  
but that which is  
gathered to Christ.  
a In those dayes  
they vied to haue a  
seruant alwayes sit-  
ting at the doore, &c.  
therefore he spea-  
keth after the ma-  
ner of those dayes.  
b This word (para-  
ble) which the E-  
uangelist vseth  
here, signifieth a  
darke kinde of  
speech, when words  
are taken from  
their naturall mea-  
ning, to signifie an-  
other thing to vs.  
c In maketh no  
matter, how many,  
neither how old  
the, false teachers haue bene.

e These large tearmes must be applyed to the  
mystery hee speaketh of. And therefore when he cauleth himselfe the doore, he  
cauleth all them: theues and robbers which take vpon them this name of doore:  
which none of the Prophets can, for they shewed the sheepe, that Christ was the  
doore. 3 One y Christ is the true Pastor, and that onely is the true Church, which  
acknowledge him so be properly their onely Pastor: To him are opposit theues  
which feede not the sheepe but kill them: and hirelings also, which forsake the  
flocke, in time of danger, because they feede it onely for their owne profite and  
gaines. \* That is, shall liue safely: So vse the Iewes to speake, as Dent. 26, 6,  
said yet there is a pecuniary adding to the shepheards office.

33 If this man were not of God, he could haue  
done nothing.

34 They answered and sayd vnto him, f Thou  
art altogether borne in finnes, and doest thou teach  
vs? so they cast him out.

35 ¶ Iesus heard that they had cast him out:  
and when hee had found him, he sayde vnto him,  
Doeft thou beleene in the Sonne of God?

36 He answered, and sayd, Who is he, Lord, that  
I might beleene in him?

37 And Iesus sayde vnto him, Both thou hast  
seene him, and hee it is that talketh with thee.

38 Then hee said, Lord, I beleene, and wor-  
shipped him.

39 ¶ And Iesus sayd, I am come vnto ¶ iudge-  
ment into this world, that they h which see not,  
might see: and that they ¶ which see, might be  
made blinde.

40 And some of the Pharises which were with  
him, heard these things, and said vnto him, Are we  
blinde also?

41 Iesus sayd vnto them, If yee were blinde, ye  
should not haue sinne: but now ye say, We see:  
therefore your sinne remaineth.

10 The theefe commeth not, but for to steale,  
and to kill, and to destroy: I am come, that they  
might haue life, and haue it in abundance.

11 ¶ I am that good shepheard: that good  
shepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the  
shepheard, neither the sheepe are his owne, seeth  
the wolfe comming, and hee leaueth the sheepe,  
and fleeth, and the wolfe catcheth them, and scat-  
tereth the sheepe.

13 So the hireling fleeth, because he is an hire-  
ling, and careth not for the sheepe.

14 I am that good shepheard, and know mine,  
and am known of mine.

15 As the Father ¶ knoweth me, so know I the  
Father: and I lay downe my life for my sheepe.

16 ¶ Other sheepe I haue also, which are not  
of this fold: them also must I bring, and they shall  
heare my voyce: and ¶ there shall be ¶ one shepa-  
fold, and one shepheard.

17 ¶ Therefore doeth my Father lone mee, be-  
cause ¶ I lay downe my life, that I might take it  
again.

18 No man taketh it from mee, but I lay it  
downe of my selfe: I haue power to lay it downe,  
and haue power to take it againe: this ¶ comman-  
dement haue I receiued of my Father.

19 ¶ ¶ Then there was a diffension againe  
among the Iewes for these sayings,

20 And many of them said, He hath a deuill, and  
is mad: why beare ye him?

21 Others said, These are not the words of him  
that hath a deuill: can the deuill open the eyes of  
the blinde?

22 And it was at Hierusalem the feast of the  
b Dedication, and it was winter.

23 ¶ And Iesus walked in the Temple, in Solo-  
mons porch.

24 Then came the Iewes round about him, and  
sayd vnto him, How long doest thou make vs to  
doubt? If thou be that Christ, tell vs plainly.

25 ¶ Iesus answered them, I tolde you, and yee  
beleene not: the workes that I doe in my Fathers  
Name, they beare witness of me.

26 ¶ But ye beleene not: for ye are not of my  
sheepe, as I said vnto you.

27 My sheepe heare my voyce, and I know  
them, and they follow me.

28 And I giue vnto them eternall life, and they  
shall neuer perishe, neither shall any plucke them  
out of mine hand.

29 My Father which gaue them mee, is greater  
then all, and none is able to take them out of my  
Fathers hand.

30 I and my Father are one.

31 ¶ ¶ Then the Iewes againe tooke vp stones,  
to stone him.

32 Iesus answered them, Many good workes  
haue I shewed you from my ¶ Father: for which  
of these workes doe ye stone me?

33 The Iewes answered him, saying, For the  
good worke wee stone thee not, but for blasphe-  
mie, and that thou being a man, makest thy selfe  
God.

34 Iesus answered them, Is it not written in  
your Law, ¶ I said, Ye are gods?

35 If hee called them gods, vnto whom the

¶ He giueth a reason why they beleened not, to wit, because they are none of his  
sheepe. \* Chap. 8, 59. 10 Christ proueth his dignitie by diuine workes,  
¶ Through my Fathers authoritie and power. \* Psalmes 82, 6.

¶ Isa. 40, 11.  
Ezech. 34, 23.

¶ Loueth me, as  
loweth me.

¶ The calling of  
the Gentiles.

¶ Ezech. 37, 22.

¶ The certaine  
marke of the Ca-  
tholike Church  
throughout all the  
world, which hath  
one head, that is,  
Christ the onely  
keeper and onely  
shepheard of it.

¶ Christ is by the  
decree of the Fa-  
ther, the onely true  
shepheard of the  
true Church, for he  
willingly gaue his  
life for his sheepe,  
and by his owne  
power rose againe  
to life.

¶ Isa. 53, 7.

¶ He speaketh in  
the time that now  
is, because Christs  
whole life was as  
it were a perpetual  
death.

¶ Actes 3, 24.

¶ The Gospel dis-  
couereth hypocri-  
sie, and therefore  
the world must  
needes rage when  
it commeth forth.

¶ The feast of the  
Dedication was in-  
stituted by Iudas  
Maccabeus and his  
brethren, after the  
restoring of Gods  
true religion, by the  
calling out of Au-  
riochus his garris-  
on, 1. Mac. 4, 59.

¶ The vnbeleuers  
and proud men, ac-  
cuse the Gospel of  
darknesse, which  
darknesse indeed  
is within them-  
selues.

¶ The doctrine  
of the Gospel is  
proued from hea-  
uen by two wit-  
nesses: both by  
the puritie of the  
doctrine, and by  
miracles.

¶ It is no maruile  
that there doe but  
a few beleue, see-  
ing that all men are  
by nature vtamed  
beastes: yet not-  
withstanding God  
hath his, which he  
turneth into  
sheepe, and com-  
miteth them vnto  
his Sonne, and  
preferreth them  
against the cruele-  
tie of all wilde  
beastes.

word

1 Void and of  
none effect.

word of God was given, and the Scripture can not be broken.

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I sayd, I am the Sonne of God?

37 If I doe not the works of my Father, beleue me not.

38 But if I doe, then though yee beleue not me, yet beleue the workes, that ye may know and beleue, that the Father is in me, and I in him.

39 Again they went about to take him; but he escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and sayd, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleueed in him there.

# CHAP. XI.

1 Christ, to shewe that hee is the life and the resurrection, 14 cometh to Lazarus being dead, 17 and buried, 43 and raiseth him vp. 47 As the Priests were consulting together, 49 Caiaphas 50 prophesieth that one must die for the people. 56, 57 They command to seeke Christ out, and to take him.

AN **A** certain man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 (And it was that Marie which anointed the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thou louest, is sicke.

4 When Iesus heard it, he sayd, This sicknesse is not vnto death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister, and Lazarus.

6 And after he had heard that hee was sicke, yet abode hee two dayes still in the same place where he was.

7 Then after that, sayd he to his disciples, Let vs goe into Iudea againe.

8 The disciples said vnto him, Master, the Iewes lately sought to stone thee, and dost thou goe thither againe?

9 Iesus answered, Are there not twelve hours in the day? If a man walke in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake he, and after, he said vnto them, Our friend Lazarus sleepeth: but I goe to wake him vp.

12 Then sayd his disciples, Lord, if he sleepe, he shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleue: but let vs go vnto him.

16 Then sayd Thomas (which is called Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus, and found that he had lien in the graue foure dayes already.

18 (Now Bethania was neere vnto Hierusalem, about fifteene furlongs off.)

19 And many of the Iewes were come to Mar-

tha and Mary to comfort them for their brother.

20 Then Martha, when shee heard that Iesus was coming, went to meete him: but Mary sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother hath not bene dead.

22 But now I know also, that whatsoever thou askest of God, God will giue it thee.

23 Iesus sayd vnto her, Thy brother shall <sup>e That is, shall be</sup> rise againe <sup>e life</sup> <sup>e cover life</sup> againe.

24 Martha sayd vnto him, I know that he shall rise againe: in the resurrection at the last day.

25 Iesus sayd vnto her, I am the resurrection <sup>Chap. 5, 19</sup> and the life: <sup>Chap. 14, 14.</sup> hee that beleueth in me, though <sup>Chap. 6, 21</sup> he were dead, yet shall he liue.

26 And whosoever liueth, and beleueth in me, shall neuer die: Beleuest thou this?

27 She sayd vnto him, Yea, Lord, I beleue that thou art that Christ that Sonne of God, which should come into the world.

28 ¶ And when she had so sayd, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw Mary, that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue to weepe there.

32 Then when Marie was come where Iesus was, and saw him, she fell downe at his feete, saying vnto him, Lord, if thou haddest bene here, my brother had not bene dead.

33 When Iesus therefore saw her weepe, and the Iewes also weepe which came with her, hee <sup>f Christ tooke vp</sup> groined in the spirit, and was troubled in himselfe, <sup>on him together</sup> with our flesh all <sup>grieved in the spirit, and was troubled in himselfe,</sup>

34 And sayd, Where haue yee layd him? They sayd vnto him, Lord, come and see.

35 And Iesus wept.

36 Then sayd the Iewes, Behold, how hee loued him.

37 And some of them sayd, ¶ Could not hee <sup>f These are tokens</sup> which opened the eyes of the blind, haue made <sup>that he was greatly</sup> also, that this man should not haue died? <sup>moued, but yet they</sup>

38 Iesus therefore againe groined in himselfe, and came to the graue. And it was a caue, and a stone was layd vpon it. <sup>were without sinne, and these affections are proper to mans nature.</sup>

39 Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, sayd vnto him, Lord he stinketh already: for hee hath bene dead foure daies.

40 Iesus sayd vnto her, Sayd I not vnto thee, that if thou diddest beleue, thou shoulddest see the glory of God?

41 Then they tooke away the stone from the place where the dead was layd. And Iesus lift vp his eyes, and sayd, Father, I thanke thee, because thou hast heard me.

42 I know that thou hearest me alwayes, but because of the people that stand by, I sayd it, that they may beleue, that thou hast sent me.

43 As hee had spoken these things, hee cried with a loud voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foote with bandes, and his face was bound with a napkin. Iesus sayd vnto them, Loose him, and let him goe.

45 ¶ Then many of the Iewes, which came to

Eff 3

Mary.

21 Christ fleeth  
danger, not of  
mistrust, nor for  
fear of death, nor  
that he would be  
idle, but to gather  
a Church in ano-  
ther place.

21 Christ in resto-  
ring the stinking  
carcase of his friend  
to life, sheweth an  
example both of  
his mighty power,  
and also of his sin-  
gular good will to-  
ward men: which  
is also an image of  
the resurrection  
to come.

a Where his sisters  
dwelt.  
4 Chap. 12 3. mat.  
26, 27.

b That is to say,  
sent for the purpose  
to kill him.

c In that, that  
God seemeth  
some times to  
linger in helping  
of vs, he doth it  
both for his glory,  
and for our saluati-  
on, as the falling  
out of the matter  
in the end, plainly  
prooueth.

d This only is the  
sure and right way  
to life, to followe  
God boldly with-  
out feare, who cal-  
leth vs and shineth  
before vs in the  
darknesse of this  
world.

e Chap. 7 30. and  
3, 19. and 10 33.

f All things are  
fit, wrought and  
brought to passe  
in their season.

g The Iewes used  
a milder kinde of  
speech, and called  
death a sleepe,  
whereupon in  
other languages the  
place of buriall  
where the dead are  
layd, waiting for  
the resurrection, is  
called the sleeping  
place.

4 God who is the  
maker of nature,  
doth not condemne  
naturall affections,  
but sheweth that they ought to be examined by the rule of faith,



4. The last point of hand and yon like unburialle is this, to proclaim open warre against God, and yet cease not to make a pretence both of godlinesse, and of the profite of the common wealthe. 5. The Iewes called the counsell Sanhedrim: and the word that Iohn useth is Synedrion. 6. That is, take away from vs by force: for at that time, though the Iewes Priestly authority was greatly lessened and decayed, yet there was some kinde of government left among the Iewes. 7. The raging and mad company of the false Church, perfwade themselves that they cannot be in safety, unless he be taken away, who onely upholdeth the Church: And so likewise iudgeth the wisdom of the flesh in worldly affaires, which is governed by the spirit of godlinesse or madnesse. 8. Chap. 18, 14. 9. Christ doeth sometime to turne the tongues, even of the wicked, that in cursing, they bless. 10. For they were not gathered together in one country, as the Iewes were, but to be gathered from all quarters, from the East to the West. 11. Wee may give place to the rage of the wicked, when it is expedient so to doe, but yet in such sort, that wee swaue not from Gods vocation.

Chap. 18, 17. Marke 14, 3.

12. An horrible example in Iudas of a manne blinded with couetousnes, and yet pretending godlinesse. 13. Chap. 13, 29. 14. This extraordinary anointing which was for a signe, is so allowed of God, that hee witnesseth how he will not be worshipped with outward pompe, or earthly seruice, but with almes.

Mary, and had seene the things which Iesus did, beleened in him.

46. But some of them went their way to the Pharises, & told them what things Iesus had done.

47. Then gathered the hie Priests, & the Pharises a council, and sayd, What shall we doe: For this man doeth many miracles.

48. If we let him thus alone, all men will beleene in him, and the Romanes will come and take away both our place, and the nation.

49. Then one of them named Caiaphas, which was the hie Priest that same yeere, said vnto them, Ye perceiue nothing at all,

50. Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51. This spake he not of himselfe: but being hie Priest that same yeere, he prophesied that Iesus should die for that nation:

52. And not for that nation onely, but that he should gather together in one children of God, which were scattered.

53. Then from that day forth they consulted together to put him to death.

54. Iesus therefore walked no more openly among the Iewes, but went thence vnto a country neere to the wilkernesse, into a citle called Ephraim, and there continued with his disciples.

55. And the Iewes Pascheouer was at hand, and many went out of the country vp to Hierusalem before the Pascheouer, to purifie themselves.

56. Then sought they for Iesus, and spake among themselves as they stood in the Temple, What thinke ye, that he commeth not to the feast?

57. Now both the high Priests and the Pharises had giuen a commandement, that if any man knew where he were, he should shew it, that they might take him.

## CHAP. XII.

1. As Christ is at supper with Lazarus, 2. Marie anointeth his feete. 3. Iudas findeth fault with her. 4. Christ defendeth her. 5. The Priests would put Lazarus to death. 6. As Christ commeth to Hierusalem, 7. The people meet him. 8. The Greekes desire to see him. 9. The chiefe rulers that beleene in him, but yet feare doe not confesse him. 10. Hee exhorteth to faith.

Then Iesus, fixe dayes before the Pascheouer, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2. There they made him a supper, and Martha serued: but Lazarus was one of them that sat at the table with him.

3. Then tooke Marie a pound of ointment of Spikenard, very costly, and anointed Iesus feete, and wiped his feete with her haire, and the house was filled with the sauour of the ointment.

4. Then sayd one of his disciples, euen Iudas Hearior, Symons sonne, which should betray him:

5. Why was not this ointment sold for three hundred pence, and giuen to the poore?

6. Now he sayd this, not that he cared for the poore, but because he was a thiefe, and had the bagge, and bare that which was giuen.

7. Then sayd Iesus, Let her alone: against the day of my burying she kept it.

8. For the poore alwayes see haue with you, but me ye shall not haue: for,

9. Then much people of the Iewes knew that he was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10. The high Priests therefore consulted, that they might put Lazarus to death also,

11. Because that for his sake many of the Iewes went away, and beleened in Iesus.

12. On the morow a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem,

13. Took branches of palme trees, and went forth to meet him, and cried, Hosanna, Blessed is the king of Israel that commeth in the Name of the Lord.

14. And Iesus found a yong asse, and sate thereon, as it is written,

15. Feare not, daughter of Sion: behold, thy King commeth sitting on an asse colt.

16. But his disciples vnderstoode not these things at the first: but when Iesus was glorified, then remembered they, that these things were written of him, and that they had done these things vnto him.

17. The people therefore that was with him, bare witness that hee called Lazarus out of the grave, and raised him from the dead.

18. Therefore met him the people also, because they heard that he had done this miracle.

19. And the Pharises said among themselves, Perceiue ye how ye peruaile nothing? Behold, the world goeth after him.

20. Now there were certaine Greekes among them that came vp to worship at the feast.

21. And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would seee that Iesus.

22. Philip came and told Andrew: and againe Andrew and Philip told Iesus.

23. And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24. Verely, verely I say vnto you, Except the wheat corne fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25. He that loueth his life, shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall.

26. If any man serue me, let him followe me: for where I am, there shall my seruant be: and if any man serue me, him will my Father honour.

27. Now is my soule troubled: and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.

28. Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and will glorifie it againe.

29. Then sayd the people that stood by, and heard, that it was a thunder: other said, An Angel spake to him.

30. Iesus answered and sayd, This voyce came not because of me, but for your sakes.

31. Now is the iudgement of this world: now shall the prince of this world be cast out.

and glory of his Father before all things, whose obedience the Father alloweth euen from heauen. 2. To wit, of death that is now at hand. 3. So then the Fathers glory is Christ his glory. 4. Christ foretelleth to the deafe, the manner of his death, the ouersommeing of the deuill and the world, and in conclusion his triumph.

5. When the light of the Gospell sheweth it selfe, some are found to be curious, and others (which least ought) to be open enemies: others in a rage honour him, whom they will straightway fall from: and verily few doe presently receive him as they ought. 6. Notwithstanding Christ beginneth his spiritual kingdome in the midst of his enemies. 7. Mat. 21, 8. Marke 11, 8. Luke 19, 35. 8. Exod. 9, 9. 9. Euen they which goe about to oppress Christ, are made instruments of his glory. 10. As for the souldiers: the Greekes were first so called by the name of the country of Greece, where they dwelt: but afterward, as they were not of the Iewes religion, but worshipped false gods, and were also called Heathens, were called by this name. 11. The death of Christ is as it were a sowing, which seemeth to be a dying to the corne: but indeed is the cause of a far greater harvest: and such as is the condition of the head, so shall it be of the members. 12. A wheat corne dieth when it is changed by vertue of the ground, and becommeth a roote of a fruitfull blade. 13. Mat. 10, 39. and 16, 25. Marke 8, 35. Luke 9, 24. and 17, 33. 14. Chap. 17, 36. 15. Whilist Christ went about to suffer all the punishment which is due to our finnes, and whilist his diuinitie did not yet shew his might and power to furra as this satisfaction might be thoroughly wrought, how when he is stricken with the great feare of the curse of God, he crieth out and prayeth, and desireth to be released: yet notwithstanding he preferreth the will

Chap. 12. 14. Christ used a word, which hath a double meaning: for it signifieth either to lift up, or to rid out of the way, for his meaning was to put them in minde of his death, but the Iewes seeme to take it another way. f. Chrysost. and Theophil. referred this word *Al*, to all nations: that is, not to the Iewes only. f. Pal. 89. 35. and 110. 4. f. 117. 8. f. 14. 40. 3. 17. ch. 37. 35. f. Vaneasurable in the mercie of God, but an horrible iudgement followeth, if it be contemned. \* Chap. 1. 9. f. That is, partakers of light. f. Faith is not of nature, but of grace. f. f. 13. 1. 1. 10. 16. f. The arme of the Lord, is the Gospel, which is the power of God to saluation in all that beleue: And therefore the arme of the Lord is not reucaled to them, whose hearts the Lord hath not opened. f. f. 1. 6. 9. mat. 13. 14. mar. 4. 11. luk. 8. 10. altes 28. 26. yom. 11. 8. 10 Such as beleue, are not only fewe in number, if they be compared with the vnbeleueers: but also the most of those fewe (yea and that especially the chiefest) doe feare men more then God. \* Chap. 5. 44. 11 The summe of the Gospel, and therefore of saluation, which Christ witnesseth in the middle of Hierusalem, by his crying out, is this: to re: vpon Christ through faith, as the onely Sauour appointed and giuen vs of the Father. f. This word *N*, doth not take any whit of this from Christ which is here spoken of, but is in way of correction rather, as if he said He that beleueeth in me, doth not so much beleue in me, as in him that sent me. So is it in Marke 9. 37. \* Chap. 3. 9. And 9. 39. \* Chap. 3. 17. \* Marke 10. 16.

32 \* And I, if I were a lift vp from the earth, will draw f all men vnto me.  
33 Now this said he, signifying what death he should die.  
34 The people answered him, We haue heard out of the Law, that that Christ bideth for euer: and how saiest thou, that that Sonne of man must be lift vp? Who is that Sonne of man?  
35 Then Iesus saide vnto them, Yet a little while is the light with you: walke while ye haue that light, lest the darkenesse come vpon you: for he that walketh in the darkes, knoweth not whither he goeth.  
36 While yee haue that light, beleue in that light, that ye may be the children of the light. These things spake Iesus, and departed, and hid himselfe from them.  
37 \* And though he had done so many miracles before them, yet beleueed they not on him.  
38 That the saying of Esaias the Prophet might be fulfilled, that he said, \* Lord, who beleueed our report? and to whom is the arme of the Lord reucaled?  
39 Therefore could they not beleue, because that Esaias saith againe,  
40 \* He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should heale them.  
41 These things said Esaias when he sawe his glory, and spake of him.  
42 \* Neuerthelesse, euen among the chiefe rulers, many beleueed in him: but because of the Pharisees they did not confesse him, lest they should be cast out of the Synagogue.  
43 \* For they loued the praise of men, more then the praise of God.  
44 \* And Iesus cried, and said, I, He that beleueeth in me, beleueeth not in me, but in him that sent me.  
45 And he that seeth mee, seeth him that sent mee.  
46 I \* am come a light into the world, that whosoener beleueeth in me, should not abide in darkenesse.  
47 \* And if any man heare my wordes, and beleue not, I iudge him not: for I came not to iudge the world, but to saue the world.  
48 He that refuseth me, and receiued not my wordes, hath one that indgeth him: \* the word that I haue spoken, it shall indge him in the last day.  
49 For I haue not spoken of my selfe: but the Father which sent mee, he gaue me a commandement what I should say, and what I should speake.  
50 And I knowe that his commandement is life euertlasting: the thinges therefore that I speake, I speake them so as the Father saide vnto me.

CHAP. XIII.

4 Christ rising from supper, 15 To commend humilitie to his Apostles, washeth their feete, 21 He noteth the traitour Judas with an euident token. 34 He commendeth charitie. 37, 39 He foretelleth Peter of his deniaill.

N Owe \* before the feast of the Pascheoner, when Iesus knewe that his houre was come, that he should depart out of this world vnto the Father, forasmuch as he loued his owne which were in the world, vnto the end he loued them.  
2 And when supper was done (and that the deuill had now put in the heart of Iudas Iscariot, Simons sonne, to betray him.)  
3 Iesus knowing that the Father had giuen all things into his hands, & that he was come forth from God, and went to God.  
4 He \* riseth from Supper, and laith aside his upper garments, and tooke a towell, and girded himselfe.  
5 After that, hee powred water into a bason, and beganne to wash the disciples feete, and to wipe them with the towell, wherewith hee was girded.  
6 Then came he to Simon Peter, who said to him, Lord, dost thou wash my feete?  
7 Iesus answered, and said vnto him, What I doe thou knowest not now: but thou shalt know it hereafter.  
8 Peter said vnto him, Thou shalt neuer wash my feete. Iesus answered him, if I wash thee not, thou shalt haue no part with me.  
9 Simon Peter said vnto him, Lord, not my feete onely, but also the hands and the head.  
10 Iesus said to him, Hee that is washed, needeth not, save to wash his feete, but is cleane euery whit: and ye are \* cleane, but not all.  
11 For hee knewe who should betray him: therefore said he, Ye are not all cleane.  
12 \* So after he had washed their feet, and had taken his garments, & was sat downe againe, he said vnto them, Know ye what I haue done to you?  
13 Ye call mee Master, and Lord, and ye say well: for so am I.  
14 If I then your Lord, and Master, haue washed your feete, ye also ought to wash one anothers feete.  
15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.  
16 Verely, verely I say vnto you, \* The seruant is not greater then his master, neither the ambassadour greater then he that sent him.  
17 If ye know these things, blessed are ye if ye doe them.  
18 \* I speake not of you all: I know whom I haue chosen: but it is that the Scripture might be fulfilled, \* He that eateth bread with me, hath lift vp his heele against me.  
19 From henceforth tell I you before it come, that when it is come to passe, ye might beleue that I am hee.  
20 \* Verely, verely I say vnto you, If I send any, he that receiueh him, receiueh me, and hee that receiueh me, receiueh him that sent me.  
21 When Iesus had said these things, hee was troubled in the Spirit, and testified, and said, Verely, verely I say vnto you, that one of you shall betray me.  
22 \* Then the disciples looked one on another, doubting of whom he spake.  
23 Now there was one of his disciples, which leaned on Iesus bosome, whom Iesus loued.

\* Mat. 26. 2. marke 14. 1. Luke 22. 1. 1 Christ no lesse certaine of the victorie, then of the combat which was at hand, vnto the signe of washing the feete, doth partly thereby giue an example of singular modestie, and his great loue toward his Apostles in this notable acte, being like very shortly to depart from them: and partly witnesseth vnto them, that it is he onely which washeth away the filth of his people, and that by little and little, in their time and season. a Them of his household, that is his Saints. b I me has power. c In that he is said to rise, it argueth that there was a space betwene the ceremonies of the Pascheoner, and this washing of feete, at what time it seemeth that the Supper was instituted. d Vnto thee thou suffer me to wash thee, thou shalt haue no part in the kingdom of heauen. \* Chap. 15. 3.

\* Chap. 15. 20. mat. 10. 24. Luke 6. 40. f The word signifieth an Apostle, which is any one that is sent from another. 2 The betraying of Christ was not casual, or a thing that happened by chance, but the Father so ordeined the cause of our saluation, to reconcile vs vnto himselfe in his Sonne, and the Sonne did willingly and voluntarily obey the Father. \* Psa. 41. 9. \* Mat. 10. 40. Luke 10. 16. e Hee affirmed it, openly, and freely shed it. \* Mat. 26. 21. marke 14. 18.

Luke 22. 27. f Iohn his leaning was such, that sitting downe in his bed, his head was toward Iesus his head: so that it was an easie matter for him to touch Iesus his bosome: for it is certaine that in olde tyme men used not to sit at the table, but to lie downe on the one side.



24 To him bekened therefore Simon Peter, that he should aske who it was of whom he spake.  
 25 He then as he leaned on Iesus breast, said vnto him, Lord who is it?  
 26 Iesus answered, He it is, to whom I shall giue a loppe, when I haue dipt it: and he wet a lop, and gaue it to Iudas Iscariot, Simons sonne.  
 27 And after the loppe, Satan entred into him. Then sayd Iesus vnto him, That thou doest, doe quickly.  
 28 But none of them that were at table, knew, for what cause he spake it vnto him.  
 29 For some of them thought because Iudas had the bigge, that Iesus had said vnto him, Buy those things that we haue neede of against y<sup>e</sup> feast: or that he should giue some thing to the poore.  
 30 Assoone then as he had receined the loppe, he went immediatly out, and it was night.  
 31 ¶ 3 When hee was gone out, Iesus saide, 2 Now is the Sonne of man glorified, and God is glorified in him.  
 32 If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him.  
 33 ¶ 4 Little children, yet a litle while am I with you: yee shall seeke mee, but as I said vnto the fewes, Whither I goe, can ye not come: also to you say I now.  
 34 ¶ 5 A new commandement giue I vnto you, that yee loue one another: as I haue loued you, that ye also loue one another.  
 35 By this shall all men knowe, that ye are my disciples, if ye haue loue one to another.  
 36 ¶ Simon Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow me now: but thou shalt follow me afterward.  
 37 Peter said vnto him, Lord, why can I not follow thee now? I will lay downe my life for thy sake.  
 38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crowe, till thou haue denied me thrise.

CHAP. XIV.

1 He comforteth his disciples, 2, 7 declaring his diuinitie and the fruit of his death, 16 promising the comfort, 17 euen the holy Spirit, 26 whose office he setteth out, 27 He promiseth his peace.

**L**et not your heart be troubled: ye beleue in God, beleue also in me.

2 In my Fathers house are many dwelling places: if it were not so, I would haue told you: I goe to prepare a place for you.

3 ¶ And if I goe to prepare a place for you, I will come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 ¶ And whither I goe, ye know, and the way ye know.

5 Thomas said vnto him, Lord, we know not whither thou goest: how can we then know y way?

¶ He beleueth in God that beleueth in Christ, and there is no other way to confirme our mindes in greatest distresses. *a* That is, if it were not so as I tell you, so w<sup>it</sup>, unless there were place ynough not onely for me, but for you also, in my Fathers house, I would not thus deceiue you with a vaine hope, but I would haue tolde you so plainly. *b* All the speech is by way of an allegorie, whereby the Lord comforteth his owne, declaring vnto them his departure into heauen, which is, w<sup>it</sup> to reigne there alone, but to goe before, and prepare a place for them. *c* Christ went not away from vs: to the end to forsake vs, but rather that hee might at length take vs vp with him into heauen. *d* These wordes are to be referred to the whole Church, and therefore the Angels said to the disciples when they were assembled, W<sup>it</sup> stand ye gazing up into heauen? This Iesus shall so come as y<sup>e</sup> see him goe up, Actes 1. 11. and in all places of the Scripture, the full comfort of the Church is referred to that day, when God shall be all in all, and is therefore called the day of redemption. *e* Christ onely is the way to true and everlasting life, for he is in whom the Father hath revealed himselfe.

6 Iesus said vnto him, I am that Way, and that Truth, and that Life. No man cometh vnto the Father, but by me.

7 ¶ If ye had knowen mee, yee should haue knowen my Father also: and from henceforth ye know him, and haue seene him.

8 Philip said vnto him, Lord, shew vs thy Father, and it sufficeth vs.

9 Iesus said vnto him, I haue bene so long time with you, and hast thou not knowen mee, Philip? hee that hath seene me, hath seene my Father: how then sayest thou, Shew vs thy Father?

10 ¶ Beleuest thou not, that I am in the Father, and the Father is in me? The wordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleue me, that I am in the Father, and the Father is in mee: at the least, beleue me for the very workes sake.

12 ¶ Verely, verely I say vnto you, he that beleueth in me, the workes that I doe, he shall doe also, and greater then these shall hee doe: for I goe vnto my Father.

13 ¶ And whatsoever yee aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If yee shall aske any thing in my Name, I will doe it.

15 ¶ If ye loue me, keepe my commandements.

16 And I will pray the Father, and he shall giue you another Comforter, that he may abide with you for euer,

17 Euen the Spirit of truth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but ye knowe him: for he dwelleth with you, and shall be in you.

18 I will not leave you fatherlesse: but I will come to you.

19 Yet a litle while, and the world shall see me no more, but yee shall see me: because I liue, ye shall liue also.

20 At that day shall ye know that I am in my Father, and you in me, and I in you.

21 He that hath my commandements, and keepeth them, is he that loueth me: and hee that loueth me, shall be loued of my Father: and I will loue him, and will shew mine vnto him.

22 ¶ Iudas said vnto him, (not Iscariot) Lord, what is the cause that thou wilt shew thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and said vnto him, If any man loue mee, he will keepe my word, and my Father will loue him, and he will come vnto him, and will dwell with him.

24 He that loueth mee not, keepeth not my words, and the word which ye heare, is not mine, but the Fathers which sent me.

25 ¶ These things haue I spoken vnto you, being present with you.

26 ¶ But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I haue told you.

¶ I will shew my selfe to him, and be knowne of him, as if he saw me with his eyes: but this shewing of himselfe is not bodily, but spiritually, yet so plaine as none can be more. *7* Wee must not aske why the Gospel is revealed to some rather then toother, but we must rather take brede, that we embrace Christ who is offered vnto vs, and that we truly loue him, that is to say, that we giue out selues wholly to his obedience. *8* It is the office of the holy Ghost to imprint in the minds of the elect in their times and seasons, that which Christ once spake.

*This saying sheweth vnto vs both the nature, the will, and office of Christ. It is plaine by this place, that to know God, is to see God, is all one. Nowe whereas he said before, that no man sawe God at any time, that is to be vnderstood thus, without Christ: or were it not through Christ, no man could euer see, nor sawe God at any time: for as Chrysostome saith, the Sonne is a very light, and casteth forth of the fathers nature vnto vs. The maiestie of God sheweth it selfe most euidently, both in Christs doctrine, and in his deedes. The approuing of the verie use of Christ is not include within his owne person, but it is spread through the body of his whole Church. That is, not onely doe they, but I can also giue other men power to doe greater. Chap. 16. 23. mat. 7. 7. mat. 11. 24. ioh. 1. 11. 6 Heloueth Christ aright, which obeyeth his commandements: and because the same is accompanied with an infinite sort of miseries, although he be absent in body: yet doeth he comfort his with the present vertue of the holy Ghost, whom the world despiseth, because it knoweth him not. The holy Ghost is called the Spirit of truth, of the effect which he worketh, because hee inuoluntarily sheweth the truth into vs, whereas otherwise he hath truth in himselfe. Worldly men, the Sonne is in the Father after such sort, that he is of one selfe same substance with the Father, but he is in his disciples in a certaine respect as an ayde and helpe of them. I will shew my selfe to him, and be knowne of him, as if he saw me with his eyes: but this shewing of himselfe is not bodily, but spiritually, yet so plaine as none can be more. Wee must not aske why the Gospel is revealed to some rather then toother, but we must rather take brede, that we embrace Christ who is offered vnto vs, and that we truly loue him, that is to say, that we giue out selues wholly to his obedience. It is the office of the holy Ghost to imprint in the minds of the elect in their times and seasons, that which Christ once spake.*

1 All true felicity cometh to vs by Christ alone.  
2 So farre is it, that we should be for the departing of Christ, from according to the flesh, that we should rather reioyce for it, feeling that all the blessing of the members dependeth vpon the glorifying of the head.  
3 This is spoken in, that, that he is Me-  
4 knour, for so the Father is greater then he, in as much as the person to whom request is made, is greater then he that maketh the request. 11 Christ goeth to death not unwillingly, but willingly, not as yielding to the deuil, but obeying his Fathers decree. 12 As who would say, Satan will by and by set vpon me with all the might he can, but he hath no power over me, neither shall he find any thing in me as he thinketh he shall.

17 Peace I leave with you: my peace I give vnto you: not as the world giueth, give I vnto you. Let not your heart be troubled, nor feare.

18 Ye haue heard how I said vnto you, I goe away, and will come vnto you. If ye loued me, ye would verely reioyce, because I said, I go vnto the Father: for the Father is greater then I.

19 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleue.

20 Hereafter will I not speake many things vnto you: for the prince of this world cometh, and hath nought in mee.

21 But it is that the worlde may knowe that I loue my Father: and as the Father hath commanded me, so I doe. Arise, let vs goe hence.

# CHAP. XV.

1 By the parable of the vine, 2 and the branches, 5, 6 hee declareth how the disciples may beare fruit. 12 17 He commeth to mutual loue. 18 H. exhorteth them to beare afflictions patiently, 20 by his owne example.

1 Am that true vine, and my Father is that husbandman.

2 Every branch that beareth not fruite in mee, hee taketh away: and euery one that beareth fruit, hee purgeth it, that it may bring forth more fruit.

3 Now are ye cleane through the word, which I haue spoken vnto you.

4 Abide in me, and I in you: as the branch can not beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye are the branches: he that abideth in mee, and I in him, the same bringeth forth much fruit: for without me can ye doe nothing.

6 If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 If ye abide in me, and my wordes abide in you, aske what ye will, and it shall be done to you.

8 Herein is my Father glorified, that ye beare much fruit, and be made my disciples.

9 As the Father hath loued me, so haue I loued you: continue in that my loue.

10 If ye shall keepe my commandments, ye shall abide in my loue, as I haue kept my Fathers commandments, and abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

12 This is my commandment, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye doe whatsoever I command you.

15 Henceforth call I you not seruants: for the

seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowne to you.

16 Ye haue not chosen me, but I haue chosen you, and ordained you, that ye goe & bring forth fruit, and that your fruit remaine, that whatsoever ye shall aske of the Father in my Name, hee may giue it you.

17 These things command I you, that ye loue one another.

18 If the world hate you, ye know that it hateth me before you.

19 If ye were of the worlde, the worlde would loue his owne; but because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you.

20 Remember the word that I said vnto you, The seruant is not greater then his master. If they haue persecuted me, they will persecute you also: if they haue kept my worde, they will also keepe yours.

21 But all these things will they doe vnto you for my Names sake, because they haue not knowne him that sent me.

22 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloake for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them, which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me, and my Father.

25 But it is that the worde might be fulfilled, that is written in their Law, They hated mee without a cause.

26 But when that Comforter shall come, whom I will sende vnto you from the Father, euen the Spirit of truth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because ye haue bene with me from the beginning.

They are religious, and void of sinne: but seeing I came to them, and they cleane refuse me, they can haue no cloake for their wickednesse. 6 Sometime by this word, Law, are meant the five booke of Moses, but in this place, the whole Scripture: for the place alledged is in the Psalms. \* Psal. 35: 9 8 Against the rage of the wicked, we shall stand surely by the inward testimony of the holy Ghost: But the holy Ghost speaketh no otherwise, then he spake by the mouth of the Apostles. \* Chap. 14: 26 Luke 24: 49.

# CHAP. XVI.

1 Hee foretelleth the disciples of persecution. 7 He promisseth the Comforter, and declareth his office. 21 Hee compareth the affliction of his, to a woman that travaileth with child.

These things haue I saide vnto you, that ye should not be offended.

2 They shall excommunicate you: yea the time shall come, that whosoener killeth you, will thinke that he doth Gods seruice.

3 And these things will they doe vnto you, because they haue not knowne the Father, nor me.

4 But these things haue I told you, that when the houre shall come, ye might remember, that I tolde you them. And these things saide I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I haue saide these things vnto you, your hearts are full of sorrow.

7 Yet I tell you the truth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you.

4 Christ is the author and preferer of the ministration of the Gospell, euen to the worlde end, but the ministers haue about all things need of prayer and brotherly loue.  
5 This place teacheth vs plainly, that our saluation cometh from the onely famous & gracious goodnesse of the everlasting God towards vs, of nothing that we doe or can deserue.  
6 Mat. 23: 19. It ought not onely not to feare, but rather confirme the faithful ministers of Christ, when they shall be hated of the worlde as their Master was.  
7 Chap. 13: 16. Mat. 10: 24. Mat. 24: 9. The hatred that the worlde beareth against Christ, proceedeth of the blindness of the mind, which notwithstanding is voluntarie blind, so that the worlde can preigne no excuse to couer their fault.  
8 Chap. 16: 4. As who would say, If I had not come, these men would not haue stuck to haue said, I will before Gods iudgement seat, that they are religious, and void of sinne: but seeing I came to them, and they cleane refuse me, they can haue no cloake for their wickednesse. 6 Sometime by this word, Law, are meant the five booke of Moses, but in this place, the whole Scripture: for the place alledged is in the Psalms. \* Psal. 35: 9 8 Against the rage of the wicked, we shall stand surely by the inward testimony of the holy Ghost: But the holy Ghost speaketh no otherwise, then he spake by the mouth of the Apostles. \* Chap. 14: 26 Luke 24: 49.

1 The ministers of the Gospell must looke for all manner of reproaches, not onely of them which are open enemies: but euen of them also which seeme to be of the same household, and the verie pillars of the Church. \* Chap. 15: 21.

2 The absence of Christ, according to the flesh, is profitable to the Church, that we may wholly depend vpon his spiritual power.



33 The Spirit of God worketh so mightily by the preaching of the word, that he constraineth the world, will it, nill it, to confesse it owne vnrighteousnesse, and Christs righteousness and almightinesse.

a He will so reprooue the world, that the worldings shall be able to present no excuse.

b Here speaketh the time that followed his ascension, when as all gainesayers were manifestly reprooued through

the pouring out of the holy Ghost upon the Church: So that the very enemies of Christ were reprooued of sinne, in that they were constrained to confesse

that they were deceived, in that they beleeued not, and therefore they said to Peter, Acts 2.

Men and brethren, what shall we doe? c Of Christ himselfe: For when the world shall see,

that I haue powred out the holy Ghost, they shall be constrained to confesse that I was iust, and was not condemned of my Father, when I went out of this world.

d Of that authority and power, which I haue both in heauen and earth.

e That is, because they shall then vnderstand and know indeed, that I haue overcome the deuill, and doe gouerne the world when all men shall see, that they see themselves against you in vaine, for I will arme you with that

heavenly power, whereby you may destroy every high thing which is lifted up against the knowledge of God, 2. Cor. 10. 12.

f The doctrine of the Apostles proceeded from the holy Ghost, and is most perfite.

g The holy Ghost bringeth no new doctrine, but teacheth that which was uttered by Christs owne mouth, and imprinteth it in our mindes.

h The grace of the holy Ghost is a most liuely glasse, wherein Christ is truly beholden with the most sharpe sighted eyes of faith, and not with the bearded eyes of the flesh: whereby we seele a continuall ioy euen, in the midst of sorrowes.

i When a little time is once past. k For I passe to eternall glory, so that I shall be much more present with you, then I was before: for then you shall seele indeede what I am, and what I am able to doe.

l Chap. 14. 13. mat. 7. 7. and 21. 22. marke 12. 14. luke 11. 9. James 1. 5. m The holy Ghost which was powred vpon the Apostles after the Ascension of Christ, instructed both them in all the chiefest mysteries and secrets of our saluation, and also by them the Church, and will also instruct it to the end of the world.

n The summe of the worship of God, is the inuocation of the Father in the Name of the Sonne the Mediatour, who is already heard for vs, for whom hee both abased himselfe, and is now also glorified.

8 And when he is come, hee will reprove the world of sinne, and of righteousness, and of iudgement.

9 Of sinne, because they beleeued not in me: 10 Of righteousness, because I goe to my Father, and ye shall see me no more.

11 Of iudgement, because the prince of this world is iudged.

12 I haue yet many things to say vnto you, but ye cannot beare them now.

13 Howbeit, when he is come which is the spirit of truth, he will lead you into all truth: for he shall not speake of himselfe, but whatsoever hee shall heare, shall he speake, and he will shewe you the things to come.

14 He shall glorifie me: for hee shall receive of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore said I, that hee shall take of mine, and shew it vnto you.

16 A little while, and ye shall not see mee: and againe a little while, and ye shall see me: & for I goe to the Father.

17 Then said some of his disciples among themselves, What is this that hee saith vnto vs, A little while, and ye shall not see mee, and againe, A little while, and ye shall see me, and, For I goe to the Father.

18 They saide therefore, What is this that hee saith, A little while? we know not what he saith.

19 Now Iesus knew that they would aske him, and said vnto them, Doe yee enquire among yourselves, of that I said, A little while, and ye shall not see me: and againe, a little while, & ye shall see me?

20 Verely, verely I say vnto you, that yee shall weepe and lament, and the world shall reioyce, and ye shall forowe, but your sorrow shall be turned to ioy.

21 A woman when she travaileth, bath sorowe because her houre is come: but as soone as shee is deliuered of the child, shee remembereth no more the anguish, for ioy that a man is borne into the world.

22 And yee now therefore are in sorow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

23 And in that day shall yee aske me nothing.

24 Verely, verely, I say vnto you, whatsoever yee shall aske the Father in my Name, hee will giue it you.

25 Hitherto haue yee asked nothing in my Name: aske, and ye shall receiue, that your ioy may be full.

26 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainly of the Father.

27 At that day shall yee aske in my Name.

28 The holy Ghost bringeth no new doctrine, but teacheth that which was uttered by Christs owne mouth, and imprinteth it in our mindes.

29 The grace of the holy Ghost is a most liuely glasse, wherein Christ is truly beholden with the most sharpe sighted eyes of faith, and not with the bearded eyes of the flesh: whereby we seele a continuall ioy euen, in the midst of sorrowes.

30 For I passe to eternall glory, so that I shall be much more present with you, then I was before: for then you shall seele indeede what I am, and what I am able to doe.

31 Chap. 14. 13. mat. 7. 7. and 21. 22. marke 12. 14. luke 11. 9. James 1. 5. 32 The holy Ghost which was powred vpon the Apostles after the Ascension of Christ, instructed both them in all the chiefest mysteries and secrets of our saluation, and also by them the Church, and will also instruct it to the end of the world.

33 The summe of the worship of God, is the inuocation of the Father in the Name of the Sonne the Mediatour, who is already heard for vs, for whom hee both abased himselfe, and is now also glorified.

34 I say not vnto you, that I will pray vnto the Father for you:

35 For the Father himselfe loneth you, because ye haue loned me, and haue beleued that I came out from God.

36 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.

37 His disciples said vnto him, Lo, now speakest thou plainly, and thou speakest no parable.

38 Nowe knowe wee that thou knowest all things, and needest not that any man should aske thee. By this wee beleene, that thou art come out from God.

39 Iesus answered them, Doe yee beleene now?

40 Behold, the houre cometh, and is already come, that yee shall be scattered euery man into his owne, and shall leaue me alone: But I am not alone: for the Father is with me.

41 These things haue I spoken vnto you, that in me ye might haue peace, in the world ye shall haue affliction, but be of good comfort: I haue overcome the world.

# CHAP. XVII.

1 Christ prayeth that his glorie together with his Fathers may be made manifest. 2 He prayeth for his Apostles, 30 and for all beleeuers.

These things spake Iesus, and lift vp his eyes to heauen, and saide, Father, that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee.

2 As thou hast giuen him power ouer all flesh, that he should giue eternall life to all them that thou hast giuen him.

3 And this is life eternall, that they know thee to be the only very God, and whome thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And now glorifie me thou Father, with thine owne selfe, with the glorie which I had with thee before the world was.

6 I haue declared thy Name vnto the men which thou gauest mee out of the worlde: & thine they were, and thou hast giuen them mee, and they haue kept thy word.

7 Now they know that all things whatsoever thou hast giuen me, are of thee.

8 For I haue giuen vnto them the words which thou gauest me, and they haue receiued them, and haue knowne surely that I came out from thee, and haue beleued that thou hast sent me.

9 I pray for them: I pray not for the worlde, but for them which thou hast giuen me: for they are thine.

10 Mat. 28. 18. a Over all men. b He calleth the Father the only verie God, to set him against all false gods, and not to shut out himselfe and the holy Ghost. For straightwayes hee conuinceth the knowledge of the Father and the knowledge of himselfe together, and according to his accustomed manner, setteth forth the whole Godhead in the person of the Father: So is the Father alone said to be King, immortall, wise, and dwelling in light which no man can attaine vnto, inuisible, Roman. 16. 17. 1. tim. 1. 17. c First of all he prayeth for these his disciples, by whome he would haue the rest to be gathered together, and commendeth them vnto the Father, (hauiug once reiected the whole companie of the reprobate) because hee receiued them of him into his custodie, and for that they embracing his doctrine, shall haue so many and so mightie enemies, that there is no way for them to be in safetie, but by his helpe onely.

d Hee sheweth hereby that euertlasting election and chafe, which was hidden in soe good will and pleasure of God, which is the ground worke of our saluation. e He sheweth how that euertlasting and hidden purpose of God is declared in Christ, by whome wee are iustified and sanctified, if we lay holde on him by faith, that at length we may come to the glorie of the election. f Chap. 16. 17.

g Hee sheweth hereby that euertlasting election and chafe, which was hidden in soe good will and pleasure of God, which is the ground worke of our saluation. h He sheweth how that euertlasting and hidden purpose of God is declared in Christ, by whome wee are iustified and sanctified, if we lay holde on him by faith, that at length we may come to the glorie of the election. i Chap. 16. 17.

10 And

Chap. 17. 8. 9 Faith and soe little feare differ very much.

10 Mar. 26. 31. marke 14. 27. 11 Neither the wickednesse of the world neither the weaknesse of his owne can diminish any thing of the vertue of Christ.

12 The surer and stay of the Church dependeth onely vpon the victorie of Christ.

13 That in me ye might be thoroughly quietted. For by (peace) is meant in this place, that quiet state of mind, which is cleane contrary to disquietnesse and heauinesse.

14 Iesus Christ the euertlasting high Priest being ready straightwayes to offer vp himselfe, doth by such leuue prayers consecrate himselfe to God the Father as a sacrifice: and vs together with himselfe.

15 Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation and ground of the Church of God.

16 He first declareth, that as he came into the world to the end that the Father might shew in him, being apprehended by faith, his glorie in sauing his elect, so he applyeth himselfe to that onely: and therefore desirous of the Father, that he would blesse the worke which he hath finished.

17 Iesus Christ the euertlasting high Priest being ready straightwayes to offer vp himselfe, doth by such leuue prayers consecrate himselfe to God the Father as a sacrifice: and vs together with himselfe.

18 Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation and ground of the Church of God.

19 He first declareth, that as he came into the world to the end that the Father might shew in him, being apprehended by faith, his glorie in sauing his elect, so he applyeth himselfe to that onely: and therefore desirous of the Father, that he would blesse the worke which he hath finished.

20 Iesus Christ the euertlasting high Priest being ready straightwayes to offer vp himselfe, doth by such leuue prayers consecrate himselfe to God the Father as a sacrifice: and vs together with himselfe.

21 Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation and ground of the Church of God.

22 He first declareth, that as he came into the world to the end that the Father might shew in him, being apprehended by faith, his glorie in sauing his elect, so he applyeth himselfe to that onely: and therefore desirous of the Father, that he would blesse the worke which he hath finished.

23 Iesus Christ the euertlasting high Priest being ready straightwayes to offer vp himselfe, doth by such leuue prayers consecrate himselfe to God the Father as a sacrifice: and vs together with himselfe.

24 Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation and ground of the Church of God.

25 He first declareth, that as he came into the world to the end that the Father might shew in him, being apprehended by faith, his glorie in sauing his elect, so he applyeth himselfe to that onely: and therefore desirous of the Father, that he would blesse the worke which he hath finished.

26 Iesus Christ the euertlasting high Priest being ready straightwayes to offer vp himselfe, doth by such leuue prayers consecrate himselfe to God the Father as a sacrifice: and vs together with himselfe.

27 Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation and ground of the Church of God.

28 He first declareth, that as he came into the world to the end that the Father might shew in him, being apprehended by faith, his glorie in sauing his elect, so he applyeth himselfe to that onely: and therefore desirous of the Father, that he would blesse the worke which he hath finished.

29 Iesus Christ the euertlasting high Priest being ready straightwayes to offer vp himselfe, doth by such leuue prayers consecrate himselfe to God the Father as a sacrifice: and vs together with himselfe.

30 Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation and ground of the Church of God.

10. And all mine are thine, and thine are mine, and I am glorified in them.

11. And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keep them in thy Name, even them whom thou hast given me, that they may be one as we are.

12. While I was with them in the world, I kept them in thy Name: those that thou gavest me, have I kept, and none of them is lost, but the child of perdition, that the Scripture might be fulfilled.

13. And now come I to thee, and these things I speak in the world, that they might have joy, and be glorified in themselves.

14. I have given them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou keep them from evil.

16. They are not of the world, as I am not of the world.

17. Sanctify them with thy truth: thy word is truth.

18. As thou diddest send me into the world, so have I sent them into the world.

19. And for their sakes sanctify I myself, that they also may be sanctified through the truth.

20. I pray not for these alone, but for them also which shall believe in me, through their word.

21. That they all may be one, as thou, O Father, art in me, and I in thee: even that they may be also one in us, that the world may believe that thou hast sent me.

22. And the glory that thou gavest me, I have given them, that they may be one, as we are one.

23. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24. Father, I will that they which thou hast given me, be with me even where I am, that they may behold that my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25. O righteous Father, the world also hath not known thee, but I have known thee, and these have known thee, that thou hast sent me.

26. And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

27. O righteous Father, the world also hath not known thee, but I have known thee, and these have known thee, that thou hast sent me.

28. And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

29. O righteous Father, the world also hath not known thee, but I have known thee, and these have known thee, that thou hast sent me.

30. And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

31. And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

32. And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

33. And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

34. And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

35. And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

36. And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

37. And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

38. And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

39. And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

40. And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

with his disciples.

3. And Judas then, after he had received a band of men and officers of the high Priests, and of the Pharisees, came thither with lanterns and torches, and weapons.

4. Then Jesus, knowing all things that should come unto him, went forth and said unto them, Whom seek ye?

5. They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Now Judas also which betrayed him, stood with them.

6. Also one then as he had said unto them, I am he, they went away backwardes, and fell to the ground.

7. Then he asked them againe, Whom seek ye? And they said, Jesus of Nazareth.

8. Jesus answered, I said unto you, that I am he: therefore if ye seek me, let these go their way.

9. This was that the word might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

10. Then Simon Peter having a sword, drew it, and smote the high Priests servant, and cut off his right eare. Now the servants name was Malchus.

11. Then saide Jesus unto Peter, Put up thy sword: into the sheath: shall I not drinke of the cup which my Father hath given me?

12. Then the band and the captaines, and the officers of the Jewes tooke Jesus and bound him.

13. And led him away to Annas first (for hee was father in lawe to Caiaphas, which was the high Priest that same yeere.)

14. And Caiaphas was hee, that gave counsell to the Jewes, that it was expedient that one man should die for the people.

15. Now Simon Peter followed Jesus, and another disciple, and that disciple was known of the high Priests: therefore he went in with Jesus into the hall of the high Priest.

16. But Peter stood at the doore without. Then went out the other disciple which was known unto the high Priests, and spake to her that kept the doore, and brought in Peter.

17. Then said the maid that kept the doore, unto Peter, Art not thou also one of this mans disciples? He said, I am not.

18. And the servants and officers stood there, which had made a fire of coales: for it was colde, and they warmed themselves: and Peter also stood among them, and warmed himselfe.

19. The high Priest then asked Jesus of his disciples, and of his doctrine.

20. Jesus answered him, I spake openly to the world: I ever taught in the Synagogue and in the Temple, whither the Jewes resort continually, and in secret have I said nothing.

21. Why askest thou mee? aske them which heard mee what I saide unto them: behold, they know what I said.

22. When hee had spoken these things, one of the officers which stood by, smote Jesus with his rod, saying, Answerest thou the high Priest so?

23. Jesus answered him, If I have evill spoken, beare witness of the evill: but if I have well spoken, why smitest thou me?

24. Now Annas had sent him bound unto Caiaphas the high Priest.

25. And Simon Peter stood and warmed himselfe. And they said unto him, Art not thou also of his disciples? He denyed it, and said, I am not.

26. One

Mat. 26. 47.

Mat. 26. 48.

Mat. 26. 49.

Mat. 26. 50.

Mat. 26. 51.

Mat. 26. 52.

Mat. 26. 53.

Mat. 26. 54.

Mat. 26. 55.

Mat. 26. 56.

Mat. 26. 57.

Mat. 26. 58.

Mat. 26. 59.

Mat. 26. 60.

Mat. 26. 61.

Mat. 26. 62.

Mat. 26. 63.

Mat. 26. 64.

Mat. 26. 65.

Mat. 26. 66.

Mat. 26. 67.

Mat. 26. 68.

Mat. 26. 69.

Mat. 26. 70.

Mat. 26. 71.

Mat. 26. 72.

Mat. 26. 73.

Mat. 26. 74.

Mat. 26. 75.

Mat. 26. 76.

Mat. 26. 77.

Mat. 26. 78.

Mat. 26. 79.

Mat. 26. 80.

Mat. 26. 81.

Mat. 26. 82.

Mat. 26. 83.

Mat. 26. 84.

Mat. 26. 85.

Mat. 26. 86.

Mat. 26. 87.

Mat. 26. 88.

Mat. 26. 89.

Mat. 26. 90.

Mat. 26. 91.

Mat. 26. 92.

Mat. 26. 93.

Mat. 26. 94.

He prayeth that his people may peaceably agree and be united together in one, that as the Gods will be of one mind and one consent together.

Psalm 109. 7.

Hee sheweth what manner of deliverance he meaneth, not that they should be in no danger, but that they being preferred from all, might prove by experience that the doctrine of salvation is true, which they received at his mouth to deliver to others.

That is, make them holy: and that is, sayd to be holy, which is dedicated and made proper to God only.

Hee addeth moreover, that the Apostles have a vocation common with him, and therefore that they must be holden up by the selfe same vertue to give up themselves wholly to God, whereby he being first, did consecrate himselfe to the Father.

The true and substantiall sanctification of Christ, is for against the outward purifying.

Secondarily becometh to God the Father, all his, that is, how many sooner shall believe in him by the doctrine of the Apostles: that as he cleaveth unto the Father receiving from him all felicity, so they being joynt with him, may receive life from him, and strength being together beloved in him, may also with him enjoy everlasting glory.

Chap. 13. 36.

He communicateth with his by title & title, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

Chap. 13. 36.

He communicateth with his by title & title, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

Chap. 13. 36.

He communicateth with his by title & title, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

Chap. 13. 36.

He communicateth with his by title & title, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

Chap. 13. 36.

He communicateth with his by title & title, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

Chap. 13. 36.

He communicateth with his by title & title, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

Chap. 13. 36.

He communicateth with his by title & title, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

Chap. 13. 36.

He communicateth with his by title & title, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

Chap. 13. 36.

He communicateth with his by title & title, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

Chap. 13. 36.

He communicateth with his by title & title, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

Chap. 13. 36.

He communicateth with his by title & title, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

Chap. 13. 36.

He communicateth with his by title & title, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

Chap. 13. 36.

He communicateth with his by title & title, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

Chap. 13. 36.

He communicateth with his by title & title, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

Chap. 13. 36.

He communicateth with his by title & title, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.



✠ *Mat. 27. 2. mar. 15. 1. luke 23. 1.*  
 10 The Sonne of God is brought before the iudgement seate of an earthly and prophane man, in whom there is found much less wickednesse, then in the princes of the people of God: A lively image of the wrath of God against sinne, and there withall of his great mercie, and last of all, of his most seuerie iudgement against the stubborn contemners of his grace when it is offered vnto them. *a From Caiaphas house.*  
 ✠ *Mat. 10. 23. and 11. 3.*  
 b For iudgements of life and death were taken from them fourtie yeeres before the destruction of the Temple.  
 ✠ *Mat. 10. 19.*  
 c For Christ had foretold that hee should be crucified.  
 ✠ *Mat. 27. 11. mar. 15. 2. luke 23. 3.*  
 21 Christ auoucheth his spirituall kingdome, but reiecteth a worldly.  
 22 It was requisite that Christ should be pronounced innocent, but notwithstanding (in that that hee tooke vpon him our person) was to be condemned as a most wicked man.  
 d He speaketh this disclaimefully, and not by way of asking a question.  
 ✠ *Mat. 27. 15. mar. 15. 6. luke 23. 17.*  
 ✠ *Altes 3. 14.*  
 e Word for word, made a great and foule voice.

26 One of the seruants of the hie Priest, his cousin whose eare Peter smote off, sayd, Did not I see thee in the garden with him?  
 27 Peter then denied againe, and immediatly the cocke crew.  
 28 ✠ 10 Then led they Iesus from a Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall, least they should be defiled, but that they might eate the Passeouer.  
 29 Pilate then went out vnto them, and sayd, What accusation bring ye against this man?  
 30 They answered, and said vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee.  
 31 Then sayd Pilate vnto them, Take ye him, and iudge him after your owne Lawe. Then the Iewes sayd vnto him, It is not lawfull for vs to put any man to death.  
 32 It was that the word of Iesus might be fulfilled which he spake, signifying what death he should die.  
 33 ✠ So Pilate entred into the common hall againe, and called Iesus, and sayd vnto him, Art thou the king of the Iewes?  
 34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?  
 35 Pilate answered, Am I a Iew? Thine owne nation, and the high Priests haue deliuered thee vnto me, What hast thou done?  
 36 I Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.  
 37 Pilate then said vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause I am borne, and for this cause came I into the world, that I should beare witness vnto the truth: euery one that is of the truth, heareth my voice.  
 38 Pilate sayd vnto him, What is truth? And when he had sayd that, hee went our againe vnto the Iewes, and sayd vnto them, I finde in him no cause at all.  
 39 ✠ But you haue a custome that I should deliuer you one loofe at the Passeouer: will yee then that I loofe vnto you the King of the Iewes?  
 40 ✠ Then they cryed they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murderer.

CHAP. XIX.

✠ *Pilate, when Christ was scourged, a and crowned with thornes, b was desirous to let him loose: c but being overcome with the outrage of the Iewes, d he deliuereth him to be crucified. e Iesus committeth his mother to the disciple. f Having tasted vineger, he dieth: g and being dead, his side is pierced with a speare. h He is buried.*

✠ *Matth. 27. 27. marke 15. 16.*  
 1 The wisdom of the flesh, chuseth of two euils the least, but God curseth abut same wisdom.  
 a Christ is againe gaited by the same mouth where with he is after word condemned,

Then ✠ Pilate tooke Iesus, and scourged him.  
 2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment.  
 3 And said, Haile King of the Iewes. And they smote him with their rods.  
 4 ✠ Then Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.

5 Then came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Behold the man.  
 6 Then when the hie Priests and officers sawe him, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him, and crucifie him: for I find no fault in him.  
 7 The Iewes answered him, We haue a law, and by our law he ought to die, because he made himselfe the Sonne of God.  
 8 ✠ 3 When Pilate then heard that word, he was the more afraid,  
 9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answer.  
 10 Then sayd Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?  
 11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from above: therefore he that deliuered me vnto thee, hath the greater sinne.  
 12 From thenceforth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Celsars friend: for whosoever maketh himselfe a King, speaketh against Cesar.  
 13 ✠ 4 When Pilate heard this worde, hee brought Iesus forth, and sate downe in the iudgement seate in a place called the pauement, and in Hebrew, b Gabbatha.  
 14 And it was the Preparation of the Passeouer, and about the sixt houre: and hee said vnto the Iewes, Behold your King.  
 15 But they cryed, Away with him, away with him, crucifie him. Pilate saide vnto them, Shall I crucifie your King? The hie Priests answered, We haue no King but Cesar.  
 16 ✠ Then deliuered hee him vnto them, to be crucified. ✠ And they tooke Iesus, and led him away.  
 17 And he bare his owne crosse, and came into a place named of dead mens skulles, which is called in Hebrew, Golgotha:  
 18 Where they crucified him, and two other with him, on either side one, and Iesus in the mids.  
 19 ✠ 6 And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEWES.  
 20 This tide then read many of the Iewes: for the place where Iesus was crucified, was neere to the citie: and it was written in Hebrew, Greeke, and Latine.  
 21 Then said the high Priestes of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am the King of the Iewes.  
 22 Pilate answered, What I haue written, I haue written  
 23 ✠ 7 Then the souldiours, when they had crucified Iesus, tooke his garments (and made foure parts, to euery souldier a part) and his coat: and the coat was without seame wouen from the top thorowout  
 24 ✠ Therefore they saide one to another, Let vs not diuide it, but cast lots for it, whose it shall be. This was that the Scripture might be fulfilled, which saith, They parted my garments among them, and on my coat did cast lots. So the souldiers did these things indeed.  
 25 ✠ 8 Then stode by the crosse of Iesus his mother,

a They will haue him crucified, whom by an old custome of theirs, they should haue stoned and hanged up as curi-ous of blasphemie: but they desire to haue him crucified after the manner of the Roman.  
 3 Pilates conscience fighteth for Christ, but straightway it yeeldeth, because it is not upholden with the singular vertue of God.  
 4 Pilate condemneth himselfe first with the same mouth where with he afterward condemneth Christ, b Gabbatha signifieth an high place, as iudgement seates are.  
 5 Christ fasteneth Satan, sinne and death to the crosse.  
 ✠ *Mat. 27. 31. mar. 15. 25. luke 23. 26.*  
 6 Christ sitting vpon the throne of the crosse, is openly written euerslaking king of all people, with his owne hand, whose mouth condemned him for usurping a kingdome.  
 7 Christ signifieth by the diuision of his garments amongst the bloodie ouchers (his coat except, that had no seame) that it shall come to passe, that he will shortly diuide his benefices amongst his very enemies throughout the world: but so notwithstanding that the treasure of his Church shall remaine whole.  
 ✠ *Mat. 27. 35. mar. 15. 24.*  
 ✠ *Psal. 22. 18.*  
 8 Christ is a perfect example of all righteousnesse not onely in the keeping of the first, but also of the second table.

mother, and his mother's sister, Marie the wife of Cleophas, and Marie Magdalene.

26 And when Iesus sawe his mother, and the discipule standing by, whom he loued, he sayd vnto his mother, Woman, behold thy sonne.

27 Then sayd he to the discipule, Beholde thy mother: and from that houre, the disciples tooke her home vnto him.

28 ¶ After, when Iesus knewe that all things were performed, that the Scripture might be fulfilled, he said, I thirst.

29 And there was set a vessell full of vinegar, and they filled a sponge with vinegar, and put it about an hyssope stalke, and put it to his mouth.

30 Now when Iesus had receiued of the vinegar, hee sayd, It is finished, and bowed his head, and gaue vp the ghost.

31 ¶ The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs.

34 ¶ But one of the souldiers with a speare pierced his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and hee knoweth that he saith true, that ye might beleue it.

36 For these things were done, that the Scripture should be fulfilled, ¶ Not a bone of him shall be broken.

37 And againe another Scripture saith, ¶ They shall see him whom they haue thrust thorow.

38 ¶ And after these things, Ioseph of Arimathea (who was a discipule of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. Hee came then and tooke Iesus body.

39 And there came also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundred pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen cloathes with the odours, as the manner of the Iewes is to burie.

41 And in the place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet layd.

42 There then layd they Iesus, because of the Iewes Preparation day, for the sepulchre was nere.

Now ¶ the first day of the weeke came Marie Magdalene, early when it was yet darke, vnto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other discipule whom Iesus loued, and sayd vnto them, They haue taken away the Lord out of the sepulchre, and we know not where they haue laid him.

3 Peter therefore went forth, and the other discipule, and they came vnto the sepulchre.

4 So they ranne both together, but the other discipule did outrunne Peter, and came first to the sepulchre.

5 And he stouped downe, and saw the linnen cloathes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen cloathes lie,

7 And the kerchiefe that was vpon his heade, not lying with the linnen cloathes, but wrapped together in a place by it selfe.

8 Then went in also the other discipule, which came first to the sepulchre, and he saw it, and beleued.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ¶ But Marie stood without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

12 And sawe two Angels in white, sitting, the one at the head, and the other at the feete, where the body of Iesus hath lain.

13 And they said vnto her, Woman, why weepest thou? She said vnto them, They haue taken away my Lord, and I know not where they haue laid him.

14 When shee had thus said, shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? She supposing that hee had bene the gardener, saide vnto him, Sir, if thou hast borne him hence, tell mee where thou hast laid him, and I will take him away.

16 Iesus sayth vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but goe to my brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and to your God.

18 Marie Magdalene came and told the disciples that she had seene the Lord, and that he had spoken these things vnto her.

19 ¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the mids, and said to them, Peace be vnto you.

20 And when he had so sayd, he shewed vnto them his hands, and his side. Then were the disciples glad when they had seene the Lord.

¶ The holy Ghost, who is the director of the ministry of the Gospel, opened to him of their owne accord, or the very wailles themselves were a passage for him.

¶ Marke 16, 1.

¶ Luke 24, 1.

¶ Marie Magdalene, Peter and John are the first witnesses of the resurrection: and such as cannot iustly be suspected, for that they themselves could scarcely be persuaded of it, so farre is it off, that they should invent it of set purpose.

¶ Matth. 28, 1.

¶ Marke 16, 5.

¶ That is, without the cause, which the sepulchre was cut out of.

¶ Two Angels are made witnesses of the Lords resurrection.

¶ In white clothing.

¶ Many speake as the common people use to speake: for they speake of a dead carkeffe, as they doe of a whole man.

¶ Iesus witnesseth by his presence, that he is truly risen.

¶ Christ which is risen, not to be fought in this world according to the flesh, but in heauen by faith, whether he is gone before vs.

¶ By his brethren he meaneth his disciples: for in the next verse following, it is said, that Marie told his disciples.

¶ He calleth God his Father, because he is his Father naturally in the Godhead, and he saith your Father, because he is our Father by grace, through the adoption of the sonnes of God: what is, by taking vs of his free grace to be his sonnes, Epiphanius.

¶ Marke 16, 5.

¶ Luke 24, 36.

¶ 1. cor. 15, 5.

¶ Christ in that that he presented himselfe before his disciples suddenly through his diuine power, when the gates were shut, doeth fully assure them both of his resurrection, and also of their Apostleship, inspiring them with the holy Ghost, who is the director of the ministry of the Gospel.

¶ Either the doores opened to him of their owne accord, or the very wailles themselves were a passage for him.

¶ Then

Christ, when he hath taken the vinegar, yeeldeth vp the Ghost, drinking vp indeed that most bitter and sharpe cup of his Fathers wrath in our name.

¶ Psal. 69, 22.

¶ Galatinus witnesseth out of the buke called Samaritan, that the Iewes were wont to give them that were executed, vinegar mixed with frankincense to drinke, to make their braines somewhat troubled: so charitably the Iewes provided for the poore mens consciences which were executed.

¶ The bodie of Christ which was dead for a season (because it is wounded, but the least bone of it is not broken: and such is the state of his myttall body.

¶ Christ being dead vpon the crosse, witnesseth by a double signe, that hee onely is the true satisfactor, and the true walling for the beleueers.

¶ This wound was a most manifest witness of the death of Christ: for the water that issued out by this wound, gaue vs plainly to understand, that the weapon pierced the very skynne that compasseth the heart, which is the vessel that containeth that water, and that being once wounded, that creature which is so pierced by strikers, cannot chooseth but die.

¶ Exod. 12, 46.

¶ Sam. 9, 12.

¶ Zach. 12, 10.

¶ Matth. 27, 57. Marke 15, 42. Luke 23, 50.

¶ Christ is openly buried, and in a famous place, Pilate writing and suffering it, and that by men which did fauour Christ, in such wise, that yet before that day, they neuer openly followed him: so that by his buriall, no man can iustly doubt either of his death, or resurrection.

¶ Chap. 3, 2.

¶ That no man might caual at his resurrection, as though some other that had bene buried there, had risen, Theophyl.

CHAP. XX.

¶ Marie bringeth word that Christ is risen: 3 Peter and John 4 runne to see it. 15 Iesus appeareth to Marie, 19 and to the disciples that were together in the house, 23 Thomas, before faithlesse, 29 now beleueneth,

¶ Then



6 Math. 28, 18.

6 The publishing of the forgiveness of sinnes by faith in Christ, and the setting forth and denouncing the wrath of God in retaining the sinnes of the unbelievers, is the summe of the preaching of the Gospel.

7 Christ draweth out of the unbeliefe of Thomas, a certaine and sure testimonie of his resurrection.

8 True faith dependeth vpon the mouth of God, and not vpon earthly eyes.  
9 Chap. 21, 25.  
9 To beleue in Christ the Sonne of God; and our onely Saviour, is the end of the doctrine of the Gospel, and especially of the history of the resurrection.

10 In that, that Christ here is not onely present, but also eateth with his disciples, he giueth a most full assurance of his resurrection.

11 It was a linen garment, which could not let his swimming.

21 ¶ Then said Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And when he had sayd that, hee breathed on them, and sayd vnto them, Receiue the holy Ghost.

23 ¶ Whofoeuers sinnes ye remit, they are remitted vnto them: and whofoeuers sinnes ye re- teine, they are retained.

24 ¶ 7 But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, Wee haue seene the Lord: but he sayd vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I will not beleue it.

26 ¶ And eight dayes after, againe his disciples were within, and Thomas with them. Then came Iesus, when the doores were shut, and stood in the mids, and sayd, Peace be vnto you.

27 After said he to Thomas, Put thy finger here, and see mine handes, and put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered and sayde vnto him, Thou art my Lord, and my God.

29 ¶ Iesus said vnto him, Thomas, because thou hast seene me, thou beleuest: blessed are they that haue not seene, and haue beleened.

30 ¶ 8 And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written that ye might beleue, that Iesus is that Christ that Sonne of God, and that in beleueing yee might haue life through his Name.

## CHAP. XXI.

1 Iesus appeareth to his disciples as they were a fishing, 6, 7 whom they know by a miraculous draught of fishes, 13 He committeth the charge of the sheepe to Peter, 18 and fore- telleth him of the manner of his death.

After these things, I Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe:

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I goe a fishing. They sayd vnto him, Wee also will goe with thee. They went their way and entred into a shippe straightway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuerthelesse the disciples knew not that it was Iesus.

5 Iesus then sayd vnto them, Syrs, haue ye any meat? They answered him, No.

6 Then he sayd vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they cast out, and, they were not able at all to draw it, for the multitude of fishes.

7 Therefore sayde the disciple whom Iesus loved, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by shippe, (for they were not farre from lande, but about two hundred cubites) and they drew the net with fishes.

9 As soone then as they were come to lande, they sawe hote coales, and fish layed thereon, and bread.

10 Iesus sayde vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land, full of great fishes, an hundred, fiftie and three: and albeit there were so many, yet was not the net broken.

12 Iesus sayde vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou? seeing they knewe that hee was the Lord.

13 Iesus then came and tooke bread and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ 2 So when they had dined, Iesus sayde to Simon Peter, Simon the sonne of Iona, louest thou me more then these? He said vnto him, Yea, Lord, thou knowest that I loue thee. He said vnto him, Feed my lambes.

16 He sayd to him againe the second time, Simon the sonne of Iona, louest thou me? He sayd vnto him, Yea, Lord, thou knowest that I loue thee. He sayd vnto him, Feed my sheepe.

17 He sayd vnto him the third time, Simon the sonne of Iona, louest thou me? Peter was sorie because he said to him the third time, Louest thou me? and said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Feed my sheepe.

18 ¶ Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine handes, and another shall gird thee, and lead thee whither thou wouldest not.

19 And this spake he signifying by what death he should glorifie God. And when he had said this, he said to him, Follow me.

20 ¶ Then Peter turned about, and sawe the disciple whom Iesus loved, following, which had also leaned on his brest at supper, and had sayde, Lord, which is hee that betrayeth thee?

21 When Peter therefore saw him, hee sayd to Iesus, Lord, what shall this man doe?

22 Iesus sayd vnto him, If I will that he tarry till I come, what is it to thee? follow thou me.

23 Then went this worde abroad among the brethren, that this disciple shoulde not die. Yet Iesus said not to him, Hee shall not die: but if I will that hee tarry till I come, what is it to thee?

24 ¶ This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 ¶ Now there are also many other things which Iesus did, the which if they should be written euery one, I suppose the worlde coulde not containe the bookes that should be written. Amen.

the gift of that Spirit which is given us from above, therefore he sheweth there should be a certaine struing & consist of repugnance, which also is in vs in all our sufferances as touching the flesh. f That is, that Peter should die by a violent death. 4 Wee must take heede, that whiles wee cast our eyes vpon other, wee neglect not that which is inioyned vs. 5 Chap. 13, 23. 5 The historie of Christ is true and warily written: not for the curiositie of men, but for the saluation of the godly. 6 Chap. 20, 30.

## THE ACTES OF THE HOLY

APOSTLES, WRITTEN BY LVKE

THE EVANGELIST.

## CHAP. I.

1 Luke tieth this historie to his Gospell. 19 Christ being taken into heauen, 20 the Apostles 21 being warned by the Angels, 22 to returne, 24 and giue themselves to prayer. 25 By Peters motion, 28 into Iudas the traitours place 26 Matthias is chosen.



**I** haue made the former treatise, O Theophilus, of all that Iesus began to doe and teach.

2 Vntill the day that hee was taken vp, after that hee through the holy Ghost, had giuen commaundements vnto the Apostles,

whom hee had chosen :

3 To whom also hee presented himselfe aliuie after that hee had suffered, by many infallible tokens, being seene of them by the spaces of fourtie dayes, and speaking of those things which appertaine to the kingdome of God.

4 And when he had gathered them together, he commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, which he said he, ye haue heard of me.

5 For Iohn indeede baptized with water, but ye shalbe baptized with the holy Ghost within these few dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdome to Israel?

7 And he sayd vnto them, It is not for you to know the times, or the seasons, which the Father hath put in his owne power.

8 But ye shall receiue power of the holy Ghost, when he shall come on you : and ye shalbe witneses vnto mee both in Hierusalem and in all Iudea, and in Samaria, and vnto the vitermost part of the earth.

9 And when hee had spoken these things, while they beheld, he was taken vp : for a cloude tooke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as he went, behold, two men stood by them in white appaerell,

11 Which also sayd, Yee men of Galilee, why stand ye gazing into heauen? This Iesus which is taken vp from you into heauen, shall so come, as ye haue seene him goe into heauen.

12 Then returned they vnto Hierusalem from the mount that is called the mount of Oliues, which is nether to Hierusalem, being from it a Sabbath dayes iourney.

13 And when they were come in, they went

vp into an vpper chamber, where abode both Peter and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, & Matthew, Iames the sonne of Alphaus, and Simon Zelotes, and Iudas Iames brother.

14 These all continued with one accord in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren.

15 And in those dayes Peter stood vp in the middes of the disciples, and sayd (now the number of names that were in one place were about an hundred and twentie)

16 Yee men and brethren, this scripture must needs haue beene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, which was guide to them that tooke Iesus.

17 For hee was numbered with vs, and had obtained fellowship in this ministration.

18 He therefore hath purchased a fildes with the reward of iniquity : and when he had thrown downe himselfe headlong, he braist asunder in the middes, and all his bowels gushed out,

19 And it is known vnto all the inhabitants of Hierusalem, in so much, that that field is called in their owne language, Aceldama; that is, The field of blood.

20 For it is written in the booke of Psalmes, Let his habitation be voyd, and let no man dwell therein : also, Let another take his charge.

21 Wherefore of these men which haue companied with vs, all the time, that the Lord Iesus was conuerfant among vs,

22 Beginning from the baptisme of Iohn vnto the day that he was taken vp from vs, must one of them be made a witnesse with vs of his resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take the roume of this ministration and Apostleship, from which Iudas hath gone astray, to go to his owne place.

26 Then they gaue forth their lots : and the lot fell on Matthias, and he was by a common consent counted with the eleuen Apostles.

*k The Greeke word signified an inuincible constancy, and steadinesse.*

*l It is to good purpose, that this concord is mentioned: for these prayers are most acceptable to God, which are made with agreeing mindes and willes.*

*m The disciples prayed for the sending of the holy Ghost, and also to be delivered from present dangers wherewith they were beset.*

*n For it was become able to haue the wimes confirmed, who were afterward to be partakers of the dangers with their husbands.*

*o With his kinfolkes.*

*p Peter is made the mouth and interpreter of the whole company of the Apostles, either by secret reuelation of the holy Ghost, or by expresse iudgement of the congregation.*

*q Because men are commonly billed and enrolled by their names.*

*r Peter presented the offence that might be taken of the falling away of Iudas the betrayer, shewing that all things which came vnto him, were foretold by God.*

*s Psalm. 41. 9. Iohn 13. 27.*

*t Luke considered not Iudas his purpose, but that that followed of it, and*

*u The Greek word signified thus much, that Iudas fell downe flat, and was rent in sunder in the middes, with a marvellous huge noyse.*

*x Psalm 69. 26. The Kings heardman: And these wordes, Shepherd, Sheepe and Flocke, are put ouer to the Church office and ministerie, so that the Church and the offices thereof are called by these names.*

*y The Apostles deliberate vpon nothing, but first they consult and take aduise by Gods word : and againe they doe nothing, that concerneth and is behouable for the whole body of the Congregation, without making the Congregation priuie vnto it.*

*z Word for word, went in and out, which kinnes of speech betokeneth as much in the Hebrew tongue, as the exercising of a publique and painfull office, when they speake of such as are in any publique office.*

*a Deuter. 31. 2. 1. Chronic. 27. 1. u From our company. q Apostles must be chosen immediately from God, and therefore after prayers, Matthias is chosen by lotte, which is as it were, GODS owne voyce.*

*x Openly, and by the voyces of all the whole company. y That he may be fellow and partaker of this ministerie. z Departed from, or fallen from. And it is a Metaphore taken from the way: For callings are signified by the name of wayes, with the Hebrewes.*



## CHAP. II.

1 The Apostles 4 filled with the holy Ghost, 8 speake with diuers tongues. 12 They are thought to be drunke, 13 but Peter disproueth that. 34 He teacheth that Christ is the Messias: 37 And seeing the hearers astonished, 38 he exhorteth them to repentance.

And when the day of Pentecost was come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing and mightie winde, and it filled all the house where they sate.

3 And there appeared vnto them clouen tongues, like fire, and it sate vpon each of them,

4 And they were all filled with the holy Ghost, and began to speake with other tongues, as the Spirit gaue them vnderstanding.

5 And there were dwelling at Hierusalem Iewes, men that feared God, of euery nation vnder heaven.

6 Now when this was noised, the multitude came together and were astonished, because that euery man heard them speake his owne language.

7 And they wondered all, and marvelled, saying among themselves, Behold, are not all these which speake, of Galile?

8 How then heare we euery man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, & Iewes, and Profelytes,

11 Cretes, and Arabians: we heard them speake in our owne tongues the wonderfull workes of God.

12 They were all then amazed, and doubted, saying one to another, What may this be?

13 And others mocked, and sayd, They are full of new wine.

14 But Peter standing with the eleuen, lift vp his voyce, and said vnto them, Yee men of Iudea, and ye all that inhabite Hierusalem, be this known vnto you, and hearken vnto my wordes.

15 For these are not drunke, as yee suppose, since it is but the third houre of the day.

16 But this is that, which was spoken by the Prophet Joel,

17 And it shalbe in the last dayes, saith God, I will powre out of my Spirit vpon all flesh, and your sonnes, and your daughters shall prophesie,

1 The Apostles being gathered together on a most solemne feast day in one place, that it might evidently appeare to all the world, that they had all one office, one Spirit, one faith, are by a double signe from heaven authorized, and anointed with all the most excellent gifts of the holy Ghost, and especially with an extraordinary and necessary gift of tongues.

a Word for word, was fulfilled: that is, was begunne, as Luke 22, 17. For the Hebrews say, that a day, or a yeere is fulfilled or ended, when the former dayes or yeeres are ended, and the other begunne, Iere. 45. 12. And it shall come to passe, that when seuentie yeeres are fulfilled, I will visite, &c. For the Lord did not bring home his people after the seuentieth yeere was ended, but in the seuentieth yeere. Now the day of Pentecost was the fiftieth day after the feast of the Pascheuer.

b The twelve Apostles, which were to be the Patriarkes as it were of the Church.

c He calleth them other tongues, which were not the same which the Apostles vsed commonly, and Marke calleth them new tongues.

d Herely wee vnderstand that the Apostles used not now one tongue, and then another by hazard and at all aduenture, or as fantastical men use to doe, but with good consideration of their heauens: and to be short, that they spake nothing but as the holy Ghost governed their tongues.

e Not that they spake with one voyce, and many languages were heard, but that the Apostles spake with strange tongues: for els the miracle had rather bene in the heauens, whereas now it is in the speakers.

f By Iewes, hee meaneth them that were both Iewes by birth, and Iewes by profession of religion, though they were borne in other places: and they were Profelytes, which were Gentiles borne, and embraced the Iewish religion.

g Gods worde pierceth some fo, that it driueth them to seeke out the truth, and it doeth so choke other, that it forceth them to be winde of their owne impudencie.

h The worde which he useth here, signifieth such a kinde of mocking which is reproachfull and contumelious: And by this reproachfull mocking we see, that there is no miracle so great and excellent, which the wickednes of man dareth not speake euill of.

i Peter his boldnesse is to be marked, wherein the grace of the holy Ghost is to be seene, even straight after the beginning.

k After the sunne rising, which may be about seven, or eight of the clocke with vs.

l There is nothing that can disolue questions and doubts, but testimonies taken out of the Prophets: for mens reasones may be overturned, but Gods voyce can not be overturned.

18 And on my seruants, and on mine handmaides I will powre out of my Spirit in those dayes, and they shall prophesie.

19 And I will shew wonders in heauen above, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

20 The Sunne shall be turned into darkenesse, and the moone into blood, before that great and notable day of the Lord come.

21 And it shalbe, that whosoever shall call on the Name of the Lord, shalbe saued.

22 Yee men of Israel, heare these wordes, I E S V S of Nazareth, a man approved of God among you with great workes, and wonders, and signes, which God did by him in the mids of you, as ye your selues also know:

23 Him, I say, being deliuered by the determinate counsell, and foreknowledge of God, after you had taken, with wicked hands, you haue crucified and slaine.

24 Whom God hath raised vp, and loosed the sorrowes of death, because it was vnpossible that he should be holden of it.

25 For David saith concerning him, I beheld the Lord alwayes before me: for he is at my right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in hope,

27 Because thou wilt not leaue my soule in graue, neither wilt suffer thine Holy one to see corruption.

28 Thou hast shewed me the wayes of life, and shalt make mee full of ioy with thy countenance.

29 Men and brethren, I may boldly speake vnto you of the Patriark David, that hee is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeing he was a Prophet, and knew that God had sworne with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

32 This Iesus hath God raised vp, whereof we all are witnesses.

33 Since then that hee by the right hand of God hath bene exalted, and hath receiued of his Father the promise of the holy Ghost, hee hath shed forth this which ye now see and heare.

34 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

35 Vntill I make thine enemies thy footstool.

36 Therefore, let all the house of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee haue crucified,

and your yong men shall see visions, and your olde men shall dreame dreames.

18 And on my seruants, and on mine handmaides I will powre out of my Spirit in those dayes, and they shall prophesie.

19 And I will shew wonders in heauen above, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

20 The Sunne shall be turned into darkenesse, and the moone into blood, before that great and notable day of the Lord come.

21 And it shalbe, that whosoever shall call on the Name of the Lord, shalbe saued.

22 Yee men of Israel, heare these wordes, I E S V S of Nazareth, a man approved of God among you with great workes, and wonders, and signes, which God did by him in the mids of you, as ye your selues also know:

23 Him, I say, being deliuered by the determinate counsell, and foreknowledge of God, after you had taken, with wicked hands, you haue crucified and slaine.

24 Whom God hath raised vp, and loosed the sorrowes of death, because it was vnpossible that he should be holden of it.

25 For David saith concerning him, I beheld the Lord alwayes before me: for he is at my right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in hope,

27 Because thou wilt not leaue my soule in graue, neither wilt suffer thine Holy one to see corruption.

28 Thou hast shewed me the wayes of life, and shalt make mee full of ioy with thy countenance.

29 Men and brethren, I may boldly speake vnto you of the Patriark David, that hee is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeing he was a Prophet, and knew that God had sworne with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

32 This Iesus hath God raised vp, whereof we all are witnesses.

33 Since then that hee by the right hand of God hath bene exalted, and hath receiued of his Father the promise of the holy Ghost, hee hath shed forth this which ye now see and heare.

34 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

35 Vntill I make thine enemies thy footstool.

36 Therefore, let all the house of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee haue crucified,

and your yong men shall see visions, and your olde men shall dreame dreames.

18 And on my seruants, and on mine handmaides I will powre out of my Spirit in those dayes, and they shall prophesie.

19 And I will shew wonders in heauen above, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

20 The Sunne shall be turned into darkenesse, and the moone into blood, before that great and notable day of the Lord come.

21 And it shalbe, that whosoever shall call on the Name of the Lord, shalbe saued.

22 Yee men of Israel, heare these wordes, I E S V S of Nazareth, a man approved of God among you with great workes, and wonders, and signes, which God did by him in the mids of you, as ye your selues also know:

23 Him, I say, being deliuered by the determinate counsell, and foreknowledge of God, after you had taken, with wicked hands, you haue crucified and slaine.

24 Whom God hath raised vp, and loosed the sorrowes of death, because it was vnpossible that he should be holden of it.

25 For David saith concerning him, I beheld the Lord alwayes before me: for he is at my right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in hope,

27 Because thou wilt not leaue my soule in graue, neither wilt suffer thine Holy one to see corruption.

28 Thou hast shewed me the wayes of life, and shalt make mee full of ioy with thy countenance.

29 Men and brethren, I may boldly speake vnto you of the Patriark David, that hee is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeing he was a Prophet, and knew that God had sworne with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

32 This Iesus hath God raised vp, whereof we all are witnesses.

33 Since then that hee by the right hand of God hath bene exalted, and hath receiued of his Father the promise of the holy Ghost, hee hath shed forth this which ye now see and heare.

34 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

35 Vntill I make thine enemies thy footstool.

36 Therefore, let all the house of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee haue crucified,

4 The chiefest vs of all the giftes of the holy Ghost, is to bring men to saluation by faith. This word, Call on, signifieth in holy Scriptures, an earnest praying and craving for helpe at Gods hand. Christ being innocent, was by Gods prouidence crucified of wicked men.

Who is by those workes which God wrought by him, so manifestly approved and allowed of, that no man can gainsay him.

Gods euertlasting knowledge going before, which can neither be separated from his determinate counsell, as the Epicurians say, neither yet be the cause of euill: for God in his euertlasting & vnchangeable counsell, appointed the wicked acte of Iudas to an excellent end: and God doeth that which the sinners doe ill.

Gods counsell doeth not excuse the Iewes, whose hands were wicked, the fact is layd to be theirs, by whose counsell and egging forward it is done.

Christ (as David foretold) did not onely rise againe, but also was in the graue void of all corruption.

The death that was full of sorrowe both of body and minde: therefore when death appeared conquerour and victor over those sorrowes, Christ is rightly sayd to haue overcome those sorrowes of death, when as being dead, hee overcame death, to liue for euer with his Father.

Psalm 110. 9. Thou wilt not suffer me to remaine in graue.

Thou hast opened

me the way to the true life. 1. King. 2. 14. chap. 13. 35.

Had sworne solemnly. Psalm 105. 10. chap. 13. 35.

7 Peter witnesseth that Iesus Christ is the appointed euertlasting King, which hee proueth manifestly by the giftes of the holy Ghost, and the testimonie of David.

8 Might and power of God. Psalm 110. 1. Christ is sayd to be made, because hee was aduanced to that dignitie: and therefore it is not spoken of his nature, but of his state and dignitie.

9 Thou wilt not suffer me to remaine in graue.

10 Thou hast opened

me the way to the true life.

11 Had sworne solemnly.

8 Repentance and remission of finnes in Carit., are two principles of the Gospel, and therefore of our saluation, and they are obtained by the promises apprehended by faith, and are ratified in vs by Baptisme, where with is toyed the vertue of the holy Ghost.

9 The word that is vsed here, giueth vs to vnderstand that it was a free gift.

10 A notable example of the verue of the holy Ghost: but such as are of age, are not baptized before they make confession of their faith.

11 The marks of the true Church of the doctrine of the Apostles, the diuers of charitie, the pure and simple administration of the Sacraments, and true inuocation of all the faithful.

12 Communicating of goods, and all other duties of charitie, as is shewed aforward.

13 The Iewes vsed thin loanes, and therefore they did rather breake them then cut them: So by breaking of bread, they vnderstood that lining together and the banquetts which they vsed to keepe.

14 And when they kept their lone feastes, they vsed to celebrate the Lords Supper, which euen in these dayes began to be corrupted, and Paul amendeth it, 1. Cor. 11.

15 So oft as the Lord thinketh expedient, he brilleth the rage of strangers, that the Church may be planted, and haue some refreshing.

16 Charitie maketh all things common concerning the vse, according as necessitie requirerh.

17 The faithfull came together at the beginning with great fruit, not onely to the hearing of the word, but also to meat.

18 Peter goeth into the Temple with Iohn, a healeth the creeple.

19 To the people gathered together to see the miracle, 12 he expoundeth the myserie of our saluation through Christ, 14 accusing their ingratitude, 19 and requiring their repentance.

20 Now Peter and Iohn went vp together into the Temple, at the ninth houre of prayer.

21 And a certaine man which was a creeple from his mothers wombe was carried, whom they layde daily at the gate of the Temple called Beautifull, to aske almes of them that entred into the Temple.

22 Who seeing Peter and Iohn, that they would enter into the Temple, desiring to receiue an almes.

23 And Peter earnestly beholding him with Iohn, sayd, Looke on vs.

24 And he gaue heade vnto them, trusting to receiue some thing of them.

25 Then said Peter, Siluer & gold haue I none, but such as I haue, that giue I thee: In the Name of Iesus Christ of Nazareth, rise vp and walke.

26 And he tooke him by the right hand, and lift him vp, and immediatly his feete and ankle bones receiued strength.

27 And he leaped vp, stode, and walked, and entred with them into the temple, walking and leaping, and praising God.

28 And all the people saw him walke, and praising God.

29 And they knew him, that it was he which late for the almes at the Beautifull gate of the

Temple: and they were amased, and fore astonied at that, which was come vnto him.

30 And as the creeple which was healed, held Peter and Iohn, all the people ranne amased vnto them in the porch which is called Salomons.

31 So when Peter sawe it, hee answered vnto the people, Ye men of Israel, why marueile ye at this? or why looke ye so stedfastly on vs, as though by our own power or godlinesse, we had made this man goe?

32 The God of Abraham, and Isaac, and Iacob, the God of our fathers hath glorified his Sonne Iesus, whom ye betrayed, and denied in the presence of Pilate, when he had iudged him to be deliuered.

33 But yee denied the Holy one and the Lord, and desired a murderer to be giuen you,

34 And killed the Lord of life, whom God hath raised from the dead, whereof we are witnesses.

35 And his Name hath made this man sound, whom ye see & know, through faith in his Name: and the faith which is by him, hath giuen to him this perfect health of his whole body in the presence of you all.

36 And now brethren, I know that through ignorance ye did it, as did also your gouernours.

37 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

38 Amend your liues therefore, and turne, that your finnes may be put away, when the time of refreshing shall come from the presence of the Lord.

39 And hee shall send Iesus Christ, which before was preached vnto you,

40 Whom the heauen must containe vntill the time that all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.

41 For Moses said vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, euen of your brethren, like vnto me: ye shall heare him in all things whatsoever he shall say vnto you.

42 For it shalbe that euery person which shal not heare the Prophet, shall be destroyed out of the people.

43 Also all the Prophets from Samuel, and thenceforth as many as haue spoken, haue likewise foretold of these dayes.

44 Ye are the children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, \* Euen in thy seede shall all the kindreds of the earth be blessed.

45 First vnto you hath God raised vp his Sonne Iesus, and him he hath sent to blesse you, in turning euery one of you from your iniquities.

46 He speaketh but of one mouth, to shew vnto vs the consent and agreement of the Prophets.

47 Or, be taken vp into heauen. \* Deut. 18. 15. chas. 7. 37.

48 This promise was of an excellent and singular Prophet. h At what time the kingdome of Israel was established.

49 The Iewes that beleuee are the first begotten in the kingdome of God.

50 For whom the Prophets were specially appointed. \* Gen. 12. 3. gala. 3. 8.

51 Giuen to the world, or raised from the dead, and advanced to his kingdome.

52 Peter and Iohn are taken and brought before the councill, 7 and 19 They speake boldly in Christs cause.

20 The disciples pray vnto God. 30 Many sell their possessions, 36 Of whom Barnabas is one.

And as they spake vnto the people, the Priestes and the Captaine of the Temple,

enemies of the Church, then such as professe themselves to be head builders: but the more they rage, the more constantly the faithfull seruants of God do continue.

21 The Iewes had certaine garisons for the garde and safetie of the Temple and holy things, Mat. 26. 61.

22 These garisons had a Captaine, such as Eleazarus Ananias the hie Priestes sonne was, in the time of the warre that was in Iudea being a very impudent and proud young man, Ioseph. iib. 2. of the taking of Iudea.

23 None are commonly more diligent or bolder

688 and

37 Now when they heard it, they were pricked in their hearts, and sayd vnto Peter and the other Apostles, Men and brethren, what shall we doe?

38 Then Peter sayd vnto them, Amend your liues, and be baptized euery one of you in the Name of Iesus Christ for the remission of finnes: and ye shall receiue the gift of the holy Ghost.

39 For the promise is made vnto you, and to your children, and to all that are as farre off, euen as many as the Lord our God shall call.

40 And with many other words he besought and exhorted them, saying, Saue your selues from this froward generation.

41 Then they that gladly receiued his word, were baptized, and the same day there were added to the Church about three thousand soules.

42 And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers.

43 And feare came vpon euery soule: and many wonders & signes were done by the Apostles.

44 And all that beleueed, where in one place, and had all things common.

45 And they sold their possessions, and goods, and parted them to all men, as euery one had need.

46 And they continued daily with one accord in the Temple, and breaking bread at home, did eate their meat together with gladnesse and singlenesse of heart.

47 Praising God, and had fauour with all the people: and the Lord added to the Church from day to day, such as should be saved.

48 Communicating of goods, and all other duties of charitie, as is shewed aforward.

49 The Iewes vsed thin loanes, and therefore they did rather breake them then cut them: So by breaking of bread, they vnderstood that lining together and the banquetts which they vsed to keepe.

50 And when they kept their lone feastes, they vsed to celebrate the Lords Supper, which euen in these dayes began to be corrupted, and Paul amendeth it, 1. Cor. 11.

51 So oft as the Lord thinketh expedient, he brilleth the rage of strangers, that the Church may be planted, and haue some refreshing.

52 Charitie maketh all things common concerning the vse, according as necessitie requirerh.

53 The faithfull came together at the beginning with great fruit, not onely to the hearing of the word, but also to meat.

54 Peter goeth into the Temple with Iohn, a healeth the creeple.

55 To the people gathered together to see the miracle, 12 he expoundeth the myserie of our saluation through Christ, 14 accusing their ingratitude, 19 and requiring their repentance.

56 Now Peter and Iohn went vp together into the Temple, at the ninth houre of prayer.

57 And a certaine man which was a creeple from his mothers wombe was carried, whom they layde daily at the gate of the Temple called Beautifull, to aske almes of them that entred into the Temple.

58 Who seeing Peter and Iohn, that they would enter into the Temple, desiring to receiue an almes.

59 And Peter earnestly beholding him with Iohn, sayd, Looke on vs.

60 And he gaue heade vnto them, trusting to receiue some thing of them.

61 Then said Peter, Siluer & gold haue I none, but such as I haue, that giue I thee: In the Name of Iesus Christ of Nazareth, rise vp and walke.

62 And he tooke him by the right hand, and lift him vp, and immediatly his feete and ankle bones receiued strength.

63 And he leaped vp, stode, and walked, and entred with them into the temple, walking and leaping, and praising God.

64 And all the people saw him walke, and praising God.

65 And they knew him, that it was he which late for the almes at the Beautifull gate of the

Temple: and they were amased, and fore astonied at that, which was come vnto him.

66 And as the creeple which was healed, held Peter and Iohn, all the people ranne amased vnto them in the porch which is called Salomons.

67 So when Peter sawe it, hee answered vnto the people, Ye men of Israel, why marueile ye at this? or why looke ye so stedfastly on vs, as though by our own power or godlinesse, we had made this man goe?

68 The God of Abraham, and Isaac, and Iacob, the God of our fathers hath glorified his Sonne Iesus, whom ye betrayed, and denied in the presence of Pilate, when he had iudged him to be deliuered.

69 But yee denied the Holy one and the Lord, and desired a murderer to be giuen you,

70 And killed the Lord of life, whom God hath raised from the dead, whereof we are witnesses.

71 And his Name hath made this man sound, whom ye see & know, through faith in his Name: and the faith which is by him, hath giuen to him this perfect health of his whole body in the presence of you all.

72 And now brethren, I know that through ignorance ye did it, as did also your gouernours.

73 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

74 Amend your liues therefore, and turne, that your finnes may be put away, when the time of refreshing shall come from the presence of the Lord.

75 And hee shall send Iesus Christ, which before was preached vnto you,

76 Whom the heauen must containe vntill the time that all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.

77 For Moses said vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, euen of your brethren, like vnto me: ye shall heare him in all things whatsoever he shall say vnto you.

78 For it shalbe that euery person which shal not heare the Prophet, shall be destroyed out of the people.

79 Also all the Prophets from Samuel, and thenceforth as many as haue spoken, haue likewise foretold of these dayes.

80 Ye are the children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, \* Euen in thy seede shall all the kindreds of the earth be blessed.

81 First vnto you hath God raised vp his Sonne Iesus, and him he hath sent to blesse you, in turning euery one of you from your iniquities.

82 He speaketh but of one mouth, to shew vnto vs the consent and agreement of the Prophets.

83 Or, be taken vp into heauen. \* Deut. 18. 15. chas. 7. 37.

84 This promise was of an excellent and singular Prophet. h At what time the kingdome of Israel was established.

85 The Iewes that beleuee are the first begotten in the kingdome of God.

86 For whom the Prophets were specially appointed. \* Gen. 12. 3. gala. 3. 8.

87 Giuen to the world, or raised from the dead, and advanced to his kingdome.

Temple: and they were amased, and fore astonied at that, which was come vnto him.

11 And as the creeple which was healed, held Peter and Iohn, all the people ranne amased vnto them in the porch which is called Salomons.

12 So when Peter sawe it, hee answered vnto the people, Ye men of Israel, why marueile ye at this? or why looke ye so stedfastly on vs, as though by our own power or godlinesse, we had made this man goe?

13 The God of Abraham, and Isaac, and Iacob, the God of our fathers hath glorified his Sonne Iesus, whom ye betrayed, and denied in the presence of Pilate, when he had iudged him to be deliuered.

14 But yee denied the Holy one and the Lord, and desired a murderer to be giuen you,

15 And killed the Lord of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his Name hath made this man sound, whom ye see & know, through faith in his Name: and the faith which is by him, hath giuen to him this perfect health of his whole body in the presence of you all.

17 And now brethren, I know that through ignorance ye did it, as did also your gouernours.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your finnes may be put away, when the time of refreshing shall come from the presence of the Lord.

20 And hee shall send Iesus Christ, which before was preached vnto you,

21 Whom the heauen must containe vntill the time that all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.

22 For Moses said vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, euen of your brethren, like vnto me: ye shall heare him in all things whatsoever he shall say vnto you.

23 For it shalbe that euery person which shal not heare the Prophet, shall be destroyed out of the people.

24 Also all the Prophets from Samuel, and thenceforth as many as haue spoken, haue likewise foretold of these dayes.

25 Ye are the children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, \* Euen in thy seede shall all the kindreds of the earth be blessed.

26 First vnto you hath God raised vp his Sonne Iesus, and him he hath sent to blesse you, in turning euery one of you from your iniquities.

27 He speaketh but of one mouth, to shew vnto vs the consent and agreement of the Prophets.

28 Or, be taken vp into heauen. \* Deut. 18. 15. chas. 7. 37.

29 This promise was of an excellent and singular Prophet. h At what time the kingdome of Israel was established.

30 The Iewes that beleuee are the first begotten in the kingdome of God.

31 For whom the Prophets were specially appointed. \* Gen. 12. 3. gala. 3. 8.

32 Giuen to the world, or raised from the dead, and advanced to his kingdome.

33 Peter and Iohn are taken and brought before the councill, 7 and 19 They speake boldly in Christs cause.

20 The disciples pray vnto God. 30 Many sell their possessions, 36 Of whom Barnabas is one.

And as they spake vnto the people, the Priestes and the Captaine of the Temple,

enemies of the Church, then such as professe themselves to be head builders: but the more they rage, the more constantly the faithfull seruants of God do continue.

21 The Iewes had certaine garisons for the garde and safetie of the Temple and holy things, Mat. 26. 61.

22 These garisons had a Captaine, such as Eleazarus Ananias the hie Priestes sonne was, in the time of the warre that was in Iudea being a very impudent and proud young man, Ioseph. iib. 2. of the taking of Iudea.

23 None are commonly more diligent or bolder

688 and

b Either because hee loved them, who had healed him: or because he feared that if hee once let them see out of his sight, he should be lame againe.

c Miracles are appointed to convince the vbelievers, and therefore they doe wickedly abuse them, who standing amased either at the miracles themselves, or at the instruments and meanes which it pleaseth God to vse, take an occasion to establish idolatry and superstition by that, which God hath provided for the knowledge of his true worship, that is, Christianitie.

d Chap. 5. 30.

e Who hath life in himselfe, and giueth life to other.

f Because he beleueed on him being raised from the dead, whose Name he heard of by vs.

g It is best of all to receiue Christ so soone as he is offered vnto vs: but such as haue neglected to great a benefite through mans weaknesse, haue yet repentance for a meane: As for the ignominie of the crosse, we haue to set against that, the decree and purpose of God, foretold by the Prophets, of Christ, how that first of all he should be crucified here vp on earth, and then he should appeare from heauen the iudge and restorer of all things, that all beleuers might be saved, and all vbelievers vicerly perished.

h Though there were many Prophets, yet



*b While they thought to diminish the number, they increased them.*

*c These were they that made the Sanhedrin, which were all of the tribe of Iuda, vntill Herod used that cruelitie against Dauids flocke.*

*a Of whom the high Priests were wont to be chosen and made, the execution of the yearly office being now changed.*

*2 Against such as bragge of succession of persons, without a succession of doctrine, and by that meanes beate downe the true ministers of the word, so farre forth as they are able.*

*e By what authority.*

*3 Wolues which succedee true Pastours, pleade their owne cause, and not Gods neither the Churches.*

*4 He is indeede a true shepheard, that teacheth his sheepe to hang vpon Christ onely, as vpon one that is not dead, but hath conquered death, and hath all rule in his owne hand.*

*5 Psal. 118, 12. i. ai. 18, 16. mat. 21. 42. mar. 12, 10. Luke 21, 17, rom. 9, 33. i. pet. 1, 7.*

*f Of God.*

*g There is no other man, or no other power & authority whatsoever: which kinde of speech being vsuall among the Iewes, rose vpon this, that when we are in danger, we call vpon them at whose hands we looke for helpe.*

*h Any where: and this setteth forth vnto vs the largesse of Christs kingdome.*

*5 The good liberality and boldnesse of the seruants of God doth yet thus much good that such as lay hid vnder a vizard of meale, doe at length bewray themselves to be indeede wicked men.*

*i The word used here, is Idiot, which being spoken in comparison had to a Magistrate, brokeneth a private man: but when we speake of offences and studies, it signifieth one that is vnlearned: and in account of honour and estimation it importeth one of base degree, and no estimation. k Layd their heads together. l He that flattereth himselfe in ignorance, commeth at length to do open wickednesse and that against his owne conscience. m We must so obey men to whom we are subiect, that especially and before all things wee obey God. n So farre off are the wicked from doing what they list, that contrarywise God vnto them that to the setting forth of his glory, which he giueth them leaue to doe,*

and the Sad Iaces came vpon them,

2 Taking it gricuously that they taught the people, and preached in Iesus Name the resurrection from the dead,

3 And they layd hands on them, and put them in hold, vntill the next day: for it was now euentide.

4 Howbeit many of them which heard the word, beleueed, and the number of the men was about fise thousand.

5 ¶ And it came to passe on the morrow, that their rulers, and Elders, and Scribes, were gathered together at Hierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the kindred of the hie Priest.

7 ¶ And when they had set them before them, they asked, By what power, or in what Name haue ye done this?

8 Then Peter full of the holy Ghost, sayd vnto them, Ye rulers of the people, and Elders of Israel,

9 ¶ For as much as we this day are examined, of the good deede done to the impotent man, to wit, by what meanes he is made whole,

10 ¶ Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye haue crucified, whom God raised againe from the dead, *men* by him doth this man stand here before you, whole.

11 ¶ This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is giuen none other Name vnder heauen, whereby we must be saued.

13 ¶ Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlarned men and without knowledge, they maruelled, & knew them, that they had bene w<sup>th</sup> Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to goe aside out of the Councill, and <sup>h</sup> conferred among themselves,

16 ¶ Saying, What shall we doe to these men? for sorely a manifest signe is done by them, and it is openly knowen to all them that dwell in Hierusalem: and we cannot denie it.

17 But that it be noised no farther among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them, and commanded them, that in no wise they should speake or teach in the Name of Iesus.

19 ¶ But Peter and Iohn answered vnto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 ¶ So they threatned them, and let them goe, and found nothing how to punish them, because of the people: for all men praised God for

that which was done.

22 For the man was about fourtie yeeres olde, on whom this miracle of healing was shewed.

23 ¶ Then alsoone as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had sayd vnto them.

24 ¶ And when they heard it, they lift vp their voyces to God with one accord, and said, O Lord, thou art the God which hast made the heauen, and the earth, the sea, and all things that are in them,

25 Which by the mouth of thy seruant Dauid hast sayd, ¶ Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doubtlesse, against thine holy Sonne Iesus, whom thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles & the people of Israel gathered themselves together.

28 To do whatsoeuer thine hand, and thy counsell had determined before to be done.

29 And now, O Lord, behold their threatnings, and graunt vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus.

31 ¶ And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 ¶ And the multitude of them that beleueed, were of one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things common.

33 And with great power gaue the Apostles witness of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 ¶ Neither was there any among them, that lacked: for as many as were possessours of lands or houses, sold them, and brought the price of the things that were sold,

35 And layd it downe at the Apostles feete, and it was distributed vnto euery man, according as he had need.

36 Also Iofes which was called of the Apostles Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, and of the countrey of Cyprus,

37 Where as he had land, sold it, and brought the mooney, and layd it downe at the Apostles feete.

stantly. ¶ They agree both in counsell, will, and all purposes. ¶ Chap. 4, 44. 13 True charitie helpeth the necessitie of the poore with his owne lode: but so, that all things be done well and orderly.

#### CHAP. V.

1 Ananias for his deceit in keeping backe part of the price, 5 falleth downe dead, 10 and likewise Sapphira his wife.

11 Through diuers the Apostles miraclis: 14 the faith is increased. 18 The Apostles that were imprisond, 19 are deliuered by an Angel. 26 and being before the Synode of the Priests, 36 through Gamaliels counsell they are kept alive, 40 and beaten: 41 They glorifie God.

¶ Vnto a certaine man named Ananias, with Sapphira his wife, sold a possession,

2 And kept away part of the price, his wife also being of counsell, and brought a certaine part, and laid it downe at the Apostles feete.

3 Then sayd Peter, Ananias, why hath Satan would seeme to shine and be chiefe in the Church, a Craftily tooke away

9 The Apostles communicate their troubles with the Congregation.

10 We ought neither to be afraid of the threatnings of our enemies, neither yet foolishly contemne their rage and madnesse against vs, but we haue to set against their force and malice, an earnest thinking vpon the power and good will of God (both which we doe manifestly behold in Christ) and so flee to the ayde and succour of our Father.

¶ Psalme 2. 1. Although the people of Israel was but one people, yet the plural number is here vsed, not so much for the twelue tribes, euery one of which made a people, as for the great multitude of them, as though many nations had assembled themselves together, as Iudg. 3, 14.

¶ The wicked execute Gods counsell, though they thinke nothing of it, but they are not therefore without fault. ¶ Then haddest determined of thine absolute authority and power.

11 God witnesseth to his Church by a visible signe, that it is he that will establish it by shaking the powers both of heauen and earth.

12 An example of the true Church, wherein there is consent as well in doctrine as in charitie one towards another: And the Pastours dilige true doctrine both sincerely, and constantly.

13 True charitie helpeth the necessitie of the poore with his owne lode: but so, that all things be done well and orderly.

14 Luke sheweth by contrary examples, how great a sinne by hypocrite is, especially in them which vnder a false pretence and cloake of zeale,

¶ b filled

*b Fully possessed. c For when they had appointed that same or possession for the Church, they stuck not at it to keepe away a part of the price, as though they had had to doe with men, and not with God, and therefore he saith afterward that they tempted God.*

*d Hereby is declared an aduised and purposed deceit, and the fault of the man in admitting the deuils suggestions.*

*e Look how oft men do things with an euill conscience, so oft they pronounce sentence against themselves, and as much as in them lieth, prouoke God to anger, as of set purpose, minding to try whether he be iust and almightie or no.*

*f Are at hand. g The Lord by his marvellous vertue bredeleth some, that they may not hurt the Church: other some hee keepeth in his awe and feare: and other some he allureth vnto him.*

*h Highly prayed them.*

*i The more that the Church increaseth, the more increaseth the rage of Satan, and therefore they proceede from threatenings, to prisoning.*

*k The word which is used here, is Hebrew, which signifies a choice, and is taken for a right sense of learning, in faction, or studie and course of life, which the Latines call a sect: at the first this word was indifferently used, but at length, it came to be taken only in euill part, whereupon came the name of Hereticks, which is taken for one that goeth astray from sound and wholesome doctrine after such sort, that he setteth light by the judgement of God and his Church, and continueth in his opinion, and decreeth the peace of the Church.*

*l Angels are made seruants of the seruants of God. m God doeth therefore deliuer his, that they may more stoutly prouoke his enemies. n Wordes, whereby the way vnto life is shewed. o God mocketh his enemies attempts from about.*

<sup>b</sup> filled thine heart, that thou shouldest lye vnto the holy Ghost, and keepe away part of the price of this possession?

4 Whiles it remained, appertained it not vnto thee: and after it was sold, was it not in thine owne power? how is it that thou hast conceived this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Now when Ananias heard these wordes, he fell downe, and gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried him out, and buried him.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, sold ye the land for so much? And she said, Yea, for so much.

9 Then Peter said vnto her, Why haue yee agreed together, to tempt the Spirit of the Lord? behold, the feete of them which haue buried thine husband, are at the doore, and shall carie thee out.

10 Then he fell downe straightway at his feet, and yeelded vp the ghost: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Salomons porch.

13 And of the other durst no man ioyne himselfe to them: neuerthelesse, the people magnified them.

14 Also the number of them that beleued in the Lord, both of men and women, grew more and more.)

15 In so much that they brought the sicke into the streetes, and laid them on beds and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the Sadduces) and were full of indignation,

18 And laid handes on the Apostles, and put them in the common prison.

19 But the Angel of the Lord by night opened the prison doores, and brought them forth, and said,

20 Goe your way, and stand in the Temple, and speake to the people, all the wordes of this life.

21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel and sent to the prison, to cause them to be brought.

22 But when the officers came, and found them not in the prison, they returned and told it,

23 Saying, Certainly we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when wee had opened, we found no man within.

24 Then when the chiefe Priests and the captain of the Temple, and the hie Priests heard these things, they doubted of them, wherevnto this would growe.

25 Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, least they should haue bene stoned.)

27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 Saying, Did not we straightly comānd you, that ye should not teach in this name? and behold, ye haue filled Hierusalem with your doctrine, and ye would bring this mans blood vpon vs.

29 Then Peter and the Apostles answered, and said, We ought rather to obey God than men.

30 The God of our fathers hath raised vp Iesus whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to be a Prince and a Sauour, to giue repentance to Israel, and forgiveness of sinnes.

32 And we are his witnesses concerning these things which wee say: yea, and the holy Ghost, whom God hath giuen to them that obey him.

33 Now when they heard it, they braist for anger, and consulted to slay them.

34 Then stood there vp in the Councill a certaine Pharise named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apostles forth a litle space,

35 And said vnto them, Men of Israel, take heede to your selues, what ye intend to doe touching these men.

36 For before these times, rose vp Theudas boasting himselfe, to whom resorted a number of men, about foure hundred, who was slaine: and they all which obeyed him, were scattered, and brought to nought.

37 After this man, arose vp Iudas of Galile, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, Refraine your selues from these men, and let them alone: for if this counsell, or this worke be of men, it will come to nought:

39 But if it be of God, ye cannot destroy it, lest ye be found euill fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

41 So they departed from the Councill, reioycing, that they were counted worthy to suffer rebuke for his Name.

42 And dayly in the Temple, and from house to house they ceased not to teach, and preached Iesus Christ.

*7 The more openly that Christes vertue sheweth it selfe, the more increaseth the madness of his enemies which conspire against him.*

*8 Tyrants which feare not God, are constrained to feare his seruants.*

*9 It is the propertie of tyrants to fet out their owne commandments as right and reason, be they neuer so wicked.*

*10 Make us guilty of murdering, that man whom yet they will not vouchsafe to name.*

*11 We ought to obey no man, but so farre forth as obeying him, we may obey God.*

*12 Christ is appointed and indeede declared Prince and preseruer of his Church in despite of his enemies.*

*13 Chap. 3. 13.*

*14 It is not sufficient for vs that there is a right end, but we must also according to our vocation goe on forward till we come vnto it.*

*15 This betokeneth that they were in a most vehement rage, and waruiously disquieted in minde, for it is a beloved kinde of speech taken from them which are heuily cut in slender with a sawe.*

*16 Christ findeth defenders of his cause euen in the very route of his enemies, so oft as he thinketh it needefull.*

*17 In matters of religion we must take good heede that we attempt nothing vnder a colour of zeale, beside our vocation.*

*18 To be of some name.*

*19 He disswadeth his fellows from*

*murdering the Apostles, neither doeth he thinke it good to reserve the matter to the Romane Magistrate, for the Iewes could abide nothing worse, then to haue the tyrannie of the Romanes confirmed. o If it be commonest and vniuersal. 15 The Apostles accustomed to suffer and beate wordes, are at length injured to beate stripes, yet so, that by that meanes they become stronger. p Both publicly and privately.*



CHAP. VI.

*The Apostles appoint the office of Deacons to seven chosen men. 3 Of whom Steuen full of faith is one. 12 He is taken, 13 & accused as a transgressor of Moses Law.*

AND in those dayes, as the number of the disciples grew, there arose a murmuring of the Grecians towards the Hebrewes, because their widows were neglected in the daily ministring.

2 Then the twelve called the multitude of the disciples together, and saide, It is not meete that we should leaue the word of God to serue the tables.

3 Wherefore brethren, looke you out among you seven men of honest report, and full of the holy Ghost, and of wisdom, which we may appoint to this businesse.

4 And we will giue our selues continually to prayer, and to the ministring of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antiochia,

6 Which they set before the Apostles: and they prayed, and layed their hands on them.

7 And the word of God increased, and the number of the disciples was multiplied, in Hierusalem greatly, and a great company of the Priests were obedient to the faith.

8 Now Steuen full of faith & power, did great wonders and miracles among the people.

9 Then there arose certaine of the Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 But they were not able to resist the wisdom, and the Spirit by the which he spake.

11 Then they suborned men, which sayd, We haue heard him speake blasphemous words against Moses and God.

12 Thus they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill.

13 And set forth false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place and the Law.

14 For we haue heard him say, that this Iesus of Nazareth shall destroy this place, and shal change the ordinances which Moses gaue vs.

15 And as all that sate in the Councill looked stedfastly on him, they saw his face as it had bene the face of an Angel.

*x When Sathan had afflicted the Church with our, and that to some purpose and in vain, he addeth it with a wish of affliction and strife betwixt the members: But the Apostles take occasion thereby to set order in the Church.*

*a Of these parties which of Grecians became religious Jews.*

*b In the bestowing of a mans according to their necessities.*

*a The office of preaching the word, and dispensing the goods of the Church, are different one from another, and not rashly to be ioyned together, as the Apostles doe here institute: And the Apostles doe not chuse so much as the Deacons without the consent of the Church.*

*c It is such a matter, as we may in no wise except of it.*

*d Banquished though by the name of tables, other offices are also meant, which are annexed to it, such as pertaining to the care of the poore.*

*e In choosing of Deacons (and much more of Ministers) there must be examination both of their learning and manners of life.*

*f Chap. 21. 8. The ancient Church did with laying on of hands, as we confesse to the Lord, such as were lawfully elected.*

*g This ceremony of laying on of hands came from the Jews, who used this order both in publick affaires, and offering of sacrifices, and also in private prayers and blessings, as appeareth Gene. 28. and the Church obserued this ceremony, 1. Tim. 5. 22. Acts 8. 17. but here is no mention made either of cream, or blessing, or raising, or crossing, &c. 5 An happy end of temptation. f This is the figure Melchizedek, meaning faith, the doctrine of the Gospel which engendreth faith. 6 God exerciseth his Church first with euill wordes and slanders, then with imprisonments, afterward with scourgings, and by these meanes prepareth it in such sort, that at length hee causeth it to encounter with Satan and the world, euen to bloodshed and death, and that with good successe. g Excellent and singular gifts. 7 Schooles and Vniuersities were of olde time added to false pastors, and were the instruments of Satan to blowe abroad and defend false doctrines. h Of the company of Colledge as it were. 8 False teachers, because they will not be overcome, flee from disputations to manifest and open flandering and false accusations. 9 The first bloody persecution of the Church of Christ begun: and sprang from a Councill of Priests by the suggestion of the Vnuerstitie doctors. 10 An example of caualiers or false accusers, which gather false conclusions of things that are well vndered and spoken. i Hereby it appeareth that Steuen had an excellent and goodly countenance, hauing a quiet and settled minde, a good conscience, and sure perswasion that his cause was iust: for seeing he was to speake before the people, God beautified his countenance, to the end that with the very beholding of him, the Jewes mindes might be peaced and amased.*

CHAP. VII.

*Steuen pleading his cause, sheweth that God chose the Fathers, 20 before Moses was borne, 43 and before the Temple was built: 44 And that all outward ceremonies were ordered according to the heavenly Paterns. 54 The Jewes gnashing their teeth, 59 stone him.*

THEN sayd y chief Priests, Are these things so?

2 And he said, Ye men, brethren, and Fathers, hearken. 3 That God of a glory appeared vnto our father Abraham, while he was in b Mesopotamia, before he dwelt in Charran,

3 And said vnto him, Come out of thy country, and from thy kined, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead: God brought him from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a foote: yet he promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no childe.

6 But God spake thus, that his seede should be a sojourner in a strange land: and that they should keepe it in bondage, and entreate it euill foure hundred yeeres.

7 But the nation to whom they shall be in bondage, will I iudge, saith God: and after that, they shall come forth and serue me in this place.

8 He gaue him also the covenant of circumcision: and so Abraham begate Isaac, and circumcised him the eighth day: and Isaac begate Jacob, and Jacob the twelue Patriarkes.

9 The Patriarkes moued with enuie, sold Joseph into Egypt: but God was with him,

10 And deliuered him out of all his afflictions, and gaue him favour and wisdom in the sight of Pharaoh king of Egypt, who made him gouernor ouer Egypt, and ouer his whole house.

11 Then came there a famine ouer all the land of Egypt and Chanaan, and great affliction, that our fathers found no sustenance.

12 But when Jacob heard that there was come in Egypt, he sent our fathers first:

13 And at the second time Joseph was known of his brethren, and Josephs kindred was made known vnto Pharaoh.

14 Then sent Joseph and caused his father to be brought, and all his kined, euen threescore and fifteene soules.

15 So Jacob went downe into Egypt, and he died, and our fathers,

16 And were remooued into Sychem, and were put in the sepulchre, that Abraham had bought for money of the sonnes of Emor, sonne of Sychem.

17 But when the time of the promise drew neere, which God had sworne to Abraham, the people grew and multiplied in Egypt,

*x Steuen is admitted to pleade his cause, but to this end and purpose, that hee acknowledge the true fathers, and the onely true God: and sheweth moreover, that they are more ancient then the Temple, with all that seruic appointed by the Law, and therefore they ought to lay another foundation of true religion, that is to say, the free covenant that God made with the fathers.*

*a Gene. 12. 4. A That mightie God full of glory and manelike.*

*b When he faith afterward vers 4. That Abraham came out of Chaldeea, it is euident that Mesopotamia cometh: And Chaldeea which was nere vnto it, and bordering vpon it, and so wasteth Pismis,ooke 6. chap. 27. c Not so much ground as to set his foote vpon.*

*d The promise of the possession was certaine and belonged to Abraham, though his posteritie enioyed it a great while after his death: and this is the figure Synecdoche.*

*e Gene. 15. 13. f There are reckoned foure hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac: and foure hundred and thirtie yeeres which are spoken of by Paul, Galat. 3. 17.*

*g From the time that Abraham and his father departed together out of Vr of the Chaldeans. 2 Genesis 17. 9. 3 Gene. 21. 3. 4 Gene. 29. 33. and 35. 23. 5 Steuen reckoneth vp diligently the horrible mischiefs of some of the Fathers, to teach the Jewes that they ought not rashly to rest in the authoritie or examples of the Fathers. 6 Gen. 37. 18 f By this kinde of speech, is meant the peculiar fauour that God sheweth vnto: for hee seemeth to be a way from them, whom hee helpeth not, and on the other side, he is with them whom hee deliuereth out of whatsoeuer great troubles. 7 Gene. 41. 37. 8 Gaue him fauour in Pharaohs fight for his wisdom. 9 Gene. 42. 1. 10 Gene. 45. 4. 11 Gene. 46. 5. 12 Gene. 49. 33. b The Patriarkes the sonnes of Jacob, though there be mention made of no more then Joseph, 1. Is. 24. 32. c Gen. 23. 16. d Exodus 1. 7.*

18 Till another King arose, which knew not Ioseph.

19 The same dealt subtilly with our kinned, and euill intreated our fathers, and made them to cast out their yong children, that they should not remaine aliue.

20 \* The same time was Moses borne, and was acceptable vnto God: which was nourished vp in his fathers house three moneths.

21 And when he was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deedes.

23 Now when hee was full fourtie yeere old, it came into his heart to visit his brethren, the children of Israel.

24 \* And when he saw one of the suffer wrong, he defended him, and auenged his quarrel that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren would haue vnderstoode, that God by his hand should giue them deliuerance: but they vnderstood it not.

26 \* And the next day, he shewed himselfe vnto them as they stroue, and would haue fet them at one againe, saying, Sirs, yee are brethren: why doe ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Midian, where hee begate two sonnes.

30 And when fourtie yeeres were expired, there appeared to him in the \* wilderness of mount Sina, an Angel of the Lord in a flame of fire, in a bush.

31 And when Moses saw it, he wondered at the sight: and as he drew neere to consider it, the voyce of the Lord came vnto him, saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled & durst not behold it.

33 Then the Lord sayde to him, Put off thy shoes from thy feet: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, & I haue heard their groning, and am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses whom they forooke, saying, Who made thee a prince and a iudge? the same God sent for a prince, and a deliuerer by the hand of the Angel, which appeared to him in the bush.

36 He \* brought them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wilderness \* fourtie yeeres.

37 \* This is that Moses, which said vnto the children of Israel, \* A Prophet shall the Lord your God raise vp vnto you, *euen* of your brethren like vnto me: him shall ye heare.

38 \* This is he that was in the Congregation, in the wilderness with the Angel, which spake to him in mount Sina, and with our fathers, who receiued the liuely oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, \* Make vs gods that may goe before vs: for we know not what is become of this Moses that brought vs out of the land of Egypt.

41 And they made a \* calfe in those dayes, and offered sacrifice vnto the idole, & reioyced in the works of their owne hands.

42 Then God turned himselfe away, and \* gaue them vp to serue the P hoast of heauen, as it is written in the booke of the Prophets, \* O house of Israel, haue ye offered to me slaine beafts & sacrifices by the space of fortie yeeres in the wilderness?

43 And ye \* tooke vp the Tabernacle of Moloch, and the starre of your god Remphan, figures, which ye made to worship them: therefore I will carry you away beyond Babylon.

44 \* Our fathers had the Tabernacle of \* witness in the wilderness, as he had appointed speaking vnto \* Moses, that he should make it according to the fashion that he had seene.

45 \* Which tabernacle also our fathers receiued, and brought in with Iesus into the possession of the Gentiles, which God draue out \* before our fathers, vnto the dayes of Dauid:

46 \* Who found fauour before God, and desired that he might find a tabernacle for the God of Iacob.

47 \* \* But Salomon built him an house.

48 Howbeit the most High \* dwelleth not in temples made with hands, as saith the Prophet,

49 \* Heauen is my throne, and earth is my footstool: what house will ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 \* \* Ye stiffnecked, and of \* vncircumcised hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophets haue not your fathers persecuted? and they haue slaine them, which shewed before of the coming of that Iust, of whom ye are now the betrayers and murderers,

53 \* Which haue receiued the law by the \* ordinance of Angels, and haue not kept it.

54 \* But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55 \* But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, and Iesus \* standing at the right hand of God,

56 And said, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 \* Then they gaue a shout with a loud voyce, and stopped their eares, and \* ranne vpon him violently all at once.

58 And cast him out of the citie, and stoned him: and the \* witnesses laid downe their cloathes at a yong mans feet, named Saul.

59 And they stoned Steuen, who called on

*Iesus were circumcised as touching the flesh, and therefore there were two kinds of circumcision, R m. 2. 28. \* Exod. 16. galat. 3. 19. \* By the ministerie of Angels. \* The more Satan is pressed, the more hee braileth out into an open rage. \* The nearer that the Martyrs approach to death, the nearer they beholding Christ, do rise vp euen into heauen. \* Ready to confirme him in the confession of the truth, and to receive him to him. \* The zeale of hypocrites and superstitious people, breaketh out at length into most open madness. \* This was done in a rage and furie: for at that time the Iewes could put no man to death by law, as they confesse before Pilate, saying, that it was not lawfull for them to put any man to death, and therefore it is reported by Ios. lib. 20. that Ananias a Sadducee slew Iames the brother of the Lord, and for so doing, was accused before Albinus the President of the country. \* It was appointed by the Law, that the witnesses should cast the first stone, Deut. 17. 7.*



31 Faith and charity neuer forsake the true seruants of God, euen to the last breath.

32 The word which he useth here teacheth out such a kind of imputing or laying to ones charge, as remaineth firme, and steddy for ever, neuer to be remitted. d. Lookes 1. The. 4. 13.

God, and sayd, Lord Iesus, receiue my spirit.

60 11 And he kneeled downe, and cried with a loud voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

# CHAP. VIII.

1 The godly make lamentation for Steuen. 3 Saul maketh hauocke of the Church. 5 Philip preacheth Christ at Samaria. 9 Simon Magus is his couetousnesse reproued. 26 Philip baptizeth the Ethiopian Eunuch. 38 and baptizeth him.

AND 1 Saul consented to his death. And at that time, there was a great persecution against the Church which was at Hierusalem, & they were all scattered abroad thorow the regions of Iudea and Samaria, except the Apostles.

2 2 Then certaine men fearing God, carried Steuen among them, to be buried, and made great lamentation for him.

3 3 But Saul made hauocke of the Church, and entered into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 4 Then came Philip into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue heed vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed of them: and many taken with palpies, and that halte, were healed.

8 And there was great ioy in that citie.

9 5 And there was before in the citie, a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying that he himselfe was some great man.

10 To whom they gaue heed from the least to the greatest, saying, This man is that great power of God.

11 And they gaue heed vnto him, because that of long time hee had bewitched them withceries.

12 But assoone as they beleueed Philip, which preached the things that concerned the kingdom of God, and the Name of Iesus Christ, they were baptized both men and women.

13 6 Then Simon himselfe beleueed also, and was baptized, and continued with Philip, and wondered, when he saw the signes and great miracles which were done.

14 7 Now when the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the holy Ghost.

16 (For as yet he was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus.)

17 Then layd they their hands on them, and they receiued the holy Ghost.

18 8 And when Simon saw, that through laying on of the Apostles hands the holy Ghost was giuen, he offered them money,

19 Saying, Giue me also this power, that on

whomsoever I lay the hands, hee may receiue the holy Ghost.

20 9 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this euillnesse: for thine heart is not right in the sight of God.

22 10 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in the gall of bitterness, and in the bond of iniquitie.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye haue spoken come vpon me.

25 11 So they, when they had testified and preached the word of the Lord, returned to Hierusalem, and preached the Gospel in many townes of the Samaritanes.

26 12 Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South vnto the way that goeth downe from Hierusalem vnto Gaza, which is waste.

27 And he arose and went on: and beholde, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians, chiefe Gouvernour, who had the rule of all her treasure, and came to Hierusalem to worship.

28 And as he returned sitting in his charet, hee read Esaias the Prophet.

29 Then the Spirit said vnto Philip, Goe neere and ioyn thy selfe to yonder charet.

30 And Philip ranne thither, and heard him read the Prophet Esaias, and sayd, But vnderstandest thou what thou readest?

31 And hee sayd, How can I, except I had a guide? And he desired Philip, that he would come vp and sit with him.

32 13 Nowe the place of the Scripture which he read, was this, He was led as a sheepe to the slaughter: and like a lambe dumbe before his shearer, so opened he not his mouth.

33 In his humilitie his iudgement hath bene exalted: but who shall declare his generation? for his life is taken from the earth.

34 Then the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch sayd, See, here is water, what doeth let me to be baptized?

37 14 And Philip sayd vnto him, If thou beleuest with all thine heart, thou mayest. Then he answered, and sayd, I beleuee that that Iesus Christ is that Sonne of God.

38 Then hee commanded the charet to stand still: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.

39 And assoone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way reioycing.

for our sakes, in bearing his Fathers wrath. m. How long his age shall last: for Christ hauing once risen from the dead, dieth no more. Rom 6.9. 13 Profession of faith is requisite in baptizing of them which are of yeeles, and therefore it is euident that we are not then first ingrafted into Christ, when wee are baptized, but being already ingrafted, are then confirmed. n. The summe of the confessions which is necessary for baptism.

9 They are the successors of Simon Magus, and not of Simon Peter, which either buy or sell holy things.

10 In this doctrine which I preach, I am not upright in deed, and without disguising.

11 We must hope well euen of the vilest sinners, so long and so farre forth as we may.

12 He called the inward malice of the heart, and that venemous and deadly wickednesse wherewith this Magician was wholly replenished, the gall of bitterness: and he is said to be in the gall, as though he were wholly overwhelmed with gall, and buried in it.

13 Intangled in the bonds of iniquitie.

14 Christ who calleth freely whom he listeth, doeth now use Philip who thought on no such matter, to instruct and baptize the Eunuch at vnawares, and by this means extendeth the limits of his kingdom euen into Ethiopia.

15 A man of great wealth and authority with Candaces: Now this word Candaces is a common name to all the Queenes of Ethiopia.

16 To shew me the way how to vnderstand it.

17 Those things which seeme most to come by chance or fortune (as meane time it is) are gouerned by the secret providence of God.

18 Esai. 51. 7.

19 The Hebrew text readeth it thus, Out of a narrow strait, and out of indignement was he taken: where by the narrow strait, he meaneth the graine and the very bands of death, and by indignement, the punishment which was layd vpon him, and the miserable state which Christ took vpon him.

20 The Hebrew text readeth it thus, Out of a narrow strait, and out of indignement was he taken: where by the narrow strait, he meaneth the graine and the very bands of death, and by indignement, the punishment which was layd vpon him, and the miserable state which Christ took vpon him.

21 The Hebrew text readeth it thus, Out of a narrow strait, and out of indignement was he taken: where by the narrow strait, he meaneth the graine and the very bands of death, and by indignement, the punishment which was layd vpon him, and the miserable state which Christ took vpon him.

22 The Hebrew text readeth it thus, Out of a narrow strait, and out of indignement was he taken: where by the narrow strait, he meaneth the graine and the very bands of death, and by indignement, the punishment which was layd vpon him, and the miserable state which Christ took vpon him.

23 The Hebrew text readeth it thus, Out of a narrow strait, and out of indignement was he taken: where by the narrow strait, he meaneth the graine and the very bands of death, and by indignement, the punishment which was layd vpon him, and the miserable state which Christ took vpon him.

24 The Hebrew text readeth it thus, Out of a narrow strait, and out of indignement was he taken: where by the narrow strait, he meaneth the graine and the very bands of death, and by indignement, the punishment which was layd vpon him, and the miserable state which Christ took vpon him.

25 The Hebrew text readeth it thus, Out of a narrow strait, and out of indignement was he taken: where by the narrow strait, he meaneth the graine and the very bands of death, and by indignement, the punishment which was layd vpon him, and the miserable state which Christ took vpon him.

40 But Philip was found at Azotus, and hee walked to and fro preaching in all the cities, till he came to Cefarea.

## CHAP. IX.

*a* Saul going towards Damascus, *a* is stricken downe to the ground of the Lord: *10* Ananias is sent: *18* to baptize him. *23* The laying awaite of the Iewes, *25* hee escapeth, being let downe through the wall. *33* Peter curveth Aeneas of the palse, *36* and by him Tabitha being dead, *40* is restored to life.

**A**NJ. *a* Saul yet *a* breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way, (either men or women) hee might bring them bound vnto Hierusalem.

3 Now as he iourneyed, it came to passe that as hee was come neere to Damascus, *a* suddenly there shined rounde about him a light from heauen.

4 And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kicke against prickes.

6 He then both trembling and astonished, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the citie, and it shall be tolde thee what thou shalt doe.

7 The men also which iourneyed with him, stood amazed, hearing his voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine discipule at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And hee said, Behold, I am here Lord.

11 Then the Lord said vnto him, Arise, and go into the streete which is called Streight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias comming in to him, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I have heard by many of this man, how much euill he hath done to thy Saints at Hierusalem.

14 Moreouer here hee hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Goe thy way: for he is a chosen vessell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into that house, and put his handes on him, and said, Brother Saul, the Lord hath sent mee (euen Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had beene scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthened.

So was Saul certaine dayes with the disciples which were at Damascus.

20 *a* And straightway hee preached Christ in the Synagogues, that he was that Sonne of God.

21 So that all that heard him were amazed, and said, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, & came higher for that intent, that he should bring them bound vnto the hie Priests?

22 *a* But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming that this was that Christ.

23 *a* And after that many dayes were fulfilled, the Iewes tooke counsell together, to kill him.

24 But their laying awaite was knownen of Saul: now they watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket.

26 And when Saul was come to Hierusalem, hee assayed to ioine himselfe with the disciples: but they were all afraid of him, and beleueed not that he was a discipule.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and how hee had spoken boldly at Damascus in the Name of Iesus.

28 And hee was conuerfant with them at Hierusalem.

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the Grecians: but they went about to slay him.

30 But when the brethren knewe it, they brought him to Cefarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the saines which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palse.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediately.

35 And all that dwelt at Lydda and Saron, saw him, and turned to the Lord.

36 There was also at Ioppa a certaine woman, a discipule named Tabitha (which by interpretation is called Dorcas) shee was full of good workes and almes which she did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they laid her in an upper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

healing of the man that was sicke of the palse. *a* Lydda was a citie of Palestine, & Saron a Champion countrey and a place of good passage betwene Cefarea of Palestine and the mountaine Tabor, and the lake of Genesareth which extendeth itselfe in great length beyond Ioppa. *b* Peter declareth evidently by raising vp a dead body through the Name of Christ, that he preacheth the glad tidings of life.

*a* Paul beginneth

straightwayes to

execute the office

which was enioyned

him, neuer

consulting with

flesh and blood.

*a* Paul criueth

not with his owne

authoritie alone,

but with the testi-

monies of the

Prophets.

*b* By conferring

places of the Scrip-

ture together, as

cunning craftsmen

doe, when they

make up any thing,

they use together

all parts together,

to make them agree

fitly one with an-

other.

*a* Paul who was

before a perfec-

ter hath now per-

secution laid be-

fore himselfe, but

yet a farre off.

*a* 1 Cor. 11. 32.

*a* We are not for-

bidden to auoide

and eschew the

dangers and con-

spiracies that the

enemies of God

lay for vs, so that

wee fwarue not

from our vocation.

*a* In ancient

time no man was

rashly or lightly

receiued into the

number of and

amongst the

sheepe of Christ,

much lesse to be

a paitour.

*a* The constant

seruants of God

must looke for

danger after dan-

ger: yet God

watcheth for

them.

*a* With Peter And

James, for hee saith

that he saw none

of the Apostles but

them, Gal. 1. 18, 19.

*a* Luke Chap. 6. 1.

*a* The Ministers

of the word may

change their place,

by the aduise and

counsell of the

congregation and

Church.

*a* The ende of

persecution is the

building of the

Church, so that wee

will patiently wait

for the Lord.

*a* This is a sorrowed

kinde of speech,

which signifieth

establisment and

increase.

*a* Peters Apostleship

is confirmed by



39 Then Peter arose and came with them: and when he was come, they brought him into the upper chamber, where all the widowes stood by him weeping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she saw Peter, fate vp.

41 Then he gau her the hand, and lift her vp, and called the Saints and widawes, and restored her aliae.

42 And it was known throughout all Ioppa, and many beleueed in the Lord.

43 And it came to passe, that he taried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

1 Cornelius 4. at the Angels commandement, sendeth for Peter: 11 Who also by a vision 15. 20 is taught not to despise the Gentiles. 34 He preacheth the Gospel to Cornelius and his household: 45 Who hauing receiued the holy Ghost, 47 are baptized.

Furthermore there was a certaine man in Cesarea called Cornelius, a capitaine of the band called the Italian band,

2 A deuout man, and one that feared God with all his household, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision evidently (about the ninth houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, What is it, Lord? and he said vnto him, Thy prayers and thine almes are come vp into remembrance before God.

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a Tanner, whose house is by the sea side: hee shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the sixt houre.

10 Then waxed he an hungred, and would haue eaten: but while they made some thing readie, he fell into a trance.

11 And he saw heauen opened, and a certaine vessell come downe vnto him, as it had bene a great sheete, knit at the foure corners, and was let downe of the earth.

12 Wherein were all manner of foure footed beastes of the earth, and wilde beastes and creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

uer eaten any thing that is polluted, or vncleane.

15 And the voyce spake vnto him againe the second time, The things that God hath purified, I polluted thou not.

1 Doe not thou holde them as vncleane.

16 This was so done thrife: and the vessell was drawn vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which hee had seene, meant, behold, the men which were sent from Cornelius, had enquired for Simons house, and stood at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit saide vnto him, Beholde, three men seeke thee,

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing: for I haue sent them.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the capitaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel to send for thee into his house, and to heare thy words.

23 Then called he them in, and lodged them: and the next day, Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsmen, and speciall friends.

25 And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feet, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said vnto them, Yee know that it is an vlawfull thing for a man that is a Iew, to company, or come vnto one of another nation: but God hath shewed me, that I should not call any man polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for me?

30 Then Cornelius said, Foure dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stood before me in bright cloathing.

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Sende therefore to Ioppa, and call for Simon, whose surname is Peter, (hee is lodged in the house of Simon a Tanner by the Sea side) who when he cometh, shall speake vnto thee.

33 Then sent I for thee immediately, and thou hast well done to come. Now therefore are we all here present before God to heare all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceiue, that God is no acceptor of persons,

3 Religious adoration or worship agreeth onely to God: but ciuill worship is giuen to the Ministers of the word, although not without danger. He meaneth not the selfsame houre, about nine of the clock the other day, as it was then when he spake to Peter.

4 Cornelius faith sheweth forth it selfe by prayer and charitie.

5 As faith cometh by hearing, so is it nourished and groweth vp by the same.

6 Distinction of nations is taken away by the coming of Christ: And it is evidently seene by faith and righteousness, who is agreeable to him, or whom he accepteth.

7 That God iudgeth not after the outward appearance.

8 Dent. 10. 17. 2. chron. 19. 7. iohn 34. 19. rom. 1. 11. gal. 2. 6. ephes 6. 24. colos. 3. 25.

1. pet. 1. 174

¶ Peter consecrated the first fruits of the Gentiles to God by the means of two miracles. a So that he worshipped one God, and was no idolater, neither could be void of faith in Christ, because he was a deuout man: but as yet he knew not that he was come. b This is a great commendation to this man, that he laboured to haue all his household and familiar friends and acquaintance to be religious and godly. c What wilt thou with me, Lord? for he seeth himselfe to beare. d This is a borrowed kind of speech, which the Hebrews use very much, taken from sacrifices, and applied to prayers: for it is said of whole burnt sacrifices, that the smoke and savour of them goeth up into Gods nostrils: so doe our prayers as a sweete smelling sacrifice which the Lord taketh great pleasure in. e That is, in so much that they will not suffer God as it were to forget thee: for so doe his Scriptures use oftentimes to praise without as nurses doe with little children, when they frame their tongues to speake. f For though Peter stand not amazed as one that is tongue tyed, but talketh with God, and is instructed in his mysteries, yet his minde was farre otherwise then it was wont to be, but shortly returned to the olde bent. g So that it seemd to be a foure square sheete. h Here is this word (All) which is general, plainly put for an indefinite and vncertaine, that is to say, for some of all sorts, not for all of euery sort. i That is, such as were meete for mans use. k What is meant by these creeping things, Locke Leuit. 11. a Peter propheth daily in the knowledge of the benefit of Christ, yea, after that he had receiued the holy Ghost.

*By the feare of God, the Hebrewes understood the whole service of God: whereby we perceiue that Cornelius was not void of faith, no more then they were which liued before Christs time: and therefore they deale foolishly, which build preparatiue works and free will upon this place. ¶ God gaue the Israelities to vnderstand, that whosoever liueth godly, is acceptable to God, of what nation soeuer he be, for hee preached peace to men through Iesus Christ, who is Lord not of one nation only, that is, of the Iewes, but of all. ¶ The summe of the Gospell (which shall be made manifest at the latter day when Christ himselfe shall sit as iudge both of the quicke and dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mightie power of God, (which was by all meanes shewed) and at length crucified to reconcile vs to God, did rise againe the third day, that whosoever beleeueth in him should be saved through the remission of finnes.*

*¶ Luke 4.14. ¶ This stile is taken from an olde custome of the Iewes, who used to anoint their Kings and Priestes, whereupon is grew, to call them anointed, upon whom God bestoweth giftes and vertues. ¶ This chusing of the Apostles is properly giuen to God: for though God be president in the lawfull election of ministers, yet there is in this place a secret opposition and setting of Gods chusing, and mens voices the one against the other, for the Apostles are immediately appointed of God, and the Church Ministers by meanes. ¶ Iere. 31.34. micah 7.18. chap. 15.9 ¶ The Spirit of God sealeth that in the heart of the hearers, which the minister of the word speaketh by the commandment of God, as it appeareth by the effects. ¶ Baptisme doth not sanctifie or make them holy which receiue it, but sealeth vp and confirmeth their sanctification.*

CHAP. XI.

*¶ Peter being accused for going to the Gentiles, defendeth himselfe. 25 Barnabas is sent to Antiochia, 26 where the disciples are first called Christians: 28 and there Agabus foretelleth a famine to come.*

*¶ Peter being without cause reprehended of the unskilfull and ignorant, doth not object that hee ought not to be judged of any, but openly giueth an account of his doing.*

**N**OW the Apostles and the brethren that were in Iudea, heard that the Gentiles had also received the word of God.

2 And when Peter was come vnto Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe this vision, A certaine vessel coming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to me.

35 But in every nation hee that seareth him, and worketh righteousness, is accepted with him.

36 Ye knowe the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all:

37 ¶ Euen the worde which came through all Iudea, & beginning in Galile, after the Baptisme which Iohn preached:

38 To wit, how God anointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuil: for God was with him.

39 And we are witnesses of all things which hee did both in the land of the Iewes, and in Hierusalem, whom they slew, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, euen to vs which did eat and drinke with him, after he arose from the dead.

42 And hee commanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a iudge of quicke and dead.

43 To him also giue all the Prophets witness, that through his Name all that beleeue in him, shall receiue remission of finnes.

44 ¶ While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision, which beleeued, were astounded, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 ¶ Can any man forbidde water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarte certaine dayes.

6 Towarde the which when I had fastened mine eyes, I considered, & saw foure footed beasts of the earth, and wild beasts, and creeping things, and foules of the heauen.

7 Also I heard a voice, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voice answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then beholde, immediatly there were three men alreadie come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should go with them, without doubting: moreover, these fixe brethren came with me, and wee entred into the mans house.

13 And he shewed vs, how he had seene an Angell in his house, which stood and said to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and thine house shall be saved.

15 And as I began to speake, the holy Ghost fell on them, & euen as vpon vs at the beginning.

16 Then I remembered the word of the Lord, how hee said, & Iohn baptize with water, but yee shall be baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when wee beleeued in the Lord Iesus Christ, who was I, that I could let God:

18 ¶ When they heard these things, they helde their peace, and glorified God, saying, Then hath God also to the Gentiles graunted repentance vnto life:

19 ¶ And they which were scattered abroad because of the affliction that arose about Steuen, went throughout till they came vnto Phenice, and Cyprus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 ¶ Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.

22 ¶ Then tidings of those things came vnto the eares of the Church, which was in Hierusalem, and they sent forth Barnabas, that he should goe vnto Antiochia.

23 Who when hee was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people ioyned themselves vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, hee brought him vnto Antiochia: and it came to passe that a whole yere they were conuersant with the Church, and taught much people, insomuch that the disciples were first called Christians in Antiochia.

¶ Chap. 2. 41

¶ Chap. 1. 9. and 19. 4. mat 3. 11.

¶ marke 1. 8. luke 3. 16. iohn 1. 26.

*¶ Such as aske question of the truth which they know not, ought to be quietly heard, and must also quietly yeeld to the declaration thereof.*

*¶ The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.*

*¶ Chap. 8. 1. ¶ He speaketh of Antiochia which was in Syria and bordered vpon Cilicia.*

*¶ The Church of Antioch, the new Hierusalem of the Gentiles was extraordinarily called.*

*¶ The Apostles doe not rashly condemne an extraordinary vocation, but yet they iudge it by the effects.*

*¶ There was no contention among the Apostles either of vsurping, or of holding places and degrees.*



## Herods tyrannie, Peter deliuered

7 God doth so wrap vp his Church with the wicked, in his scourges and plagues which he sendeth vpon the earth, that notwithstanding he prouideth for it conueniently.  
8 All Congregations or Churches make one bodie.  
b That is, that thereof the Deacons might succour the poore: for it becometh to haue all these things done orderly and decently, and therefore it is said, that they sent these things to the Elders, that is, to the gouernours of the Church.

27 7 In those dayes also came Prophets from Hierusalem vnto Antiochia.

28 And there stood vp one of them named Agabus, and signified by the Spirit, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 8 Then the disciples euery man according to his abilitie, purposed to sende b succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders by the hand of Barnabas and Saul.

### CHAP. XII.

a Herod killeth Iames with the sword, 4 And imprisoneth Peter, 8 whom the Angell deliuereth. 20 Herod being offended with them of Tyrus, 21 is pacified: 22 And taking the honour due to God, to himselfe, 23 he is eaten with wormes, and so dyeth.

NOW about that time, a Herod the king stretched forth his hand to vex certain of the Church,

2 And he b killed Iames the brother of Iohn with the sword.

3 a And when he saw that it pleased the Iewes, hee proceeded further, to take Peter also (then were the dayes of vnleavened bread.)

4 3 And when he had caught him, hee put him in prison, and deliuered him to foure quaternions of souldiours to be kept, intending after the Passouer to bring him forth to the people.

5 4 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betwene two souldiours, bound with two chaines, and the keepers before the doore, kept the prison.

7 4 And behold, the Angell of the Lord came vpon them, and a light shined in the c house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fell off from his hands.

8 And the Angel said vnto him, Gird thy selfe, and bind on thy sandals. And so he did. Then hee saide vnto him, Cast thy garment about thee, and follow me.

9 So Peter came out and followed him, and knewe not that it was true, which was done by the Angel, but thought he had seene a vision.

10 Now when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by its owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 6 And when Peter was come to himselfe, he said, Now I know for a truth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting for of the people of the Iewes.

12 5 And as he considered the thing, hee came to the house of Mary, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 6 And when Peter knocked at the entrie doore, a maide d came forth to hearken, named Rhode,

14 But when she knew Peters voice, shee opened not the entrie doore for gladnesse, but ranne in, and told how Peter stood before the entrie,

## The Actes.

## out of prison. Elymas

15 But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonished.

17 7 And he beckened vnto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And hee said, Goe shewe these things vnto Iames and to the brethren: and hee departed and went into another place.

18 8 Now as soone as it was day, there was no small trouble among the souldiours, what was become of Peter.

19 And when Herod had sought for him, and found him not, hee examined the keepers, & commanded them to be led to be punished. And hee went downe from Iudea to Cesarea, and there a-boade.

20 9 Then Herod was angrie with them of Tyrus and Sidon, but they came all with one accord vnto him, and perswaded Blastus the Kings Chamberlaine, & they desired peace, because their countrey was nourished by the Kings land.

21 And vpon a day appointed, Herod arrayed himselfe in royall apparell, and sate on the iudgement seat, and made an oration vnto them.

22 10 And the people gaue a shout, saying, The voice of God, and not of man.

23 11 But immediately the Angell of the Lord smote him, because he c gaue not glorie vnto God, so that hee was eaten of wormes, and gaue vp the ghost.

24 12 And the f word of God grew and multiplied.

25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, & tooke with them Iohn, whose surname was Marke.

### CHAP. XIII.

a The holy Ghost commandeth that Paul and Barnabas be separated vnto him. 6 At Paphus b Elymas the sorcerer is strooken blind. 14 From whence being come to Antiochia, 17 they preach the Gospell, 45 the Iewes vehemently withstanding them.

T Here were also in y Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen (which had bene brought vp with a Herod the Tetrarch) and Saul.

2 Now as they b ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke wherevnto I haue c called them.

3 a Then fasted they and prayed, and laid their hands on them, and let them goe.

4 3 And they after they were sent forth of the holy Ghost, came downe vnto d Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a

Church) when hee causeth that to be, which was not, whether you refferre it to the matter it selfe or to any qualitie or thing about the matter: and it groweth of this, because when things begin to be, then they haue some name: as Gods mightie power is also declared thereby, who spake the worde, and things were made. 2 Fast, and solemne prayers were vied before the laying on of hands. 3 Paul and his companions doe at the first bring Cyprus to the subiection and obedience of Christ. 4 Seleucia was a citie of Cilicia, so called of Seleucus one of Alexanders successors.

false

1 God giueth his Church a trespice, but for a little time.

a This name Herod was common to all them that came of the stocke of Herod Ascalonites, whose surname was Magians: but hee that is spoken of here, was nephew to Herod the great soune to Antipatrus, and father to that Agrippa who is spoken of afterward.

b Violently, his cause being not once heard.

c It is an old fashion of tyrants to procure the fauour of the wicked, with the blood of the godly.

3 The tyrants and wicked make a galous for themselves: euen then when they doe most according to their owne will and fantasie.

4 The prayers of the godly ouerturne the counsell of tyrants, obtaine Angels of God, breake the prison, valooke chaines, put Satan to flight, and prefigure the Church.

5 Chap. 5. 19. 6 In the prison. Holy meetings in the night as well of men as women (when they can not be suffered in the day time) are allowable by the example of the Apostles.

6 We obtaine more of God, then we dare well hope for.

d Out of the place where they were assembled, but not out of the house.

false prophet, being a Jew, named Bariefus,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the word of God.

8 4 But Elimas the forcerer, (for so is his name by interpretation) withstood them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 5 And sayde, O full of all subtilty and all mischief, the childe of the deuill, and enemy of all righteousness, wilt thou not cease to peruert the straight wayes of the Lord?

11 Now therefore behold, the hand of the Lord is vpon thee, and thou shalt be blind, and not see the sunne for a season. And immediately there fell on him a mist & a darkenes, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when hee saw what was done, beleued, and was astonished at the doctrine of the Lord.

13 6 Now when Paul and they that were with him were departed by shippe from Paphus, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Hierusalem.

14 But when they departed from Perga, they came to Antiochia a citie of Pisidia, and went into the Synagogue on the Sabbath day, & sat downe.

15 7 And after the lecture of the Law and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any word of exhortation for the people, say on.

16 8 Then Paul stood vp and beckened with the hand, and sayd, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, and with an high arme brought them out thereof.

18 And about the time of forty yeeres, suffered hee their maners in the wilderness.

19 And he destroyed seven nations in the land of Chanaan, & diuided their land to them by lot.

20 Then afterward he gaue vnto them Iudges about foure hundredth and fiftie yeeres, vnto the time of Samuel the Prophet.

21 So after that, they desired a King, and God gaue vnto them Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of fourety yeeres.

22 And after he had taken him away, he raised vp David to be their King, of whom hee witnessed, saying, I haue found David the sonne of Iesse, a man after mine owne heart, which will doe all things that I will.

23 9 Of this mans seede hath God according to his promise raised vp to Israel, the Saviour Iesus:

24 When Iohn had first preached before

his coming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled his course, he said, Whom ye thinke that I am, I am not he: but behold, there cometh one after mee, whose shooe of his feete I am not worthy to loose.

26 10 Yee men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is the word of this saluation sent.

27 11 For the inhabitants of Hierusalem, and their rulers, because they knewe him not, nor yet the wordes of the Prophets, which are read every Sabbath day, they haue fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 12 But God raised him vp from the dead.

31 And he was seene many daies of them, which came vp with him from Galile to Hierusalem, which are his witnesses vnto the people.

32 And we declare vnto you, that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he raised vp Iesus, even as it is written in the second Psalme, Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that hee raised him vp from the dead, no more to returne to corruption, hee hath saide thus, I will giue you the holy things of David, which are fai hfull.

35 14 Wherefore hee saith also in another place, Thou wilt not suffer thine holy one to see corruption.

36 Howbeit, David after hee had serued his time by the counsell of God, hee slept, and was laid with his fathers, and saw corruption.

37 But hee whom God raised vp, saw no corruption.

38 15 Be it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiveness of finnes:

39 And from all things, from which ye could not be iustified by the Law of Moses, by him euerie one that beleueth, is iustified.

40 16 Beware therefore least that come vpon you, which is spoken of in the Prophets,

41 Beholde, yee despisers, and wonder, and vanish away: for I worke a worke in your dayes, a worke which yee shall not beleue, if a man would declare it you.

42 17 And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these wordes to them the next Sabbath day.

43 Now when the congregation was dissolved, many of the Iewes and Proselytes that feared God, followed Paul and Barnabas, which spake vnto them, and exhorted them to continue in the grace of God.

14 The Lord was so in grace, that he felt no corruption.

15 Christ was sent to give them free remission of finnes, which were condemned by the Law.

16 The benefice of God turne to the utter undoing of them that contemne them.

17 The Gentiles goe before the Iewes into the kingdome of heauen.

Which had forsaken their heathen religion, and embraced the religion set forth by Moses.

Mat. 3. 11. mar.

1. 7. Iohn 1. 20.

10 Christ was promised & sent properly to the Iewes.

11 All things came to passe to Christ,

which the Prophets foretold of

Messias: so that hereby also it app-

areth that he is the true and onely

Saviour: and yet notwithstanding they are not to be

excused which did not only not receiue him, but also

persecute him most cruelly, though he was innocent.

Mat. 27. 31. mar.

25. 13. Iuke 23. 33.

Iohn 19. 6.

12 We must see the glory of the

resurrection against the shame of the

cross, and graue.

And the resurrection is proued as

well by witnesses which saw it, as by

the testimonies of the Prophets.

Mat. 28. 2. mar.

16. 6. Iuke 24. 6.

Iohn 20. 19.

13 For then he appeared plainly and manifestly as that

onely Sonne of God, when as he left off

his weaknesse, and came out of the

grau, having conquered death.

13 If Christ had taried in death, he

had not bene the true Sonne of God.

neither had the covenante, which was made with

David, bene sure.

Psalm 2. 7. hebr.

1. 5 and 5. 5.

Esa. 55. 3.

14 The Grecians call those holy

things, which the Hebrewes call gra-

uous bounties: and they are called Da-

uids bounties in the passage significati-

on, because God be-

stowed them vpon

David: Moreover, they are reamed

faithfully, after the manner of speech

which the Hebrewes use, who terme

these things faith-

full, which are sted-

fast, and sure such as

neuer alter nor

change.

Psalm 16. 11. chap.

2. 31. 1. King. 2. 10. chap. 2. 29.

15 Christ was sent to give them free

remission of finnes, which were condemned by the Law.

16 Whereas the ser-

monies of the Law could not absolue you from your finnes, this man doth absolue

you, if you lay hold on him by faith.

16 The benefice of God turne to the utter

undoing of them that contemne them.

Habak. 1. 5.

17 The Gentiles goe before

the Iewes into the kingdome of heauen.

Which had forsaken their heathen

religion, and embraced the religion set forth by Moses.

4 The deuill maketh the conquest of Christ more glorious, in that that he seeth him selfe against him.

5 The forcerer which was stricken of Paul with a corporall punishment (although extraordinarily) sheweth an example to lawfull magistrates, how they ought to punish them which wickedly and obstinately hinder the course of the Gospel.

6 He noteth out such a fault, as who so hath it, vnto his headlong and with great desire to all kind of wickednesse with the least motion in the world.

7 His power which he sheweth in striking and beating downe his enemies.

8 An example in one and the selfe same company both of singular constancie, and also of great weaknesse.

9 This putteth a difference betwixt it, and Antiochia which was in Syria.

10 In the Synagogue of the Iewes (according to the pattern whereof Christian Congregations were instituted) first the Scriptures were read, then such as were learned by the rulers of the Synagogue to speake and ex-



18 The fauour of one selfe same Gospel is vnto the reprobate and vnbelleuers, death, and to the elect and such as beleeue, life.

19 The Gospel is published to the Gentiles by the expresse commandment of God.

f By this your doing you doe as it were pronounce sentence against your selues, and iudge your selues.

Esai 49.6.

2 Therefore either all were not appointed to euertlasting life, or els all should haue beleeued: but because that is not so, it followeth that some certaine were ordained, & therefore God did not onely foreknow, but also foreordaine, that neither faith nor the effects of faith should be the cause of his ordaining or appointment.

but his ordaining the cause of faith. 20 Such is the craft and subtiltie of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogether euill men, to execute their cruelty. u Such as embraced Moses his Law.

21 The wickednesse of the worlde cannot let God to gather his Church together, and to foster and cherish it, when it is gathered together. Mat. 10. 14.

mar. 6. 11. iude 9. 5. chap. 16. 6.

1 We ought to be no less constant in preaching of the Gospel, then the persecutions of the wicked is obstinate in persecuting of it.

a Iconium was a citie of Lycaonia.

b Which obeyed not the doctrine.

c We ought not to leave our places and giue place to threats, neither to open rage, but when there is no other remedie, and that not for our owne quietnes sake, but that the Gospel of Christ may be spread further abroad.

d It is lawfull sometime to flee dangers, in time convenient.

e It is an olde subtiltie of the deuill, either to cause the faithfull seruants of God to be banished at once, or to be worshipped for idoles: and that chiefly taking occasion by miracles wrought by them.

44 And the next Sabbath day came almost the whole citie together, to heare the word of God.

45 18 But when the Iewes saw the people, they were full of enuie, and spake against those things, which were spoken of Paul, contrarietying them, and railing on them.

46 19 Then Paul and Barnabas spake boldly, and sayd, It was necessary that the word of God should first haue bene spoken vnto you: but seeing yee put it from you, and iudge your selues vnworthy of euertlasting life, loe, we turne to the Gentiles.

47 For so hath the Lord commanded vs, saying, & I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the worlde.

48 And when the Gentiles heard it, they were glad, & glorified the word of the Lord: and as many as were ordained vnto eternall life, beleeued.

49 Thus the word of the Lord was published thoroughout the whole countrey.

50 20 But the Iewes stirred certaine deuoute and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 21 But they shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

30 Such is the craft and subtiltie of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogether euill men, to execute their cruelty. u Such as embraced Moses his Law.

# CHAP. XIII.

1 Paul and Barnabas are persecuted at Iconium: 6 At Lystra Paul is healed a creeple: 13 They are about to doe sacrifice vnto them. 13 but they forbid it: 19 Paul by the perswasion of certaine Iewes, is stoned: 23 From thence passing thorow diuers Churches, 26 they returne to Antiochia.

And it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleeued.

2 And the vnbelleueing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 2 So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimony vnto the word of his grace, & caused signes and wonders to be done by their hands.

4 But the multitude of the citie was diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with the rulers, to doe them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Gospel.

8 ¶ 3 Now there sate a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him and perceiuing that he had faith to be healed,

10 Saide with a loud voice, Stand vp right on thy feete. And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lift vp their voices, saying in the speech of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter: and Paul, Mercurius, because he was the chiefe speaker.

13 Then Iupiters Priest, which was before their citie, brought bulls with garlands vnto the gates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their cloathes, and ran in among the people, crying,

15 4 And saying, O men, why doe yee these things? We are euen men subiect to the like passions that yee be, and preach vnto you, that yee should turne from these vaine things vnto the liuing God, & which made heauen and earth, and the sea, and all things that in them are:

16 5 Who in times past & suffered all the Gentiles to walke in their owne wayes.

17 Neuerthelesse, he left not himselfe without witness, in that he did good and gaue vs raine from heauen, and fruitfull seasons, filling our hearts with food, and gladnesse.

18 And speaking these things, scarce appeased they the multitude, that they had not sacrificed vnto them.

19 6 Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the people, stoned Paul, and drew him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him, hee arose vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 7 And after they had preached the glad tidings of the Gospell to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia.

22 8 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that wee must through many afflictions enter into the kingdom of God.

23 9 And when they had ordeined them Elders by election in euerie Church, and prayed, and fasted, they commended them to the Lord in whom they beleeued.

24 10 Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the worde in Perga, they came downe to Attalia.

26 And thence failed to Antiochia, & from whence they had bene commended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and how hee had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

being returned to Antiochia, do render an account to Church. h Attalia was a sea city of Pamphylia, neere to Lycia. i Antiochia of Syria. ¶ Chap. 13. 3.

# CHAP. XV.

1 Certaine goe about to bring in circumcision at Antiochia: 6 About which matter the Apostles consult: 19 and what must be done 23 they declare by letters. 26 Paul and Barnabas are at great variance. Then

d Of the house where Paul and Barnabas were.

4 That is also called idolatry, which giueth to creatures, be they neuer so holy and excellent, that which is proper to the onely one God, that is, Inuocation or calling vpon.

e Men, as ye are, and partakers of the selfe same nature of man as you.

f He calleth idoles, vaine things, after the manner of the Hebrewes.

¶ Gene. 1. 1.

¶ Psalme 146. 5.

¶ Psal. 147.

5 Customs, be it neuer so old, doth not excuse the idolaters.

¶ Psal. 81. 13.

rom. 1. 24.

g Suffered them to line as they list, prescribing and appointing them no kind of religion.

6 The deuill when he is brought to the last cast, at length rageth openly, but in vaine, such then when he seemeth to haue the vpper hand.

7 2. Cor. 11. 35.

7 We must goe forward in our vocation through a thousand deaths.

8 It is the office of the ministers, not onely to teach, but also to confirm them that are taught, and prepare them to the crosse.

9 The Apostles committed the Churches which they had planted, to proper and peculiar Pastours, which they made not rashly, but with prayers and fastings going before: neither did they thrust them vpon Churches through bribes or lordly superiortie, but chose and placed them by the voyce of the congregation.

10 Paul and Barnabas hauing made an end of their peregrination, and the Congregation of Church.

h Attalia was a sea city of Pamphylia, neere to Lycia.

i Antiochia of Syria. ¶ Chap. 13. 3.

**T**hen came down certaine from Iudea, and taught the brethren, saying, Except ye be circumcised after the manner of Moles, yee cannot be saved.

2 And when there was great dissention, and disputation by Paul and Barnabas against them, they ordained that Paul and Barnabas, and certaine other of them, should goe vp to Hierusalem vnto the Apostles and Elders about this question.

3 Thus being brought forth by the Church, they passed through Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But said they, certaine of the sect of the Pharisees, which did beleue, rose vp, saying that it was needefull to circumcise them, and to commaund them to keepe the Law of Moles.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had beene great disputation, Peter rose vp, and sayd vnto them, Ye men and brethren, ye know that a good while agoe, among vs God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleue.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And he put no difference betwene vs and them, after that by faith he had purified their hearts.

10 Now therefore, why tempt ye God, to lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare?

11 But we beleue, through the grace of the Lord Iesus Christ to be saved, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, James answered, saying, Men, and brethren, hearken vnto me.

14 Simeon hath declared, how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 After this I will returne, and will build againe the Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp.

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, sayeth the Lord which doeth all these things.

18 From the beginning of the worlde, God knoweth all his workes.

19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we send vnto them, that they abstaine themselves from filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moles of olde time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this manner, **THE APOSTLES**, & the Elders, & the brethren, Vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 Forasmuch as we haue heard, that certaine which went out from vs, haue troubled you with words, and combred your mindes, saying, Ye must be circumcised and keepe the Law: to whom we gaue no such commandement,

25 It seemed therefore good to vs, when wee were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul.

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas and Silas, which shall also tel you the same things by mouth.

28 For it seemed good to the holy Ghost, and to vs, to lay no more burden vpon you, then these necessarie things,

29 That is, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selves, ye shall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many words, and strengthened them.

33 And after they had taried there a space, they were let goe in peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 But after certaine dayes, Paul sayd vnto Barnabas, Let vs returne and visite our brethren in euery citie, where we haue preached the word of the Lord, and see how they doe.

8 In matters indifferent we may so farre beare with the weaknesse of our brethren, as they may haue time to be instructed.

9 From sacrifices, or from feastes which were kept in idoles Temples.

10 In a lawfull Synode, neither they which are appointed and chosen

11 Iudges, appoint and determine any thing tyrannously or vpon a Lordship, neither doth the common

12 multitude for themselves tumultuously against them, which sit as Iudges

13 by the worde of God: as the like order also is holden in publishing

14 and raising those things which haue beene so determined and agreed vpon.

15 The Council of Hierusalem concluded, that they trouble mens consciences, which

16 teach vs to seeke saluation in any other meane then in Christ onely,

17 appropiated by faith, from whence soeuer they come, and whomsoever they pretend to be

18 without of their vocation.

19 From our congregation.

20 A borrowed kinde of speech taken of them which pull downe that that was built up: and

21 it is a very usual metaphor in the Scriptures, to say the Church is built, for, the Church is planted and flabified.

22 Have greatly regarded their times.

23 That is, a lawfull Council, which the holy Ghost ruleth.

24 First they make mention of the holy Ghost, that it may not seeme to be any mans worke.

25 Not that men haue any authoritie of themselves, but

26 to shewe the faithfulness that they used in their ministerie and labour.

27 This was no precise necessity, but in respect of the state of that time, that the Gentiles and the Iewes might more peaceably liue together with lesse occasion of quarrell.

28 Charitie is requisite euen in things indifferent.

29 It is requisite for all people to knowe certainly what to holde in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend vpon the pleasure of a few.

30 This is an Hebrew kinde of speech, which is as much to say, as the brethren wished them all prosperous success, and the Church dismissed them with good leave.

31 Congregations or Churches doe easily degenerate, vntill they be diligently scene vnto, and therefore went these Apostles to our see such as they had planted, and for this cause also Synodes were instituted and appointed.



15 A lamentable example of discord betweene excellent men and very great friends, yet not for prophanie or their priuate affaires, neither yet for doctrine.

16 God vseth the faultes of his seruants to the profire and building of his Church, yet we haue to take heed, euen in the best matters that wee passe not

measure in our hearts. *They were in great heate: but herein we haue to consider the force of Gods counsell: for by this meanes it came to passe, that the doctrine of the Gospel was exercised in many places.*

## CHAP. XVI.

1 Paul having circumcised Timotheus, 12 being at Philippi, 14 instructed Lydia in the faith. 16 The spirit of divination 18 is by him cast out: 20 And for that cause 22 they are whipped, 24 and imprisoned. 26 Through an earthquake 27 the prison doores are opened. 31. 32 The Gaolour receiveth the faith.

Then came he to Derbe and to Lystra: and behold, a certaine disciple was there, named Timotheus, a womans sonne, which was a Jewesse, and beleueed, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that hee should goe forth with him, and tooke and circumcised him, because of the Jewes, which were in those quarters: for they knew all that his father was a Grecian.

4 And as they went through the cities, they deliuered them the decrees to keepe, ordeined of the Apostles & Elders which were at Hierusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 Now when they had gone throughout Phrygia, and the region of Galatia, they were forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Mysia, and sought to goe into Bithynia: But the Spirit suffered them not.

8 Therefore they passed through Mysia, and came downe to Troas.

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had seene the vision, immediately we prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went wee forth from Troas, and with a streight course came to Samothracia, and the next day to Neapolis.

12 And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from Rome to dwell there: and we were in that citie abiding certaine dayes.

13 And on the Sabbath day we went out of the citie, besides a riuer, where they were wont to pray: and wee sat downe, and spake vnto the women, which were come together,

14 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that shee attended vnto the things, which Paul spake.

15 And when shee was baptized, and her household, she besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into mine house, & abide there: and she constrained vs.

16 And it came to passe that as we went to prayer, a certaine maid hauing a spirit of diuination, met vs, which gate her masters much vantage with diuining.

17 Shee followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shew vnto you the way of saluation.

18 And this did shee many dayes: but Paul being grieued, turned about, and said to the spirit, I commaund thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates.

20 And brought them to the gouernours, saying, These men which are Jewes trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 The people also rose vp together against them, and the gouernours rent their clothes, and commanded them to be beaten with rods.

23 And when they had beaten them fore, they cast them into prison, commanding the Gaolour to keepe them surely.

24 Who hauing receiued such commandement, cast them into the inner prison, and made their feet fast in the stocks.

25 Now at midnight Paul and Silas prayed, and sung Psalmes vnto God: and the prifoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and every mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, hee drew out his sword and would haue killed himselfe, supposing the prifoners had bin fled.

28 But Paul cried with a loude voyce, saying, Doe thy selfe no harme: for we all are here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 And brought them out, and sayd, Syrs, what must I doe to be saued?

31 And they sayde, Belieue in the Lord Iesus Christ, & thou shalt be saued, and thine household.

32 And they preached vnto him the worde of the Lord, and to all that were in the house.

33 Afterwarde hee tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him straightway.

34 And when hee had brought them into his house, he set meate before them, and reioyced that he with all his household beleueed in God.

35 And when it was day, the gouernours sent the sergeants, saying, Let those men goe.

36 Then Magistrates,

17 Paul himselfe doeth not receiue Timothee into the ministration without sufficient testimony, and allowance of the brethren.

4. Rom. 16. 21. Phil. 2. 19.

1. the 3. a. a. Paul in his latter Epistle to Timothee, commendeth the godlines of Timothees mother and grandmother.

b. Both for his godlines and honesty.

2. Timothee is circumcised, not simply for any necessitie, but in respect of the time onely to winne the Jewes.

3. Charitie is to be obserued in things indifferent that so regard be had both of the weakes, and the quietnesse of the Church.

c. Those decrees which he spake of in the former chapter.

4. God appointeth certaine and determinate times to open and set forth his truth, that both the election and the calling may proceed of grace.

d. He sheweth not why they were forbidden, but onely that they were forbidden, teaching vs to obey and not to inquire.

e. They are the ministers of the Gospel, by whom hee helpeth such as were like to perish.

6. The Saints did not easily beleue euery vision.

7. God beginneth his kingdome in Macedonia by the conuersion of a woman, and so sheweth that there is no acception of person in the Gospell.

8. The Lord onely openeth the heart to heare the word which is preached.

9 An example of a godly housewife.

10 Satan transformeth himselfe into an Angel of light, and cometh to enter by vndermining, but Paul openly testifieth him out.

f. This is a proper note of Apollo, which was wont to give answers to them that asked him.

g. Paul made no haste to this miracle, for he did all things as he was led by the spirit.

11. Couetousnesse of lucre and gaine is an occasion of persecuting the truth. In the meane season, God sparing Timothee, calleth Paul and Silas as the stronger, to battaile.

12. Couetousnesse pretendeth a desire of common peace and godlinesse.

13. It is an argument of the deuil, to vtge the authority of ancelles without any distinction.

14. An Example of euill Magistrates to obey the furie and rage of the people.

h. Because hee would be more sure of them, he set them fast in the stocks.

15. The prayers of the godly do shake both heauen and earth.

16. The mercifull Lord, so oft as he lieth, draweth men to life, euen through the midst of death, and wherewith they deserued great punishment, he sheweth them great mercie.

17. In merces which are especially extraordinary, we ought not to moue our foot forward, vntill that God goe before vs.

18. God with one selfesame hand woundeth and healeth, when it pleaseth him.

16. Shame and confusion is in proceesse of time, the reward of wicked and vniuall

36 Then Magistrates,

36 Then Magistrates,

36 Then Magistrates,

36 Then Magistrates,

36 Then Magistrates,

36 Then Magistrates,

36 Then Magistrates,

10 We must not  
reuerie inuie for  
inurie, and yet  
notwithstanding  
it is lawfull for vs  
to use such helpe  
as God giueth vs,  
to bridle the out-  
spouring of the  
wicked, that they  
hurt not other in  
like sort.  
11 The wicked  
are not moued  
with the feare of  
God, but with the  
feare of men: and  
by that meanes  
God prouideth  
for his, when it is  
needfull.  
12 We may ef-  
fchew dangers, so  
that we neuer neg-  
lect our dutie,

36 Then the keeper of the prison tolde these wordes vnto Paul, saying, The gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 20 Then sayd Paul vnto them, After that they haue beaten vs openly vncoummed, which are Romanes, they haue cast vs into prison, and now would they put vs out priuily: may verely: but let them come and bring vs out.

38 21 And the sergeants tolde these wordes vnto the gouernours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 22 And they went out of the prison, and entered into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

## CHAP. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6. 7 is intertain-  
ed of Iason: 10 Hee is sent to Berea: 15 from thence  
comming to Athens, 19 in Mars streete 23 hee preacheth  
the living God to them vnknewen, 34 and so many are  
conuerred vnto Christ.

Now as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures,

3 2 Opening and alledging that Christ must haue suffered, and risen againe from the dead, and this is Iesus Christ, whom sayd he, I preach to you.

4 And some of them beleueed, and ioyned in company with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 3 But the Iewes which beleueed not, moued with enuie, tooke vnto them certaine vagabondes and wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue subuerbed the state of the world, and here they are.

7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying, that there is another King, one Iesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued sufficient assurance of Iason and of the other, they let them goe.

10 4 And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entered into the Synagogue of the Iewes

11 5 These were also more noble men then they which were at Thessalonica, which receiued the wordes with all readinesse, and searched the Scriptures dayly, whether those things were so.

12 Therefore many of them beleueed, and of

honest women, which were Grecians, and men not a few.

13 6 But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and mocked the people

14 7 But by and by the brethren sent away Paul to goe as it were to the sea: but Silas and Timothy abode there still.

15 8 And they that did conduct Paul, brought him vnto Athens: and when they had reuelled a commendement vnto Sulas and Timotheus that they should come to him at once, they departed.

16 9 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the citie subiect to idolatry.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market dayly with whom soeuer he met.

18 10 Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some said, What will this babler say? Others sayd, He seemeth to be a setter forth of strange gods (because he preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars street, saying, May we not know, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: wee would know therefore what these things meane.

21 11 For all the Athenians and strangers which dwelt there, gaue themselves to nothing els, but either to tell, or to heare some newes.

22 12 Then Paul stood in the middes of Mars streer, and said, Ye men of Athens, I perceiue that in all things yee are too superstitious.

23 For as I passed by, and behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNEWEN GOD. Whom ye then ignorantly worship, him shewe I vnto you.

24 13 God hath made the world, and all things that are therein, seeing that he is Lord of heauen and earth, dwelleth not in temples made with hands.

25 14 Neither is worshipped with mens hands, as though he needed any thing, seeing he giueth to all life and breath and all things,

26 14 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the seasons which were ordeined before, and the bounds of their habitation.

their owne braines. 1 Word for word, seedgatherer: a borrowed kind of speech taken of bivas which spoile corne, and is applied to them which without all art buster out such knowledge as they haue gotten by heaving this man's that man. k This was a place called as you would say, Mars hill, where the iudges sat which were called Areopagita, upon weightie affaires, which in olde time assigned Socrates, and afterward condemned him of impietie. 11 The wisdom of man is vanitie. 12 The idolaters themselves muter most strong and forcible arguments against their owne superstition. 1 To stand in too perissh and seruile a feare of your gods. m Whatsoeuer men worship for religious sake, that we call deuotion. n Pausanias in his Atticks, maketh mention of the altar which the Athenians had dedicated to vnknewen gods: and Laertius in his Epimenides maketh mention of an altar that had no name intitled. 13 It is a most foolish and vaine thing to compare the Creator with the creature, to limite him within a place, which can be comprehended in no place, and to thinke to allure him with gifts, of whom all men haue receiued all things whatsoever they haue: And these are the fountaines of all idolatry. 14 Chap. 7. 48. Psalm 50. 8. 14 God is wonderfull in all his works, but especially in the worke of man: not that we should stand amazed at his works, but that we should lift vp our eyes to the workeman. o Of one flacke and one beginning.

6 Satan hath his, who are zealous for him, and that euil such, as least of all ought.

7 There is neither counsell, nor iurie, nor madnesse, against the Lord.

8 The sheepe of Christ doe also watch for their pastors health and safety, but yet in the Lord.

9 It is not for ought that the Iewes of Berea were so commended, for they brought Paul safe from Macedonia to Athens, and there is in distance betwixt those two, all Thessalia, and Bessia, and Attica.

10 In comparing the wisdom of God with mans wisdom, men scoffe and mocke at that which they vnderstand not: And God vlieth the curiositie of fooles to gather together his elect.

11 He could not forbeare

12 Slauishly giuen to Idolatry: Pausanias writeth that there were many Idoles in Athens, then in all Grecia, yea they had altars dedicated to Shame and Fome, & Lust, when they made goddesses.

13 When I sawe Paul met with that would suffer him to talke with him, he reasoned with him, so thoroughly did he burne with the zeale of Gods glory.

14 Two sectes especially of the Philosophers doe set themselves against Christ: the Epicures, which make a necke and scoffe at all religion: and the Stoicks, which determine vpon matters of religion according to

15 I founde an altar wherein was written, VNTO THE VNKNEWEN GOD. Whom ye then ignorantly worship, him shewe I vnto you.

16 For as I passed by, and behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNEWEN GOD. Whom ye then ignorantly worship, him shewe I vnto you.

17 For as I passed by, and behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNEWEN GOD. Whom ye then ignorantly worship, him shewe I vnto you.

18 For as I passed by, and behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNEWEN GOD. Whom ye then ignorantly worship, him shewe I vnto you.

19 For as I passed by, and behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNEWEN GOD. Whom ye then ignorantly worship, him shewe I vnto you.

20 For as I passed by, and behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNEWEN GOD. Whom ye then ignorantly worship, him shewe I vnto you.

21 For as I passed by, and behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNEWEN GOD. Whom ye then ignorantly worship, him shewe I vnto you.

22 For as I passed by, and behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNEWEN GOD. Whom ye then ignorantly worship, him shewe I vnto you.

23 For as I passed by, and behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNEWEN GOD. Whom ye then ignorantly worship, him shewe I vnto you.

24 For as I passed by, and behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNEWEN GOD. Whom ye then ignorantly worship, him shewe I vnto you.

25 For as I passed by, and behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNEWEN GOD. Whom ye then ignorantly worship, him shewe I vnto you.

26 For as I passed by, and behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNEWEN GOD. Whom ye then ignorantly worship, him shewe I vnto you.

27 That

1 The casting out of Silas and Paul, was the raising of many other.

2 Christ is therefore the Mediator, because he was crucified and againe: much life is he to be re- licted, because the crosse is ig- nomious

3 Although the zeale of the vn- faithfull seeme neuer so goodly, yet at length it is found to haue nei- ther truth nor equitie: But yet the wicked cannot doe what they list, for euen among themselves God stirreth vp some, whose helpe he vlieth to the deliuerance of his.

4 Certaine compan- ies which doe no- thing but walke the street, wicked men, who liued for euil, and waste money, to doe any mischief, such as we com- monly call the vss- uals and very sinners and danghil knowers of all townes and cities.

5 Into what coun- trey and place so- euer they come, they cause sedition and tumult.

6 When Iason had put them in good assurance that they should appeare.

7 That is indeede the wisdom of the Spirit, which alwayes ferreth the glory of God before it selfe as a marke whereunto it directeth it selfe, and neuer swaureth from it.

8 The Lord ferreth out in one moment, and in one people, diuers examples of his vnspeakable wisdom, to cause them to feare him, & He compareth the Iewes, with the Iewes.

9 The Lord ferreth out in one moment, and in one people, diuers examples of his vnspeakable wisdom, to cause them to feare him, & He compareth the Iewes, with the Iewes.

10 The Lord ferreth out in one moment, and in one people, diuers examples of his vnspeakable wisdom, to cause them to feare him, & He compareth the Iewes, with the Iewes.

11 The Lord ferreth out in one moment, and in one people, diuers examples of his vnspeakable wisdom, to cause them to feare him, & He compareth the Iewes, with the Iewes.

12 The Lord ferreth out in one moment, and in one people, diuers examples of his vnspeakable wisdom, to cause them to feare him, & He compareth the Iewes, with the Iewes.

13 The Lord ferreth out in one moment, and in one people, diuers examples of his vnspeakable wisdom, to cause them to feare him, & He compareth the Iewes, with the Iewes.

14 The Lord ferreth out in one moment, and in one people, diuers examples of his vnspeakable wisdom, to cause them to feare him, & He compareth the Iewes, with the Iewes.



*p* For as blinde men we could not seeke out God, but onely by groping wise. before the true light came and enlightened the world.

*q* Esai. 40. 9.

*g* Which stuffe, as

golde, silver, stones,

are customably gra-

uen as a mans wit

can drife, for men

wid not worfhip

that grisse stuffe as

it is, vntil by some

art it haue gotten

some shape vpon it.

*15* The oldnesse of

the errour doth

not excuse them

that erre, but it

commendeth and

ferueth forth the

patience of God :

who notwithstanding

will be a iust

iudge to such as

contemne him.

*v* By declaring

Christ to be iudge

of the world through

the resurrection

from the dead.

*16* Men, to shew

forth their vanitie,

are diuersly affected

and moued with one

selfe same Gospell,

which notwithstanding

ceaseth not to be

effectuall in the

elect.

*1* The true mini-

sters are so farre

from seeking their

owne profite, that

they do willingly

depart from their

right, rather then

the course of the

Gospell should be

hindered in the

least wise that

might be.

*2* Rom. 6. 3.

*a* Suetonius recor-

doth that Rome ha-

nished the Iewes,

because they were

alwaies at disquiet,

and that by Christs

meanes.

*3* The truth

ought alwaies to

be freely vttered,

yet notwithstanding

the doctrine

may be so mode-

rated, as occasion

of the profite that

the people take

thereby, shall re-

quire.

*b* Exhorted so that

he perswaded. *c* So

the word signifieth.

*e* Was very much

grieved in minde :

whereby is signified

the great earnestnesse

of his minde, which

was greatly moued :

for Paul was so

zealous, that he

cleane forgate him-

selfe to preach

Christ. *3* Although

wee haue assayed

all meanes possible,

& yet in vaine,

27 That they should seeke the Lord, if so be they might haue groped after him, and found him, though doubtlesse he be not farre from euery one of vs.

28 For in him we liue, and moue, and haue our being, as also certaine of your owne Poets haue said : For we are also his generation.

29 & Forasmuch then, as we are the generation of God, we ought not to thinke that the God-head is like vnto gold, or silver, or stone & grauen by arte and the inuention of man.

30 And the time of this ignorance God regarded not : but now he admonisheth all men euery where to repent,

31 Because hee hath appointed a day in the which he will iudge the world in righteousness, by that man whom he hath appointed, whereof he hath giuen an assurance to all men, in that hee hath raised him from the dead.

32 Now when they had heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleueed : among whom was also Denys Arcopagita, and a woman named Damaris, and other with them.

## CHAP. XVIII.

*1* As Paul at Corinth & taught the Gentiles, & the Lord comforteth him. *2* He is accused before Gallio, & but in vaine. *3* From thence he saileth to Syria. *4* and so to Ephesus. *5* At Galatia and Phrygia he strengtheneth the disciples. *6* Apollos being more perfectly instructed by Aquila, & preacheth Christ with great efficacy.

After these things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iew named Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that Claudius had commanded all Iewes to depart from Rome) and hee came vnto them.

3 And because he was of the same craft, hee abode with them and wrought (for their craft was to make tents.)

4 And he disputed in the Synagogue euery Sabbath day, and exhorted the Iewes, and the Grecians :

5 Now when Silas and Timotheus were come from Macedonia, Paul forced in Spirit, testified to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, he shooke his raiment, and said vnto them, Your blood be vpon your owne head : I am cleane : from henceforth will I goe vnto the Gentiles.

7 So hee departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And Crispus the chiefe ruler of the Synagogue beleueed in the Lord with all his house-

hold : and many of the Corinthians hearing it, beleueed and were baptized.

9 Then said the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace.

10 For I am with thee, and no man shall lay hands on thee to hurt thee : for I haue much people in this citie.

11 So he continued there a yeere & sixe moneths, and taught the word of God among them.

12 Now when Gallio was deputie of Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This fellow perswadeth men to worship God otherwise then the Law appointeth.

14 And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to reason maintaine you.

15 But if it be a question of wordes and names, and of your Law, looke yee to it your selues : for I will be no iudge of those things.

16 And hee drawe them from the iudgement seate.

17 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beate him before the iudgement seate : but Gallio cared nothing for those things.

18 But when Paul had taried there yet a good while, he tooke leaue of the brethren, and sailed into Syria, (and with him Priscilla and Aquila) after that he had shorne his head in Cenchrea : for he had made a vowe.

19 Then hee came to Ephesus, and left them there : but he entred into the Synagogue and disputed with the Iewes.

20 Who desired him to tarrye a longer time with them : but he would not consent,

21 But badde them farewell, saying, I must needs keepe this feast that commeth, in Hierusalem : but I will returne againe vnto you, & if God will. So he sailed from Ephesus.

22 And when hee came downe to Cesarea, he went vp to Hierusalem : and when he had saluted the Church, he went downe vnto Antiochia.

23 Now when he had taried there a while, he departed, and went thorow the countrey of Galatia & Phrygia by order, strengthening all the disciples.

24 And a certaine Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and mighty in the Scriptures.

25 The same was instructed in the way of the Lord, and hee spake feruently in the Spirit, and taught diligently the things of the Lord, and knew but the baptisme of Iohn onely.

26 And hee began to speake boldly in the Synagogue. Whom when Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him : and after hee was come thither, he holpe them much which had beleueed through grace.

28 For mightily hee confuted publiely the Iewes, with great vehemencie, shewing by the Scriptures, that Iesus was that Christ.

and also of a woman : and so becommeth an excellent minister of the Church. *2* 1 Cor. 1. 12. *n* Very well instructed in the knowledge of the Scriptures. *3* Rom. 16. 3. *4* The way that leadeth to God. *5* Through Gods gracious fauour, or by these excellent gifts which God hath bestowed vpon him.

CHAP.

## C H A P. XIX.

*1 Certaine disciples at Ephesus, 2 hauing onely receiued Johns baptisme, 3 and knew not the visible giftes of the holy Ghost, wherewith God had beautified his Sonnes kingdome. 4 are baptized in the Name of Iesus. 5 The Iewish exorcists 16 are beaten of the deuill. 19 Coniuring bookes are burnt. 24 Demetrius 29 raiseth sedition against Paul.*

**A**NJ<sup>a</sup> it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the vpper coasts, came to Ephesus, and found certaine disciples,

2 And sayd vnto them, Haue ye receiued the holy Ghost since yee beleued? And they sayd vnto him, We haue not so much as heard whether there be an holy Ghost.

3 And he sayd vnto them, Vnto what were ye then baptized? And they sayd, Vnto Johns baptisme.

4 Then sayd Paul, & Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him, that is, in Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul layd his handes vpon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelue.

8 Moreouer he went into the Synagoge, and spake boldly for the space of three months, disputing and exhorting to the things that appertaine to the kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed dayly in the schoole of one Tyrannus.

10 And this was done by the space of two yeeres, so that al they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians,

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, kercheies, or handkercheies, & the diseases departed from them, & euill spirits went out of them.

13 Then certaine of the vagabond Iewes, exorcists tooke in hand to name ouer them which had euill spirits, the name of the Lord Iesus, saying, We adiure you by Iesus, whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iew, the Priest, about seuen which did this.)

15 And the euill spirit answered, and sayd, Iesus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the euill spirit was, ranne on them, and ouercame them, and preuailed against them, so that they fleede out of that house, naked and wounded.

17 And this was knowne to all the Iewes and Grecians also which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 And many that beleued, came and confessed, and shewed their works.

19 Many also of them which vsed curious artes, brought their bookes, and burned them before all men: and they counted the price of them; and found it fiftie thousand pieces of siluer.

20 So the word of God grewe mightily, and preuailed.

21 They that make the least value of it, reckon it to be about eight hundred pounds English.

21 Now when these things were accomplished, Paul purposed by the Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus, and Erastus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a siluer-smith, which made siluer temples of Diana, brought great gaines vnto the craftsmen,

25 Whom he called together, with the workmen of like things, and sayd, Sirs, ye knowe that by this craft we haue our goods:

26 Moreouer ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not Gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, that this our portion shall be reprobued, but also that the temple of the great goddesse Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia, which were his friends, sent vnto him, desiring him that he would not present himselfe in the Common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company drew forth Alexander, the Iewes thrusting him forwards. Alexander then beckened with his hand, and would haue excused the matter to the people.

34 But when they knew that he was a Iewe, there arose a shoute almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 Then the towne cleark when hee had stayed the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly.

37 For ye haue brought hither these men, which haue neither committed sacriledge, neither doe blaspheme your goddesse,

38 Wherefore, if Demetrius and the craftsmen which are with him, haue a matter against any man, the law is open, and there are Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters, as did sit for them.

*6 Paul is neuer wearie. 7 By the motion of Gods Spirit: therefore we may not say that Paul ran head over head to death, but as the Spirit of God led him.*

*7 Gaine cloked with a shew of religion, is the very cause wherefore idolatrie is stoutly and stubbornly defended.*

*1 These were certaine countrey temples with Dianas picture in them, which they bought that worshipped her.*

*2 As if he said, If Paul go on thus as hee hath begunne to confute the opinion which men haue of Dianas image, all this our gaine will come to naught.*

*3 Rom. 16. 13.*

*4 Cor. 1. 14.*

*5 Coloss. 4. 10.*

*6 There ought to be in all Christians*

*and especially in*

*the Ministers, an*

*invincible constan-*

*cie, which may not*

*by any intempera-*

*or assaults be over-*

*come, which note*

*withstanding must*

*suffer it selfe mo-*

*destly to be gouer-*

*ned by wisdom.*

*9 In steade of rea-*

*son, the idolaters*

*are sufficiently*

*contented with*

*their owne mad-*

*nesse and outcries,*

*and those are the*

*greatest defences*

*that they haue.*

*10 An example of*

*a politike man*

*who redemeth*

*peace and quietnes*

*with lies, which*

*Paul would neuer*

*haue done.*

*11 The Ephesians*

*beleued supersti-*

*tiously, that the*

*image of Diana*

*came downe from*

*heauen to them.*

*12 Hee ought to*

*accuse any man of*

*For there are*

*certaine dayes ap-*

*pointed for ciuill*

*causes and matters*

*of iudgement, and*

*the Deputies sit.*

*13 By the Deputies*

*are meant also the*

*Deputies Substi-*

*tutes, that is, such*

*matters, as did sit for them.*



7 He speaketh of a lawfull assembly, not onely to except against the disorderd hurly burly of the people, but also against all meeting and coming together which was not by order: for there were certaine dayes appointed to call the people together in.

1 Paul departed from Ephesus by the consent of the Church, not to be idle or at rest, but to take paines in another place.  
2 A For after so great trouble there was neede of a long exhortation.  
3 A froward zeale is the guider and instructor to murderers: and we are not debarred by the wise dome of God to prevent the endeours of wicked men.  
4 Assemblies in the night time can not be iustly condemned, neither ought, when the cause is good.  
5 Word for word, the first day of the Sabbath, that is, upon the Lords day: so that by this place, and by 1. Cor. 16. 2. it is not amisse gathered, that in these dayes the Christians were wont to assemble themselves solemnely together upon that day.  
6 The deuill minding to trouble the Church with a great offence, giueth Paul a singular occasion to confirme the Gospell.  
7 Paul an earnest and diligent follower of Christ, making hast to his home without any ceasing or stopping in his race, doth first of all as it were make this testament, wherein he giueth an account of his former life, defendeth the doctrine which he taught, and exhorteth the Paulours of the Church to perseuere and goe forward with conuenance in their office.  
8 According as the situation of these places is set forth, that distance betweene Ephesus and Miletum was about 400 furlongs, which maketh almost fiftie Dutch miles,

matters, it may be determined in a lawfull assembly.  
40 For we are euen in ieopardy to be accused of this dayes sedition, for as much as there is no cause, whereby we may giue a reason of this course of people.

41 And when he had thus spoken, hee let the assembly depart.

CHAP. XX.

1 Paul appoynted to goe to Macedonia: 7 In Troas preaching untill midnight, 9 Eutychus fell downe dead out of a window, 10 he raiseth him to life: 15 At Miletum, 27 hauing cald the Elders of Ephesus together, 23 he declareth what things shall come vpon himselfe, 28 and others.

NOW after the tumult was appeased, Paul called the disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through those parts, & had exhorted them with many words, he came into Grecia.

3 And hauing taried there three moneths, because the Iewes laid waite for him, as hee was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forth from Philippi, after the dayes of vneleuened bread, and came vnto them to Troas in fise dayes, where wee abode seuen dayes.

7 And the first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morrow, and continued the preaching vnto midnight.

8 And there were many lights in an vpper chamber, where they were gathered together.

9 And there sate in a window a certaine yong man, named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, he ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and layd himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 Then when Paul was come vp againe, and had broken bread, and eaten, hauing spoken a long while till the dawning of the day, hee so departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 Then we went before to shippe, and sailed vnto the citie Assos, that wee might receiue Paul there: for so had hee appointed, and would himselfe goe a foote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for hee hasted to be, if hee could possible, at Hierusalem, at the day of Pentecost.

17 Wherefore from Miletum, hee sent to

Ephesus, and called the Elders of the Church.

18 Who when they were come to him, hee sayd vnto them, Ye know from the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 Seruing the Lord with all modestie, and with many teares, and tentations, which came vnto me by the layings await of the Iewes,

20 And how I kept backe nothing that was profitable, but haue shewed you, and taught you openly and throughout euery house,

21 Witnessing both to the Iewes, and to the Grecians the repentance toward God; & faith toward our Lord Iesus Christ.

22 And now behold, I goe bound in the Spirit, vnto Hierusalem, and know not what things shall come vnto me there,

23 Saue that the holy Ghost witnesseth in euery citie, saying, that bonds and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministracion which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of God,

25 And now beholde, I know that henceforth ye all, through whom I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am spare from the blood of all men.

27 For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heede therefore vnto your selues, and to all the flocke: whereof the holy Ghost hath made you Ouerscers, to feede the Church of God which hee hath purchased with that his owne blood

29 For I know this, that after my departing shall greivous wolues enter in among you, not sparing the flocke.

30 Moreover of your owne selues shall men arise speaking peruerse things, to draw disciples after them.

31 Therefore watch, and remember that by the space of three yeeres I ceased not to warne euery one, both night and day with teares.

32 And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to giue you an inheritance, among all them, which are sanctified.

33 I haue coveted no mans siluer, nor golde, nor apparell.

34 Yea, ye knowe, that these bandes haue ministred vnto my necessities, and to them that were with me.

35 I haue shewed you all things, how that so labouring, ye ought to support the weak, and to remember the wordes of the Lord Iesus, howe that he sayd, It is a blessed thing to giue, rather then to receiue.

36 And when he had thus spoken, he kneeled downe, and prayed with them all

37 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly sorie for the words which he spake, That they should see his face no more. And they accompanied him vnto the shippe.

neffe. 4. 1. Cor. 4. 12. 1. thes. 2. 9. 2. thes. 3. 8. m. As it were by reaching out the hand, to them, which otherwise are about to slippe and fall away, and so to stay them. 12 The Gospell doth not take away naturall affections, but ruleth and bridleth them in good order,

CHAP.

6 A lively image of a true Paulour. 7 He testifieth, that he goeth to his bonds by the commandment of God. 8 He calleth that mission of the holy Ghost, which informed him to take his journey to Hierusalem, the bond of the Spirit, whom he followed with all his heart. 9 If you do persevere, yet there shall be no fault in me, 2. Look chap. 18. 6. 10 The doctrine of the Apostles is most penite and absolute. 11 To keepe it, to feede it, and to growne in it. 12 A notable sentence for Christs Godhead: which sheweth plainly in his person, how that by reason of the ioyning together of the two natures in his owne person, that which is proper to one is spoken of the other, being taken in the deriuation, and not in the primative: which in old time the godly fathers termed a communicating or fellow ship of properties, that is to say, a making common of that to two, which belongeth but to one. 13 This word, That, sheweth the excellencie of his blood. 14 A prophetic of pastors that should straightway degenerate into wolues against such as boast and bragge onely of succession of persons. 15 This is great ministerie, to want the presence of such a shepherd, but greater to haue wolues enter in. 16 The power of God, and his free promises reuealed in his word, are the props and vpholders of the ministerie of the Gospell. 17 As children, and therefore of free loue and good will. 18 Pastours must before all things be aware of couetousnesse.

## CHAP. XXI.

1<sup>a</sup> Paul goeth toward Hierusalem, 3<sup>a</sup> at Cesarea he talketh with Philip the Euangelist: 10 Agabus foretelleth him of his bonds. 17 After hee came to Hierusalem, 26 and vnto the Temple, 27 The Iewes layd hands on him: 32 Lysias the capitaine taketh him from them.

**A**ND as we launched forth, and were departed from them, we came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And wee found a ship that went ouer vnto Phenice, and went aboard, and set forth.

3 And when wee had discovered Cyprus, wee left it on the left hand, and sailed toward Syria, and arrived at Tyrus: for there the shippe vnladed the burden.

4 And when we had found disciples, we taried there seuen dayes. And they told Paul through the Spirit, that he should not goe vp to Hierusalem.

5 But when the dayes were ended, wee departed & went our way, and they all accompanied vs with their wiues & children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when wee had embraced one another, wee tooke ship, and they returned home.

7 And when wee had ended the course from Tyrus, wee arrived at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and wee that were with him, departed, and came vnto Cesarea: and wee entred into the house of <sup>a</sup> Philip the Euangelist, which was one of the <sup>b</sup> seuen Deacons, and abode with him.

9 Now he had foure daughters virgins, which did prophesie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when hee was come vnto vs, hee tooke Pauls girdle, & bound his owne hands & feete, and said, Thus saith the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shall deliuer him into the handes of the Gentiles.

12 And when wee had heard these things, both we and other of the same place befought him that he would not goe vp to Hierusalem.

13 Then Paul answered, and said, What do ye weeping, and breaking mine heart? For I am ready not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 So when he would not be perswaded, wee ceased, saying, The will of the Lord be done.

15 And after those dayes we trusted vp our fardels, and went vp to Hierusalem.

16 There went with vs also certaine of the disciples of Cesarea, & brought with them one Mnason of Cyprus, an olde disciple, with whom wee should lodge.

17 And when we were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled.

19 And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministratiō.

20 So when they heard it, they glorified God, and said vnto him, Thou seest, brother, how many thousand Iewes there are which beleeeue, and they are all zealous of the Law:

21 Now they are informed of thee, that thou

teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to liue after the customes.

22 What is then to be done: the multitude must needs come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee. Wee haue foure men, which haue made a vow,

24 Them take, and <sup>d</sup>purifie thy selfe with them, and <sup>e</sup>contribute with them, that they may <sup>f</sup>shane their heads: and all shall know, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepst the Law.

25 For as touching the Gentiles, which beleeeue, we haue written, and determined, that they obserue no such thing, but that they keepe themselves from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, <sup>g</sup>declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euerie one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) moued all the people, and layd hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreover, he hath brought Grecians into the Temple, and hath polluted his holy place.

29 For they had scene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came vnto the chiefe capitaine of the band, that all Hierusalem was on an uproare.

32 Who immediatly tooke souldiers and Centurions, and ran downe vnto them: and when they saw the chiefe capitaine, and the souldiers, they left beating of Paul.

33 Then the chiefe Capitaine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when hee could not know the certaintie for the tumult, hee commanded him to be led into the castle.

35 And when he came vnto the grieses, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castell, hee saide vnto the chiefe capitaine, May I speake vnto thee? Who said, Canst thou speake Greeke?

38 Art not thou the Egyptian, who before these dayes raised a sedition, and led out into the wilderness foure thousand men that were murderers?

39 Then Paul saide, Doubtlesse, I am a man which am a Iew, and citizen of Tarsus, a famous

H h b 2

<sup>d</sup> That is, consecrate thy selfe: for he speaketh not here of the vncleanse, but of such as were subiect to the vow of the Nazarites.

<sup>e</sup> That is, may be knownen, that thou wast not onely present at the vow, but also a chiefe man in it: and therefore it is said afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offering were appointed, yet they might add somewhat vnto them, Num. 6, 21.

<sup>f</sup> Chap. 18, 18. numb. 6, 18. <sup>g</sup> The Priests were to be advertised of the accomplishment of the dayes of the purification, because there were sacrifices to be offered the same day, that their vow was ended.

<sup>h</sup> A preposterous zeale is the cause of great confusion, and great mischiefs.

<sup>i</sup> God findeth some euen among the wicked and prophane themselves, to hinder the endeauours of the rest.

<sup>k</sup> Touching this Egyptian which hee sembled thirtie thousand men, read Ioseph, booke 2. chap. 12.

<sup>a</sup> Not onely men simply, but euen our friends, and such as are endued with the Spirit of God, doe sometime go about to hinder the course of our vocation: but it is our part to goe forward without all stopping or staggering, after that wee are sure of our calling from God. <sup>b</sup> They foretold through the Spirit what dangers hangd ouer Pauls head, and this they did as Prophets: but of a fleshy affection they feared him from going to Hierusalem.

<sup>c</sup> Chap. 5, 5. <sup>d</sup> He speaketh of the seuen Deacons which he mentioned before, Chap. 6. <sup>e</sup> They had a peculiar gift of foretelling things to come.

<sup>f</sup> The will of God brideleth all affections in them which earnestly seeke the glory of God.

<sup>g</sup> God is to be praised, who is the Aurbour of all good sayings and deedes.

<sup>h</sup> In things indifferent (of which sort were not the traditions of the Pharisees, but the ceremonies of the Law, vntill such time as Christian libertie was more fully reuealed to the Iewes) charitie willet vs to conforme or apply our selues willingly so farre as we may, to our brethren which doe not stubbornly, and maliciously, resist the truth, but are not thoroughly instructed especially if the question be of the whole multitude.



citie of Cilicia, and I beseech thee, suffer mee to speake vnto the people.

43 And when hee had giuen him licence, Paul stood on the grieces, and beckened with the hand vnto the people, and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

### CHAP. XXII.

1 Paul yeeldeth a reason of his faith, 22 and the Iewes heare him a while: 23 But so soone as they cried out, 24 He is commanded to be scourged and examined, 27 and so declareth that he is citizen of Rome.

**Y**E men, brethren, & fathers, heare my defence now towards you.

2 (And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence, and he said)

3 I am verely a man, which am a Iew, borne in Tarsus in Cilicia, but brought vp in this citie at the feete of Gamaliel, and instructed according to the perfect maner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doth beare me witness, & all the company of the Elders: of whom also I receiued letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto Hierusalem, that they might be punished.

6 And so it was, as I journeyed, and was come nere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, & heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to mee, I am Iesus of Nazareth, whom thou persecutest.

9 Moreover they that were with mee, saw in deede a light and were afraide: but they heard not the voyce of him that spake vnto me.

10 Then I saide, What shall I doe Lord? And the Lord said vnto me, Arise, and goe vnto Damascus: and there it shall be tolde thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaineing to the Lawe, hauing good report of all the Iewes which dwelt there,

13 Came vnto mee, and stood, and saide vnto me, Brother, Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he saide, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witness vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tariest thou? Arise, and be baptized, and wash away thy finnes, in calling on the Name of the Lord.

17 And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a trance,

18 And saw him, saying vnto mee, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy witness concerning me.

19 Then I saide, Lord, they know that I prisoned, and beat in euery Synagogue them that beleued in thee.

20 And when the blood of thy martyr Stenen was shed, I also stood by, and consented vnto his death, & kept the clothes of them that slew him.

21 Then hee saide vnto mee Depart: for I will send thee farre hence vnto the Gentiles.

22 And they heard him vnto this word, but then they lift vp their voyces, and saide, Away with such a fellowe from the earth: for it is not meete that he should liue.

23 And as they cried & cast off their clothes, and drew dust into the aire,

24 The chiefe captaine commanded him to be led into the castle, and bade that hee should be scourged, & examined, that he might know wherefore they cried so on him.

25 And as they bound him with thongs, Paul said vnto the Centurion that stood by, is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and saide to him, Tell me, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afraid, after hee knew that he was a Romane, and that he had bound him.

30 On the next day, because hee would haue knowne the certaintie wherefore hee was accused of the Iewes, hee loosed him from his bonds, and commanded the hie Priestes and all their Councill to come together: and hee brought Paul, and set him before them.

### CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissention among his accusers. 11 God encourageth him. 14 The Iewes laying wait for Paul, 20 is declared vnto the chiefe captaine. 27 Hee sendeth him to Felix the Governour.

**A**ND Paul behelde earnestly the Councill and said, Men and brethren, I haue in al good conscience serued God vntill this day.

2 Then the hie Priest Ananias commanded them that stood by, to smite him on the mouth.

3 Then saide Paul to him, God will smite thee, thou whithed wall: for thou sittest to iudge me according to the Lawe, and transgressing the Law, commandest thou me to be smitten?

4 And they that stood by, saide, Reuilest thou Gods hie Priest?

5 Then said Paul, I knew not brethren, that he was the hie Priest: for it is written, Thou shalt not speake euill of the ruler of thy people.

6 But when Paul perceived that the one part were of the Sadduces, and the other of the

minde. *a* Is appeareth plainly by the Greeke phrase, that Paul did not curse the hie Priest, but onely pronounce the punishment of God against him. *b* This is a vehement & sharpe speech, but yet not reproachfull: For he goeth may speake roundly, and yet be voyde of the bitter affection of a spite and angrie minde. *c* For the Law commandeth the Iudge to heare the person that is accused patiently, and to pronounce the sentence aduisedly. *d* We must willingly and from the heart giue honour to Magistrates, although they be tyrants. *e* Exod. 22, 27. We may lawfully sometimes set the wicked together by the eares, that they may issue off to assault vs, so that it be with no bickerance of the truth.

Pharisees.

*f* Paul making a short declaration of his former life, proueth both his vocation and doctrine to be of God. *g* That is, his dayly beauer: the reason of this speech is this, for that they which teach, sit commonly in the higher place, speaking to their scholars which sit vpon formnes beneath: and therefore hee saith, at the feete of Gamaliel.

*b* This is properly spoken: for Stenen was murdered of a sort of cutthroates, not by order of Iustice, but by open force: for at that time the Iewes could not put any man to death by Law.

*a* Stout and Stubborne pride will neither it self embrace the truth, neither suffer other to receiue it. *c* The description of a seditious humbly, and of an hairebrained and mad multitude.

*3* The wisdom of the flesh doeth not consider what is iust, but what is profitably, and chereth withall measure the profit according as it appeareth presently.

*4* There is no cause why we may not vse those lawfull meanes which God giueth vs, to repell, or put away an iniurie. *d* Not by Nations, but by the laws of the citie.

¶ Chap. 24. 10.  
Phil. 3. 5.

¶ The concord  
of the wicked is  
weak, although  
they conspire to-  
gether to oppress  
the truth.

¶ It is an olde he-  
reſie of the Saddu-  
ces, to denie the  
ſubſtance of An-  
gels and ſoules, and  
therewithall the  
reſurrection of the  
dead.

¶ Mat. 22. 32.

¶ Natures that  
want bodies.

¶ The Lord when  
it pleaſeth him,  
ſtrengthens defenders  
of his cauſe, euen  
amongſt his enemies.

¶ The Scribes office  
was a publick office,  
and the name of the  
Phariſes was the  
name of a ſect.

¶ God will not  
forſake his to the  
end.

¶ Such as are ca-  
ried away with a  
ſolitiſt zeale, thinke  
that they may lie  
and murder, and  
doe whatſoever  
miſchiefe they  
liſt.

¶ They curſing and  
banning themſelves,  
promiſed.

¶ Ye and the Se-  
nate requiring the  
ſame to be done, leaſt  
that the Tribune  
ſhould thinke that  
it was demanded of  
him at ſome pri-  
vate mans ſuite.

¶ The wiſedome  
of the Spirit muſt  
beſieged with  
ſimplicitie.

¶ There is no  
ſhall againſt  
the Lord and his  
ſervance.

¶ Greeke, that thou  
haſt ſeewed theſe  
things to mee.

Phariſes, he cried in the Councill, Men and bre-  
thren, ¶ I am a Phariſe, the ſonne of a Phariſe :  
I am accuſed of the hope and reſurrection of the  
dead.

7 ¶ And when hee had ſayde this, there was a  
diſſention betweene the Phariſes & the Sadduces,  
ſo that the multitude was dinided.

8 ¶ For the Sadduces ſay that there is no re-  
ſurrection, neither Angel, nor ſpirit : but the  
Phariſes confeſſe both.

9 ¶ Then there was a great crie : and the  
Scribes of the Phariſes part roſe vp, and ſtroue,  
ſaying, Wee finde none euill in this man : but if a  
ſpirit or an Angel hath ſpoken to him, let vs not  
fight againſt God.

10 ¶ And when there was a great diſſention, the  
chiefe captaine, fearing leſt Paul ſhould haue bene  
pulled in pieces of them, commanded the ſouldiers  
to go downe, and take him from among them, &  
to bring him into the caſtell.

11 Now the night following, the Lord ſtood  
by him, and ſaid, Be of good courage, Paul, for as  
thou haſt teſtified of mee in Hieruſalem, ſo muſt  
thou beare witneſſe alſo at Rome.

12 ¶ And when the day was come, certaine of  
the Iewes made an aſſembly, and bound them-  
ſelves with a curſe, ſaying, that they would neither  
eate nor drinke till they had killed Paul.

13 And they were more then fourtie, which had  
made this conſpiracie.

14 And they came to the chiefe Priests and  
Elders, and ſaid, Wee haue bound our ſelves with a  
ſolemne curſe, that we will eate nothing, vntill wee  
haue ſlaine Paul.

15 Now therefore, ye and the Councill, ſigni-  
fie vnto the chiefe captaine, that he bring him forth  
vnto you to morow, as though you would knowe  
ſomething more perfectly of him, and we, or euer  
he come neere will be ready to kill him.

16 But when Pauls ſifters ſonne heard of their  
laying await, he went, and entred into the caſtell,  
and told Paul.

17 ¶ And Paul called one of the Centurions  
vnto him, and ſaid, Take this yong man hence vnto  
the chiefe captaine : for he hath a certaine thing  
to ſhew him.

18 So he tooke him, and brought him to the  
chiefe captaine, and ſayd, Paul the priſoner called  
me vnto him, and prayed mee to bring this yong  
man vnto thee, which hath ſomething to ſay vnto  
thee.

19 Then the chiefe captaine tooke him by the  
hand, and went apart with him alone, and asked  
him, What haſt thou to ſhew me ?

20 And he ſayd, The Iewes haue conſpired to  
deſire thee, that thou wouldeſt bring forth Paul  
to morow into the Councill, as though they would  
inquire ſomewhat of him more perfectly :

21 But let them not perſwade thee : for there  
lie in wait for him of them, more then forty men,  
which haue bound themſelves with a curſe, that  
they will neither eate nor drinke, till they haue kil-  
led him : and now are they ready, and wait for thy  
promiſe.

22 ¶ The chiefe captaine then let the yong man  
depart, after hee had charged him to ſhew it to  
no man, that hee had ſhewed him theſe things.

23 And he called vnto him two certaine Cen-  
turions, ſaying, Make ready two hundred ſoul-  
diers, that they may goe to Ceſarea, and horſemen

threeſcore and ten, and two hundred with darts, at  
the third houre of the night :

24 And let them make ready an horſe, that Paul  
being ſet on, may be brought ſafe vnto Felix the  
gouernour.

25 And he wrote an Epiſtle in this maner :

26 ¶ Claudius Lyſias vnto the moſt noble go-  
uernour Felix ſendeth greeting.

27 As this man was taken of the Iewes, and  
ſhould haue bene killed of them, I came vpon  
them with a garriſon, and reſcued him, perceiuing  
that hee was a Romaine.

28 And when I would haue knowne the cauſe  
wherefore they accuſed him, I brought him forth  
into their Councill.

29 There I perceiued that hee was accuſed of  
queſtions of their Lawe, but had no crime worthy  
of death, or of bonds.

30 And when it was ſhewed mee, how that the  
Iewes layd wait for ſ man, I ſent him ſtraightway  
to thee, and commanded his accuſers to ſpeake be-  
fore thee the things that they had againſt him.  
Farewell.

31 Then the ſouldiers as it was commanded  
them, tooke Paul, and brought him by night to  
Antipatris,

32 And the next day, they left the horſemen to  
goe with him, and returned into the Caſtell.

33 Now when they came to Ceſarea, they deli-  
uered the Epiſtle to the gouernour, and preſented  
Paul alſo vnto him.

34 So when the Gouernour had read it, he af-  
ked of what prouince he was : and when he vnder-  
ſtood that he was of Cillicia,

35 I will heare thee, ſayd hee, when thine accu-  
ſers alſo are come, and commaunded him to be  
kept in Herods iudgement hall.

#### CHAP. XXIV.

¶ Tertullus accuſeth Paul: 10 He answereth for himſelfe:

21 He preacheth Chriſt to the gouernour and his wife.

27 Felix hopeſh, but in vaine, to receiue a bribe, 28 who  
going from his office, leaueſh Paul in priſon.

NOWE after ſiue dayes, Ananias the hie Priet  
came down with the Elders, and with Tertul-  
lus a certaine oratour, which appeared before the  
gouernour againſt Paul.

2 And when he was called forth, Tertullus  
began to accuſe him, ſaying, Seeing that wee haue  
obtaine great quietneſſe through thee, and that  
many worthy things are done vnto this nation  
through thy prouidence,

3 We acknowledge it wholly, and in all places,  
moſt noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray  
thee, that thou wouldeſt heare vs of thy curteſie a  
few words.

5 Certainely we haue found this man a peſti-  
lent fellow, and a moouer of ſedition among al the  
Iewes thorowout the world, and a chiefe main-  
tainer of the ſect of the Nazarites :

6 And hath gone about to pollute the Temple :  
therefore we toke him, and would haue iudged  
him according to our Law :

7 But the chiefe captaine Lyſias came vpon  
vs, and with great violence tooke him out of our  
hands,

8 Commanding his accuſers to come to thee :  
of whom thou mayeſt (if thou wilt inquire) know  
all theſe things whereof we accuſe him.

¶ Of the townes name where they thought that Chriſt was borne, whereupon  
ſhine that Iſtaim the Apoſtate called him Galilean.

¶ Lyſias is ſud-  
denly made by  
the Lord Pauls  
pauon.

¶ Hypocrites, who  
they cannot doe  
what they would  
doe by force and  
deceit at length  
they goe about to  
compaſſe it by a  
ſhewe of Law.

¶ Felix ruled that  
prouince with great  
cruelty and come-  
tuſneſſe, and yet  
Iofephus recordeth  
that hee did many  
worthy things, as  
that hee tooke Elea-  
zar the captaine of  
certain cut-throats,  
and put that deca-  
ning wretch the E-  
gyptian to flight,  
which cauſed great  
troubles in Iudea.

¶ He uſeth a word  
which the Stoikes  
defined to be a pe-  
ſtiferous and de-  
ſtructive  
plague.

¶ Word for word,  
a plague.

¶ As you would  
ſay, a ringleader,  
or enſigne bearer.

¶ So they called the  
Chriſtians ſeſſing  
of the townes name where they thought that Chriſt was borne, whereupon  
ſhine that Iſtaim the Apoſtate called him Galilean.

¶ Word for word,  
a plague.

¶ As you would  
ſay, a ringleader,  
or enſigne bearer.

¶ So they called the  
Chriſtians ſeſſing  
of the townes name where they thought that Chriſt was borne, whereupon  
ſhine that Iſtaim the Apoſtate called him Galilean.



*Y Confirmed Tertullus his saying.*

*2 Tertullus by the*

*devils sheweth*

*beginneth with*

*flatterie, maketh an*

*end with lies: but*

*Paul vnto heauenly*

*eloquence, and*

*but a simple be-*

*ginnin casteth off*

*from himselfe the*

*crime of sedition,*

*wherewith he was*

*burdened, with a*

*simple deniall.*

*3 Paul pleaded his*

*cause two yeeres be-*

*fore Felix departed*

*out of the province,*

*chap. 27. but he had*

*governed Tracho-*

*nicus, and Bithunia,*

*and Galatice, be-*

*fore that Claudius*

*made him gover-*

*nor of Iudea: In*

*Yephus in the history*

*of the Iewes warre,*

*lib. 2. cap. 21.*

*4 They cannot lay*

*forth before thee*

*and proue by good*

*reasons.*

*5 Paul goeth in the*

*case of religion*

*from a state conie-*

*cturall to a state of*

*qualitie, not onely*

*not denying that*

*religion which was*

*objected against*

*him, but also proo-*

*ving it to be true,*

*to be heauenly and*

*from God, and to*

*be the oldest of*

*all religions.*

*6 Here this word,*

*Here, or self, is*

*taken in good part.*

*7 Paul in conclu-*

*sion telleth the*

*thing which was*

*done, truly, which*

*Tertullus had be-*

*fore diuers wayes*

*corrupted.*

*8 And while I*

*was thus about*

*those things,*

*Hereby it appe-*

*ar, that these of*

*Asia were Paul his*

*enemies, and those*

*that stirred up the*

*people against him,*

*9 Whether the Tri-*

*bune brought me.*

*10 The Iudge suspen-*

*ded his sentence,*

*because the matter*

*is doubtful.*

*11 Felix could not*

*judge whether he*

*had done wickedly*

*in the matters of*

*his religion or no,*

*until he had better*

*understanding of*

*that way which*

*Paul professed: and as for other matters touching the sedition, he sheweth good*

*to deferre it till hee heare Lysias, and therefore he gave Paul somewhat more*

*liberty. 6 God is a most faithfull keeper of his seruants, and the force of the true*

9 And the Iewes likewise affirmed, saying that it was so.

10 Then Paul, after that the gouernour had beckened vnto him that hee should speake, answered, I do the more gladly answer for my selfe, forasmuch as I know that thou hast bene oft many yeeres a Iudge vnto this nation.

11 Seeing that thou mayest knowe, that there are but twelue dayes since I came vp to worship in Hierusalem.

12 And they neither found me in the Temple, disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the cite.

13 Neither can they prouoe the things, whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call here) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets.

15 And haue hope towards God, that the resurrection of the dead, which they themselves looke for also, shall be both of iust and iust.

16 And herein I intencour my selfe to haue alway a cleare conscience toward God and toward men.

17 Now after many yeeres, I came & brought almes to my nation and offerings.

18 At what time, certaine Iewes of Asia found mee purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to haue bene present before thee, and accuse me, if they had ought against me.

20 Or let these themselves say, If they haue found any vnjust thing in mee, while I stood in the Council,

21 Except it be for this one voyce, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

22 Now when Felix heard these things, hee deferred them, and sayd, When I shall more perfectly know the things which concerne this way, by the comming of Lysias the chiefe Captaine, I will decide your matter.

23 Then hee commanded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 And after certaine dayes, came Felix with his wife Drusilla, which was a Iewesse, and he called forth Paul, and heard him of the faith in Christ.

25 And as he disputed of righteousness & temperance, & of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I haue convenient time, I will call for thee.

26 Hee hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore hee sent for him the oftner, and communed with him.

27 When two yeeres were expired, Porcius

Paul professed: and as for other matters touching the sedition, he sheweth good to deferre it till hee heare Lysias, and therefore he gave Paul somewhat more liberty. 6 God is a most faithfull keeper of his seruants, and the force of the true is vnderfall, euen amongst men which are otherwise prophane. 7 This Drusilla was Agrippa his sister, of whom Luke speaketh afterwards, a very haire and beautifull woman, and being the wife of Maianus King of the Iudaeans, who was vntimely departed from him, and went to Felix the brother of one Pallas, who was sometime Nere his daughter. 8 In a naughty minde that is guilty with false, although sometimes there be some shew of equitie, yet by and by it will be extinguished: but in the mean season you haue heard of patience, and that continually.

Festus came into Felix roome: and Felix willing to get fauour of the Iewes, left Paul bound.

it not bene for fauour of his brother Pallas, hee should haue died for it: so that we may gather hereby why he would haue pleased the Iewes.

## CHAP. XXV.

Festus succeeding Felix, 6 commandeth Paul to be brought forth. 11 Paul appealeth vnto Cesar. 14 Festus openeth Pauls matter to King Agrippa, 23 and bringeth him before him, 27 that he may understand his cause.

When Festus was then come into the province, after three dayes hee went vp from Cesarea vnto Hierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that hee would send for him to Hierusalem: and they layd wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would shortly depart thither.

5 Let them therefore, sayd he, which among you are able, come downe with vs: and if there be any wickednesse in the man, let them accuse him.

6 Nowe when he had taried among them no more then ten dayes, he went down to Cesarea, and the next day sat in the iudgement seate, and commanded Paul to be brought.

7 And when hee was come, the Iewes which were come from Ierusalem, stood about him and layd many and grieuous complaints against Paul, whereof they could make no plaine prooffe,

8 Forasmuch as he answered that he had neither offended any thing, against the lawe of the Iewes, neither against the temple, nor against Cesar.

9 Yet Festus willing to get fauour of the Iewes, answered Paul and sayd, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at Cessars iudgement seate, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man, to pleasure them, can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with the Council, hee answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

13 And after certaine dayes, King Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix,

15 Of whom when I came to Hierusalem, the high Priests and Elders of the Iewes enformed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the manner of the Romanes for fauour to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sat on the iudgement seate, and commanded the man to be brought forth.

18 Against whom when the accusers stood vp

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

For whereas he had behaued himselfe very wickedly in the province, had we may gather hereby why he would haue pleased the Iewes.

they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne superstitions, and of one Iesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

21 But because he appealed to be referred to the examination of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 Then Agrippa sayd vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrow when Agrippa was come, and Bernice with great pompe, and were entred into the Common hall with the chiefe captaynes and chiefe men of the cite, at Festus commandement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whom all the multitude of the Iewes have called upon me, both at Hierusalem, and here, crying, that he ought not to line any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuerthelesse, feeling that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my lord: wherefore I haue brought him forth vnto you, and especially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinketh it vnreasonable to send a prisoner, and not to shew the causes which are laid against him.

#### CHAP. XXVI.

Paul in the presence of Agrippa, declareth his life from his childhood, &c. and his calling, as with such efficacie of words, as that almost he perswaded him to Christianitie.

30 But he and his company depart doing nothing in Pauls matter.

Then Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

1 I thinke my selfe happy, King Agrippa, because I shall answer this day before thee of all the charges whereof I am accused of the Iewes:

3 Chiefely, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore I beseech thee to heare mee patiently.

4 As touching my life from my childhood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the Iewes,

5 Which knewe me heretofore, euen from my Elders (if they would testifie) that after the most straight sect of our religion, I liued a Pharisee.

6 And now I stande and am accused for the hope of the promise made of God vnto our fathers.

7 Wherevnto our twelve tribes instantly serving God day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the

Name of Iesus of Nazareth:

10 Which thing I also did in Hierusalem: for many of the Sainrs I shut vp in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gave my sentence.

11 And I punished them thorowout all the Synagogues, and compelled them to blaspheme, and being more made against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to Damascus with authoritie, and commission from the high Priests,

13 At midday, O king, I saw in the way a light from heauen passing the brightnesse of the sunne, shine round about mee, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Delivering thee from this people, and from the Gentiles, vnto whom now I send thee,

18 To open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiveness of finnes, & inheritance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient vnto the heavenly vision,

20 But shewed first vnto them of Damascus, and at Hierusalem, and thorowout all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and doe workes worthy amendment of life.

21 For this cause the Iewes caught me in the Temple, and went about to kill me.

22 Neuerthelesse, I obtained helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did say should come,

23 To wit, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light vnto this people, and to the Gentiles.

24 And as he thus answered for himselfe, Festus sayd with a loud voyce, Paul, thou art besides thy selfe, much learning doeth make thee mad.

25 But he said, I am not mad, O noble Festus, but I speake the words of truth, and sobernesse.

26 For the king knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a corner.

27 O king Agrippa, beleeeuest thou the Prophets? I know that thou beleeeuest.

28 Then Agrippa said vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul said, I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king

h h 4

sole

The prophane and wicked take an occasion to condemn the true doctrine by reason of private controuersies and contentions of men be-twixt themselves: but the truth neuertheless abideth in the meane season safe and sure. This prophane man calleth the Iewes religion, superstition, and that before King Agrippa, but no maruaile: for the rulers of the empire of Rome, used to persecue themselves before kings. That is fulfilled in Paul, which the Lord before had said to Ananias of him, Chap. 9. 15. e Gorgeously like a Prince.

To Augustus. Good Princes refused this name at the first, to wit, to be called Lords, but afterward they admitted it, as we see of Traianus.

To haue a skillful iudge, is a great and singular gift of God. Paul diuideth the historie of his life into two times: for the first he calleth his aduersaries witnesses: for the latter, the fathers and prophets. What I was, and where, and how I liued. That my parents were Pharises. The sect of the Pharises was the most exquisite among all the sects of the Iewes, for it was better then all the rest. There are three chief an' principall witnesses of true doctrine, God, the fathers, and the consent of the Church. He promoueth the resurrection of the dead, first by the power of God, then by the resurrection of Christ: whereof he is a sufficient witness.

The end of the Gospel is to save them which are brought to the knowledge of Christ, and are justified and sanctified in him being layd hold on by faith. Paul alledgeth God to be author of the office of his Apostleship, and his grace as a witness. Chap. 9. 22, 26, and 13. 4. Chap. 27. 30. Christ is the end of the Law and the Prophets. To euery one. That Christ should not be such a king as the Iewes dreamed of, but appointed to beare our miseries, and the punishment of our finnes. The first of them which are raised from the dead. Life, yea, and that a most blessed life which shall be endless: and this is set against darkenesse, which almost in all tongues signifieth sometime death, and sometime miserie and calamitie. The wisdom of God is made to foolles, yet notwithstanding we must boldly anouch the truth. Secretly, and privately. Paul as it were forgetting himselfe that he stood a prisoner to defend his cause, forgetteth not the office of his Apostleship. I would to God that not onely almost, but thorowly, and altogether both thou and all that heare me this day, might be made as I am, my bonds, onely except. Pauls solemnly quit, and yet not dismissed.



rose vp, and the gouernour, and Bernice, and they that fate with them.

31 And when they were gone apart, they talked betweene themselves, saying, This man doeth nothing worthy of death, nor of bonds.

32 Then sayd Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

## C H A P. XXVII.

*1. Paul 7. 9 foretelleth the perill of the voyage, 12 but he is not beleued. 24 They are tossed to and fro with the tempest, 21. 41 and suffer shipwracke: 34 Yet all safe and sound 44 escape to land.*

*1. Paul with many other prisoners, and through the midst of many deaths, is brought to Rome, but by Gods owne hand as it were, and set forth vnto the world with many singular testimonies. 2. Cor. 11. 35.*

**N**OW when it was concluded, that we should faile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion, named Iulius, of the band of Augustus.

2 And we entred into a shippes of Adramytium, purposing to saile by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arrived at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence we launched, & sailed hard by Cyprus, because the winde was contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion found a shippe of Alexandria, sailing into Italie, and put vs therein.

7 And when we had sailed slowly many dayes, and scarce we come against Gnidum, because the winde suffered vs not, we sailed hard by Candie, neere to Salomone,

8 And with much adoe sailed beyond it, and came vnto a certaine place called J. Faire hauens, neere vnto the which was the citie Lasea.

9 So when much time was spent, and sailing was now ieopardous, because also the Fast was now passed, Paul exhorted them,

10 And said vnto them, Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and ship onely, but also of our liues.

11 Neuerthelesse the Centurion beleued rather the gouernour and the master of the shippe, then those things which were spoken of Paul.

12 And because the haueen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an haueen of Candie, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by it a stormie winde called Enochydon.

15 And when the ship was caught, and could not resist the winde, we let her goe, and were carried away.

16 And we ran vnder a litle yle named Clauda, and had much adoe to get the boat.

17 Which they tooke vp and vsed all helpe, vndergirding the ship, fearing least they should haue fallen vnto Syrtes, and they brake saile, and so were carried.

18 The next day when we were tossed with an exceeding tempest, they lightened the ship.

19 And the third day we cast off with our

owne hands the takling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the mids of them, and said, Sirs, ye should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to be of good courage: for there shall be no losse of any mans life among you, saue of the ship onely.

23 For there stood by me this night the Angel of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely, all that saile with thee.

25 Wherefore, Sirs, be of good courage: for I beleue God, that it shall be so as it hath bene tolde me.

26 Howbeit, wee must be cast into a certaine Iland.

27 And when the fourteenth night was come, as wee were carried to and fro in the Adriaticall sea about midnight, the shipmen deemed that some countrey approached vnto them,

28 And founded, and found it twenty fathoms: and when they had gone a litle further, they sounded againe, and found fiftene fathoms.

29 Then fearing least they should haue fallen into some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

30 Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they would haue cast ankers out of the foreship,

31 Paul saide vnto the Centurion and the souldiers, Except these abide in the ship, ye cannot be safe.

32 Then the souldiers cut off the ropes of the boat, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye haue taried, and continued fasting, receiuing nothing:

34 Wherefore I exhort you to take meat: for this is for your safegard: for there shall not an haire fall from the head of any of you.

35 And when he had thus spoken, hee tooke bread, and gaue thanks to God in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Now we were in the ship in all two hundred threescore and sixteene soules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ankers, they committed the shippe vnto the sea, and loosed the rudder bonds, and hoised vp the maine saile to the winde, and drew to the shore.

41 And when they fell into a place, where two seas mette, they thrust in the shippe: and the forepart stucke fast, and could not be mooned, but the hinderpart was broken with the violence of the waves.

*5 God spareth the wicked for a time, for his elect and choicest sake.*

*6 The promise made effectual through faith.*

*7 We attaine and come to the promised and sure saluation through the midst of tempests and death it selfe. 8 For Ptolome writeth, that the Adriaticall sea beateh vpon the East parte of Sicilia. 9 That they drew neere to some countrey.*

*10 There is none so foule an act, wherevpon distrust and an euill conscience doe not enforce men. 11 Although the performing of Gods promises doth not simply depend vpon second causes, yet they make themselves unworthy of Gods bountyfulness, which doe not embrace those means which God offereth them, either vpon rashnesse or distrust. 12 When the world trembleth, the faithfull alone be not onely quiet, but confirme others by their example.*

*13 This is a prouerbe which the Hebrews use, whereby it means, that they shalbe safe, and not one of them perill.*

*14 Then are tempests most of all to be feared and looked for, when the port or haueen is neere.*

*15 A creeke is a sea within land, as the Adriaticall sea, and the Persian sea. 16 So is Isthmus called, because the sea toucheth it on both sides.*

*a. Which was an high hill of Candie. b. Gods prouidence seeketh not away the causes which God vseth as meanes, but rather ordereth and disposeth their right viewen then when he openeth an extraordinary issue.*

*c. This is meant of the Lewes fast, which they keepe in the feast of expiation, as we reade Levitic. 23. 37. which fell in the seventh month which we call October, and is not good for navigation, or sailing.*

*d. Men call themselves willingly, into an infinite sort of dangers, when they chuse to follow their owne wisdom, rather then God speaking by the mouth of his servants.*

*e. By Candie, from whose name our ship was driven by that meane.*

*f. The end proueth that none prouide worse for themselves, then they, which commit themselves to be gouerned onely by their owne wisdom.*

13 There is no where more vn-  
derstandes then  
in vobeleuers.  
14 God kinderh  
then amongst his  
seruants them  
whose helpe he  
wilt to preferre  
his.  
15 The goodnesse  
of God ouercom-  
meth mans malice.

42 23 Then the souldiers counsell was to kill the  
prisoners, least any of them, when he had swomme  
out, should flee away.

43 23 But the Centurion willing to saue Paul,  
stayed them from this counsell, and commanded  
that they that could swimme, should cast them-  
selues first into the sea, and goe out to land:

44 14 And the other, some on boards, and some  
on certaine *pieces* of the ship: and so it came to  
passe, that they came all safe to land.

CHAP. XXVIII.

21 The Barbarians curse towards Paul and his companie.  
3 A viper on Pauls hand: 6 He shakeeth it off without  
harme: 8 Publius 9 and others are by him healed. 11 They  
depart from Melita, 16 and come to Rome. 17 Paul  
openeth to the Iewes, 20 the cause of his coming: 22 He  
preacheth Iesus 30 two yeeres.

And when they were come safe, then they  
knew that the Isle was called *Melita*.

2 And the Barbarians shewed vs no litle kind-  
nesse, for they kindled a fire, and receiued vs eu-  
ery one, because of the present showre, and because  
of the cold.

3 1 And when Paul had gathered a number of  
sticks, and laid them on the fire, there came a viper  
out of the heat, and leapt on his hand.

4 2 Now when the Barbarians sawe the wor-  
me hang on his hand, they said among themselues,  
This man surely is a murderer, whom, though he  
hath escaped the sea, yet vengeance hath not  
suffered to liue.

5 But hee shooke off the wor-  
me into the fire, and felt no harme.

6 Howbeit they waited when hee should haue  
swolne, or fallen downe dead suddenly: 3 but af-  
ter they had looked a great while, and sawe no in-  
conuenience come to him, they changed their  
minde, and said, That he was a God.

7 4 In the same quarters, the chiefe man of the  
Isle (whose name was Publius) had possessions: the  
same receiued vs, and lodged vs three dayes cour-  
teously.

8 And so it was, that the father of Publius lay  
sicke of the feuer, and of a bloodie fluxe: to whom  
Paul entred in, and when hee prayed, hee layde his  
hands on him, and healed him.

9 5 When this then was done, other also in the  
Isle, which had diseases, came to him, and were  
healed.

10 6 Which also did vs great honour: and  
when wee departed, they laded vs with things ne-  
cessarie.

11 7 Now after three moneths wee departed  
in a ship of Alexandria, which had wintred in the  
Isle, whose badge was Castor, and Pollux.

12 And when we arrived at Syracuse, we taried  
there three dayes.

13 And from thence wee fer a compasse, and  
came to Rhegium: and after one day, the South  
wind blew, and wee came the second day to Pu-  
teoli:

14 8 Where wee found brethren, and were de-

fired to tary with them seven daies, and so we went  
toward Rome.

15 9 And from thence when the brethren  
heard of vs, they came to meete vs at the Mar-  
ket of Appius, and at the three tauernes, whom  
when Paul sawe, hee thanked God, and waxed  
bolde.

16 So when wee came to Rome, the Centurion  
deliuered the prisoners to the generall Capitaine:  
but Paul was suffered to dwell by himselfe with  
a souldier that kept him.

17 10 And the third day after, Paul called the  
chiefe of the Iewes together, and when they were  
come, hee saide vnto them, Men and brethren,  
though I haue committed nothing against the peo-  
ple, or Lawes of the fathers, yet was I deliuered  
prisoner from Hierusalem into the handes of the  
Romanes.

18 Who when they had examined me, would  
haue let me go, because there was no cause of  
death in me.

19 11 But when the Iewes spake contrarie, I  
was constrained to appeale vnto Cesar, not because  
I had ought to accuse my nation of.

20 For this cause therefore haue I called for  
you to see you, and to speake with you: for that  
hope of Israels sake, I am bound with this chaine.

21 Then they said vnto him, We neither recei-  
ued letters out of Iudea concerning thee, neither  
came any of the brethren that shewed or spake any  
euill of thee.

22 But wee will heare of thee what thou thin-  
kest: for as concerning this sect, we know that eue-  
rie where it is spoken against.

23 12 And when they had appointed him a  
day, there came many vnto him into his lodging,  
to whome hee expounded, & testifying the king-  
dome of God, and perswading them those things  
that concerne Iesus, both out of the Lawe of  
Moses, and out of the Prophets, from morning to  
night.

24 13 And some were perswaded with the things  
which were spoken, and some beleueed not.

25 Therefore when they agreed not among  
themselues, they departed, after that Paul had spo-  
ken one word, to wit, Well spake the holy Ghost  
by Esaias the Prophet vnto our fathers,

26 14 Saying, & Goe vnto this people, and say,  
By hearing ye shall heare, and shall not vnderstand,  
and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fatter,  
and their eares are dull of hearing, and with their  
eyes haue they winked, least they should see with  
their eyes, and heare with their eares, and vnder-  
stand with their hearts, and should returne that I  
might heale them.

28 15 Be it knowne therefore vnto you, that this  
saluation of God is sent to the Gentiles, and they  
shall heare it.

29 16 And when hee had said these things, the  
Iewes departed, and had great reasoning among  
themselues.

30 17 And Paul remained two yeeres fall in an  
house hired for himselfe, &c receiued all that came  
in vnto him,

31 Preaching the kingdome of God, and teach-  
ing those things which concerne the Lord Iesus  
Christ, with all boldnesse of speech, without let.

9 God neuer suf-  
fereth his to be  
afflicted about  
their strength.  
e Appius way, was  
a pauement made  
by Appius the blind  
with the helpe of  
his souldiers, long  
and broad, and run-  
neth out toward  
the sea, and there  
were three tauernes  
in it.  
f Not in a com-  
mon prison, but in  
a house which he  
hired for himselfe.  
10 Paul in euery  
place remembreth  
himselfe to be an  
Apostle.

11 We may vse  
the meanes which  
God giueth vs, but  
so that wee seeke  
the glorie of God,  
and not our felicity.

12 The law and  
the Gospell agree  
well together.  
g By good reason,  
and proved that  
the kingdome of  
God foretold them  
by the Prophets  
was come.  
13 The Gospell  
is a fauour of life to  
them that beleue;  
& a fauour of death  
to them that be-  
diseobedient.  
14 The vobele-  
uers doe willingly  
resist the truth,  
and yet not by  
chance.  
h Eia. 6, 9.  
mat. 13, 14.  
marke 14, 17.  
luke 8, 10.  
iohn 12, 40.  
rom. 11, 8.  
i They made as  
though they saw  
not that which they  
saw against their  
willes: yea they  
did see, but they  
would not see.  
15 The vobeleues  
of the reprobates  
and castawayes  
cannot cause the  
truth of God to  
be of none effect.  
16 Not the Goss-  
pell, but the con-  
tempt of the Goss-  
pell is the cause  
of strife and des-  
bate.  
17 The wordes of  
God cannot be  
bound.

4 That is it which  
at this day we call  
Melita.

1 The godly are  
sure to haue dan-  
ger vpon danger,  
but they haue al-  
wayes a glorious  
life.

2 Although ad-  
uersitie be the pu-  
nishment of sinne,  
yet seeing that  
God in punishing  
of men doth not  
alwayes respect  
sinne, they iudge  
righly, which ei-  
ther doe not wait  
for the end, or doe  
iudge and esteeme  
of men according  
to prosperitie or  
aduersitie.

3 Right and  
reason.

4 The Greeke  
word signifieth, to  
be inflamed, or to  
swell: moreover  
Discordes in his  
6 book chap. 38.  
witnesseth, that the  
biting of a viper  
causeth a swelling  
of the bodie, and so  
saith Nicander, in  
his remedies against  
poisons.

5 There is nothing  
more vnconform  
any way, then  
they which are  
ignorant of true  
religion.

6 I neuer yet re-  
pented any man,  
that receiued the  
strait of God,  
were he neuer so  
miserable and  
poore.

7 Although Paul  
were a captiue, yet  
the vertue of God  
was not captiue.  
8 God doeth well to strangers for his childrens sake.  
9 Idoles  
doe not deale the Saints, which doe in no wise consent vnto them.  
10 So they  
used to decke the forepart of their shippes, whereupon the shippes were called  
by such names.  
11 God boweth and bendeth the hearts euen of profane men, as  
he pleaseth him to fauour his.



# THE EPISTLE OF THE APOSTLE PAUL TO THE ROMANES.

## CHAP. I.

*He first sheweth on what authoritie his Apostleship standeth: 15 Then hee commendeth the Gospell, 16 by which God setteth out his power to those that are saved, 17 by faith, 18 but were guiltie of wicked unthankfulness to God: 19 For which his wrath was worthily poured on them, 20 so that they cannot beheading to all kinde of sinne.*

*1. The first part of the Epistle containing a most profitable preface unto verse 16. 2. Hee mooveth the Romanes to give diligent care vnto him in that hee sheweth that hee cometh not in his owne name, but as Gods messenger vnto the Gentiles, instructed with them of the weightiest matter, that is promised long since of God, by many witnesses, and now at the length performed in deede.*

*3. A minister, for this worde seruant, is not taken in this place, as set against this word, Freeman, but declareth his ministerie and office.*

*4. Whereas hee said before in a general teame, that he was a minister, now he commeth to a more speciall name, and saith he is an Apostle, and that hee tooketh vpon him this office of his owne head, but being called of God, and therefore in this his writing to the Romanes, doeth nothing but his dutie.*

*5. Acts 13, 1. 6. Appointed of God to preach the Gospell.*

*7. By declaring the summe of the doctrine of the Gospell, hee stirreth vp the Romanes to good consideration of the matter whereof hee entreteeth: So then hee sheweth that Christ (who is the very substance and summe of the Gospell) is the true sonne of God the Father, who as touching his humanitie, is made of the seed of David, but touching his diuine and spirituall nature, whereby hee sanctified himselfe, is begotten of the Father from euerslasting, as by his mightie resurrection manifestly appeareth. d This is a plaine testimonie of the person of Christ, that he is but one, and of his two natures, and their properties. e Which becke flesch of the virgin, David his daughter. f As he is man: for this word flesch, by the figure Synecdoche, is taken for man. g Shewed and made manifest. h The diuine and mightie power is set against the weakness of the flesch, for that ouercame death. i Of whom. k This meruailous liberall and gracious gift, which is giuen mee, the least of all the Saints, to preach, &c. l Ephes 3, 8. l That men through faith might obey God. m For his Names sake. n Which through Gods goodness, are Christes. o Gods free good will: by peace, the Hebrewes meane a prosperous success in all things. p He procureth their favourable patience, in that hee reckoneth vp their true commendation, and his true Apostolike good will toward them, confirmed by taking God himselfe to witnesse. q Because your faith is such, that it is commended in all Churches. r In all Churches. s Very willingly and with all my heart. f In preaching his Name. t Though Paul were neuer so excellent, yet by teaching the Church, he might be instructed by it.*

**P**AUL a servant of IESVS Christ called to be an Apostle, &c put apart to preach the Gospell of God,

2 (Which hee had promised afore by his Prophets in the holy Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the seed of David according to the flesh,

4 And declared mightily to be the sonne of God, touching the Spirit of sanctification by the resurrection from the dead)

5 By whome wee haue received grace and Apostleship (that obedience might be giuen vnto the faith) for his name among all the Gentiles,

6 Among whome ye be also the called of Iesus Christ:

7 To all you that be at Rome beloued of God, called to be Saints: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thanke my God through Iesus Christ for you all, because your faith is published throughout the whole world.

9 For God is my witness (whom I serue in my spirit in the Gospell of his Sonne) that with out ceasing I make mention of you:

10 Alwayes in my prayers, beseeching that by some meanes, one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 For I long to see you, that I might bestowe among you some spirituall gift, that you might be strengthened:

12 That is, that I might be comforted together with you, through our mutuall faith, both yours and mine.

13 Now my brethren, I would that yee should not be ignorant, how that I haue oftentimes pur-

posed to come vnto you (but haue bene let hither to) that I might haue some fruit also among you, as I haue among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men and to the vnwise.

15 Therefore, as much as in me is, I am ready to preach the Gospell to you also, yare at Rome.

16 For I am not ashamed of the Gospell of Christ: for it is the power of God vnto saluation to every one that beleueth, to the Iew first, and also to the Grecian.

17 For by it the righteousness of God is revealed from faith to faith: as it is written, The iust shall liue by faith.

18 For the wrath of God is revealed from heauen against all vngodlinesse, and vnrigh- tounesse of men, which withholdeth the truth in vnrighounesse.

19 Forasmuch as that, which may be known of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power & Godhead, are seene by the crea- tion of the world, being considered in his works, to the intent that they should be without excuse:

21 Because that when they knewe God, they glorified him not as God, neither were thank- full, but became vaine in their thoughts, and their foolish heart was full of darkenesse.

22 When they professed themselves to be wise, they became fooles.

23 For they turned the glorie of the incor- ruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God gaue them vp to their hearts lusts, vnto vncleannesse, to defile their owne bodies betweene themselves:

25 Which turned the truth of God vnto a lye, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp to vile af- fections: for euen their women did change the nat- ural vfe into that which is against nature.

27 And likewise also the men left the naturall vfe of the woman, and burned in their lust one toward another, and man with man wrought fil- thinesse, and receiued in themselves such recom- pence of their error, as was meet.

to condemnation: Therefore must they needs seeke righteousness in some other. a Against all kind of vngodlinesse. b By truth, Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into fauour with God, but that their own reason might condemne them of wickednesse both against God and man. c Their vngodlinesse hee prooueth hereby, that although all men haue a most cleare and euident glasse wherein to behold the euerslasting & almightie nature of God, euen in his creatures yet haue they fallen away from those principles to most foolish & sound deuises of their own braines; in constituting and appointing the seruice of God. d In their hearts. e That feele not God, and yet thou acknowledgest him as God by his works. f They did not honour him with that honour, and seruice, which was meet for his euerslasting power and Godhead. g As if he said, became fowles of the shewellum. h Or thought themselves. i For the true God they took another. k The vnrighounesse of men hee setteth forth first, in this, that euen against nature fol- lowing their lusts, they defiled themselves one with another, by the iust iudge- ment of God. l The contempt of religion, is the fo. nature of all misdeeds. m As a iust iudge. n A meet reward for their delinquency.

*He meaneth all them that dwell in Rome, though some of them were not Romanes, Luke the end of the epistle. 5 The second part of the Epistle vnto the beginning of the 9. Chap.*

*Now the whole end and purpose of the disputation is this: that is to say: to shew that there is but one way to attaine vnto saluation (which is set forth vnto vs of God in the Gospell, without any difference of nations) and that is Iesus-Christ appro- hend by faith.*

*x God his mightie and effectual in- strument to save men by.*

*y When this word Grecian, is set against this word Iew, then it is signifie a Gentile.*

*6 The confirma- tion of the former proposition: we are taught in the Gospell that we are iustified before God by faith which encreaseth daily: and therefore also faued.*

*7 From faith which encreaseth daily.*

*7 The proleas well of the first as the second propo- sition, out of Abakuk, who stur- buterth and giueth vnto faith both iustice and life before God.*

*8 Another confir- mation of that principall question: All men being considered in them- selves or without Christ, are guiltie both of godli- nesse, and also vnrighounesse, and therefore are subiect*

11 He proueth the vniuersall sinfulness of man by a large rehearsal of many kindes of wickednesse, from which (if not from all, yet at the least from many of them) no man is altogether free.

12 Into a mad and forward minde, whereby is commeth a rage, that the conscience being once put out, and having almost no more remembrance of sinne, men runne headlong into all kind of mischiefe.

13 A Vainfull of their covetous and Vargaines. 14 By the Law of God he meaneth that which the Philosophers called the Law of nature, and the Lawyers themselves termed the Law of nations. 15 Are fellows and partakers with them in their wickednesse, and besides that, commend them which doe amisse.

## CHAP. II.

16 Hee bringeth all before the iudgement seat of God. 17 The excuse that the Gentiles might pretend, 18 of ignorance, he taketh quite away. 19 Hee urgeth the Lawes with the written Law. 20 in which they boasted, 21 And so maketh both Jew and Gentile alike.

Therefore thou art inexcusable, O man, who condemnest thou art that condemnest: for in that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

2 But we know that the iudgement of God is according to truth, against them which commit such things.

3 And thinkest thou this, O thou man, that condemnest them which do such things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifullnesse, and patience, and long sufferance, not knowing that the bountifullnesse of God leadeth thee to repentance?

5 But thou, after thine hardnesse, and heart that cannot repent, heapest vp as a treasure vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God.

6 Who will reward every man according to his workes:

7 That is, to them which through patience in well doing, seeke glory, and honour, and immortalitye, euermore life:

8 But vnto them that are contentious, and disobey the truth, and obey vniuersall sinfulness, shall be indignation and wrath.

9 Tribulation and anguish shall be vpon the soule of every man that doeth euill: of the Jew first, and also of the Grecian.

10 But to every man that doeth good, shall be glory, and honour, and peace: to the Jew first, and also to the Grecian.

11 For there is no respect of persons w God.

12 Whilest thou givest thy selfe to pleasures, thinking to increase thy goods, thou findest God his wrath. 13 The ground of the former disputation, That both the Jewes and Gentiles haue altogether need of righteousness. 14 Psal. 138. 16. 27. rome. 12. 12. d Glory which followeth good workes, which he seeth not out before vs, as though there were any that could attaine to saluation by his owne strength, but by laying this condition of saluation before vs, which no man can performe, to bring men to Christ, who alone iustified the beleeuers, he himselfe concluded, chap. 1. 17. following. e By truth, he meaneth that knowledge which we haue of nature. f Gods indignation against sinners, which shall quickly be kindled. g God doeth not measure men either by their works, or by their countenances, either to reward them, or to cast them away.

12 4 For as many as have sinned without the Lawe, shall perishe also without the Lawe: and as many as have sinned in the Law, shall be iudged by the Law.

13 5 (For the hearers of the Law are not righteous before God: but the doers of the Law shall be iustified.

14 6 For when the Gentiles which haue not the Lawe, doe by nature the things contained in the Law, they being not the Law, are a Law vnto themselves,

15 Which shew the effect of the Law written in their hearts, their conscience also bearing witness & their thoughts accusing one another, or excusing)

16 7 At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.

17 8 Behold, thou art called a Jew and restiest in the Law, and gloriest in God,

18 And knowest his will, and tryest the things that differ from it, in that thou art instructed by the Law:

19 And persuadest thy selfe that thou art a guide of the blinde, a light of them which are in darkness,

20 An instructor of them which lack discretion, a teacher of the vnlearned, which hast the forme of knowledge, and of the truth in the Law.

21 Thou therefore, which teachest another, teachest thou not thy selfe thou that preachest, a man should not steale, doest thou steale?

22 Thou that saiest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrificed?

23 Thou that gloriest in the Law, through breaking the Law, dishonorest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, as it is written.

25 9 For circumcision verely is profitable, if thou doe the Law: but if thou be a transgressor of the Law, thy circumcision is made vncircumcision.

26 Therefore if the vncircumcision keepe the ordinances of the Law, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature (if it keepe the Law) condemne thee which by the letter and circumcision art a transgressor of the Law?

28 For bee is not a Jewe, which is one out-

execute at their convenient time by Iesus Christ, with a most straight examination, not onely of wordes and deedes, but of thoughts also, be they neuer so hidden or secret. m As this my doctrine witnesseth, which I am appointed to preach. n Hee proueth by the testimonie of Dauid, and the other Prophets, that God bestowed greatest benefits vpon the Jewes, in giuing them also the Lawe, but that they are the most vthankfull and vkindest of all men. o Cannot we discern what things swaue from Gods will. p Or allowest the things that are excellent? q The way to teach and frame eiber in the knowledge of the truth. r As though he said, that the Jewes vnder a colour of an outward seruing of God, challengeth all to themselves, when as indeed, they did nothing lesse then obserue the Lawe. s Elias. 12. 5. exek. 36. 10. 9 Hee precisely preuenteth their obiection, which for an holinesse in circumcision, and the outward obseruation of the Lawe: So that it sheweth that the outward circumcision, if it be separated from the inward, doeth not onely not iustifie, but also condemne them that are indeed circumcised, of whom requireth that, which is signified, that is to say, cleanness of the heart and the whole life, according to the commandment of the Lawe, so that if there be a man vncircumcised according to the flesh, who is circumcised in heart, he is farre better and more to be accounted of, then any Jewe that is circumcised according to the flesh onely. q This is the figure Metonymia, for, if the vncircumcised. r The state and condition of the vncircumcised. s He which is vncircumcised by nature and blood. t Paul oftentimes to set the letter against the Spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskin, but the circumcision of the Spirit, is the circumcision of the heart, that is to say, the spiritual end of the ceremony, is true holinesse and righteousness whereby the people of God is known from profane and Benighted men. u By this outward ceremony only.



ward: neither is that circumcision, which is outward in the flesh:

29 But he is a Iewe which is one within, and the circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

## C H A P. III.

1 He giveth the Iewes some a preferment, for the covenants sake, but yet such, as wholly dependeth on Gods merite. 2 That both Iewes & Gentiles are sinners, as he proueth by Scriptures: 19 and shewing the use of the Law, 18 he concludeth that we are iustified by faith.

What is then the preferment of the Iew? or

What is the profit of circumcision?

2 Much every maner of way: for chiefly, because vnto them were of credit committed the oracles of God.

3 For what, though some did not beleue? shall their vnbeleefe make the faith of God without effect?

4 God forbid: yea, let God be true, and every man a liar, as it is written, That thou mightest be iustified in thy words, and overcome, when thou art iudged.

5 Now if our vnrighteousnes commend the righteousness of God, what shall we say? is God vnrighteous which punisheth? (I speake as a man.)

6 God forbid: (els how shall God iudge the world?)

7 For if the veritie of God hath more abounded through my lie vnto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme, that we say) why doe we not euill, that good may come thereof? whose damnation is iust.

9 What then? are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are vnder sinne.

10 As it is written, \* There is none righteous, noe not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue beene made altogether vnprofitable: there is none that doeth good, no not one.

13 \* Their throat is an open sepulchre: they haue vied their tongues to deceit: the poyson of aspes is vnder their lips.

14 \* Whose mouth is full of cursing and bitterness.

15 \* Their feete are swift to shed blood.

16 Destruction and calamity are in their waies:

17 And the way of peace they haue not known.

18 \* The feare of God is not before their eyes.

19 Now wee knowe that whatsoever the law sayeth, it saith it to them which are vnder the lawe, that every mouth may be stopp'd,

and all the world be a subiect to the iudgement of God.

20 Therefore by the workes of the Law shall no flesh be iustified in his sight: for by the Law cometh the knowledge of sinne.

21 But now is the righteousness of God made manifest without the Law, hauing witness of the Law, and of the Prophets,

22 \* That is, the righteousness of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are depriv'd of the glory of God,

24 And are iustified freely by his grace, through the redemption that is in Christ Iesus.

25 Whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousness, by the forgiveness of the finnes that are passed,

26 Through the patience of God, to shew at this time his righteousness, that hee might be iust, and a iustifier of him which is of the faith of Iesus.

27 Where is then the reioicing? It is excluded. By what Law? of workes? Nay: but by the Law of faith.

28 Therefore wee conclude, that a man is iustified by faith, without the workes of the Lawe.

29 God, is hee the God of the Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God, who shall iustifie circumcision of faith, and vncircumcision through faith.

31 Doe wee then make the Lawe of none effect through faith? God forbid: yea, wee establish the Law.

Iesus apprehended by faith, and for this end offered to all people, as without him all people are shut out from the kingdome of God. Which wee give to Iesus Christ, or which resteth vpon him. By the Glory of God, is meant that marke which wee all shoute at, that is, everlasting life, which standeth in that wee are made partakers of the glory of God. Therefore this righteousness touching vs, is altogether freely given, for it standeth vpon those things which we haue not done our selues, but such as Christ hath suffered for our sakes, to deliuer vs from sinne. Of his free gift, and meere liberallitie. To God then is the author of that free iustification, because it pleased him: and Christ is hee, which suffered punishment for our finnes, and in whom wee haue remission of them: and the means whereby wee apprehend Christ, is faith. To be short, the end is the setting forth of the goodnesse of God, that by this means it may appeare, that hee is mercifull indeede, and constant in his promises, as hee hath freely, and of meere grace iustified the beleeuers. This name of Blood, calleth vs backe to the figure of the olde sacrifices, the truth and substance of which sacrifices is in Christ. Of those finnes which wee committed when we were his enemies. Through his patience, and suffering nature. A To wit, when Paul wrote this. That he might be found exceeding true & faithfull. Making him iust, and without blame by imputing Christs righteousness vnto him. Of the number of them which by faith lay hold vpon Christ: contrarie to whome, are they which looke to be saved by circumcision, that is, by the Law.

An argument to prouoe this conclusion, that we are iustified by faith without workes, taken from the end of Iustification. The end of Iustification is the glorie of God alone: therefore we are iustified by faith without workes: for it wee were iustified either by our owne workes onely, or partly by faith, and partly by workes, the glorie of this iustification should not be wholly giuen to God. By what doctrine? now the doctrine of workes hath his condition rayned with it, If thou doest: and the doctrine of faith hath this condition, If thou beleuest.

Another argument of an absurditie: if iustification depended vpon the Law of Moses, then should God be a Saviour to the Iewes onely. Again: if hee should saue the Iewes after one sort, and the Gentiles after another, hee should not be one and like himselfe. Therefore hee will iustifie both of them after one selfe same manner, that is to say, by faith. Moreover, this argument must be ioyned to that which followeth next, that this conclusion may be firme and euident: f God is said to be true God, after the manner of the Scripture, whome hee loueth and tendereth. The circumcision. The taking away of an obiection: yea is not the Law taken away therefore, but is rather established, as it shalbe declared in his proper place. Vaine, void, to no purpose, and of no force, i Wee make it effectuall and strong.

## C H A P.

\* Whose force is inward, and in the heart.

1 The first meeting with, or presenting an obiection of the Iewes: what then, haue the Iewes no more preferment then the Gentiles? yes, that haue they, sayth the Apostle, on Gods behalfe: for he committed the tables of the covenant to them, so that the vnbeleefe of a few, can not cause the whole nation without exception to be cast away of God, who is true, and who also vseth their vnworthines to commend and set forth his goodnesse. 2 The Iewes state and condition was chiefest. 3 Wordes. 4 Brake the covenant. 5 The faith that God gaue. 6 That thy iustice might be plainly seene. 7 Forasmuch as thou shewest forth an euident token of thy righteousness, confidence & faith, by preserving him who had broken his covenant. 8 Another preuention, issuing out of the former answer: that the iustice of God is in such sort commended and set forth by our vnrighteousnesse, that therefore God forgetteth not that he is the iudge of the world, and therefore a most severe reuenger of vnrighteousnesse. 9 Treachery, and all the fruits thereof. 10 Therefore I speake not these wordes in mine owne person, as though I thought so, but this is the talke of mans wisdom, which is not subiect to the will of God. 3 A third obiection which addeth somewhat to the former, If sinnes do turne to the glory of God, they are not onely to be punished, but wee ought rather to giue our selues to them: which blasphemie Paul contendig himselfe to curse and detest, pronounceth iust punishment against such blasphemers. i The truth and confidence. 4 Another answer to the first obiection: that the Iewes, if they be considered in themselves, are no better then other men are: as it hath bene long since pronounced by the mouth of the Prophets. k Are guiltie of sinne. \* Psal. 14. 1. 3. and 53. 1. 3. \* Psal. 10. 2. \* Psal. 140. 3. \* Psal. 10. 7. \* Esai. 59. 7. l An innocent and peaceable life. \* Psal. 36. 1. 5 He proueth that this grieuous accusation which is vttered by David and Esaias, doeth properly concerne the Iewes. m The law of Moses. 6 A conclusion of all the former disputation, from the 8. verse of the first Chapter. Therefore faith the Apostle, No man can hope to be iustified by any Law, whether it be that generall Law, or the particular Law of Moses, and therefore to be saued: seeing it appeareth (as we haue already proued) by comparing the Law and mans life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

## CHAP. IIII.

1 He proueth that which he sayd before of faith, by the example of Abraham, 3 6 and the testimonie of the Scripture: and ten times in the Chapter he beatech upon this word, Imputation.

**W**HAT shall we say then, that Abraham our father hath found concerning the <sup>a</sup> Bless?

2 For if Abraham were justified by works, he hath wherein to reioyce, but not with God.

3 For what faith the Scripture? Abraham beleued God, and it was counted to him for righteousness.

4 Now to him that <sup>b</sup> worketh, the wages is not counted by fauour, but by debt:

5 But to him that worketh not, but beleueth in him that <sup>d</sup> iustificth the vn godly, his faith is counted for righteousness.

6 Euen as David declareth the blessednesse of the man, vnto whom God imputeth righteousness without works, saying,

7 Blessed are they whose iniquities are forgiven, and whose sinnes are couered.

8 Blessed is the man to whom the Lord imputeth not sinne.

9 Come this <sup>a</sup> blessednesse then vpon the circumcision <sup>onely</sup>, or vpon the vncircumcision also? For we say, that faith was impured vnto Abraham for righteousness.

10 How was it then impured? when hee was circumcised, or vncircumcised? not when hee was circumcised, but when he was vncircumcised.

11 After, hee receiued the <sup>f</sup> signe of circumcision, as the <sup>e</sup> scale of the righteousness of the faith which he had, when he was vncircumcised, 9 that hee should be the father of all them that beleue, not being circumcised, that righteousness might be imputed to them also.

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abraham which he had when he was vncircumcised.

13 For the promise that hee should be the <sup>b</sup> heire of the world, was not <sup>given</sup> to Abraham, or to his seed, through the <sup>i</sup> Law, but through the righteousness of faith.

14 For if they which are of the <sup>k</sup> Law, be heires, faith is made void, and the promise is made of none effect.

15 For the Law causeth wrath: for where no Law is, there is no transgression.

16 Therefore it is by faith, that it might come by grace, and the promise might be sure to all the seed, 15 not to that onely which is of the Law: but also to that which is of the faith of Abraham who is the father of vs all,

17 (As it is written, I haue made thee a father of many nations) <sup>euē</sup> before <sup>m</sup> God whom he beleued, who <sup>n</sup> quickeneth the dead, & <sup>o</sup> calleth those things which be not, as though they were.

18 Which Abraham about hope, beleued vnder hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy seed be.

19 And he <sup>p</sup> not weake in the faith, considered not his owne body, which was now <sup>q</sup> dead, being almost an hundred yeere old, neither <sup>r</sup> deadnesse of Saras wombe,

20 Neither did he doubt of the promise of God through vnbeleife, but was strengthened in the faith, and gaue <sup>s</sup> glory to God,

21 Being <sup>t</sup> fully assured that he which had promised, was also able to do it,

22 And therefore it was imputed to him for righteousness.

23 Now is it not written for him onely, that it was imputed to him for righteousness,

24 But also for vs, to whom it shall be imputed for righteousness, which beleue in him that raised vp Iesus our Lord from the dead,

25 Who was deliuered to death for our <sup>u</sup> sinnes, and is risen againe for our iustification.

the children of Abraham: 16 This fatherhood is spirituall, depending onely vpon the vertue of God, who made the promise. <sup>m</sup> Before God, that is, by a spirituall kinred, which hath place before God, and maketh vs acceptable to God. <sup>n</sup> Whom restored to life. <sup>o</sup> With whom these things are already, which as yet are not in deed, as he that can with a word make what he will of nothing. <sup>p</sup> A description of true faith, wholly resting in the power of God, and his good will, set forth in the example of Abraham. <sup>q</sup> Very strong and constant. <sup>r</sup> Void of strength, and vnmeet to get children. <sup>s</sup> Acknowledged and praised God, as most gracious and true. <sup>t</sup> A description of true faith. 18 The rule of iustification is alwayes one, both in Abraham and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our sinnes in Christ our mediator, raised him from the dead, that we also being iustified, might be faued in him. <sup>u</sup> To pay the ransom for our sinnes.

## CHAP. V.

1 He amplifieth <sup>a</sup> Christs righteousness, which is layd hold on by faith, <sup>b</sup> who was given for the weake, 8 and sinfull. 4 He compareth Christ with Adam, 17 Death with Life, 10 and the Law with Grace.

**T**hen being <sup>i</sup> iustified by faith, we haue peace toward God through our Lord Iesus Christ.

2 By whom also through faith wee haue <sup>a</sup> had this access into this grace <sup>b</sup> wherein wee stand, 3 and <sup>d</sup> reioyce vnder the hope of the glory of God.

3 Neither that onely, but also we <sup>e</sup> reioyce in tribulations, <sup>f</sup> knowing that tribulation bringeth forth patience,

are iustified, and not by the Law. <sup>g</sup> Ephes. 2. 18. <sup>a</sup> Whereas quietnesse of conscience is attributed to faith, it is to be referred to Christ, who is the giver of faith it selfe, and in whom faith it selfe is effectuall. <sup>b</sup> We must here know, that wee haue yet still this same effect of faith. <sup>c</sup> By which grace, that is, by which gracious loue and good will, or to that state whereunto wee are graciously taken. <sup>d</sup> We stand stedfast. <sup>e</sup> A preventing of an obiection against them, which beholding the dayly miseries and calamities of the Church, thinke that the Christians dreame, when they bragge of their felicitie: to whom the Apostle answereth, that their felicitie is layd vp vnder hope in another place: which hope is so certaine and sure, that they doe no lesse reioyce for that happinesse, then if they did presently enioy it. <sup>f</sup> Our mindes are not onely quiet and settled, but also we are maruailously glad and conceiue great ioy for that heavenly inheritance which waiteth for vs. <sup>g</sup> Tribulation it selfe giueth vs diuers and sundry wayes occasion to reioyce, much lesse doeth it make vs miserable. <sup>h</sup> Iam. 1. 2. <sup>i</sup> Afflictions accustom vs to patience, and patience assureth vs of the goodnesse of God, and this experience confirmeth, and fostereth our hope, which assurably enioyeth vs.

4 And

A new argument of great weight, taken from the example of Abraham the father of all beleuers: And this is the proposition: If Abraham be considered in himselfe by his works, he hath deferred nothing wherein to reioyce with God.

A By works, as appeareth in the next verse.

A preventing of an obiection: Abraham may well reioyce and extoll himselfe amongst men, but not with God.

A confirmation of the proposition: Abraham was iustified by imputation of faith, therefore freely without any respect of his works.

The first prooffe of the confirmation, taken of contraries: to him that deferueth any thing by his labor, the wages is not counted by fauour, but by debt: but to him that hath done nothing: but beleueth in him which promisseth freely, faith is imputed.

To him that hath deferred any thing by his work.

Is not reckoned as given him.

That maketh him which is wicked in himselfe, iust in Christ.

Another prooffe of the same confirmation: David

putteth blessednes in free pardon of sinnes, therefore iustification also. 6 A new proposition: that this manner of iustification belongeth both to the vncircumcised, and also to the circumcised: as is declared in the person of Abraham.

This saying of David, wherein he pronounceth them blessed. 7 He proueth that it belongeth to the vncircumcised (for there was no doubt of the circumcised) in this sort: Abraham was iustified in vncircumcision, therefore this iustification belongeth also to the vncircumcised. Nay it doth not appertaine to the circumcised in respect of the circumcision, much lesse are vncircumcised shut out for their vncircumcision.

8 A preventing of an obiection: why then was Abraham circumcised, if he were already iustified? That the gift of righteousness (saith he) might be confirmed in him.

Circumcision, which is a signe: as we say, the Sacrament of Baptisme, for Baptisme which is a Sacrament.

Circumcision was called before a signe, in respect of the outward ceremony: now Paul sheweth the force and substance of that signe, that is, to what end it is used, to wit, not onely to signify, but also to scale up the righteousness of faith,

whereby we come to possesse Christ himselfe: for the holy Ghost worketh that inwardly in deed, which the Sacraments being ioynd with the word, doe represent.

6 An applying of the example of Abraham to the vncircumcised beleuers, whose father also he maketh Abraham.

10 And applying of the same example, to the circumcised beleuers, whose father Abraham is, but yet by faith.

11 A reason why the seed of Abraham is to be esteemed by faith, because that Abraham himselfe through faith was made partaker of that promise, whereby he was made the father of all nations.

12 That all the nations of the world should be his children: or by the world may be understood the land of Canaan.

For works that he had done, or vpon this condition that he should fulfill the Law.

13 A double confirmation of that reason: the one is, that the promise cannot be apprehended by the Law, and therefore it should be frustrate: the other, that the condition of faith should be ioynd in vaine to that promise which should be apprehended by workes, & if they be heyes which haue fulfilled the Law.



6 The ground of hope is an assured testimonie of the conscience, by the gift of the holy Ghost, that we are beloued of God, and this is nothing els but that which we call faith: whereof it followeth, that through faith our consciences are quieted.

7 A sure comfort in aduersitie, that our peace and quietnesse be not troubled: for he that so loued them that were of no strength,

and while they were yet sinners, that hee died for them, how can he neglect them being now sanctified and liuing in him? In time fit and convenient, which the father hath appointed.

8 An amplifying of the loue of God toward vs, so that we cannot doubt of it, who deliuered Christ to death for the vniuers, and for them of whom he could receiue no commoditie, and (that more is) for his very enemies. How can it be then that Christ being now aliue, should not saue them from destruction, whom by his death he iustified and reconciled?

9 In the midst of our afflictions we may know assuredly, he will be present with vs. While sinne reigned in vs, from affliction and destruction. He now passeth ouer to the other part of iustification, which consisteth in the free imputation of the obedience of Christ: so that to the remission of sinnes there is added moreover and besides, the gift of Christes righteousness, imputed, or put vpon vs by faith, which swalloweth vp that vniuersal sinne which flowed from Adam into vs, and all the fruits thereof: so that in Christ wee doe not onely cease to be vniuersal, but we beginne also to be iust. From Adam, in whom all haue sinned, both guiltinesse and death (which is the punishment of the guiltinesse) came vpon all. By Adam, who is compared with Christ, like so him in this, that both of them make those which are theirs, partakers of that they haue: but they are unlike in this, that Adam deuiceth sinne into them that are his, even of nature, and that to death: but Christ maketh them that are his, partakers of his righteousness by grace, and that vnto life. By sinne is meant that disease which is ours by inheritance, and men commonly call it original sinne: for so he useth to call that sinne in the singular number, whereas, if he speake of the fruits of it, he useth the plural number, calling them sinnes. That is, in Adam. This is so, that both guiltinesse and death beganne not after the giuing and transgressing of Moses Lawe, it appeareth manifestly by that, that men died before that Law was giuen: for in that they died, sinne, which is the cause of death, was then: and in such sort, that it was also imputed: wherevpon it followeth that there was then some Law, the breach whereof was the cause of death. Euen from Adam to Moses. Where there is no Law made, no man is punished as faultie and guiltie. But that this Lawe was not that vniuersal Lawe, and that death did not proceed from any small sinne of euery one particularly, it appeareth hereby, that the very infants which neither could euer knowe nor transgresse that naturall Lawe, are notwithstanding dead as well as Adam. Ouer infants. Not after that sort as they sinne that are of mee yeres, following their lusts: but yet the whole posteritie was corrupt in Adam, when as hee willingly and willingly sinned. Now that first Adam answereth the latter, who is Christ, as it is afterward declared. Adam and Christ are compared together in this respect, that both of them do giue, and yeeld to theirs, that which is their owne: but herein first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christs obedience hath by grace ouerflowed many. That is, Adam. An other inequality consisteth in this, that by Adams one offence men are made guilty, but the righteousness of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all other.

4 And patience experience, and experience hope.

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ, when wee were yet of no strength, at his time died for the vngodly.

7 Doubtlesse one will scarce die for a righteous man: but yet for a good man it may be that one dare die.

8 But God setteth out his loue toward vs, seeing that while wee were yet sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, we shall be saued from wrath through him.

10 For if when wee were enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saued by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom we haue now receiued the atonement.

12 Wherefore, as by one man sinne entered into the world, and death by sinne, & so death went ouer all men, in whom all men haue sinned.

13 For vnto the time of the Law was sinne in the world, but sinne is not imputed, while there is no law.

14 But death reigned from Adam to Moses, euen ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.

15 But yet the gift is not so as is the offence: for if through the offence of that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entered in by one that sinned: for the fault came of one of

sinne vnto condemnation: but the gift of many offences to iustification.

17 For if by the offence of one, death reigned through one, much more shall they which receiue that abundance of grace, and of that gift of that righteousness, reigne in life through one, that is, Iesus Christ.

18 Likewise then, as by the offence of one, the fault came on all men to condemnation, so by the iustifying of one, the benefit abounded toward all men to the iustification of life.

19 For as by one mans disobedience many were made sinners, so by that obedience of that one, shall many also be made righteous.

20 Moreover, the Law entered therevpon, that the offence should abound: neuertheless, where sinne abounded, there grace abounded much more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternall life through Iesus Christ our Lord.

righteousnes of Christ, which by Gods mercie is imputed to all beleeuers, iustified them, that they may become partakers of euertlasting life. Not onely because our sinnes are forgiven vs, but also because the righteousness of Christ is imputed vnto vs. The ground of this whole comparison is this, that these two men are set as two rocks or rootes, so that out of the one, sinne by nature, out of the other, righteousness by grace doeth spring forth vpon others. Yea, sinne entered not into vs onely by following the steps of our forefathers, but we take corruption of him by inheritance. This word, Many, is set against this word, A few. A preventing of an obiection: why then did the Law of Moses enter therevpon? that men might be so much the more guiltie, and the benefit of God in Christ Iesus be so much the more glorious. A beside that disease which all men were infected withall by being defiled with one mans sinne, the Law entered. Grace was powred so plentifully from heauen, that it did not onely counteruail sinne, but aboue measure passed it.

CHAP. VI.

He cometh to sanctification, without which, that no man putteth on Christes righteousness, he prooueth 4 by an argument taken of Baptisme, 11 and therevpon exhorteth to holinesse of life, 16 briefly making mention of the Law transgressed.

What shall wee say then? Shall we continue still in a sinne, that grace may abound? God forbid.

2 How shall we, that are dead to sinne, liue yet therein?

3 Know ye not, that all wee which haue beene baptized into Iesus Christ, haue beene baptized into his death?

4 We are buried then with him by baptisme into his death, that like as Christ was raised vp from the dead to the glory of the Father, so wee also should walke in newnesse of life.

5 For if wee be planted with him to the

stification and Sanctification, are alwayes ioyned together inseparably, and both of them proceed from Christ, by the grace of God: Now sanctification is the abolishing of sinne, that is, of our naturall corruption, into whose place succeedeth the cleanness and purenesse of nature reformed. They are sayd of Paul to be dead to sinne, which are in such sort made partakers of the vertue of Christ, that that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits: and on the other side, they are sayd to liue in sinne, which are in the flesh, that is, whom the spirit of God hath not deliuered from the slauierie of the corruption of nature. There are three parts of this Sanctification, to wit, the death of the olde man or sinne, his buriall, and the resurrection of the new man, descending into vs from the vertue of the death, buriall, and resurrection of Christ, of which benefit our baptisme is the signe and pledge. Gal. 3. 27. To the end that growing up in one with him, we should receive his strength, to quench sinne in vs, and to make vs new men. Coloss. 2. 20. That Christ himselfe being discharged of his infirmities and weakenesse, might liue in glory with God for euer. And wee which are his members rise for this ende, that being made partakers of the selfsame vertue, we should begin to leade a new life, as though we were already in heauen. Ephes. 4. 23. coloss. 3. 3. hebr. 12. 1. 1. pet. 2. 1. The death of sinne and the life of righteousness, or our ingrafting into Christ, and growing vp into one with him, cannot be separated by any meanes, neither in death nor life, whereby it followeth, that no man is sanctified, which liueth still to sinne: and therefore is no man made partaker of Christ by faith, which repenteth not, and turneth not from his wickednesse: for as he sayd before, the Law is not subuerted, but established by faith. 2. Cor. 5. 14. 2. tim. 2. 17.

I. Smiliunda

inasmuch as by the means of the strength which cometh from him to us, we do die to sinne and live dead.  
 ¶ For we become every day more just then other: for we shall never be perfectly sanctified, as long as we live here.  
 ¶ All our whole nature, as we are conceived and borne into this world with sinne, which is called the old Adam, is partly by comparing that old Adam with Christ, and partly also in respect of the deformation of our corrupt nature, which we change with a new.  
 ¶ Our corrupt nature is attributed to Christ, not imputed, but by imputation.  
 ¶ That naughtiness which sticketh fast to us.  
 ¶ The end of sanctification which we have at, and shall at length come to, is wit, when God shall be all in all.  
 ¶ He prometh it by the effects of death, vnto a communion of Christ the head with his members.  
 ¶ Once for all.  
 ¶ With God.  
 ¶ An exhortation to contend and strive with corruption and all the effects thereof.  
 ¶ By reigning, Saint Paul meaneth that chiefe and high rule, which no man sinneth against, & if any do, yet it is in sinne.  
 ¶ To sinne, as to a lord or tyrant.  
 ¶ Your mind and all the powers of it.  
 ¶ As instruments to commit wickedness withall.  
 ¶ He graunteth that sinne is not yet so dead in vs, that it is utterly extinct: but he promised victory to them that contend manfully, because we haue the grace of God giuen vs which worketh so, that the Lawe is not now in vs the power and instrument of sinne.  
 ¶ To be vnder the Lawe and vnder sinne, figuratiue all one, in respect of them which be not sanctified, as on the contrary side, to be vnder grace and righteousness, agree to them that are regenerate. Nowe these are contraries, so that one cannot agree with the other: Therefore let righteousness expell sinne. ¶ 1 John 8. 24.  
 ¶ 2. Pet. 2. 19. ¶ By nature we are slaves to sinne, and free from righteousness, but by the grace of God we are made seruants to righteousness, and therefore free from sinne. ¶ This kinde of speech hath a force in it: for hee meaneth thereby that the doctrine of the Gospel is like vnto a certaine mould which wee are cast into to be formed and fashioned like vnto it. ¶ Righteousnesse had no rule over vs. ¶ An exhortation to the studie of righteousness and hatred of sinne, the contrary ends of both being set downe before vs. ¶ The reward or payment.  
 ¶ Death is the punishment due to sinne, but we are sanctified freely, vnto life everlasting.

similitude of his death; even so shall we be to the similitude of his resurrection.

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead, is freed from sinne.

8 Wherefore, if wee be dead with Christ, wee beleue that we shall liue also with him,

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once to sinne: but in that he liueth, he liueth to God.

11 Likewise thinke ye also, that ye are dead to sin, but are aliuē to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortal body, & ye should obey it in y lusts thereof:

13 Neither giue ye your members as weapons of vnrightheousnes vnto sinne: but giue your selues vnto God, as they that are aliuē from the dead, and giue your members as weapons of righteousness vnto God.

14 For sinne shall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.

15 What then shall we sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 Knowe yee not, that to whomsoever ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousness?

17 But God be thanked, that ye haue beene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of the doctrine, wherevnto ye were deliuered.

18 Being then made free from sinne, yee are made the seruants of righteousness.

19 I speake after the manner of man, because of the infirmities of your flesh: for as ye haue giuen your members seruants to vncleannes and to iniquitie, to commit iniquitie, so now giue your members seruants vnto righteousness in holiness.

20 For when ye were the seruants of sinne, yee were freed from righteousness.

21 What fruites had ye then in those things, whereof ye are now ashamed? For the ende of those things is death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your fruit in holiness, and the end, euēlasting life.

23 For the wages of sinne is death: but the gift of God is eternall life, through Iesus Christ our Lord.

# CHAP. VII.

¶ He declareth what it is, to be no more vnder the Law, by an example taken of the Lawe of marriage. ¶ 7. 13 And lest the Lawe should seeme faultie, 14 hee prometh, what our sinne is the cause, 15 that the sinne is an occasion of death, 17 which was giuen vs vnto life. 21 He teacheth, how the battle betwene the flesh and the spirit

Now ye not, brethren, (for I speake to them that know the Lawe) that the Law hath dominion ouer a man as long as he liueth?

2 ¶ For the woman which is in subiection to a man, is bound by the Law to the man, while hee liueth: but if the man be dead, shee is deliuered from the Law of the man.

3 So then, if while the man liueth, shee taketh another man, shee shalbe called an adulteresse: but if the man be dead, shee is free from the Lawe, so that she is not an adulteresse, though shee take another man.

4 So ye, my brethren, are dead also to the Law by the body of Christ, that ye should be to another, euen vnto him y is raised vp from the dead, that we should bring forth fruit vnto God.

5 ¶ For when we were in the flesh, the affections of sins, which were by the Law, had force in our members, to bring forth fruit vnto death.

6 But now we are deliuered from the Law, he being dead in whom we were holden, that we should serue in newnesse of Spirit, and not in the oldnesse of the letter.

7 ¶ What shall we say then? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the Law: for I had not knowne lust, except the Law had sayd, Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in me all manner of concupiscence: for without the Law sinne is dead.

9 ¶ For I once was aliuē, without the Lawe: but when the commandement came, sinne reuiued,

10 But I died: and the same commandement which was ordained vnto life, was found to be vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slew me.

12 Wherefore the Lawe is holy, and good, and the commandement is holy, and iust, and good.

(saith hee) which the law stirred vp in vs, were in vs as it were an husband, of whom we brought forth very deadly & cursed children. But now since that husband is dead, and consequently being deliuered from y force of that killing lawe, we haue passed into the gouernance of the spirit, so that we bring forth now, not those rotten and dead, but liuely children. ¶ When we were in the state of the first marriage, which he calleth in the next verse following, the oldnes of the letter. ¶ The motions that egged vs to sinne, which shew their force enen in our minds. ¶ He saith not, of the law, but by the law, because they spring of sin which dwellers within vs, & take occasion to worke thus in vs, by reason of the restraint that the law maketh, not that the fault is in the law, but in our selues, & without their strength. ¶ As if he said, The bond which bound vs, is dead, and vanisht away, inasmuch, that sinne which held vs, hath not now wherewith to hold vs. ¶ For this husband is within vs. ¶ Satan is an vnjust possessor, for he brought vs in bondage of sinne and himselfe deceitfully: and yet notwithstanding so long as we are sinners, we sinne willingly. ¶ As becometh them, which after the death of their old husband are ioyned to the spirit: ¶ Whom the spirit of God hath made new men. ¶ By the letter we meaneth the Law, in respect of that old condition for before that our will be framed by the holy Ghost, the law speaketh but to deafe men, & therefore it is dumbe & dead to vs, as touching the fulfilling of it. ¶ An objection: What then? are the law and sinne all one, and do they agree together? nay, saith he: Sinne is reprooued and condemned by the law. But because sinne cannot abide to be reprooued, & was not in a manner felt vntill it was prouoked & stirred vp by the law, it takeh occasion thereby to be more outrageous, and yet by no fault of the law. ¶ By the word, Lust, in this place he meaneth not euill lusts themselves, but the fountain from whence they spring: for the very heathen philosophers themselves, condemned wicked lusts, though somewhat darkly; but as for this fountain of them, they could not so much as suspect it, and yet it is the very seat of that naturall and vncleane spot and filth. ¶ Exo. 20. 17. deat. 5. 21. ¶ Though sinne be in vs, yet it is not knowne for sinne, neither doth it rage, as it rageth after that the law is knowne. ¶ He setteth himselfe before vs for an example, in whom all men may beholde, first, what they are of nature before they earnestly thinke vpon the law of God: to wit, blockish, and bradly to sinne a d wickednes, without all true fence and feeling of sinne, then what manner of persons they become, when their conscience is reprooued by y testimonie of the law, to wit, stubborn, and more enflamed with the desire of sinne, then euer they were before. ¶ When I knew not the law, then methought I liued in deede: for my conscience neuer troubled mee, because I knew not my deafe. ¶ When I began to vnderstand the commandement: ¶ In sinne, or by sinne. ¶ The conclusion: That the lawe of it selfe is holy, but all the fault is in vs which abuse the lawe. ¶ 1. Tim. 1. 8. ¶ Touching not conuicting.

1 By propounding the similitude of a marriage, hee compareth the state of man both before and after regeneration together. The law of matrimony, saith he, is this, that so long as the husband liueth, the marriage abideth in force, but if he be dead, the woman may marry againe. ¶ 1. Cor. 7. 39. ¶ That is, shee shall be an adulteresse, by the censens & iudgements of all men. ¶ Matthe. 5. 31. ¶ An amplification of the similitude thus: So, saith he, doeth it fare with vs: for now we are ioyned to the spirit, as it were to the second husband, by whom we must bring forth new children: we are dead in respect of the first husband, but in respect of the latter, we are as it were raised from the dead. ¶ That is, in the body of Christ, togiue vs to vnderstand how straight and pure that fellowship is betwixt Christ and his members. ¶ He calleth the children, which the wife hath by her husband, fruit. ¶ Which are acceptable to God. ¶ A declaration of the former saying, for the concupiscence of persons they become, when their conscience is reprooued by y testimonie of the law, to wit, stubborn, and more enflamed with the desire of sinne, then euer they were before. ¶ When I knew not the law, then methought I liued in deede: for my conscience neuer troubled mee, because I knew not my deafe. ¶ When I began to vnderstand the commandement: ¶ In sinne, or by sinne. ¶ The conclusion: That the lawe of it selfe is holy, but all the fault is in vs which abuse the lawe. ¶ 1. Tim. 1. 8. ¶ Touching not conuicting.



CHAP. VIII.

7 The proposition: That the Law is not the cause of death, but our corrupt nature, being therewith not one-ly discovered, but also stirred vp, and rooke occasion thereby to rebell, as which, the more that things are for- bidden it, the more it desireth them, and from hence cometh guilti- nesse, and occasion of death.

8 Beareth it the blame of my death? 9 That sinne might shew is selfe to be sinne, and bewray it selfe to be that, which it is in deed. 10 As euill as it could, shewing all she venime it could. 11 The cause of this matter, is this: Because that the Law requireth a heauenly puresse, but men, such as they be borne, are bondslaves of corrup- tion, which they willingly serue.

12 He fetter him- selfe, before vs, for an example, in whom may easily appeare the strife of the Spirit and the flesh, and therefore of the Law of God, and our wickednes: For since that the Law in a man not re- generate bringeth forth death onely, therefore in him it may easily be accused: but seeing that in a man which is regenerate, it bringeth forth good fruite, it doth better appeare that euill actions proceede not from the Law, but from sinne, that is, from our corrupt nature: And therefore the Apostle teacheth also, what the true vse of the Law is, in reproouing sinne in the regenerate, vnto the end of the chapter, as a little before (to wit, from the seuenth verse vnto this fiftenth) he declared the vse of it in them which are not regenerate. 13 The deedes of my life, faith he, answere not, may they are contrary to my will: Therefore by the consent of my will with the Law, and repugnance with the deedes of my life, it appeareth euidently, that the Law & a right ruled will do perswade one thing, but corruption which hath her seate also in the regenerate, another thing. 14 It is to be noted, that one selfe same man is said to will & not to will, in diuers respects: to wit, he is said to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is such an one as he was borne. But because the part which is regenerate, at length becometh conquerour, therefore Paul sustaining the part of the regenerate, speaketh in such sort as if the corruption which sinned willingly, were something without a man: although afterwarde hee granteth that this euill is in his flesh, or in his members. 15 That naturall cor- ruption, which cleaueth fast euen to them that are regenerate, and not cleane conquered. 16 This vice, or sinne, or lawe of sinne doeth wholly possesse those men which are not regenerate, and hindreth them or holdeth them backe that are regenerate. 17 This doeth in deede agree to that man, whom the grace of God hath made a newe man: for where the Spirit is not, how can there be any strife there? 18 The conclusion: As the Law of God exhorteth to goodnesse, so doeth the Lawe of sinne (that is, the corruption wherein wee are borne) force vs to wickednesse: but the Spirit, that is, our minde, in that that it is regenerate, con- senteth with the Lawe of God: but the flesh, that is, the whole naturall man, is bondslawe to the Lawe of sinne. Therefore to be short, wickednesse and death are not of the Law, but of sinne, which reigneth in them that are not regenerate: for they neither will, nor doe good, but will, and doe euill: But in them that are re- generate it striueth against the Spirit or Lawe of the minde, so that they cannot either liue so well as they would, or be so voyde of sinne as they would. 19 The inner man, and the new man are all one, & are answerable and set as contrary to the olde man: neither doeth this word, Inner man, signifie mans minde and reason, and the olde man, the powers that are vnder them, as the Philosophers imagine, but by the outward man is meant whatsoever is either without or within a man, from toppe to toe, so long as that man is not borne anew by the grace of God. 20 The Lawe of the minde in this place, is not to be understood of the minde as it is naturally, and as our minde is from our birth, but of the minde which is renewed by the Spirit of God. 21 It is a miserable thing to be yet in part subiect to sinne, which of it owne nature maketh vs guiltie of death: but wee must cry to the Lord, who will by death it selfe at length make vs conquerours as wee are already conquerours in Christ. 22 Wearied with miserable and continuall conflicts. 23 Hee recovereth himselfe, and sheweth vs that the victory onely in Christ. 24 This is the true perfection of them that are borne againe, so as to say that they are imperfect.

13 7 Was that then which is good, made death vnto mee? God forbid: but sinne, that it might appear sinne, wrought death in me by that which is good, that sinne might be y out of measure sinfull by the commandement.

14 8 For wee know that the Law is spirituall, but I am carnall, sold vnder sinne.

15 9 For I allow not that which I do: for what I would, that do I not: but what I hate, y doe I.

16 10 If I doe then that which I would not, I consent to the Law, that it is good.

17 11 Now then, it is no more I, that doe it, but sinne that dwelleth in me.

18 12 For I know, that in me, that is, in my flesh, dwelleth no good thing: for to will is present w me: but I finde no means to performe y which is good,

19 13 For I doe not the good thing, which I would, but the euill, which I would not, that doe I.

20 14 Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 15 I finde then that when I would do good, I am thus yoked, that euill is present with me.

22 16 For I delight in the Law of God, concerning the inner man.

23 17 But I see another lawe in my members, re- bell against the Lawe of my minde, and lea- ding mee captiue vnto the Lawe of sinne, which is in my members.

24 18 O wretched man that I am, who shall deliuer me from the body of this death?

25 19 I thank God through Iesus Christ our Lord, Then I f my selfe in my minde serue the Law of God, but in my flesh, the law of sinne.

1 He concludeth that there is no condemnation to them, who are grafted in Christ through his Spirit, sheweth they be as yet burdened with sinnes. 2 For they liue through that Spirit, whose testimonie, I sheweth among all feare. 3 And relieueth our present miseries.

Now then there is no condemnation to them that are in Christ Iesus, which walke not af- ter the flesh, but after the Spirit.

2 3 For the Law of the Spirit of life which is in Christ Iesus, hath freed me from the Law of sinne and of death.

3 4 For (that that was impossible to the Law, in as much as it was weake, because of the flesh) God sending his owne Sonne, in the similitude of sinful flesh, and for sinne, condemned sin in the flesh,

4 That that righteousness of the Lawe might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 6 For they that are after the flesh, sanour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 7 For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace,

7 8 Because the wisdom of the flesh is eni- mitie against God: for it is not subiect to the Law of God, neither in deed can be.

8 10 So then they that are in the flesh, cannot please God.

9 11 Now ye are not in the flesh, but in the spirit, because y spirit of God dwelleth in you: but if any man hath not y Spirit of Christ, the same is not his.

10 12 A preventing of an objection: seeing that the vertue of the spirit which is in vs, is so weake, how may we gather thereby, that there is no condemnation to them that haue that vertue? because faith be, that vertue of the quicking spirit which is so weake in vs, is most per- fect and most mighty in Christ, and being imputed vnto vs which beleue, causeth vs to be accounted of, as though there were no reliques of corruption, and death in vs. Therefore hitherto Paul disputed of remission of sinne, and imputation of fulfilling the Law, and also of sanctification which is begun in vs: but now he speaketh of the perfect imputation of Christs manhood, which part was necessarily required to the full appealing of our consciences: for our sinnes are defaced by the blood of Christ, and the guiltines of our corruption is couered with the imputation of Christs obedience: and the corruption it selfe (which the Apostle called sinfull sinne) is healed in vs by little and little, by the gift of sanctification, but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Christs owne flesh, which also is to vs imputed, b The power of authority of the spirit, against which is set the tyranny of sin. c Which mortifieth the olde man, and quickeneth the new man. d To wit, absolutely and perfectly. e For Christs sanctification being imputed vnto vs, perfecteth our sanctification which is begun in vs. 4 He vseth no argument here, but expoundeth the mystery of sanctification, which is imputed vnto vs: for because, faith he, that the vertue of the law was not such (and that by reason of the corruption of our nature) that it could make man pure and perfect: and for that it rather kindled the disease of sin, then did put it out and extinguisht it, therefore God clothed his Son with flesh like vnto our sinfull flesh, wherein he utterly abolished our corruption, that being accounted thorowly pure and without fault in him apprehended & layd hold on by faith, we might be found to haue fully that singular perfection which the Law requireth, & therefore that there might be no condemnation in vs. f Which is not proper to the Law, but cometh by our fault. g In man not borne anew whose disease the law could point out, but it could not heale it. h Of mans nature which was corrupt through sin, vntill he sanctified it. i To abolish sin in our flesh. k Sheweth that sin hath no right in vs. l The very substance of the law of God might be fulfilled, or that same which the law requireth, that wee may be found iust before God: for if with our iustification there be ioyned that sanctification which is imputed to vs, we are iust, according to that perfect forme which the Lord requireth. 5 He re- turneth to that which he said, that the sanctification which is begun in vs, is a sure testimony of our ingrafting into Christ: which is a most plentiful fruit of a godly & honest life. 6 A reason why to walke after the flesh, agreeth not to them which are grafted in Christ, but to walke after the spirit agreeth and is meet for them: because, faith he, that they which are after the flesh, sanour the things of the flesh, but they that are after the spirit, the things of the spirit. m They that liue as the flesh leaue them. 7 He prooueth the consequent: because that what- soeuer the flesh sanoureth, that engendreth death: and whatsoever the spirit fauoureth, that rendeth to ioy and life euertlasting. 7 A reason and prooue, why the wisdom of the flesh is death: because, faith he, it is the enemy of God. 9 A reason why the wisdom of the flesh is enemy to God, because it neither will neither can be subiect to him. And by flesh he meaneth a man not regenerate. 10 The conclusion: therefore they that walke after the flesh, cannot please God: wherby it followeth, that they are not ingrafted into Christ. 11 He cometh to the others, to wit, to them which walke after the spirit: of whom we haue to vnderstand contrary things to the former: and first of all he defineth what it is to be in the spirit, or to be sanctified; to wit, to haue the spirit of God dwelling in vs; then he declareth, that sanctification is ioyned and knit to our grafting in Christ, that it can by no means be separated.

A conclusion of all the former dispu- tation from ver. 16. of chap. 1. euen to this place: Seeing that wee being ius- tified by faith in Christ, do obtaine remission of sinne and imputation of righte- ousnes, and are also sanctified, it follow- eth hereof, that they that are grafted in- to Christ by faith, are out of all feare of condemnation. 2 The fruits of the Spirit, or effects of sanctification, which is begun in vs, doe not ingraft vs into Christ, but doe de- clare that wee are grafted into him. 3 Follow not the flesh for their guide: for he is not sayd to liue after the flesh, that hath the holy Ghost for his guide, though sometimes he step away. 4 A preventing of an objection: seeing that the vertue of the spirit which is in vs, is so weake, how may we gather thereby, that there is no condemnation to them that haue that vertue? because faith be, that vertue of the quicking spirit which is so weake in vs, is most per- fect and most mighty in Christ, and being imputed vnto vs which beleue, causeth vs to be accounted of, as though there were no reliques of corruption, and death in vs. Therefore hitherto Paul disputed of remission of sinne, and imputation of fulfilling the Law, and also of sanctification which is begun in vs: but now he speaketh of the perfect imputation of Christs manhood, which part was necessarily required to the full appealing of our consciences: for our sinnes are defaced by the blood of Christ, and the guiltines of our corruption is couered with the imputation of Christs obedience: and the corruption it selfe (which the Apostle called sinfull sinne) is healed in vs by little and little, by the gift of sanctification, but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Christs owne flesh, which also is to vs imputed, b The power of authority of the spirit, against which is set the tyranny of sin. c Which mortifieth the olde man, and quickeneth the new man. d To wit, absolutely and perfectly. e For Christs sanctification being imputed vnto vs, perfecteth our sanctification which is begun in vs. 4 He vseth no argument here, but expoundeth the mystery of sanctification, which is imputed vnto vs: for because, faith he, that the vertue of the law was not such (and that by reason of the corruption of our nature) that it could make man pure and perfect: and for that it rather kindled the disease of sin, then did put it out and extinguisht it, therefore God clothed his Son with flesh like vnto our sinfull flesh, wherein he utterly abolished our corruption, that being accounted thorowly pure and without fault in him apprehended & layd hold on by faith, we might be found to haue fully that singular perfection which the Law requireth, & therefore that there might be no condemnation in vs. f Which is not proper to the Law, but cometh by our fault. g In man not borne anew whose disease the law could point out, but it could not heale it. h Of mans nature which was corrupt through sin, vntill he sanctified it. i To abolish sin in our flesh. k Sheweth that sin hath no right in vs. l The very substance of the law of God might be fulfilled, or that same which the law requireth, that wee may be found iust before God: for if with our iustification there be ioyned that sanctification which is imputed to vs, we are iust, according to that perfect forme which the Lord requireth. 5 He re- turneth to that which he said, that the sanctification which is begun in vs, is a sure testimony of our ingrafting into Christ: which is a most plentiful fruit of a godly & honest life. 6 A reason why to walke after the flesh, agreeth not to them which are grafted in Christ, but to walke after the spirit agreeth and is meet for them: because, faith he, that they which are after the flesh, sanour the things of the flesh, but they that are after the spirit, the things of the spirit. m They that liue as the flesh leaue them. 7 He prooueth the consequent: because that what- soeuer the flesh sanoureth, that engendreth death: and whatsoever the spirit fauoureth, that rendeth to ioy and life euertlasting. 7 A reason and prooue, why the wisdom of the flesh is death: because, faith he, it is the enemy of God. 9 A reason why the wisdom of the flesh is enemy to God, because it neither will neither can be subiect to him. And by flesh he meaneth a man not regenerate. 10 The conclusion: therefore they that walke after the flesh, cannot please God: wherby it followeth, that they are not ingrafted into Christ. 11 He cometh to the others, to wit, to them which walke after the spirit: of whom we haue to vnderstand contrary things to the former: and first of all he defineth what it is to be in the spirit, or to be sanctified; to wit, to haue the spirit of God dwelling in vs; then he declareth, that sanctification is ioyned and knit to our grafting in Christ, that it can by no means be separated.

1 He confirmeth the faithfull against the reliques of flesh and sinne, granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lump) which is not yet purged from his earthly filthines, in death: but therewithall willing them to doubt nothing of the happy successe of his combate, because that euen the little sparke of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteousness, is the seede of life.

2 The flesh, or all that which as yet sticketh fast in the clefs of sinne, and death.

3 A confirmation of the former sentence: You haue the selfesame Spirit, which Christ hath: Therefore at length it shall doe the same in you, that it did in Christ, to wit, when all infirmities being vnto layd aside, and dead overcome, it shall cloath you with heavenly glory.

4 By the vertue and power of it, which shewed the same might still in our head, and daily worketh in his members. 14 An exhortation to oppress the flesh daily more and more by the vertue of the Spirit of regeneration, because (saith he) you are debtors vnto God, for so much as you haue receiued so many benedictions of him. 15 Another reason of the profit that ensueh: for such as strue and fight valiantly, shall haue euerlasting life. 16 A confirmation of this reason: for they be the children of God, which are governed by his Spirit, therefore shall they haue life euerlasting. 17 He declareth and expoundeth by the way, in these two verses, by what right this name, to be called the children of God, is giuen to the beleeuers: because saith hee, they haue receiued the grace of the Gospell, wherein God sheweth himselfe, not (as before in the publishing of the Law) terrible, and fearefull, but a most benigne & louing Father in Christ, so that with great boldnes we call him Father, the holy Ghost sealing their adoption in our hearts by faith. 18 By the Spirit is meant the holy Ghost, whom we are said to receiue, when he worketh in our minds. 19 Which feare is stirred up in our minds, by the preaching of the Law. 20 Which sealeth our adoption in our minds, and therefore openeth our mouthes. 18 A prooffe of the consequent of the confirmation: because that he which is the Sonne of God, doeth enioy God with Christ. 19 Partakers of our fathers goods, and that freely, because we are children by adoption. 19 Now Paul teacheth by what way the forces of God doe come to that felicitie, to wit, by the crosse, as Christ himselfe did: and therewithall openeth vnto them fountaines of comfort: as first, that we haue Christ a companion & fellow of our afflictions: secondly, that we shall be also his fellowes in that euerlasting glory. 20 Thirdly, that this glory which we looke for doeth a thousand parts surmount the misery of our afflictions. 21 All being well considered, I gather. 21 Fourthly, he plainly teacheth vs that wee shall certainly be renewed from that confusion and horrible deformation of the whole world, which cannot be continuall, as it was not at the beginning: But as it had a beginning by the sinne of man, for whom it was made by the ordinance of God, so shall it at length be restored with the elect. 22 All this world. 23 Is subject to a vanishing & fitting state. 24 Not by their naturall inclination. 25 That they should obey the Creators commandement, whom it pleased to serue by their fickle estate, how greatly he was displeased with man. 26 A God would not make the world subject to euerlasting curse, for the sinne of man, but gaue it hope that it should be restored. 27 From the corruption which they are now subject to, they shall be deliuered and changed into that blessed state of incorruption, which shall be revealed when the sonnes of God shall be advanced to glory. 28 By this word is meant, not onely exceeding sorrow, but also the fruit that followeth of it. 22 First, if the rest of the world looke for a restoring, growing as it were for it, and that not in vaine, let it not grieve vs also to sigh, yea, let vs be more certainly perswaded of our redemption to come, forasmuch as we haue the first fruits of the Spirit,

10 And if Christ be in you, the body is dead, because of sinne: but the Spirit is life for righteousness sake.

11 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

12 Therefore brethren, we are debtors not to the flesh, to live after the flesh:

13 For if ye live after the flesh, ye shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall live.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For ye haue not receiued the Spirit of bondage, to feare againe: but ye haue receiued the Spirit of adoption, whereby we cry, Abba, Father.

16 The same Spirit beareth witness with our spirit, that we are the children of God.

17 If we be children, we are also heires, euen the heires of God, and heires annexed with Christ: 18 if so be that wee suffer with him, that we may also be glorified with him.

19 For if we count that the afflictions of this present time are not worthy of the glory, which shall be shewed vnto vs.

20 For the fervent desire of the creature waiteth when the sonnes of God shall be revealed,

21 Because the creature is subiect to vanity, not of it owne will, but by reason of him, which hath subdued it vnder hope,

22 Because the creature also shall be deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.

23 For wee know that every creature groaneth with vs also, and travaileth in paine together vnto this present.

24 And not onely the creature, but we also

which haue the first fruites of the Spirit, euen wee doe sigh in our selues, waiting for the adoption, euen & the redemption of our body.

25 For wee are saued by hope: but hope that is seene, is not hope: for how can a man hope for that which he seeth?

26 But if we hope for that we see not, wee doe with patience abide for it.

27 Likewise the Spirit also helpeth our infirmities: for wee know not what to pray as wee ought: but the Spirit it selfe maketh request for vs with sighs, which cannot be expressed.

28 But hee that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for vs Saints, according to the will of God.

29 Also we know that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

30 For those which hee knew before, he also predestinate to bee made like to the image of his Sonne, that hee might be the first borne among many brethren.

31 Moreover, whom he predestinate, them also he called, & whom he called, them also he iustificed, and whom he iustificed, them also glorified.

32 What shall wee then say to these things? If God be on our side, who can be against vs?

33 Who spared not his owne Sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also?

34 Who shall lay any thing to the charge of Gods chosens? it is God that iustificeth.

35 Who shall condemne? it is Christ which is dead: yea, or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

36 Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

37 As it is written, & For thy sake are we killed al day long: we are counted as sheep for slaughter.

38 Neuertheless, in all these things wee are more then conquerors through him that loued vs.

39 For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

40 Nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.

harne, but by Gods providence for our great profit, who as he chose vs from the beginning, so that hee predestinate vs to be made like to the image of his Sonne: and therefore will bring vs in his time, being called and iustificed, to glory, by the crosse. 1 Not onely afflictions, but whatsoever els. 2 He calleth that, Purpose, which God hath from euerlasting appointed with himselfe according to his good will & pleasure. 3 He useth the time past, for the time present, as the Hebrews use, who sometime set downe the thing that is to come, by the time that is past, to signifie the certainty of it: & he hath also a regard to Gods continuall working. 4 Ninthly, wee haue no cause to feare that the Lord will not giue vs whatsoever is profitable for vs, seeing that hee hath not spared his owne Sonne to sue vs. 5 Giue vs freely. 6 A most glorious and comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of iustification. There are no accusers that wee haue neede to be afraid of before God; seeing that God himselfe absolueth vs as iust: and therefore much lesse neede wee to feare damnation, seeing that we rest vpon the death and resurrection, the almightie power and defence of Iesus Christ. Therefore what can there be so weightie in this life, or of so great force & power, that might feare vs, as though we might fall from the loue of God, wherewith he loueth vs in Christ? Surely nothing. Seeing y it is in it selfe most constant & sure, & also vs being confirmed by steadfast faith. 7 Who pronounceth vs, not onely guiltlesse, but also perfectly iust in his Sonne. 8 Wherewith Christ loueth vs. 9 Psal. 44. 22. 10 We are not onely not overcome with sorrow and many miseries and calamities, but also more then conquerors in all of them.

## CHAP. IX.

1 He answereth an obiection, y might be brought on the Iewes behalfe, yf tellers of two sorts of Abrahams children, 15 & that God worketh all things in this matter according to his

d Euen from the bottom of our hearts.

e Luke 21. 28. e That last refreshing, which shall be the accomplishment of our adoption.

f Sixty, hope is necessarily ioynd with faith: seeing then that we beleue those things, which we are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and patiently wait for that which we beleue shall come to passe.

g This is spoken by the figure Metonymie: Hope, for that which is hoped for.

h Seventhly, There is no cause why we should faint vnder the burden of afflictions, seeing that prayers minister vnto vs a most sure helpe, which can not be frustrate, seeing they proceed from the spirit of God, which dwelleth in vs.

i Seareth our burden, as it were that we faint not vnder it.

k Frouncketh vs to prayers, and telleth vs as it were within, what we shall say, and how we shall euen.

l What jobs and sighs proceed from the infinit of his Spirit.

m Because he teachech the godly to pray according to Gods will.

n Eightly, we are not afflicted, either by chance or to our



his will, as enen as the potter doth. 24. 30. He prometh  
afte<sup>r</sup> the calling of the Gentiles, as also the reueling  
of the Lawes, 21. 27 by the testimonie of the Prophets.

**I** say the truth in Christ, I lie not, my con-  
science bearing me witnesse in the holy Ghost,  
That I haue great heauinesse, and continu-  
all sorrow in mine heart.

3 For I would with my selfe to be a separate  
from Christ, for my brethren that are my kinse-  
men according to the flesh,

4 Which are the Israelites, to whom perti-  
neth the adoption, and the glory, and the <sup>d</sup> Con-  
uenants, and the giuing of the <sup>e</sup> Lawe, and the  
service of God, and the <sup>e</sup> promises.

5 Of whom are the fathers, and of whom  
concerning the flesh, Christ came, who is a God  
ouer all, blessed for euer, Amen.

6 <sup>a</sup> 3 Notwithstanding it cannot be that the  
word of God should take none effect: for all they  
are no <sup>b</sup> Israel, which are of Israel:

7 Neither are they all children, because they  
are the seede of Abraham, <sup>a</sup> but, In <sup>i</sup> Isaac shall  
thy seede be called:

8 <sup>a</sup> That is, they which are the children of  
the <sup>b</sup> flesh, are not the children of God: but the  
children of the <sup>c</sup> promise, are counted for the  
seed.

9 <sup>a</sup> For this is a word of promise, <sup>a</sup> In the  
same time will I come, and Sara shall haue a sonne.

10 <sup>a</sup> 7 Neither <sup>a</sup> onely felt this, but also <sup>a</sup> Re-  
becca, when shee had conceived by one, <sup>a</sup> enen by  
our father Isaac.

11 For yet the children were borne, and when  
they had neither done good, nor euill (that the  
purpose of God might <sup>a</sup> remaine according to  
election, not by works but by him that calleth.)

12 <sup>a</sup> 9 It was sayd vnto her, <sup>a</sup> The Elder shall  
serue the yonger.

<sup>a</sup> The third part  
of this Epistle, enen  
to the twelfth  
Chapter, wherein  
Paul ascendeth to  
the higher causes  
of faith: and first of  
all, because he pur-  
posed to speake  
much of the calling  
off of the Iewes, he  
vouchsafeth an insinua-  
tion, declaring by a  
double or triple  
oath, and by wit-  
nessing of his great  
desire towards  
their saluation, his  
singular loue to-  
wards them and  
there withall gran-  
ting voto them all  
their prerogatiues.  
<sup>a</sup> The Apostle lou-  
ed his brethren so  
entirely, that if it  
had bene possible, he  
would haue bene  
ready to haue re-  
deemed the casting  
away of the Israe-  
lites, with the losse  
of his owne soule  
for euer: for this  
word separate, be-  
tokeneth as much in  
this place.  
<sup>b</sup> Being brethren  
by flesh, as of one  
nation and coun-  
trei.  
<sup>c</sup> The sake of the  
covenant, which  
was a token of Gods  
presence.

<sup>a</sup> Chap. 2. 17. eph. 2. 12. <sup>d</sup> The tables of the covenant: and this is spoken by  
the figure Metonymia. <sup>e</sup> Of the iudiciall Lawe. <sup>f</sup> The ceremoniall Lawe.  
<sup>g</sup> Which were made to Abraham and to his posteritie. <sup>h</sup> A most manifest testi-  
monie of the Godhead and diuinitie of Christ. <sup>i</sup> Chap. 2. 18. <sup>j</sup> He entrench into  
the handling of predestination by a kind of preuenting an obiection: How may it  
be, that Israel be cast off, but that therewithall wee must also make the covenant  
which God made with Abraham and his seede, frustrate and voyd? Hee answereth  
therefore, that Gods word is true, although that Israel be cast off: for the election  
of the people of Israel is so general and common, that notwithstanding the same,  
God chooseth by his secret counsell, such as it pleaseth him. So the this is the propo-  
sition and state of this Treatise: The grace of saluation is offered generally in  
such sort, that notwithstanding it, the efficacy thereof pertaineth onely to the elect.  
<sup>k</sup> Israel in the first place, is take for Iacob: and in the second, for the Israelites.  
<sup>l</sup> Gen. 21. 12. hebr. 11. 18. <sup>m</sup> The first proofe is taken from the example of Abra-  
ham: wherein Isaac onely was accounted the sonne, and that by  
Gods ordinance: although that Isaac also was borne of Abraham, & circumcised  
before Isaac. <sup>n</sup> Isaac shall be thy true & naturall sonne, & therefore heire of thy  
kingdom. <sup>o</sup> A general application of the former proofe or example. <sup>p</sup> Which are  
borne of Abraham by the course of nature. <sup>q</sup> Galat. 4. 28. <sup>r</sup> Which are borne  
by virtue of the promise. <sup>s</sup> A reason of that application: Because that Isaac was  
borne by virtue of the promise. & therefore hee was not chosen, nay hee was not  
at all, but by the free will of God: whereby it followeth that the promise is the  
fountain of predestination, and not the flesh from which promise the particular  
election proceedeth: that is, that the elect be borne elect: and not that they be first  
borne and then after ward elected, in respect of God who doeth predestinate.  
<sup>t</sup> Gen. 18. 10. <sup>u</sup> Another forcible proofe, taken from the example of Esau and  
Jacob, which were both borne of the same Isaac, which was the sonne of the pro-  
mise, of one mother, & at one birth, and not at diuers as Ismael & Isaac were: and  
yet notwithstanding, Esau being cast off, onely Jacob was chosen: and that before  
their birth, that neither any goodnesse of Jacobs might be thought to be the cause  
of his election, neither any wickednesse of Esaus of his casting away. <sup>v</sup> Gene. 25. 21.  
<sup>w</sup> Gods decree, which precedeth of his mere good will, whereby it pleased him to  
chuse one, and refuse the other. <sup>x</sup> Paul saith not, might be made, but being made,  
might remaine. Therefore they are deuiued which make foeseene faith the cause  
of election, and foreknowen infirmitie, the cause of reprobation. <sup>y</sup> He proueth  
the casting away of Esau by that, that hee was made seruanto to his brother: and  
proueth the chusing of Iacob by that that hee was made Lord of his brother, al-  
though his brother were the first begotten. And least that any man might take this  
saying of God, & referre it to externall things, the Apostle sheweth out of Malachi,  
who is a good interpreter of Moses, that the seruitude of Esau was ioynd with  
the hatred of God, & the Lordship of Iacob with the loue of God. <sup>z</sup> Gen. 15. 13.

13 As it is written, <sup>a</sup> I haue loued Iacob, and <sup>a</sup> Malachi. 1. 2.  
haue hated Esau.

14 <sup>a</sup> 10 What shall we say then? Is there <sup>a</sup> vn-  
righteousnesse with God? God forbid.

15 <sup>a</sup> 11 For he said to Moses, <sup>a</sup> I will <sup>a</sup> haue mercie  
on him, to whom I will shew mercie: and will haue  
compassion on him, on whom I will haue compassion.

16 <sup>a</sup> 12 So then it is not in him that <sup>a</sup> willeth, nor  
in him that runneth, but in God <sup>a</sup> sheweth mercie.

17 <sup>a</sup> 13 For the <sup>a</sup> Scripture saith vnto Pharaoh, <sup>a</sup> For  
this same purpose haue I stirred thee vp, that I  
might <sup>a</sup> shewe my power in thee, and that my  
Name might be declared throughout all the earth.

18 <sup>a</sup> 15 Therefore hee hath mercie on whom hee  
will, and whom hee will he will heardeneth.

19 <sup>a</sup> 16 Thou wilt say then vnto me, Why doeth  
he yet complaine for who hath resisted his will?

20 <sup>a</sup> 17 But, O man, who art thou which pledest  
against God? <sup>a</sup> 18 Shall the <sup>a</sup> thing <sup>a</sup> formed say to

<sup>a</sup> 10 The first obie-  
ction: If God doth  
loue or hate vpon  
no consideration of  
worthinesse, or va-  
worthinesse, then is  
he vniust, because  
he may loue them  
which are vnwor-  
thy, and hate them  
that are worthy. The  
Apostle detesteth  
this blasphemie, and  
afterward answer-  
eth it severally,  
point by point.  
<sup>b</sup> Mans wit know-  
eth no other causes  
of loue or hatred,  
but those that are  
in the persons, and  
thereupon this ob-  
iection riseth.  
<sup>c</sup> He answereth

first touching them which are chosen to saluation: in chusing of whom, he denieth  
that God may seeme vniust, although he chuse and predestinate to saluation, them  
that are not yet borne, without any respect of worthinesse: because he bringeth  
not the chosen to the appointed end, but by the means of his mercie, which is a  
cause next vnder predestination. Now mercie presupposeth miserie, and againe mi-  
serie presupposeth sinne or voluntarie corruption of mankind, and corruption pre-  
supposeth a pure and perfect creation. Moreouer mercie is shewed by her degrees:  
to wit, by calling, by faith, by iustification and sanctification, so that at length we  
come to glorification, as the Apostle will shew afterward. Nowe all these things,  
orderly following the purpose of God, doe clearly proue that he can by no  
meanes seeme vniust in louing and sauing his. <sup>d</sup> Exod. 33. 19. <sup>e</sup> I will be mi-  
sericfull & fauourable to whom I list to be fauourable. <sup>f</sup> I will haue compassion on  
whom I list to haue compassion. <sup>g</sup> The conclusion of the answer: There-  
fore God is not iniust in chusing & sauing of his free goodnesse, such as it pleaseth  
him, as he also answered Moses, when he prayed for all the people. <sup>h</sup> By will, he  
meaneth the thought & endenour of heart, & by running, good works: to neither  
of which he giueth the praise, but onely to the mercie of God. <sup>i</sup> Now hee answer-  
eth concerning yf reprobate or the whom God hateth being not yet borne, & hath  
appointed to destruction, without any respect of vnworthinesse. And first of all hee  
proueth this to be true, by alledging yf testimonie of God himselfe touching Pha-  
rao, whom he stirred vp to this purpose, that he might be glorified in his hardning  
and iust punishing. <sup>j</sup> God so speaketh vnto Pharaoh in the Scripture, or the Scrip-  
ture bringeth in God so speaking to Pharaoh, Exod. 9. 16. <sup>k</sup> I brought thee into this  
world. <sup>l</sup> Secondly, he bringeth the end of Gods counsell, to shewe yf there is no  
vnrighteousnes in him. Now this chiefe end, is not properly & simply the destru-  
ction of the wicked, but Gods glory which appeareth in their rightful punishment.  
<sup>m</sup> A conclusion of the full answer to the first obiection: therefore seeing God  
doth not saue them whom he freely chose according to his good will & pleasure,  
but by iustifying & sanctifying them by his grace, his counsell in sauing them can-  
not seeme vniust. And againe, there is no vniustice in the euertlasting counsell  
of God touching the destruction of them whom he listeth to destroy, for that hee ha-  
deneth before he destroyeth: Therefore the third answer for the maintenance of  
Gods iustice in the euertlasting counsell of reprobation, consisteth in this word Har-  
dening: which notwithstanding hee concealed in the former verse, because the Hi-  
story of Pharaoh was wel knowne. But the force of the word is great: for Hardning,  
which is set against Mercy, presupposeth the same things that mercy doth, to wit, a  
voluntary corruption, wherein the reprobate are hardened: and againe corruption  
presupposeth a perfit state of creation. Moreouer, this hardning also is voluntary,  
for God so hardneth being offended with corruption, that hee vseth their owne wil  
whom hee hardneth, to the executing of that iudgement. Then follow the fruits of  
Hardning, to wit, vnbelieve and sinne, which are the true & proper causes of the  
condemnation of the reprobate. Why doeth hee then appoint to destruction? be-  
cause hee will: why doeth hee harden? because they are corrupt: why doeth hee con-  
demne? because they are sinners. Where is then vnrighteousnesse? Nay, if hee  
should destroy all after this same sort, to whom should hee doe iniurie? <sup>n</sup> Whom  
is pleased him to appoint, to shew his fauour vpon. <sup>o</sup> A second obiection but  
onely for the reprobate, rising vpon the former answer. If God doe appoint to  
euertlasting destruction, such as hee listeth, and if that cannot be hindred notwith-  
standing that he hath once decreed, how doth he iustly condemne them, which pe-  
rish by his will? <sup>p</sup> The Apostle doeth not answer that it is not Gods will, or  
that God doth not either reiect or elect according to his pleasure, which thing the  
wicked call blasphemie, but he rather granteth his aduersarie both yf antecedent,  
to wit, that it is Gods will, and that it must of necessitie so fall out, yet he denieth  
that God is therefore to be thought an vniust reuenger of the wicked: for seeing  
it appeareth by manifest proofe that this is the will of God and his doing, what  
impudencie is it for man, which is but dult and alhes to dispute with God, and as  
it were to call him into iudgement? Now if any man say that the doubt is not so  
dissolved and answered, I answer, that there is no surer demonstration in any  
matter, because it is grounded vnto this principle, That the will of God is the  
rule of righteousness. <sup>q</sup> An amplification of the former answers, taken from  
a comparison, whereby also it appeareth that Gods determinate counsell is set of  
Paul the biest of all causes, so that it dependeth not vpon any respect of second  
causes, but doth rather frame and direct them. <sup>r</sup> Esai. 45. 9. <sup>s</sup> This similitude  
agresth very fitly in the first creation of mankind.

him

him that formed it, Why hast thou made mee thus?

21 \* 19 Hath not the potter power of the clay to make of the same lump one v<sup>e</sup> vessel to <sup>h</sup>onour, and another vnto <sup>d</sup>ishonour?

22 \* 22 What and if God would, to shewe his wrath, and to make his power known, suffer with long patience the <sup>v</sup>essels of wrath, prepared to <sup>d</sup>estruction?

23 And that hee might declare the <sup>r</sup>iches of his glory vpon <sup>y</sup> vessels of mercie, which he hath prepared vnto glory?

24 \* 24 Euen vs whom he had called, not of the <sup>i</sup>ewes onely, but also of the Gentiles,

25 \* 25 As he saith also in Osee, \* I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

26 And it shall be in the place where it was saide vnto them, \* Yes are not my people, that there they shall be called, The children of the liuing God.

27 \* 26 Also Esaias cryeth concerning Israel, \* Though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saued.

28 For hee will make his account, and gather it into a <sup>b</sup> short summe with righteousness: for the Lord will make a short count in the earth.

29 \* And as Esaias said before, Except the Lord of <sup>e</sup> hostes had left vs a <sup>d</sup> seed, we had bene made as Sodome, and had bene like to Gomorrha.

30 \* 27 What shall wee say then? That the Gentiles which followed <sup>e</sup> not righteousness, haue attained vnto righteousness, euen the righteousness which is of faith.

31 \* 28 But Israel which followed the Lawe of righteousness, could not attaine vnto the Lawe of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the <sup>w</sup>orkes of the Lawe:

for they haue stumbled at the stumbling stone,

33 As it is written, \* Beholde, I lay in Sion a <sup>st</sup>umbling stone, and a rocke to make men fall: <sup>4</sup> *Psal. 118. 22.* and every one that beleueth in him, shall not be <sup>5</sup> *Isai. 8. 14. and 28.* ashamed. <sup>6</sup> *16. 1. per. 1. 6.*

### CHAP. X.

1 Hee handleth the effects of election, 2 that some refuse, and some embrace. 3 Christ, who is the end of the Law. 4 Hee sheweth that Moses foretold the calling of the Gentiles, 20 and Esaias the hardening of the Iewes.

**B** Rethren, mine hearts desire and prayer to God for Israel is, that they might be saued.

2 For I beare them record, that they haue the zeale of God, but not according to knowledge.

3 \* For they, <sup>a</sup> being ignorant of the righteousness of God, and going about to <sup>b</sup> stablish their owne righteousness, haue not submitted themselves to the righteousness of God.

4 \* 3 For Christ is the <sup>e</sup> end of the Lawe for righteousness vnto <sup>d</sup> every one that beleueth.

5 \* For Moses thus describeth the righteousness which is of the Law, \* That the man which doeth these things, shall liue thereby.

6 But the righteousness which is of faith, speaketh on this wise, \* Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from above.)

7 Or, Who shall descend into the deeper (that is to bring Christ againe from the dead.)

8 \* But what saith it? \* The <sup>e</sup> worde is neere thee, euen in thy mouth, and in thine heart, This is the worde of faith which we preach.

9 \* For if thou shalt <sup>e</sup> confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that <sup>h</sup> God raised him vp from the dead, thou shalt be saued:

10 For with the heart man <sup>i</sup> beleueth vnto righteousness, and with the mouth man confesseth to saluation.

11 \* For the Scripture saith, \* Whofoener <sup>k</sup> beleueth in him, shall not be ashamed.

12 For there is no difference betweene the Iew and the Grecian: for hee that is Lord ouer all, is rich vnto all that call on him.

13 \* 3 For whofoener shall call vpon the Name of the Lord, shall be saued.

do not obserue the Law through the fault of our flesh, we attaine not vnto this end: \* But Christ salueth this disafe, for hee fulfilled the Lawe for vs, <sup>d</sup> Not onely to the Iewes, but also to the Gentiles. 4 That the Lawe regardeth and tendeth to Christ, that is a manifest prooffe, for that it propoundeth such a condition, as can be and is fulfilled of none but of Christ onely: which being imputed vnto vs by faith, our conscience is quieted, so that now no man can aske, who can ascend vp into heauen, or bring vs from hell, seeing the Gospel teacheth that both of these is done by Christ, and that for their sakes, which with true faith embrace him which calleth them. \* *Lent. 18. 1. exek. 10. 11. gal. 3. 12. \* Drut. 30. 12. c* Think not with thy selfe, as men that are staggering vnto de. 5 Vocation cometh by the worde preached. \* *Druteron. 30. 14. f* By the worde, Moses vnderstode the Lawe which the Lord published with his owne voyce: and Paul applied it to the preaching of the Gospel which was the perfuasion of the Lawe. 6 That is indeede true faith which is faile not onely in abrad, but also in the heart of man, whereof also wee giue testimonie, by our outward life, and which tendeth to Christ as to our alone & onely Sauiour, euen as hee sette h forth himselfe in his word. 7 If thou proffesse plainly, sincerely, and openly, that thou takest Iesus onely to be thy Lord and Sauiour. 8 The Father, who is saide to haue raised the Sonne from the dead: and this is not spoken to shut out the diuinitie of the Sonne, but to set forth the Fathers counsell touching our redemption in the resurrection of the Sonne. 9 Faith is saide to iustifie, and furthermore seeing the confession of the mouth is an effect of faith, and confession is the way to come to saluation, it followeth that faith is also saide to iustifie. 10 Nowe hee proueth the other part which hee propounded afore in the fourth verse, to wit, that Christ called whomsoever hee listeth without any difference, and this hee confirmeth by a double testimonie. \* *Isai. 28. 16. k* To beleue in God is to yeelde and consent to God his promise of our saluation by Christ, and that not onely in generall: but when wee know that the promise pertaineth to vs whereupon we rest a sure trust. \* *Isai. 1. 38. l* True calling vpon the Name of God is the testimonie of true faith, and true faith of true vocation or calling, and true calling, of true election.



9 That is, true faith, which seeth God in his word, and that preached, according as God hath appointed in the Church.

10 Wherefore faith is, there is also the word, but not contrarywise.

11 Wherefore the word is, there is faith also: for many refuse and reject the word.

12 He speaketh thus because of the Jewes.

13 Isa. 53, 1. seth 12-38.

14 A conclusion of the former gradation: we must ascend from faith to our vocation, as by our vocation we came to the testimonie of our election.

15 By Gods Commandment.

16 An objection: If calling be a testimony of election, were not the Jewes called? why should I not grant that, saith the Apostle, seeing that there is no nation which hath not bene called? much less can I say, that the Jewes were not called.

17 Psal. 19, 3. The defender and maintainer of the Jewes cause, goeth on still to aske, whether the Jewes also knew not God which called them. Elay (saith the Apostle) denieth it, and witnesseth that the Gospel was translated from them to the Gentiles, because the Jewes neglected it. And therewithall the Apostle teacheth, that that outward and vniuersall calling, which is set forth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it selfe small or no efficacie, vnlesse it be apprehended or layd holde on by faith, by the gift of God: otherwise by vnbeleefe it is made vnprofitable, and that by the onely fault of man, who can pretend no ignorance. 18 Deuter. 32, 21. He calleth all profane people, a nation that is no nation, as they are not faine to liue but to die, which are appointed for euermlasting condemnation. 19 Isa. 65, 1. He speaketh without feare. 20 Isa. 65, 2.

#### CHAP. XI.

1 Least the calling off of the Jewes should be limited according to the outward appearance, 4 hee sheweth that Elias was in times past deceived: 16 And that, seeing they haue an holy roote, 23 many of them likewise shal be holy, 24 24 He exhorteth the Gentiles to be humble, 33 & crieth out, that Gods iudgements are vnsearchable.

1 Now the Apostle sheweth how this doctrine is to be applied to others, abiding still in his propounded cause. Therefore hee teacheth vs that all the Jewes in particular are not cast away, and therefore we ought

not to pronounce rashly of private persons, whether they be of the number of the elect or not.

2 The first prooffe, I am a Jew, and yet elected, therefore wee may and ought fully resolve vpon our election, as hath bene before said: but of another man we cannot be so certainly resolved, and yet ours may cause vs to hope well of others. 3 The second prooffe: Because that God is faithfull in his league or Couenant, although men be vnfaithfull: So then seeing that God hath said, that hee will be the God of his vnto a thousand generations, wee must take hede, that wee thinke not that the whole race & offspring is cast off, by reason of the vnbeleefe of a fewe, but rather, that wee hope well of euery member of the Church, because of Gods league and Couenant. 4 Which he loue and chose from euermlasting. 5 The third prooffe, taken from the answer that was made to Elias: euen then also, when there appeared openly to the face of the world no elect, yet God knewe his elect and chosen, and of them also good store and number. Where vpon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is oftentimes brought to that state, that euen the most watchfull and sharpe sighted pastours thinke it be cleane extinct and put out. 6 1. King. 19, 10.

14 But howe shall they call on him, in whom they haue not beleued? And how shall they beleue in him, of whom they haue not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written. How beautifull are the feete of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they haue not all obeyed the Gospel: for Esaias saith, Lord, who hath beleued our report?

17 Then faith is by hearing, and hearing by the word of God.

18 But I demand, Haue they not heard? No doubt their sound went out through all the earth, and their wordes into the endes of the world.

19 But I demand, Did not Israel know God? First Moses saith, I will prouoke you to ennie by a nation that is not my nation, and by a foolish nation I will anger you.

20 And Esaias is bolde, and saith, I was found of them that sought mee not, and haue bene made manifest to them that asked not after mee.

21 And vnto Israel hee saith, All the day long haue I stretched forth mine hand vnto a disobedient, and gainesaying people.

and they seeke my life?

4 But what faith the answer of God to him?

5 I haue referred vnto my selfe seuen thousand men, which haue not bowed the knee to Baal.

6 Euen so then, at this present time is there a remnant according to the election of grace.

7 And if it be of grace, it is no more of works: or els were grace no more grace: but if it be of works, it is no more grace, or els were worke no more worke.

8 What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest haue bene hardened.

9 According as it is written, God hath giuen them the spirit of slumber: eyes that they should not see, and eares that they should not heare vnto this day.

10 And Dauid saith, Let their table be made a snare, and a net, and a stumbling blocke, euen for a recompense vnto them.

11 Let their eyes be darkened that they see not, and bow downe their backe alwayes.

12 I demand then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation cometh vnto the Gentiles, to prouoke them to follow them.

13 Wherefore if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their abundance be?

14 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

15 To try if by any meanes I might pronoke them of my flesh to follow them, and might saue some of them.

16 For if the casting away of them be the reconciling of the world, what shall the receiuing be, but life from the dead?

17 For if the roote be holy, so is the whole lump: and if the roote be holy, so are the branches.

our iustificers of themselves doe teach, that workes are either wholly or partly the cause of our iustification. f. Loake Marke 3, 5, 6 And yet this hardiue of heart cometh not but by Gods iust decree & iudgement, and yet without fault, when as hee so punisheth the vnthankfull cy taking from them all sense and perceiuaunce, & by doubling their darkenesse, that the benefices of God which are offered vnto them, doe redound to their iust destruction. 18 Isa. 6, 9, and 10, matth. 13, 14. John 12, 40. Act. 28, 26. A very dead sleepe which taketh away all sense, b. That is, eyes vnfit to see. 19 Psal. 69, 23. As vnhappy birdes are inticed to death by that which is their sustenance, so did that onely thing turne to the Jewes destruction, out of which they sought life, to wit, the Law of God, for the preposterous zeale wherof they refused the Gospel. 20 God appointed this casting out of the Jewes, that it might be an occasion to call the Gentiles: and againe might vnto this calling of the Gentiles, to be an occasion to restore the Jewes, to wit, that they being inflamed and prouoked by emulation of the Gentiles, might themselves at length embrace the Gospel And hereby we may learne, that the seueritie of God serueth as well to the setting forth of his glory as his mercie doeth, and also that God prepare himselfe a way to mercy, by his seueritie: so that we ought not rashly to despair of any man, nor proudly triumph ouer other men, but rather prouoke them to an holy emulation, that God may be glorified in the also. 21 By riches he meaneth the knowledge of the Gospel to euermlasting life: and by the world, all nations dispersed thoroughout the whole world. 22 Of the Jewes, when the whole nation without exception shall come to Christ. 23 Hee witnesseth by his owne example, that hee goeth before all other in this behalfe. 24 I make noble and famous, n. It shall come to passe that when the Jewes come to the Gospel, the world shall as it were quicken againe, and rise up from death to life. 25 The nation of the Jewes being considered in their stocke and roote, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in iudging of our brethren, wee must not sicke in their vnworthinesse, to thinke that they are at once all cast off, but we ought to consider the roote of the couenant, and rather goe backe to their ancestors which were faithfull, that wee may know that the blessing of the Couenant resteth in some of their posteritie: as wee also finde prooffe hereof in our selues. 26 Hee alindeth to the first fruytes of those loames, by the offering wherof all the whole crosse of corne was sanctified, and they might vs the rest of the yeere following with good conscience. 27 Abraham.

4 *Ierem. 11. 6.*

10 There is no cause why the Gentiles which haue obtained mercy should triumph ouer the Iewes which con-  
temne the grace of God, seeing they are grafted into the Iewes aneuers. But let them rather take heed that that also be not found in them which is worthily condemned in the Iewes. And hereof also this general doctrine may be gathered and taken, that wee ought to be studious of Gods glory, euen in respect of our neighbours: so far ought we to be from bragging and glorying for that, that we are preferred before other by a singular grace.

11 *In place of those branches which are broken off.*

12 It is against the common course of husbandry, that the barren steepe of the synne is changed with the steepe of the good tree.

13 We may reioyce in the Lords, but so that we despise not the Iewes, whom we ought rather to prouoke to that good fruiting with vs.

14 See that thou stand in awe of Gods modesty and carefully.

15 He calleth them naturall, not because they had any holinesse of nature, but because they were borne of them whom the Lord set apart for himselfe, from other nations, by his league and curnant which he freely made with them. 11 Seeing the matter it selfe declareth that election cometh not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetual) we must take good heede, that that be not found in our selues, which wee thinke blameworthy in others, for the election is true, but they that are truly elect and ingrafted, are not proud in themselves with contempt of other, but with due reverence to God, and loue toward their neighbours, runne to the marke which is set before them. 12 The tender and louing heart. 13 In that state which God his bountifullnesse hath aduanced thee vnto: and wee must marke here, that hee speaketh not of the election of euery private man which remaineth stedfast for euer, but of the election of the whole nation. 14 Many are now, for a season cut off, that is, are without the roote, which in their time shall be grafted in: and againe there are a great sort, which after a sort, & touching the outward shewe, seeme to be ingrafted, which notwithstanding through their owne fault afterward are cut off and cleane cast away: which thing is especially to be considered in nations and peoples, as in the Gentiles and Iewes. 15 Vnderstand nature, not as it was first made, but as it was corrupted in Adam, and so deriued from him to his posteritie. 16 Into the people of the Iewes which God had sanctified of his mere grace: and hee speaketh of the whole nation, not of euery one part. 17 The blindness of the Iewes is neither so vniuersall that the Lord hath no elect in that nation, neither shall it be continuall: for there shall be a time wherein they also (as the Prophets haue forewarned) shall effectually embrace that which they doe now so stubbournly for the most part reiect and refuse. 18 That yee be not proud within your selues. 19 Into the Church. 20 *Esa. 59. 10. y. Esa. 37. 9.* 21 Again, that he may ioyne the Iewes and Gentiles together as it were in one body, and especially may teach what duty the Gentiles owe to the Iewes, hee beareth this into their heares, that the nation of the Iewes is not utterly cast off without hope of recovery. 22 Forasmuch as they reiect it not. 23 In that, that God respecteth not what they deserue, but what he promised to Abraham. 24 The reason or prouee: because the couenant made with that nation of life euermolting cannot be frustrate and vaine.

17 \* 10 And though some of the branches be broken off, and thou being a wilde Oliue tree, wast grafted in for them, and made partaker of the roote, and farnesse of the Oliue tree:

18 1 Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be grafted in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: be not high minded, but feare.

21 For if God spared not the naturall branches, take heede, lest he also spare not thee.

22 11 Behold therefore the bountifullnesse, and severitie of God: toward them which haue fallen, severitie: but toward thee, bountifullnesse, if thou continue in his bountifullnesse: or els thou shalt also be cut off.

23 12 And they also, if they abide not still in vnbeliefe, shall be grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Oliue tree, which was wilde by nature, and wast grafted contrary to nature in a right Oliue tree, howe much more shall they that are by nature, be grafted in their owne Oliue tree?

25 13 For I would not, brethren, that ye should be ignorant of this secret (lest yee should be arrogant in your selues) that partly obtinacie is come to Israel, vntill the fulnesse of the Gentiles be come in.

26 And so all Israel shall be saved, as it is written, 14 The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.

27 And this is my couenant to them, 15 When I shall take away their finnes.

28 14 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers sakes.

29 15 For the gifts and calling of God are without repentance.

30 16 For euen as yee in times past haue not beleued God, yet haue nowe obtained mercy through their vnbeliefe:

31 Euen so now haue they not beleued by the mercy shewed vnto you, that they also may obtaine mercy.

32 For God hath shut vp fall in vnbeliefe, that he might haue mercy on all.

33 17 O the deepenesse of the riches, both of the wisdom, and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!

34 \* 18 For who hath knowen the mind of the Lord? or who was his counsellor?

35 Or who hath giuen vnto him first, and hee shall be recompensed?

36 For of him, and through him, and for him are all things: to him be glory for euer. Amen.

and so it might appeare that both Iewes and Gentiles are saved, only by the free mercy and grace of God, which could not haue bene so manifest, if at the beginning, God had brought all together into the Church, or if he had saved the nation of the Iewes without this interruption. 1 Both Iewes and Gentiles. 17 The Apostle crieth out as astonied with this wonderful wisdom of God, which hee teacheth vs, ought to be religiously reuerenced, and not curiously and prophane to be searched beyond the compasse of that that God hath revealed vnto vs. 18 The course that hee holdeth in governing all things both generally and particularly. 19 The order of his counsels and doings. 20 *Iob 4. 1. 2. Esa. 40. 13. 1. corinth. 2. 16.* 21 Hee bridled three manner of wayes, the wicked boldnesse of man: First, because that God is aboue all, most wise and therefore it is very absurd, and plainly godlesse to measure him by our folly. Moreover, because he is debitor to no man, and therefore no man can complaine of iniurie done vnto him. Thirdly, because all things are made for his glory, and therefore we must referre all things to his glory, much lesse may wee contend and debate the matter with him. 22 This saying ouerthroweth the doctrine of foreseene workes and merits. 23 To wit, for God, to whose glory all things are referred, not onely things that were made, but especially his new workes which hee worketh in his elect.

## CHAP. XII.

1 Hee exhorteth 2 to that worship which is acceptable to God: 3 to loue vnfained, 14, 20 euen towards our enemies.

I Beseech you therefore brethren, 2 by the mercies of God, that yee giue vp your bodies as a liuing sacrifice, holy, acceptable vnto God, which is your reasonable seruing of God.

2 2 And fashion not your selues like vnto this world, but be yee changed by the renewing of your minde, that yee may proue what that good, and acceptable and perfect will of God is.

3 3 For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstand aboue that which is meete to vnderstand, but that he vnderstand according to sobrietie, as God hath dealt to euery man the measure of faith.

of God. 4 By this preface hee sheweth that Gods glory is the vniuersall end of all our doings. 5 In times past the sacrifices were presented before the altar, but now the altar is euerywhere. 6 Your selues: in times past, other bodies then our owne, now our owne must be offered. 7 In time past, dead sacrifices were offered, but now we must offer such as haue the spirit of life in them. 8 Spiritual. 9 The second precept is this, That we take not other mens opinions or manners for a rule of life, but that we wholly renouncing this world, set before vs as our marke, the will of God, as it is manifested and opened vnto vs in his word. 10 Why then there is no place left for reason, which the heathen Philosophers place as a Queene in a Castell, nor for mans free will, which the Popish Scholemens dream on, if the minde must be reuerend. 11 Look *Ephesians 1. 18. and 2. 5. and 4. 17. and Colossians 1. 21.* 12 *Ephesians 5. 17. 1. thess. 4. 3.* 13 Thirdly, hee admonisheth vs very earnestly, that euery man keepe himselfe within the bounds of his vocation, and that euery man be wise according to the measure of grace that God hath giuen him. 14 I charge. 15 That he please not himselfe too much, as they doe, which perswade themselves they know more then indeede they doe. 16 We shall be sober, if we take not that vpon vs, which we haue not. 17 If we bragge not of that we haue. 18 *1. Corin. 12. 11. eph. 4. 7.* 19 By faith hee meaneth the knowledge of God in Christ, and the gifts which the holy Ghost poureth vpon the faithful

16 Another reason, because that although that they which are hardened, are worthily punished, yet hath not this stubbornnesse of the Iewes so come to passe properly for an hatred to that nation, but that an enrie might as it were be opened to bring in the Gentiles, and afterward the Iewes being inflamed with emulation of that mercie which is shewed to the Gentiles, might themselves also be partakers of the same benefite,

1 The fourth part of this Epistle, which after the finishing of the chief points of Christian doctrine, consisteth in declaring of precepts of Christian life. And first of all hee giueth generally precepts and grounds: the chiefest whereof is this, that euery man consecrate himselfe wholly to the spiritual seruice of God, and doe as it were sacrifice himselfe, truiting to the grace



## C H A P. XIII.

1 *Hee willet that we submit our selues to Magistrates :*  
 8 *To loue our neighbours :* 13 *To liue uprightly, 14 and to put on Christ.*

**L**et every soule be subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves condemnation.

3 For magistrates are not to be feared for good workes, but for euill. Wilt thou then be without feare of the power? doe well: so shalt thou haue praise of the same:

4 For he is the minister of God for thy wealth: but if thou doe euill, feare: for he beareth not the sword for nought: for he is the minister of God to take vengeance on him that doeth euill.

5 Wherefore we must be subiect, not because of wrath onely, but also for conscience sake.

6 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselves for the same thing.

7 Giue to all men therefore their duety, tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom feare: honour, to whom ye owe honour.

8 Owe nothing to any man, but to loue one another: for hee that loueth another, hath fulfilled the Law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not bare false witness, Thou shalt not couer: and if there be any other commandement, it is briefly comprehended in this saying, *euem* in this, Thou shalt loue thy neighbour as thy selfe.

10 Loue doth not euill to his neighbour: therefore is loue the fulfilling of the Law.

11 And that, considering the season, that it is now time that we should arise from sleepe: for now is our saluation neerer, then when wee beleued it.

12 The night is past, and the day is at hand, let vs therefore cast away the workes of darkness, and let vs put on the armour of light,

13 So that we walke honestly, as in the day: not in gluttonie, and drunkenness, neither in

ende wherefore they were made, which is most profitable: for that God by this means preferreth the good and brideth the wicked: by which words the Magistrates themselves are put in minde of that duety which they owe to their subiects. 5 An excellent way to beate this yoke, not onely without griefe, but also with great profit. 6 God hath armed the Magistrate euen with a reuenging sword. 7 By whom God reuengeth the wicked. 7 The conclusion: Wee must obey the Magistrate not onely for feare of punishment, but much more because that (although the Magistrate haue no power ouer the conscience of man, yet seeing hee is Gods minister). hee cannot be resisted by any good conscience. 8 So farre as lawfully we may: for if unlawfull things be commanded vs, we must answer as Peter teacheth vs, *It is better to obey God then men.* 8 Hee reckoneth vp the chiefest things wherein consisteth the obedience of subiects. 9 Ma. 22, 17. Obedience, and that from the heart. 9 Reuerence, (which as reason is) we must giue to the Magistrate. 6 He sheweth how very fewe iudgements need to be executed, to wit, if we so order our life, as no man may iustly require any thing of vs, besides that onely that we owe one to another, by the perpetuall law of charity. 10 He commendeth charity as an abridgement of the whole Law. 11 He hath not onely done one commandement, but performed generally that which the Law commandeth, *Exod. 20, 14. deut. 5, 18.* 11 For the whole Law commandeth nothing els, but that we loue God, and our neighbour. But seeing Paul speaketh here of the dueties we owe one to another, we must restraine this word, *Law to the second Table.* 12 *Leu. 19, 11. mat. 23, 39. gal. 5, 14. iam. 1, 8.* 12 *1. Tim. 1, 1.* 11 An application taken of the circumstance of the time: which also it selfe putteth vs in mind of our duety, seeing that this remembreth after that the darkness of ignorance and wicked affections by the knowledge of Gods truth be driven out of vs, that we order our life according to that certaine and sure rule of all righteousnesse and honesty, being fully grounded vpon the vertue of the Spirit of Christ. 12 In other places we are sayd to be in the light, but yet so, that it appeareth not as yet what we are, for as yet we see but as it were in the twilight. 13 That kinde of life, which they leade, that see the light. 14 *Luke 21, 34.*

chambering

4 There is a double reason of the precept going afore: the one is, because God hath not committed euery thing to be done of euery man: and therefore, he doeth backwardly, and not onely vprofitably, but also to the great disprofit of others, wearie him selfe and others, which passeth the bounds of his vocation: the other is, for that this diuersitie and inequality of vocations and gifts, redoundeth to our commodity: seeing that the same is therefore instituted and appointed, that we should be bound one to another. Wherevpon it followeth that no man ought to be grieved thereat, seeing that the vse of euery private gift is common.

1. Pet. 4, 10. 5 That which he spake before in generall, he applyeth particularly to the holy functions, wherein men offend with greater danger.

And he diuideth them into two sorts, to wit, into Prophets, and Deacons: and againe he diuideth the Prophets into doctours, and Pastours. And of Deacons hee maketh three sorts: to wit, the one to be such as are (as it were) treasurers of the Church cofers, whom hee calleth properly Deacons: the other to be the gouernours of discipline, who are called Seniors or Elders: the third to be such as properly serued in the helpe of the poore, of which sort the company of widoues were.

That euery man obserue the measure of that which is reuealed vnto him. m *Whose office onely is to expound the Scriptures.* n *Who in other places is called the Pastour.* o *To wit, the almes, that he distribute the faithfully, & without respect of person.* 6 *Mat. 6, 2. 2. cor. 9, 7.* p *The Elders of the Church.* q *They that are trusted about tending on the poore, must doe it with cheerefulness, least they adde sorrow to sorrow.* 6 Now hee commeth to the dueties of the second Table, which he deriueth from charity, which is as it were the fountaine of them all, And hee denieth Christian charity by ficeritie, hatred of euill, earnest studie of good things, good effectiō to helpe our neighbour, and whose final end is, the glory of God. 7 *Amos 5, 15.* 8 *Ephes. 4, 2.* 1. Pet. 2, 17. 1 This piece is well put in, for it maketh difference betwene Christiā dueties, & Philosophicall dueties. 7 Hee reckoneth vp diuers other vertues together with their effects, to wit, hope, patience in tribulation, equanimitie, continuance in prayer, liberalitie towards yfaints, hospitalitie, moderation of mind, euen in helping our enemies, a selfe same feeling with others as well in aduersitie as prosperitie, modesty, endeavour to maintain honest concord so nigh as we may with all men, which cannot be extinguished by any mans injuries. 8 1. pet. 5, 8. 9 *Luke 18, 1. 1. cor. 16, 1.* 10 A true rule of charity, when we are no lesse touched with other mens wants, then with our owne, and hauing that feeling, helpe them as much as wee can, & not vpon pleasures and needlesse dueties, but vpon necessary vses. 11 *Hebr. 13, 2.* 1. pet. 4, 13. 12 *Mat. 5, 44.* 13 *Prou. 3, 7. eia. 5, 11.* 14 There is nothing that doth so much breake concord as ambition, when as euery man lotheth a base estate, & seeketh ambitiously to be aloft. 15 *Be not puffed up with opinion of your owne wisdom.* 16 *Prou. 30, 32. mat. 3, 39. 2. cor. 8, 11. 1. pet. 3, 9.* 17 *Hebr. 12, 14.* 18 *Eccles. 2, 18. mat. 5, 39. Deut. 32, 41. hebr. 10, 30.* 19 *Prouerb. 25, 22.* 20 After this sort doth Salomon point out the wrath of God that hangeth ouer a man.

Galat. 5. 16.

1. pet. 2. 11.  
To put on Christ,  
is to possesse Christ,  
to haue him in vs,  
and vs in him.

Now he sheweth how we ought to behaue our selues toward our brethren in matters and things indifferent, offending in the vse of them, not of malices, or damnable superstition, but for lacke of knowledge of the benefit of Christ. And thus he teacheth that they are to be instructed gently and patiently, and so that wee apply our selues to their ignorance in such matters according to the rule of charitie.

*a Doe not for a matter or thing that is indifferent, and such as you may doe or not doe, shun his company, but take him to you.*

*b To make him by your doubtfull and vncertaine disputations go away more in doubt then he came, or start backe with a troubled conscience.* 2 H<sup>e</sup> propoundeth for an example, the difference of meates, which some thought was necessarily to be obserued as a thing prescribed by the Law (not knowing that it was taken away) whereas on the contrary side, such as had profited in the knowledge of the Gospel, knew well that this schoolemaster ship of the Law was abolished. *c Knoweth by faith.* 3 In such a matter, saith the Apottle, Let neither them which know their libertie, proudly despise their weake brother, neither let the vncleane crabbedly or frowardly condemne that, that they vnderstand not. 4 The first reason: Because that seeing both he that eateth, and he that eateth not, is notwithstanding the member of Christ, neither he which eateth not, is iustly to be condemned, neither he which eateth be iustly condemned: Now the first proposition is declared in the sixth verse following. *d I am. 4. 12.* 5 Another reason which hangeth vpon the former: why the ruder & more vncleane ought not to be condemned of the more skilfull, as men without hope of saluation: Because saith the Apottle, he that is ignorant to day, may be instructed to morrow with further knowledge, so that he also may stand sure. Therefore it belongeth to God, and not vnto man, to pronounce the sentence of condemnation. 6 Another example of the difference of dayes according to the law. 7 He setteth against this contempt, and balie or rash iudgements, a continuall desire to profite, that if strong may be certainly perswaded of their libertie, of what manner & sort it is, and how they ought to vse it: and againe the weake may daily profite, least either they abuse the gift of God, or these please themselves in their infirmities. *d That he may say in his conscience, that he knoweth and is perswaded by Iesus Christ, that nothing is vncleane of it selfe, and this perswasion must be grounded vpon the word of God.* 8 A reason taken from the nature of indifferent things, which a man may with good conscience do and omit: for seeing that the difference of dayes and meates was appointed by God, how could they, which as yet vnderstood not the abrogating of the Law, and yet otherwise acknowledged Christ as their Saviour, with good conscience neglect that which they knew was commanded of God? And on the contrary side, they that knew the benefit of Christ in this behalfe, did with good conscience neither obserue dayes nor meates. Therefore saith the Apottle, verse 10. Let not the strong condemne the weake for these things, seeing that the weake brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times & ages, let them knowe that the Apottle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the Law, and were deceived by simple ignorance: and not of malice (nor to such the Apottles yielded not, no nor for a moment) nor suspition, but of a religious feare of God. *e Obserue precisely.* *f God shall iudge whether he doe well or no: And therefore you should rather strine about this, how euery one of you may be allowed of God, then to thinke vpon other mens doings.* *g He that maketh no difference of meates.* 9 So the Apottle sheweth that he speaketh of the faithfull, both strong and weake. But what if we haue to doe with infidels? Then must we heretake heed of two things, as also is declared in the Epistle to the Corinthians. The one is, that we count not their superstitions among things indifferent as they did which sate downe to meate in Idols Temples: the other is, that then also when y<sup>e</sup> matter is indifferent (as to buy a thing offered to idoles in the butchers shambles, & to eate it at home in a private banquet) we wound not the conscience of our weake brother.

chambering and wantonnesse, nor in strife and enuying.

14 But I put yee on the Lord I E S V S CHRIST, and take no thought for the flesh, to fulfill the lust of it.

#### CHAP. XIV.

*a He willeth that we so deale with the weake in faith, so that through our fault they be not offended.* 15 And on the other side he commandeth them not rashly to iudge of the stronger: 19 That within the bounds of edification and charitie, a Christian liberty may consist.

**H**im that is weake in the faith, receiue vnto you, but not for controuersies of disputations.

2 One beleueeth that hee may eate of all things: and another, which is weake, eateth herbs.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, condemne him that eateth: for God hath receiued him.

4 Who art thou that condemnest another mans seruant? he standeth or falleth to his owne master: yea, he shall be established: for God is able to make him stand.

5 This man esteemeth one daye aboute another day: and another man counteth euery day alike: 7 let euery man be fully perswaded in his minde.

8 He that obserueth the day, obserueth it to the Lord: and hee that obserueth not the day, obserueth it not to the Lord. Hee that eateth, eateth to the Lord: 9 for he giueth God thanks:

and he that eateth not, eateth not to the Lord, and giueth God thanks.

10 For none of vs liueth to himselfe, neither doeth any die to himselfe.

8 For whether wee liue, wee liue vnto the Lord: or whether we die, wee die vnto the Lord: whether wee liue therefore, or die, wee are the Lords.

9 For Christ therefore died and rose againe, and reuiued, that hee might be Lord both of the dead and the quicke.

10 But why doest thou condemne thy brother? or why doest thou despise thy brother? for we shall all appeare before the iudgement seat of Christ.

11 For it is written, I k<sup>e</sup> liue, saith the Lord, and euery knee shall bowe to me, and all tongues shall confesse vnto God.

12 So then euery one of vs shall giue accounts of himselfe to God.

13 Let vs not therefore iudge one another any more: but vse your iudgements rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.

14 I knowe, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane.

15 But if thy brother be grieved for the meate, nowe walkest thou not charitably: 14 destroy not him with thy meate, for whom Christ died.

16 Canst not your commoditie to be euill spoken of.

17 For the kingdome of God, is not meate nor drinke, but righteousness, and peace, and ioy in the holy Ghost.

18 For whosoever in these things serueth Christ, is acceptable vnto God, and is approued of men.

19 Let vs then followe those things which concerne peace, and wherewith one may edifie another.

which doe not obserue a day, and eate obserue it not to the Lord, and eate to the Lord, as the strong men knowe, that the weake which obserue a day and eate not, obserue the day to the Lord, and eate not to the Lord. *a Cor. 1. 10.* *b I sa. 45. 23.* philip. 2. 10. *c This is a forme of an oathe, proper to God onely, for he and none but he is true, and hath his being of himselfe.* *d I shall acknowledge for God.* 12 After that hee hath concluded what is not to be done, he sheweth what is to be done: to wit, wee must take heed that we doe not viterly call downe with abusing our libertie, our brother which is not yet strong. *m Hee rebuked by the way, these malicious iudgers of others, which occupie their heads about nothing, but to finde fault with their brethrens life, whereas they should rather bestowe their wits vpon this, that they doe not with their disdainefulnesse either cast their brethren cleane downe, or giue them some offence.* 13 The preuenting of an obiection: It is true that the schoolemaster ship of the Law is taken away by the benefite of Christ, to such as know it, but yet notwithstanding wee haue to consider in the vse of this libertie, what is expedient, that wee may haue regard of our weake brother, seeing that our libertie is not lost thereby. *n By the Spirit of the Lord Iesus, or by the Lord Iesus, who I am sure brake down the wall at his coming.* *o By nature.* 14 Cor. 8. 11. 14 It is the part of a cruell minde to make more account of meate, then of our brothers saluation, which thing they doe, that presume to eate with the offence of any brother, and so giue him occasion to goe backe from the Gospel. 15 Another argument: We must followe Christs example: who was so farre from destroying the weake with meate, that hee gaue his life for them. 16 Another argument: for that by this meanes the libertie of the Gospel is euill spoken of, as though it openeth the way to attempt any thing whatsoever, and boldeneth vs to all things. 17 A generall reason, and the ground of all the other arguments: The kingdome of heauen consisteth not in these outward things, but in the studie of righteousness, and peace, and comfort of the holy Ghost. *p He that liueth peaceably, and doeth righteously through the holy Ghost.* 18 A generall conclusion: The vse of this libertie, yea and our whole life, ought to be referred to the edifying of one another, in so much that wee esteeme that thing lawfull by reason of the offence of our brother, which is of it selfe paye and lawfull.

*b He that toucheth not meates which he taketh to be vncleane by the Law.*

*c We must not sicke, faith hee, in the meate it selfe, but in the vse of the meate, so that hee is iustly to be reprehended that liueth so, that hee casteth not his eyes vpon God. For both our life and our death is dedicated to him, and for this cause Christ hath properly died, and not simply, that we might eate this meate or that.*

*d Hath respect to himselfe onely, which the Hebrewes viter after this sort, Deeth well to his owne soule.*

*e The conclusion: wee must leaue to God his right: and therefore in matters, which according as the conscience is affected, are either good or euill, the strong must not despise their weake brethren, much lesse condemne them. But this consequence cannot be taken of equall force in the contrary, to wit, that the weake should not iudge the strong, because the weake doe not know, that they*



✠ Tit. 1, 17.

✠ 1. Cor. 8, 13.

19 He giueh a double warning in these matters, one, which pertaineth to the strong, that he which hath obtained a sure knowledge of this libertie, keepe that treasure to the end he may vse it wisely and profitably as hath bene said: the other which respecteth the weake, that they doe nothing rashly by other mens example with a wauering conscience, for that cannot be done without sinne, whereof we are not perswaded by the word of God, that he lieth, and approoueth it. *g He shewed before vers. 14. what he meaneth by faith, to wit, for a man to be certain and out of doubt in matters and things indifferent, & Embraceh. f Reasoneth with himselfe.*

# CHAP. XV.

*1 The stronger must employ their strength to strengthen the weake, 3 By Christs example, 7 who received, 8 not only the Iewes, 10 but also the Gentiles. 15 The cause why he wrote this Epistle.*

**W**E which are strong, ought to beare the infirmities of the weake, and not to a please our selues.

2 Therefore let euery man please his neighbour in that that is *b* good to edification.

3 For Christ also would not please himselfe, but as it is written, *v* The rebukes of them which rebuked thee, fell on me.

4 For whatsoever things are written *c* aforetime, are written for our learning, that we through patience, and comfort of the *d* Scriptures might haue hope.

5 Now the God of patience and consolation giue you that yee be *e* like minded one toward another, according to Christ Iesus,

6 That yee with one minde, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also *e* receiued vs to the glory of God.

8 Now I say, that Iesus Christ was a minister of the *f* circumcision, for the *g* trueth of God, to confirme the promises *made* vnto the fathers.

9 And let the Gentiles praise God, for his mercie, as it is written, *\** For this cause I will *b* confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe hee saith, *\** Reioyce, ye Gentiles, with his people.

11 And againe, *\** Praise the Lord, all ye Gentiles, and laud ye him all people together.

12 And againe Elaias saith, *\** There shall be

*and comfort, because God useth them to teach and comfort his people wishall. 4 Wee must take an example of patience, of God: that both the weake and the strong seruing God with a mutuall consent, may bring one another to God, as Christ also receiued vs vnto himselfe, although wee were neuer so unworthy. 5 1. Cor. 1, 10. e He did not disdain vs, but receiued vs of his owne accord, to make vs partakers of Gods glory. 6 An applying of the example of Christ to the Iewes, whom he vouchsafed this honour for the promises which he made vnto their fathers, although they were neuer so unworthy, that he executed the office of a minister amongst them with marvellous patience. Therefore much lesse ought the Gentiles despise them for certaine faults, whom the Sonne of God so much esteemed. f Of the circumcised I was, for as long as he lived, he neuer went out of their quarters. g That God might be true to be true. 6 An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodnesse had regard of, so that they are not to be condemned of the Iewes as strangers. Psa. 118, 1. h I will openly profess, and set forth thy Name. \* Dent. 32, 43. \* Psa. 117, 1. \* Psa. 118, 10.*

a roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust.

13 Now the God of *i* hope fill you with *k* all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that *l* ye also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neuerthelesse, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministering the Gospel of God, that the *m* offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 I haue therefore whereof I may reioyce in Christ Iesus in those things which *pertaine* to God.

18 For I dare not speake of any thing, which *n* Christ hath not wrought by mee, to make the Gentiles obedient in word and deede,

19 With the *power* of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, least I should haue built on another mans foundation.

21 But as it is written, *\** To whom he was not spoken of, they shall see him, and they that heard not, shall vnderstand him.

22 Therefore also I haue bene oft let to come vnto you:

23 But now seeing I haue no more place in these quarters, and also haue *been* desirous many yeeres agoe to come vnto you,

24 When I shall take my journey into Spaine, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, after that I haue bene somewhat filled with your *company*.

25 But now goe I to Hierusalem, to *minister* vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Hierusalem,

27 For it hath pleased them, and their detters are they: *\** for if the Gentiles be made partakers of their spirituall things, their dueitie is also to *q* minister vnto them in carnall things.

28 When I haue therefore performed this, and haue *sealed* them this *r* fruit, I will passe by you into Spaine.

29 And I know when I come, that I shall

mens mindes: and in the latter, it signifieth Gods mightie power which was the worker of those wonders. *✠* Iha. 53, 17. *✠* Chap. 1, 11. 10 He writeth at large to the Romanes, and that familiarly, his singular good will towards them, and the state of his affaires. but so, that he swarveth not a iote from the end of Apostolicall doctrine: for he declareth nothing but that which appertaineth to his office, and is godly and commendeth by a little digression: as it were, the liberalitie of the Churches of Macedonia, hee prouoketh hem modestly to follow their godly deede. *v* 1 Thes. 1, 17. *p* Doing, his duetie for the Saints, to carie them that money which was gathered for their vses. 11 Almes are voluntarie, but yet such as we owe by the lawe of charitie. *\** 1. Cor. 6, 11. *q* To serue their turnes. *r* Performed it faithfully, and sealed it as it were with my ring. *f* This money which was gathered for the vfe of the poore, which almes is very filly called fruit. *s* He promisseth them through the blessing of God, not to come empty vnto them, and requiring of them the duty of prayers, he sheweth what thing we ought chiefly to rest vpon in all difficulties and aduersities.

come

come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christs sake, and for the lone of the spirit, that yee would strive with me by prayers to God for me,

31 That I may be delivered from them which are disobedient in Iudea, and that my service which I have to doe at Hierusalem, may be accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace be with you all, Amen.

CHAP. XVI.

*1 Hee commendeth Phoebe. 3 Hee sendeth greeting to many, 17 And warneth to beware of them which are the causes of division.*

I Commende vnto you Phoebe our sister, which is a seruante of the Church of Cenchrea:

2 That yee receive her in the Lord, as it becometh Saintes, and that yee assist her in whatsoever businesse shee needeth of your ayde: for shee hath given hospitalitie vnto many, and to me also.

3 Greete Priscilla, and Aquila, my fellowe helpers in Christ Iesus,

4 (Which haue for my life layde downe their owne necke. Vnto whom not I onely giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greets the Church that is in their house. Salute my beloued Epeneus, which is the first fruite of Achaia in Christ.

6 Greete Marie which bestowed much labour on vs.

7 Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanus my fellowe helper in Christ, and Stachys my beloued.

10 Salute Apelles approoued in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Greete them which are of the friends of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympas, and all the Saintes which

are with them.

16 Salute one another with an holy kisse. The Churches of Christ salute you.

17 Nowe I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which yee haue learned, and auoid them.

18 For they that are such, serue not the Lord Iesus Christ but their owne bellies, and with faire speach and flattering deceiue the hearts of the simple.

19 For your obedience is come abroade among all: I am glad therefore of you: but yet I woulde haue you a wife vnto that which is good, and simple concerning euill.

20 The God of peace shall treade Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you.

21 Timotheus my helper, and Lucius and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole Church saluteth you, Erastus the steward of the citie saluteth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ be with you all, Amen.

25 To him nowe that is of power to establish you according to my Gospel, and preaching of Iesus Christ, by the reuelation of the mysterie, which was kept secret since the worlde began:

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandement of the euerlasting God for the obedience of faith.)

27 To God, I say, onely wife, be prayse through Iesus Christ for euer. Amen.

*wisdom. h Furnished with the knowledge of the truth, and wisdom, that you may embrace good things, and eschew euill, beware of the deceits and snares of false prophets, and resist them openly: and this place doeth plainly destroy the Paptists faith of credite, whereas they maintaine it to be sufficient for one man to beleue as another man beleueeth without further knowledge, or examination what the matter is, or what ground it hath: vnto these daily speeches. We beleue as our fathers beleued, and we beleue as the Church beleueeth. i As men that knowe no way to deceiue, much lesse to deceiue in deed. 4 Wee must fight, with a certaine hope of victorie. 5 Acts 16. 1. phil. 2. 29. 5 He annexeth salutations, partly to renew mutuall friendship, and partly to the end that this Epistle might be of some weight with the Romanes, hauing the confirmation of so many that subscribed vnto it. k Wrote it as Paul vnto it. 6 Nowe taking his leave of them this third time, hee withereth that vnto them, whereupon dependeth all the force of the former doctrine. \* Ephes. 3. 20. 7 He setteth forth the power and wisdom of God with great thanksgiving, which especially appeare in the Gospel: and maketh mention also of the calling of the Gentiles to confirme the Romanes in the hope of this saluation. \* Ephes. 3. 9. coloss. 1. 26. 2. tim. 1. 10. titus 1. 2. l That secret and hidden thing. that is to say, the calling of the Gentiles. m Offered and exhibited to all nations to be knownen.*

Written to the Romans from Corinthus, and sent by Phoebe, seruante of the Church, which is at Cenchrea.

THE

*1 For that mutuall coniunction, where-with the holy Ghost hath tryed our hearts and minds together.*

*1 Having made an end of the whole disputati-on, he commeth now to familiar commendations and salutations, and that to good consideration and purpose, to wit, that the Romanes might know, who are most to be honoured and made account of amongst them, and also whom they ought to see before them to follow: and therefore hee attributeth vnto euery of them peculiar and singular testimonies. a For Christs sake which is proper to the Christians, for the heathen Philosophers haue resemblances of the same vertue. b Acts 18. 3. c The companie of the faithfull, for in so great a citie as that was, there were diuers companies. d For he was the first of Achaia that beleued in Christ: and this kind of speech is an allusion to the ceremonies of the Law. e Ingrafted by faith.*



# THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

## CHAP. I.

*1 After the salutation, 10 which in effect is an exhortation, 12 He reprehendeth the Corinthians for their divisions, 17 and calleth them from pride to humility: 20 For overthrowing all worldly wisdom, 23. 25 he aduanceth only the preaching of the crosse.*

*1 The inscription of the Epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithstanding so, that always he leteth them to wit, that he is the servant of God, and not of men.*

*2 If he be an Apostle, then he must be heard, although hee sometimes reprehend them sharply, seeing hee hath not his owne cause in hand, but is a messenger that bringeth the commandments of Christ.*

*3 He ioyneth Sothenes with himselfe, that this doctrine might be confirmed by two witnesses.*

*4 It is a Church of God, although it hath great faults in it, so that it obey them which admonish it.*

*5 A true definition of the Catholique Church, which is one. 6 The father sanctifieth vs, that is to say, separateth vs from the wicked, in giuing vs to his Sonne, that hee may be in vs, and we in him. 7 Rom. 1. 7. eph. 1. 1. coloss. 1. 12. 1. tim. 1. 9. titus 2. 3. 8 Whom God of his gracious goodnes and meere loue hath separated for himselfe: or whome God hath called to holinesse: the first of these two expositions sheweth from whence our sanctification cometh, and the second sheweth to what ende it tendeth. 9 1. Tim. 1. 1. He is said properly to call on God, who crieth vnto the Lord when hee is in danger, and craueth helpe at his handes: and by the figure Synecdoche it is taken for all the seruice of God: and therefore to call vpon Christes Name, is to acknowledge and take him for very God. 6 The foundation and the life of the Church, is Christ Iesus giuen of the Father. 7 Going about to condemne many vices, hee beginneth with a true commendation of their vertues, least hee might seeme after to descend to chiding, being moued with malice or ennie: yet so, that hee referreth all to God as the author of them, and that in Christ. That the Corinthians might be more ashamed to prophane and abuse the holy gifts of God. 8 He reuerech that by name, which they most abused. 4 Seeing that whiles wee lue here, wee knowe but in part and prophetic in part, this worde (All) must be restrained to the present state of the faithfull: but by speech hee meaneth not a vaine kinde of babbling, but the gift of holy eloquence, which the Corinthians abused. 9 He sheweth that the true vse of these gifts consisteth herein, that the mightie power of Christ might thereby be set forth in them, that hereafter it might evidently appeare how wickedly they abused them to glory and ambition. 10 By those excellent gifts of the holy Ghost. 11 Titus 2. 11. philip. 3. 10. 10 He sayeth by the way, that there is no cause why they should please themselves so much in those gifts which they had receiued, seeing that those were nothing in comparison of them which are to be looked for. 11 Hee speaketh of the last coming of Christ. 12 1. thess. 4. 13. and 5. 23. 11 Hee tellerth that he hopeth well of them hereafter, that they many more patiently abide his reprehension afterwarde. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our saluation is only the worke of God. 12 He calleth them blamelesse, not whome man neuer found fault with, but with whome no man can iustly finde fault, that is to say, them which are in Christ Iesus, in whome there is no condemnation. See Luke 1. 6. 1. thess. 5. 24. 12 True and constant, who doeth not onely call vs, but giueth vs the gift of perseuerance also. 13 Hauing made an end of the preface, hee cometh to the matter it selfe, beginning with a most graue obtestation, as though they should heare Christ himselfe speaking and not Paul.*

**P**AUL called to be an Apostle of Iesus Christ, through the will of God, and our brother Sothenes,

*2* Vnto the Church of God, which is at Corinthus, to them that are sanctified in a Christ Iesus, & Saintes by calling, with all that call on the Name of our Lord Iesus Christ in euery place, both their Lord, and ours:

*3* Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

*4* I thanke my God alwayes on your behalfe for the grace of God, which is giuen you in Iesus Christ,

*5* That in all things ye are made rich in him, in all kinde of speech, and in all knowledge:

*6* As the testimonie of Iesus Christ hath bene confirmed in you:

*7* So that ye are not destitute of any gifte: waiting for the appearing of our Lord Iesus Christ,

*8* Who shall also confirme you vnto the ende, that ye may be blamelesse in the day of our Lord Iesus Christ.

*9* God is faithful, by whom ye are called vnto the fellowship of his sonne Iesus Christ our Lord.

*10* Now I beseech you, brethren, by the

Name of our Lord Iesus Christ, that ye all speake one thing, and that there be no dissensions among you: but be ye knit together in one minde, and in one iudgement

*11* For it hath bene declared vnto mee, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.

*12* Now this I say, that euery one of you saith, I am Pauls, and I am Apollos, and I am Cephas, and I am Christs.

*13* Is Christ diuided? was Paul crucified for you? either were ye baptized into the name of Paul?

*14* I thanke God, that I baptized none of you, but Crispus, and Gaius,

*15* Least any should say, that I had baptized into mine owne name.

*16* I baptized also the household of Stephanas: furthermore know I not, whether I baptized any other.

*17* For CHRIST sent me not to baptize, but to preach the Gospel, not with wisdom of words, least the crosse of Christ should be made of none effect.

*18* And therewithall he openeth the cause of dissensions, because that some did hang on one doctour, some on another, and some were so addicted to themselves, that they neglected all doctours and teachers, calling themselves the disciples of Christ only, thrusting forth their teachers. *19* The matter that I would say to you, is this. *20* Acts 18. 24. The first reason why schismes ought to be eschewed: because Christ seemeth by that meanes, to be deuided and torne in pieces, who cannot be the head of two diuers and disagreeing bodies, being himselfe one. *21* Another reason: Because they cannot without great iniurie to God, so hang of men as of Christ: which thing no doubt they doe, which allow whatsoeuer some man speaketh, euen for his persons sake: as these men allowed one selfe same Gospell being vttered of one man, and did loathe it being vttered of another man. So that these factions were called by the names of their teachers, Now Paul setteth downe his owne name not onely to grieve no man, but also to shewe that he pleadeth not his owne cause. *22* The third reason taken of the forme and end of Baptisme, wherein we make a promise to Christ, calling on also the Name of the Father and the holy Ghost. Therefore although a man doe not fall from the doctrine of Christ, yet if hee hang vpon some certaine teachers, and despise others, he forsaketh Christ: for if hee held Christ his onely matter, hee would heare him, teaching by whomsoeuer. *23* Hee protesteth that hee speaketh so much the more boldly of these things, because that through Gods prouidence hee is void of all suspicion of challenging disciples vnto himselfe, and taking them from others. Whereby wee may vnderstand that not the schollers onely, but the teachers also are here reprehended, which gathered themselves flockes apart. *24* Acts 18. 8. The taking away of an obiectiō: that hee gaue not himselfe to baptize many amongst them: not for the contempt of Baptisme, but because hee was chiefly occupied in deliuering the doctrine, and committed them that receiued his doctrine to others to be baptized, whereof hee had store. And so hee declared sufficiently how farre hee was from all ambition: whereas on the other side they whome hee reprehendeth, as though they gathered disciples vnto themselves and not vnto Christ, bragged most ambitiously of numbers, which they had baptized. *25* Now hee runneth himselfe to the doctours themselves, which pleased themselves in braue and ambitious eloquence, to the ende that they might drawe more disciples after them. Hee confesseth plainly that hee was vnlike vnto them, opposing grauely as it became an Apostle, his example against their peruerse iudgements: So that this is another place of this Epistle, touching the obseruing of a godly simplicitie, both in wordes and sentences in teaching of the Gospell. *26* Chap. 2. 13. 1. pet. 1. 16. I With eloquence: which Paul casteth off from him not onely, as not necessarie, but also as flat contrarie to the office of his Apostleship: yet had Paul his kind of eloquence, but it was heavenly, not of man, and void of painted wordes. *27* The reason why hee vsed not the pompe of wordes, and painted speech: because it was Gods will to bring the worlde to his obedience by that way, whereby the most idiots amongst men might vnderstand, that this worke was done of God himselfe without the arte of man. Therefore as saluation is set forth vnto vs in the Gospell by the crosse of Christ, then which nothing is more contemptible, and more farre from life, so God would haue the manner of the preaching of the crosse most different from those meanes, with which men doe vse to drawe and entice other, either to heare or beleue: therefore it pleased him by a certaine kind of most wise folly, to triumph ouer the most foolish wisdom of the world, as hee had said before by Esay, that he would And hereby wee may gather, that both those doctours which were puffed vp with ambitious eloquence, and also their hearers strayed farre away from the end and marke of their vocation.

*The preaching of Christ crucified, is the kinde of speech which we use.*

*Rom. 1. 16.*

*It is that whereunto he declarerh his marvellous power in saving his elect, which would not so evidently appeare, if it hanged upon any helpe of man: for so many might attribute that to himselfe, which is properly to the crosse of Christ.*

*The Apostle proueth that this ought not onely to seeme strange, seeing that it was foretold so long before, but declarerh further, that God is wont to punish the pride of the world in such sort, which so pleaseth it selfe in its owne wisedome: and therefore that this is vaine, yea a thing of nothing, and such as God reiecteth as vnprouitable, which they so carefully labour for, and made for great account of.*

*Eph. 19. 14.*

*Where art thou, O thou learned fellow, and thou that spendest thy dayes in turning thy backe?*

*Thou that spendest all thy time in seeking out the secret things of this world, and in expounding all hard questions: and thus triumphest hee against all the men of this world, for there was not one of them that could so much as dreame thou this secret and hidden mysterie.* 13 He sheweth that the pride of men was woorthily punished of GOD, because they would not behold God, as meete was they should. In the most cleare glasse of the wisedome of the worlde, which is the workmanship of the worlde. *g* By the worlde hee meaneth all men which are not borne anewe, but remaine as they were, when they were first borne. *r* In the workmanship of this worlde, which hath the marvellous wisdom of God engraued in it, so that every man may beholde it. 25 The goodness of God is wonderful, for while hee goeth about to punish the pride of the worlde, he is very prouident and careful, for the saluation of it, and teacheth men to become fooles, that they may be wise to God. *f* So callerh the preaching of the Gospel as the enemies opposed it: but in the meane season he saunteth them very sharply, who had rather charge God with folly, then acknowledge their owne and crame pardon for it. *2* Mat. 12. 38. 25 A declaration of that which he said that the preaching of the Gospel, is foolish. It is foolish, saith he, to them whom God had not indur'd with new l'ger, that is to say, to all men, being considered in themselves: for the Iewes require miracles, and the Grecians arguments, which they may comprehend by their wit and wisedome: and therefore they doe not onely not beleue the Gospel, but also they mocke at it. Notwithstanding in this foolish preaching, there is the great vertue & wisedome of God, but such as those onely which are called, doe perceiue God shewing most plainly, that euen then when madde men binke him most foolish, he is sure wiser then they are: and that he surmounteth all their might and power, when he visheth most vile and abiect things, as it hath appeared in the fruite of the preaching of the Gospell. 16 A confirmation taken of those things which came to passe at Corinth, where the Church especially consisted of the basest and common people, in so much that the philosophers of Greece were driuen to shame, when they sawe that they could doe nothing with their wisedome and eloquence, in comparison of the Apostles, whom notwithstanding they called Idiots and vnlarned. And herewithall doeth hee beate downe their pride, for God did not preferre them before those noble and wise men because they should be proud, but that they might be contrained euen whether they would or not, to reioyce in the Lord, by whose mercie, although they were the most abiect of all, they had obtained in Christ, both this wisedome, and all things necessarie to saluation. *1* Was way the Lorde hath taken in calling you. *u* After that kinde of wisedome which men make account of, as though there were none else: who because they are carnall, know not spirituall wisedome. *x* Which in mans iudgement are almost nothing. *y* To shew that they are vaine & vnprofitable, and nothing worth, See Rom. 1. 21.

18 For that preaching of the crosse is to them that perish, foolishnesse: but vnto vs, which are saved, it is the power of God.

19 For it is written, & I will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made the wisedome of this world foolishnesse?

21 For seeing the world by wisedome knew not God in the wisedome of GOD, & it pleased God by the foolishnesse of preaching to saue them that beleue:

22 Seeing also that the Iewes require a signe, and the Grecians seeke after wisedome.

23 But wee preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, we preach Christ, the power of God, and the wisedome of God.

25 For the foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men after the flesh, not many mightie, not many noble are called.

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the mighty things,

28 And vile things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are,

29 That no flesh should reioyce in his presence.

30 But ye are of him in Christ Iesus, who of God is made vnto vs wisedome and righteousness, and sanctification, and redemption.

31 That, according as it is written, & he that reioycest, let him reioyce in the Lord.

*A* Whom hee cast downe before, now he lieth vp, yea, higher then all men: yet so, that he be with them that all their worthinesse is without themselves, that is, standeth in Christ, and that of God. 17 He reacheth that especially and aboue all things, the Gospel ought not to be contemned, seeing it containeth y chiefest things that are to be desired, to wit, true wisedome, the true way to obtaine righteousness, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities. *4* Iere. 9. 14. *2* Cor. 10. 17. *b* Let him yeeld all to God & giue him thanks: and so by this place is mans free will beate downe, which the Papists so dreame of.

CHAP. II.

*1* He setteth downe a platforme of his preaching, *4* which was base in respect of mans wisedome, *7-13* but noble in respect of the spirituall power and efficacie, *14* And so concludeth that the world cannot rightly iudge thereof.

And I, brethren, when I came to you, came not with excellencie of wordes, or of wisedome, shewing vnto you the testimonie of God.

2 For I esteemed not to knowe any thing among you, saue Iesus Christ, and him crucified.

3 And I was among you in weakenesse, and in feare, and in much trembling.

4 Neither flood my wordes, and my preaching in the enticing speech of mans wisedome, but in plaine euidence of the Spirit and of power,

5 That your faith should not be in the wisedome of men, but in the power of God.

6 And wee speake wisedome among them that are perfect: not the wisedome of this world, neither of the princes of this world, which come to nought.

7 But we speake the wisedome of God in a mysterie, euen the hid wisedome, which God had determined before the worlde, vnto our glory.

8 Which none of the princes of this world hath knownen: for had they knownen it, they would not haue crucified the Lord of glory.

*panions of true modestie, not such feare and trembling as terrifie the conscience, but such as are contrary, to vanitie and pride. 2* Chap. 1. 17. *2* pet. 1. 16. *1* He turneth that now to the commendation of his ministry, which he had granted to his aduersaries: for his vertue and power which they knewe well enough, was so much the more excellent, because it had no worldly helpe ioynd with it. *d* By playne euidence hee meaneth such a prooffe, as is made by certaine and necessary reasons. *3* And he telleth the Corinthians, that he did it for their great profite, because they might thereby knowe manifestly, that the Gospell was from heauen. Therefore hee pitifully rebuketh them, because that in seeking vaine ostentation, they willingly deputed themselves of the greatest helpe of their faith. *4* An other argument taken of the nature of the thing, that is, of the Gospell, which is true wisedome, but knownen to them onely which are desirous of perfection: and is vnauferie to them which otherwise excell in the worlde, but yet vainly and fruitly. *e* Those are called perfect here, not which had gotten perfection already, but such as tend to it, as *Phil. 3. 15.* so that perfect, is set against weak. *f* They that are wiser, richer, or mightier then other men are. *5* Hee sheweth the cause why this wisedome cannot be perceived of those excellent worldly wises: to wit, because indeed it is so deepe, that they cannot attaine vnto it. *g* Which men could not so much as dreame of. *6* Hee taketh away an objection: if it be so hard, when and how is it knownen? God, sayeth hee, determined with himselfe from the beginning, that which his purpose was to bring forth at this time out of his secret, for the saluation of men. *7* Hee taketh away another objection: why then, how cometh it to passe, that this wisedome was so reiect of men of highest authority, that they crucified Christ himselfe? Paul answereth: because they knew not Christ such as hee was, *h* That mightie God, full of true maiestie & glory: Now this place hath in it a most euident prooffe of the diuinitie of Christ, and of his ioyning of the two natures in one, which hath this wit, that that which is proper to the manhood alone, is vouch'd of the Godhead ioynd with the manhood: which kinde of speech, is called of the old fathers, a making common of things belonging to some one, with other to whom they doe not belong.

*Flesh is oft as we see, taken for the whole man: and he useth this word flesh, very fitly, to set the weak and miserable condition of man and the maiestie of God, one against the other.*

*1* He returneth to the 17. verse of the former Chapter, that is to say, to his owne example: confessing that he vied not amongst them either excellencie of wordes, or enticing speech of mans wisedome, but with great simplicitie of speech, so he knew and preached Iesus Christ crucified, humble and abiect, as touching the flesh. *2* Chap. 1. 17. *3* The Gospel. *4* I purposed not to professe any other knowledge, but the knowledge of Christ and him crucified. *5* Actes 18. 1. *6* He setteth weaknesse against excellencie of wordes, and therefore ioynt with it feare and trembling, which are the companions of true modestie, not such feare and trembling as terrifie the conscience, but such as are contrary, to vanitie and pride.



3 Another objection: But how could it be that those wittie men could not perceiue this wisdom? Paul answereth: Because we preach those things which passe all mans understanding.

4 *Esa. 54. 4.* 5 *Man can not so much as thinke of them, much lesse conceiue them with his senses.*

6 A question: if it surmount the capacite of mea, how can it be understood of any man, or how can you declare and preach it? by a peculiar lighting by Gods Spirit, wherewith whosoever is inspired, he can enter euē to the very secrets of God.

7 *There is nothing so secret and hidden in God, but the Spirit of God searcheth into it.*

8 He searcheth that forth by a similitude,

which hee spake of the inspiration of the Spirit. As the force of mans wit searcheth out things pertaining to man, so doeth our mind by that power of the holy Ghost, vnderstand heauenly things. 1. *The minde of man, which is indured with ablenesse to vnderstand and iudge.* 2. *The Spirit which we haue receiued, doth not teach vs things of this world, but lifteth vs up to God, and this place teacheth vs against the Papists, what faith is, from whence it cometh, and what force it is of.* 3. That which he spake generally, he retraineth now to those things which God hath opened vnto vs of our saluation in Christ: least that any man should separate the Spirit from the preaching of the word and Christ: or should thinke that those fantasticall men are gouerned by the Spirit of God, which wandring besides the worde, thrust vpon vs their vaine imaginations for the secrets of God. 4. *This word (know) is take here in his proper sense, for true knowledge, which the Spirit of God worketh in vs.* 5. Now he returneth to his purpose, and concludeth the argument which hee began ver. 6. and it is this: the words must be applyed to the matter, and the matter must be set forth with words which are meete and conuenient for it: now this wisdom is spirituall & not of man, and therefore it must be deliuered by a spirituall kinde of teaching, and not by enliuing wordes of manly eloquence, that the simple, and yet wonderfull maiestie of the holy Ghost may therein appeare. 6. *Chap. 1. 17. 2. pet. 1. 16.* 7. *Applying the words vnto the matter, to wit, that as wee teach spirituall things, so must our kinde of teaching be spirituall.* 8. Again hee presenteth an offence or stumbling block: how cometh it to passe that so fewe allow these things? This is not to be marvelled at, saith the Apostoll, seeing that men in their naturall powers (as they termed them) are not indued with that facultie, whereby spirituall things are discuered (which facultie cometh another way) and therefore they accompt spirituall wisdom as folly: and it is as if he should say, It is no maruailly blinde men cannot iudge of colours, seeing they lacke the light of their eyes, and therefore light is to them as darkenesse. 9. *The man that hath no further light of vnderstanding, then that which he brought with him, euen from his mothers wombe, as Iude describeth it, Iude 19.* 10. *By the vertue of the holy Ghost.* 11. He amplifieth the matter by contraries. 12. *Vnderstandeth and discerneth.* 13. The wisdom of the flesh, saith Paul, determineth nothing certainly, no not in it owne affaires, much lesse can it discerne strange, that is, spirituall things. But the Spirit of God, wherewith spirituall men are indued, can be deceiued by no meanes, and therefore be reprobued of no man. 14. *Of no man: for when the Prophets are indged of the Prophets, it is the Spirit that iudgeth, & not the man.* 15. *Esa. 40. 13. rom. 1. 34.* 16. A reason of the former saying: for he is called spirituall: which hath learned that by the vertue of the Spirit, which Christ hath taught vs. Now if that which we haue learned of that Master, could be reprobued of any man, hee must needes be wiser then God: wherupon it followeth, that they are not onely foolish, but also wicked, which thinke that they can deuise some thing that is either more perfect, or that they can teach the wisdom of God a better way then they knewe, or taught, which vndoubtedly were indued with Gods Spirit. 17. *Lay his head to his, and teach him what he should doe.* 18. *We are indued with the Spirit of Christ, who openeth vnto vs those secrets, which by all other meanes are vnssearchable, and also all truth whatsoever.*

## CHAP. III.

1. Hee geeldeth a reason why hee preached small matters vnto them. 4. He sheweth how they ought to esteeme of Ministers. 6. The ministers office. 10. A true forme of edifying. 16. He warneth the Corinthians, that they be not dauen away to prophane things, 18. through the ground wisdom of the flesh.

9 But as it is written, 10 The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him.

10 But God hath reuealed them vnto vs by his Spirit: for the Spirit searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, saue the Spirit of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Now we haue receiued not the Spirit of the world, but the Spirit, which is of God, that wee might know the things that are giuen to vs of God.

13 Which things also we speake, not in the wordes which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spirituall things with spirituall things.

14 But the naturall man perceiueh not the things of the Spirit of God: for they are foolishnesse vnto him, neither can hee know them, because they are spirituallly discerned.

15 But he that is spirituall, discerneth all things: yet he himselfe is iudged of no man.

16 For who hath known the minde of the Lord, that he might instruct him? But wee haue the minde of Christ.

1. I could not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, euen as vnto babes in Christ.

2 I gaue you milke to drinke, and not meate: for ye were not yet able to beare it, neither yet now are ye able.

3 For ye are yet carnall: for whereas there is among you enuying, and strife, and diuisions, are ye not carnall, and walke as carnall men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 Who is Paul then? and who is Apollos, but the ministers by whom ye were beleueed, and as the Lord gaue to euery man?

6 I haue planted, Apollos watered, but God gaue the increase.

7 So then, neither is hee that planteth, any thing, neither he that watereth, but God that giueth the increase.

8 And he that planteth, and hee that watereth, are one, & euery man shall receiue his wages, according to his labour.

9 For we together are Gods labourers: yee are Gods husbandry, and Gods building.

10 According to the grace of God giuen to mee, as a skilfull matter builder, I haue layd the foundation, and another buildeth thereon: but let euery man take heed howe hee buildeth vpon it.

11 For other foundation can no man lay, then that which is laid, which is Iesus Christ.

12 And if any man builde on this founda-

tion, he shall build thereon. 13. *He calleth them carnall, which are as yet ignorant, and therefore to expresse it the better, he teacheth them babes.* 2. *Substantiall meate, or strong meate.* 3. *To be fed by me with substantiall meate: therefore as the Corinthians grew up in age, so the Apostoll nourished them by teaching, first with milke, then with strong meate, which difference was onely in the manner of teaching.* 4. *By the square and compasse of mans wit and iudgement.* 5. *After that hee hath sufficiently reprobued ambitious teachers, and their foolish esteemes, now hee sheweth how the true ministers are to be esteemed, that wee attribute not vnto them more or lesse then wee ought to doe. Therefore hee teacheth vs, that they are they by whom we are brought to faith and saluation, but yet as the ministers of God, and such as doe nothing of themselves, but God so working by them as it pleaseth him to furnish them with his gifts. Therefore wee haue not to marke or consider what minister it is that speaketh, but what is spoken: and wee must depend onely vpon him which speaketh by his seruants.* 6. *He beautifieth the former sentence, with two similitudes: first comparing the companie of the faithful, to a fildie which God maketh fruitful, when it is sowed and watered through the labour of his seruants: next, by comparing it to an house, which in deede the Lord buildeth, but by the hands of his workemen, some of whom, hee vseth in laying the foundation, others in building of it vp. Now, both these similitudes tend to this purpose, to shewe that all things are wholly accomplished by Gods onely authoritie and might, so that wee must onely haue an eye to him. Moreover, although that God vseth some in the better part of the worke, we must not therefore contemne other, in respect of them, and much lesse may wee diuide or set them apart, (as these factious men did) seeing that all of them labour in Gods businesse, and in such sort, that they serue to finish one selfe same worke, although by a diuers manner of working, in so much that they neede one anothers helpe.* 7. *Psal. 62. 11. galat. 6. 5.* 8. *Seruing vnder him: Nowe they which serue vnder another, doe nothing of their owne strength, but as it is giuen them by grace, which grace maketh them fit to that seruice. Looke chap. 5. 10. and 1. cor. 3. 6. and all the increase that cometh by their labour, doth so proceed from God, that no part of the praise of it may be giuen the vnder seruants.* 9. *Now hee speaketh to the teachers themselves, which succeeded him in the Church of Corinth, and in their person, to all that were after or shall be Pastours of Congregations, seeing that they succed into the labour of the Apostles, which were planters and chiefe builders. Therefore hee warneth them first, that they perfwade not themselves that they may build after their owne fantasie, that is, that they may propound and set forth any things in the Church, either in matter, or in kinde of teaching, different from the Apostles, which were the chiefe builders.* 10. *Moreover hee sheweth what this foundation is, to wit, Christ Iesus, from which they may not turne away one iote in the building vp of his building.* 11. *Thirdly, he sheweth that they must take heed that the vpper part of the building be answerable to the foundation, that is, that admonitions, exhortations, and whatsoever pertaineth to the edifying of the flocke, be answerable to the doctrine of Christ, as well in matter as in forme: wch doctrine is compared to golde, silver, and precious stones: of which matter Esaias also and Iohn in the Renelation build the heauenly citie. And to these are opposited, wood, hay, stubble, that is to say, curious and vaine questions or decrees: and besides to be short, all that kinde of teaching which serueth to ostentation. For false doctrines, whereof hee speaketh not here, are not said properly to be built vpon this foundation, vntill peraduenture in shew onely.*

tion,

tion, golde, silver, precious stones, timber, hay, or Rubble.

13 7 Every mans worke shall be made manifest: for by the day shall declare it, because it shall be revealed by the fire: and the fire shall trie every mans worke of what sort it is.

14 If any mans worke, that he hath built vpon, abide, he shall receive wages.

15 If any mans worke burne, he shall lose, but he shall be saved himselfe: nevertheless yet as it were by the fire.

16 4 9 Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 10 Let no man deceive himselfe: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise.

19 For the wisdom of this world is foolishnesse with God: for it is written, & he catcheth the wise in their owne craftinesse.

20 7 And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 11 Therefore let no man be reioyce in men: for all things are i yours.

22 Whether it be Paul, or Apollos, or Cephas, or the 12 world, or life, or death, whether they be things present, or things to come, *euen* all are yours,

23 And ye Christs, and Christ Gods.

disposers, that enery man be found fault full.

3 3 As touching me, I passe very little to be iudged of you, 4 or of mans iudgement: no, 5 I iudge not mine owne selfe.

4 For I know nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me, is the 6 Lord.

5 6 Therefore 4 iudge nothing before the time, until the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall enery man haue 4 praise of God.

6 7 Now these things, brethren, I haue figuratiuely applied vnto mine owne selfe and Apollos, for your sakes, that ye might learne 4 by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 8 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though i thou hadst not receiued it?

8 9 Now ye are full: now ye are made rich: ye reigne as kings without vs, and would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set fourth vs the last Apostles, as men appointed to death, for we are made a 8 gasing stocke vnto the world, and to the Angels, and to men.

10 We are fooler for Christes sake, and ye are wise in Christ: we are weake, and ye are strong: ye are honourable, and we are despised.

11 Vnto this houre we both hunger, and thirst, and are naked, and are buffered, and haue no certaine dwelling place,

12 4 And labour, working with our owne hands: we are reviled, and yet we bleise: we are persecuted, and suffer it.

13 7 We are euill spoken of, and we pray: we are made as the filth of the world, the offscouring of all things, vnto this time.

14 10 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue tenne thousand instru-

3 Because in reprehending others, he set himselfe for an example. he v-  
4 said a preoccupation or preventing of an objection, and vnto the grauity of an Apostle, he sheweth that he careth not for the contrary iudgements: that they haue of him, in that they esteemed him as a vile person, because he did not set forth himselfe as they did. And hee bringeth good reasons why hee was nothing moued with the iudgements which they had of him.

4 First, because that which men iudge in these cases of their owne braynes, is no more to be accounted of, then when the vniuersall doe iudge of wisdom.

6 Word for word, Day, after the manner of speech of the Cilicians.

5 Secondly, sayth he, how can you iudge how much or how little I am to be accounted of, seeing that I my selfe knowe my selfe better then you doe, and which dare professe that I haue walked in my vocation with a good conscience, dare not yet notwithstanding challenge any thing to my selfe: for I know that I am not vblameable, all this notwithstanding: much lesse therefore should I please my selfe as you doe.

6 A third reason proceeding of a conclusion as it were, out of the former reasons. It is Gods office, to encrease enery man according to his value, because hee knoweth the secrets of the heart, which men for the most part are ignorant of. Therefore this iudgement pertaineth not to you. 7. 1. d One could not be praised above the rest, but the other should be blamed: & hee mentioneth praise rather then dispraise, for that the exceeding of his force was this, that they gave more to some men then meet was. Having reiecteth their iudgement, he setteth fourth himselfe againe as a singular example of modestie, as one which concealing in this Epistle those factious teachers names, doubted not to put downe his owne name and Apollos in their place, and tooke vpon him, as it were, their shame: so farre was hee from preferring himselfe to any. e By our example, which chose rather to take other mens faults vpon us, then to charge any by name. 8 Hee sheweth a good meane to bridle pride: first, if thou consider how rightly thou exemptest thy selfe out of the number of others, seeing thou art a man thy selfe: againe, if thou consider that although thou haue some thing more then other men haue, yet thou hast it not by Gods bountifullnesse. And what wise man is he that will bragge of anothers goodnesse, and that against God? f There is nothing then in vs of nature, that is worthy of commendation: but all that we haue, we haue it of grace, which the Pelagians of halfe Pelagius will not confesse. 9 Hee descended to a most graue mocke, to cante these ambitious men to blush euen against their willes. 8 Hee that will take a right view how like Paul and the Pope are, who iustly boasteth that hee is his successor, let him compare the delicacies of the Popes court with Saint Pauls state, as wee see it here. 4 After 10. 34. 1. thess 2. 9. 2. thess 2. 8. 11. Mat. 23. 44. Mat. 23. 44. Mat. 7. 6. 6. Such as by sweeping is gathered together. 10 Moderating the sharpnesse of his mocke, hee putteth them in minde to remember of whom they were begotten in Christ, and that they should not doubt to followe him for an example, although hee seeme vile according to the outward shew, in respect of others, yet mightie by the efficacy of Gods Spirit, as they had had small thereof in themselves.

Actus

7 He testifieth, as indeed the truth is, that all are not good builders, no not some of them which stand vpon this one and onely foundation: but howe-  
8 fewer this worke of euill builders, sayth he, stand for a season, yet shall it not alwayes de-  
9 ceine, because that the light of the truth appearing at length, as day shall disolue this darkness, and shew what it is. And as that worke is tried by the fire, whether it be good or no, so will God in his time by the touch of his Spirit and word, trie all buildings, and so shall it come to passe, that such as be found pure and sound, shall still continue so, to the prayse of the workman; but they that are o-  
10 therwise, shall be consumed, and vanish away, and so shall the workmans be frustrate of the hope of his labour, which pleased himselfe in a thing of nought.

11 He taketh not away hope of saluation from the vnskilfull and foolish builders, which holde fast the foundation, of which sort were those Rethoricians rather then pastours of Corioth: but he addeth an exception, that they must notwithstanding suffer this triall of their worke, and also abide the losse of their vaine labours. 4 Chap. 6. 9. 2. cor. 6. 16. 9 Continuing still in the metaphore of a building, he teacheth vs that this ambition is not onely vaine, but also facinorouse: for he sayth that the Church is as it were the Temple of God, which God hath as it were consecrated vnto himselfe by his Spirit. Then turning himselfe to these ambitious men, he sheweth that they profane the Temple of God, because those vaine artes wherein they please themselves so much, are as he teacheth, so many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickednesse shall not be suffered unpunished. f Disfileth it, and maketh it vncleane, being bly, and surely they do defile it. by Paul his iudgement, which by fleshy eloquence despite the paritie of the Gospel. 10 Hee concludeth by the contrary, that they professe pure wisdom in the Church of God, which refuse & cast away all those vanities of men, and if they be mocked of the world, it is sufficient for them that they be wise according to the wisdom of God, and as he will haue them to be wise. 4 Iob 5. 13. g They neuer so craue, yet the Lord will take them when he shall discover their treachery. 11 He returneth to the proposition of the 2. verse, first warning the hearers, that henceforward they esteeme not as lords, those whom God both appointed to be ministers, and not lords of their saluation, which thing they doe, that depend vpon men, and not vpon God, that speaketh by them. h Please himselfe. i Helps, appointed for your benefit. 12 He passeth from the persons to the things themselves, that his argument may be more forcible, yea, hee ascendeth from Christ to the father, to shew vs that wee reit our selues no nor in Christ himselfe, in that that he is man, but because he carieth vs vp euen to the Father, as Christ witnesseth of himselfe euery where, that hee was sent of his Father, that by this band we may be all knit with God himselfe.

CHAP. III.

1 Bringing in the definition of a true Apostle, 7 he sheweth that humilitie ought rather to be an honour then a shame vnto him. 9 Hee bringeth in proofe, whereby it may evidently appeare, 10 that hee neither had care of glory, 11 nor of his bellie, 12 He commendeth Timothy.

1 Et: a man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God:

2 3 And as for the rest, it is required of the

2 He concludeth the duties of the hearers towards their ministers, that they esteeme them not as lords: and yet notwithstanding, that they giue eare vnto them, as to them that are sent from Christ, sent I say to this end and purpose, that they may receiue as it were at their hands, the treasure of saluation which is drawn out of the secrets of God. a Enery man. 3 Last of all, he warneth the ministers, that they also behaue themselves not as lords, but as faithfull seruants, because they must render an account of their stewardship vnto God,



*What way and rule I follow every where in teaching the Churches.*

*At last of all he defendeth also to Apostolike threatenings, but yet chiding them as a father, lest by their disorder he be constrained to come to punish some among them*

*4 Acts 19. 21.*

*5 By words, hee meaneth their painted and coloured kind of eloquence, against which he setteth the vertue of the Spirit.*

*12 A passing over to another part of this Epistle, wherein he reprehendeth more sharply a very bawdy offence, shewing the use of ecclesiasticall correction. 1 Meekely affected towards you.*

### CHAP. V.

*1 That they have wincked at him who committed incest with his mother in law. 2. 6 hee sheweth should cause them rather to be ashamed, then to reioyce: 30 Such kinde of wickednesse is to be punished with excommunication, 12 lest they be infected with it.*

*1 They are greatly to be reprehended which by suffering of wickednesse, set forth the Church of God to be mocked and scorned of the infidels.*

*2 There are none more proud then they that least know themselves. 3 Excommunication ought not to be committed to one mans power, but must be done by the authoritie of the whole Congregation, after that the matter is diligently examined.*

*4 In mind, thought and will.*

*5 Calling upon Christ his Name.*

*4 There is no doubt but that judgement is ratified in heaven, wherein Christ himselfe sitteth as Judge.*

*5 The excommunicate is delivered to the power of Satan, in that, that he is cast out of the house of God. 6 What it is to be delivered to Satan, the Lord himselfe declareth when he saith, Let him be unto thee as an Heathen and Publican, Matth 18. 17. that is to say, to be disfranchised, and put out of the right of libertie of the cure of Christ, which is the Church, without which Satan is lord and master. 6 The end of excommunication is not to cast away the excommunicate, that he should utterly perish, but that hee may be saved, to wit, that by this meane his flesh may be tamed, that he may learne to live to the Spirit. 7 Another end of excommunication is, that other be not infected, and therefore it must of necessity be retained in the Church, that the one be not infected by the other. 8 Is taught, and not grounded upon good reason, as though you were excellent, and yet there is such wickednesse found amongst you. 8 By alluding to the ceremony of the Passover, hee exhorteth them to cast out that vnclean person from amongst them. In times past, sayeth hee, it was not lawfull for them which did celebrate the Passover, to eate leavened bread: in such that hee was holden as vnclean & unworthie to eate the Passover, who soever had but tasted of leaven. Nowe our whole life must be as it were the feast of vncleaned bread, wherein all they that are partakers of that immaculate Lamb which is slain, must cast out both of themse in it, and also out of their houses and Congregations, all impurities. 9 By laying hands on the whole body of the Church, every member whereof must be vncleaned bread, that is, be renewed in spirit, by plucking away the olde corruption. 9 The Lamb of our Passover. 9 Let vs leade our whole life, as it were a continuall feast, honestly and uprightly.*

stours in Christ, yet have ye not many fathers: for in Christ Iesus I have begotten you through the Gospel.

16 Wherefore, I pray you, be followers of mee.

17 For this cause have I sent unto you Timotheus, which is my beloved sonne, and faithfull in the Lord, which shall put you in remembrance of my wayes in Christ, as I teach every where in every Church.

18 Some are puffed up as though I would not come unto you.

19 But I will come to you shortly, & if the Lord will, and I will know, not the words of them which are puffed up, but the power.

20 For the kingdome of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meeknesse?

22 A passing over to another part of this Epistle, wherein he reprehendeth more sharply a very bawdy offence, shewing the use of ecclesiasticall correction. 1 Meekely affected towards you.

and wickednesse: but with the vncleaned bread of sinceritie and truth.

9 I wrote unto you in an Epistle, that ye should not company together with fornicators,

10 And not altogether with the fornicators of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I have written unto you, that ye company not together: if any that is called a brother, be a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eat not.

12 For what have I to doe to iudge them also which are without? doe ye not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your selves that wicked man.

whereat the Supper of the Lord was received, or els the manner of life which is rightly to be taken, least any man should thinke that either matrimony were broken by excommunication, or such duties hindered and cut off thereby, as wee owe one to another: children to their parents, subjects to their rulers, seruants to their masters, and neighbour to neighbour, to win one another to God. 10 If you should utterly abstaine from such mens company, you should goe out of the world: therefore I speake of them which are in the very bosome of the Church, which must be called home by discipline, and not of them which are without, with whom you must labour by all meanes possible, to bring them to Christ. 10 Such as are false brethren, ought to be cast out of the Congregation: as for them which are without, they must be left to the iudgement of God.

### CHAP. VI.

1 He inuigeth against their contention in law matters, 6 wherewith they vexed one another under iudges that were infidels, to the reproach of the Gospel, 9 and then sharply threatneth fornicators.

Are any of you, having businesse against another, be iudged vnder the vnjust, and not vnder the Saints?

3 Doe ye not know that the Saints shall iudge the world? If the world then shall be iudged by you, are ye unworthie to iudge the smallest matters?

3 Know ye not that we shall iudge the Angels? how much more things that pertaine to this life?

4 If then ye have iudgements of things pertaining to this life, set them vp which are least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no, not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 Nowe therefore there is altogether

9 Now he speaketh more generally; and that which hee speake before of the incontinent person, he sheweth that it pertaineth to others which are known to be wicked, and such as through their naughty life are a slander to the Church, which ought also by lawfull order be cast out of the community of the Church. And making mention of eating of meat, either hee meaneth those feasts of loue

10 The third question is of ciuill iudgements: whether it be lawfull for one faithfull to draw another faithfull before the iudgement seat of an infidel? He answereth that it is not lawfull, for offence sake, for it is not euill of it selfe.

11 As if hee sayd, Are ye become so impudent, that you are not ashamed to make the Gospel a laughing stocke to profane men? 12 Before the vnjust.

13 He addeth that hee doeth not forbid that one neighbour may goe to law with another if need so require, but yet vnder holy iudges.

14 Hee gathereth by a comparison that the faithfull can not seeke to infidels to be iudged, without great iniurie done to the Saints, seeing that God himselfe will make the Saints iudges of the world, and of the deuils, with his sonne Christ: much more ought they to iudge these light and small causes: which may be by equitie, and good conscience, determined.

15 The conclusion, wherein he prescribeth a remedie for this mischief: to wit, if they end their priuate affaires betwixt themselves by chosen arbiters out of the Church: for which matter & purpose, the least of you, sayth he, is sufficient: Therefore hee condemneth not iudgement seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrate: for hee speaketh not of iudgements which are practised betweene the faithfull & the infidels, neither of publike iudgement, but of controuersies which may be ended by priuate arbiters. 16 Couets and places of judgement. 17 Euen the most abject among you. 18 He applieth the generall proposition to a particular, alwayes calling them backe to this, to take away from the that false opinion of their owne excellencie, from whence all these mischiefs sprang. 19 Now hee goeth further also, and although by granting them priuate arbiters out of the Congregation of faithfull, he doeth not simply condemne, but rather establish priuate iudgements, so that they be exercised without offence, yet he sheweth that if they were such as they ought to be, and as it were to be, they should not need to vse that remedie neither.

\* infirmities





9 He answereth an objection: But the faithfull is de- filed by the soci- etie of the vnfaith- full, The Apostle denieth that, and prooueth that the faithfull man with good conscience may vse the vessel of this vnfaithfull wife, by this that their children which are borne of them, are ac- counted holy. (that is, contained within the pro- mise) for it is said to all the faithfull, I will be thy God, and the God of thy feed.

*h* The godliness of the wife is of more force, to cause their coupling together to be accounted ho- ly, then the infid- elitie of the husband is, to prophane the marriage.

*i* The infidell is not sanctified or made holy in his owne person, but in re- spect of his wife, hee is sanctified to her.

*k* To the faithfull husband.

*l* This place destroy- eth the opinion of them that would not haue children to be baptized, and shew opinion also, that make baptisme the very cause of saluation. For the

children of the faithfull are holy, by vertue of the covenants, euen before Bap- tisme, and baptisme is added as the seale of that holinesse. 10 He answereth to a question: what if the vnfaithfull forsake the faithfull? then is the faithfull free, sayth he, because he is forsaken of the vnfaithfull. *m* When any such thing faileth out. 11 Least any man vpon pretence of this libertie should giue occasion to the vnfaithfull to depart, hee giueth to vnderstand, that marriage contracted with an infidel, ought peaceably to be kept, that if it be possible the infidel may be wonne to the faith. 12 Taking occasion by that which he sayd of the bon- dage and libertie of matrimonie, he digresseth to a generall doctrine concerning the outward state and condition of mans life, as Circumcision and vncircumci- sion, seruitude and libertie: warning euery man generally to liue with a con- tented minde in the Lord, what state or condition soeuer hee be in, because that those outward things, as to be circumcised or vncircumcised, to be bond or free, are not of the substance (as they seeme it) of the kingdom of heauen. *n* Hath bound him to a certaine kinde of life. 13 Notwithstanding hee giueth vs to vnderstand, that in these examples all are not of like sort: because that circumcision is not simply of it selfe to be desired, but such as are bound may desire to be free. Therefore herein onely they are equall, that the kingdom of God consisteth not in them, and therefore there are no hinderance to obey God. *o* He is said to gather his vncircumcised, who by the helpe of a Chirurgian recovereth an upper skinned: which is done by the drawing the skinned with an instrument, to make it to cover the nut. *p* As though this calling were too unworthy a calling for Christ. *q* Hee that is in state of a seruant, and is called to be a Christian. *r* Chap. 6. 20. 1 pet. 1. 18. 19. 14 He sheweth the reason of the vnlikenesse, because that he that desireth to be circum- cised, maketh himselfe subiect to mans tradition, and not to God. And this may be much more vnderstood of superstitious, which some doe foolishly accompt for things indifferent. 15 A repetition of the generall doctrine. *s* So purely and from the heart, that your doings may be approved before God. 16 Hee enioyneth virginitee to no man, yet hee perswadeth and praiseth it for another respect, to wit, both for the necessitie of the present time, because the faithfull could scarce abide in any place, and vnder the commodities of this present life, and therefore such as were not troubled with familie, might be the readier: and also for the cares of this life, which marriage draweth with it of necessitie, so that they cannot but haue their minde distracted: and this hath place in women especially. *t* The circumflances considered, this I counsell you. 1 It is I that speake this which I am minded to speake: and the truth is I am a man, but yet worthy credits, for I haue obtained of the Lord to be such an one. *u* To remaine a virginie. *x* For the necessitie which the Saints are daily subiect vnto, who are continually tossed up and downe. *y* so that this estate may seeme most vnfit for marriage, were it not that the weaknesse of the flesh enforced them to it.

14 9 For the vnbeleening husband is <sup>h</sup> sancti- fied to the <sup>i</sup> wife, and the vnbeleening wife is sanctified to the <sup>k</sup> husband, else were your chil- dren vnleane: but now are the <sup>l</sup> holy.

15 10 But if the vnbeleening depart, let him depart: a brother or a sister is not in subiection in such things: <sup>m</sup> but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 12 But as God hath distributed to euery man, as the Lord <sup>n</sup> hath called euery one, so let him walke: and so ordaine I in all Churches.

18 13 Is any man called being circumcised? let him not <sup>o</sup> gather his vncircumcision: is any called vncircumcised? let him not be circum- cised.

19 Circumcision is nothing, and vncircumci- sion is nothing, but the keeping of the comman- dements of God.

20 4 Let euery man abide in the same vocati- on wherein he was called.

21 Art thou called being a seruant? <sup>p</sup> Care not for it: but yet if thou mayest be free, vse it rather.

22 For he that is called in the <sup>q</sup> Lord, being a seruant, is the Lords freeman: likewise also he that is called being free, is Christes seruant.

23 5 14 Yee are bought with a price: be not the seruants of men.

24 15 Brethren, let euery man, wherein he was called, therein abide with <sup>r</sup> God.

25 16 Now concerning virginis, I haue no commandement of the Lord: but I giue mine <sup>s</sup> aduise, as <sup>t</sup> one that hath obtained mercie of the Lord to be faithfull:

26 I suppose then <sup>u</sup> this to be good for the <sup>x</sup> present necessitie: I mean, that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virginie marrie, she sinneth not: neuerthe- lesse, such shall haue trouble in the <sup>y</sup> flesh: but I <sup>z</sup> spare you.

29 And this I say, brethren, because the time is <sup>a</sup> short, hereafter that both they which haue wines, be as though they had none:

30 And they that <sup>b</sup> weepe, as though they wept not: and they that reioyce, as though they reioy- ced not: and they that buy, as though they posses- sed not:

31 And they that vse this <sup>c</sup> world, as though they wred it not: for the <sup>d</sup> fashion of this world go- eth away.

32 And I would haue you without care. The vnmarried careth for the things of the Lord, how he may please the Lord.

33 But hee that is married, <sup>e</sup> careth for the things of the worlde, howe hee may please his wife.

34 There is difference also betweene a virginie and a wife: the vnmarried woman careth for the things of the Lord, that she may be holy, both in body and in <sup>f</sup> spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speake for your owne <sup>g</sup> commo- dity, not to tangle you in a snare, but that ye follow that which is honest, and that ye may cleane fast vnto the Lord without separation.

36 17 But if any man thinke that it is vncomely for his virginie, if hee passe the flower of her age, and need to require, let him doe what he will, he <sup>h</sup> sinneth not: let them be married.

37 Neuerthelesse, hee that standeth firme in his <sup>i</sup> heart, that he hath no <sup>k</sup> need, but hath pow- er ouer his owne will, and hath so decreed in his heart, that he will keepe his virginie, he doeth well.

38 So then hee that giueth her to marriage, doeth well, but he that giueth her not to marriage, doeth it better.

39 18 The wife is bound by the <sup>l</sup> law, as long as her husband <sup>m</sup> liueth: but if her husband be dead, she is at libertie to marrie with whom shee will, onely in the <sup>n</sup> Lord.

40 But shee is more blessed, if shee so abide, in my iudgement: <sup>o</sup> and I thinke that I haue also the Spirit of God.

17 Now hee turneth himselfe to [the Parents, in whose power and authoritie their children are, warning them that according to the former doctrine they con- sider what is meet and conuenient for their children, that they neither deprime them of the necessary remedie against incontinencie, nor constraime them to mar- riage, where as neither their will doth leade them, nor any necessitie vrgeth them. And againe hee praiseth virginie, but of it selfe, and not in all *h* He doeth well: for so he expoundeth it vers. 38. *i* Resolved with himselfe. *k* That the weaknesse of his daughter inforce him not, or any other matter, but that he may safely keepe her a virginie still. *l* Provideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mentioned. 18 That which hee spake of a widower, hee speaketh now of a widow, to wit, that shee may marrie againe, so that shee doe it in the feare of God: and yet hee disembleth not, but saith, that if shee remaine still a widow, shee shall be void of many cares. *m* By the law of marriage. *n* Rom. 7. 1. *o* Religiously, and in the feare of God. *p* 1. The 4. 3.

## C H A P. VIII.

1 From this place vnto the end of the tenth Chapter, hee willeth them not to be at the Gentiles profane banquets. 18 He restraineth the abuse of Christian libertie, and sheweth that knowledge must be tempered with charitie.

*y* By the (flesh) he vnderstandeth what things soeuer belong to this pre- sent life, for mari- age bringeth with it many discom- modities: so that hee bendeth more to a sole life, not be- cause it is a seruice more agreeable to God then marriage is, but for these dis- commodities, which (if it were possible) he would wish all men to be void of, that they might giue themselves to God onely.

*z* I would your weaknesse were provided for.

*a* For we are now in the latter end of the world.

*b* By weeping, the Hebrewes under- stand all aduersitie, and by ioy, all pro- speritie.

*c* Those things which God giueth vs here.

*d* The wife, the shape, and fashion: whereby hee shew- eth vs, that there is nothing in this world that continueth.

*e* They that are married, haue their wits drawen li- ther and thither, and therefore if a- ny man haue the gift of continencie, it is more commo- dious for him to liue alone: but they that are married may care for the things of the Lord also.

*f* Minde.

*g* He meaneth that hee will inforce no- man either to mar- rie or not to marrie, but to shew them barely what kinde of life is most com- modious.

*h* He doeth well: for so he expoundeth it vers. 38.

*i* Resolved with himselfe.

*k* That the weaknesse of his daughter inforce him not, or any other matter, but that he may safely keepe her a virginie still.

*l* Provideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mentioned.

*m* That which hee spake of a widower, hee speaketh now of a widow, to wit, that shee may marrie againe, so that shee doe it in the feare of God: and yet hee disembleth not, but saith, that if shee remaine still a widow, shee shall be void of many cares.

*n* By the law of marriage.

*o* Rom. 7. 1. *o* Religiously, and in the feare of God.

*p* 1. The 4. 3.

*q* Rom. 7. 1. *o* Religiously, and in the feare of God.

*r* Rom. 7. 1. *o* Religiously, and in the feare of God.

*s* Rom. 7. 1. *o* Religiously, and in the feare of God.

*t* Rom. 7. 1. *o* Religiously, and in the feare of God.

*u* Rom. 7. 1. *o* Religiously, and in the feare of God.

*v* Rom. 7. 1. *o* Religiously, and in the feare of God.

*w* Rom. 7. 1. *o* Religiously, and in the feare of God.

*x* Rom. 7. 1. *o* Religiously, and in the feare of God.

*y* Rom. 7. 1. *o* Religiously, and in the feare of God.

*z* Rom. 7. 1. *o* Religiously, and in the feare of God.

He entreat to  
entreat of an o-  
ther kind of things  
indifferent, to wit,  
of things offered  
to idoles, or the  
use of flesh so of-  
fered and sacrific-  
ed. And first of all  
hee remoueth all  
those things which  
the Corinthians  
pretended in vint-  
things offered to  
idoles without  
any respect. First  
of all they affir-  
med that this dif-  
ference of meates  
was for vnskilfull  
men, but as for  
them, they knew  
well enough the  
benefit of Christ,  
which cauleth all  
these things to be  
cleane to them  
that are cleane. Be  
it so saith Paul: be  
it that we are all  
sufficiently instruc-  
ted in the know-  
ledge of Christ. I  
say notwithstanding  
that we must  
not simplie rest in  
this knowledge.

The reason is, that  
vnskilful our know-  
ledge be tempered  
with charitie, it  
doeth not onely  
nor auail, but also  
doeth much hurt,  
because it is the my-  
stere of pride: nay it doeth not so much as deserue  
the name of godly knowledge, if it be separate from the loue of God, & therefore from  
the loue of our neighbour.

*a* This generally worde is to be abridged as appeareth verſe 7. for there is a  
kinde of fault in it, as we may perceiue by the next verſe. *b* Ministeryeth occa-  
ſion of vniuersitie and pride: because it is voyde of charitie. *c* Instructed our  
neighbour. *d* The application of that answer to things offered to idoles: I  
graunt, sayeth hee, that an idole is in deede a vaine imagination, and that there is  
but one God and Lord, therefore that meate cannot be made holy or prophane  
by the idole: but it followeth not therefore that a man may without respect vie  
those meates as any other. *e* This worde (Idole) in this place is taken for an  
image which is made to represent some godhead, that worship might be giuen  
vnto it: whereupon came the worde (idolatrie) that is to say, Image seruice.  
*f* It is a vaine dreame. *g* When the Father is distinguished from the Sonne,  
Hee is named the beginning of all things. *h* Wee haue our being in him. *i* John  
12. 3. *j* But as the Father is called Lord, so is the Sonne, God:  
therefore this worde (One) doeth not respect the persons, but the nature. *k* This  
worde (By) doeth not signifie the instrumental cause, but the efficient: For  
the Father and the Sonne worke together, which is not so to be taken, that wee  
make two causes, seeing they haue both but one nature, though they be distinct  
persons. *l* The reason why that followeth not, is this: because there are many  
men which doe not knowe that which you knowe. Nowe the iudgements  
of outwarde things depende not onely vpon your conscience, but vpon the con-  
science of them that beholde you, and therefore your actions must be applied not  
onely to your knowledge, but also to the ignorance of your brethren. *m* An  
applying of the reason, There are many which cannot eate of things offered  
to idoles, but with a wavering conscience, because they thinke them to be vn-  
cleane: therefore if by thy example they enterprise to doe that which inwardly  
they thinke displeaseth God, their conscience is defiled with this eating, & thou  
hast bene the occasion of this mischief. *n* By conscience of the idole, hee meaneth  
the secret conscience that they had within themselves, whereby they thought  
all things vncleane, that were offered to idoles, and therefore they could not vie  
them with good conscience. For this force hath conscience, that if it be good,  
it maketh things indifferent good, and if it be euill, it maketh them euill.

*o* A preuenting of an obiection: Why then, shall we therefore be deprived of  
our libertie? Nay saith the Apostle, you shall lose no part of Christianitie although  
you abstaine for your brethren sake, as also if you receive the meate, it maketh  
you no waite the more holy, for our commendation before God consisteth not  
in meates: but to vie our libertie with offence of our brethren, is an abuse of  
libertie. the true vie whereof is cleane contrary, to wit, so to vie it, as in viuing  
of it wee haue consideration of our weak brethren. *p* An other plainer ex-  
plication of the same reason, propounding the example of the sitting downe  
at the table in the idoles temple, which thing the Corinthians did euill ac-  
count of among things indifferent, because it is simply forbidden for the cir-  
cumstance of the place, although offence doe cease, as it shall be declared in his  
place.

And as touching things sacrificed vnto idoles,  
wee knowe that wee all haue knowledge:  
knowledge puffeth vp, but loue edifieth.

2 Nowe, if any man thinke that hee knoweth  
any thing, he knoweth nothing, yet as he ought to  
know.

3 But if any man loue God, the same is knowne  
of him.

4 Concerning therefore the eating of things  
sacrificed vnto idoles, we knowe that an idole is  
nothing in the world, and that there is none o-  
ther God but one.

5 For though there be that are called gods,  
whether in heauen, or in earth (as there be many  
gods, and many lords.)

6 Yet vnto vs there is but one God, which is  
that Father, of whom are all things, and we g in  
him, and one Lord Iesus Christ, by whom  
are all things, and we by him.

7 But every one hath not that knowledge:  
for many haue not conscience of the idole, vn-  
till this houre, eate as a thing sacrificed vnto the  
idole, and so their conscience being weak, is de-  
filed.

8 But meate maketh vs not acceptable to  
God, for neither if we eate, haue we the more: nei-  
ther if we eate not, haue we the lesse.

9 But take heed lest by any meanes this  
power of yours be an occasion of falling, to them  
that are weak.

10 For if any man see thee which hath know-  
ledge, sit at table in the idoles temple, shall not the  
conscience of him which is weak, be boldened to  
eat those things which are sacrificed to idoles?

11 And through thy knowledge shall the  
weak brother perish, for whom Christ died.

12 Nowe when yee sinne so against the bre-  
thren, & wound their weak conscience, yee sinne  
against Christ.

13 Wherefore if meate offend my bro-  
ther, I will eate no flesh while the world standeth,  
that I may not offend my brother.

True knowledge, thou wouldest not sitte downe to meate in an idoles temple: wilt  
thou destroy thy brother, hardning his weak conscience by this example  
to doe euill, for whose saluation Christ himselfe hath dyed? *a* Rom. 14. 15. *b* An  
other amplification: Such offending of our weak brethren redoundeth vnto Christ,  
& therefore let not these men thinke that they haue to doe onely with their bre-  
thren. *c* Rom. 14. 21. *d* The conclusion, which Paul conceiveth in his owne  
person, that he might not seeme to exact that of other, which hee will not be first  
subiect vnto himselfe. I had rather (saith hee) abstaine for euer from all kinde of  
flesh, then giue occasion of sinne to any of my brethren, much lesse would I re-  
fuse in any certaine place or time for my brothers sake not to eate flesh offered  
to idoles.

## C H A P. IX.

1 Hee declareth, that from the libertie which the Lord gaue  
him, he willingly abstained, 18. 32. least in things in-  
different hee should offend any. 24 He sheweth that our  
life is like vnto a race.

Am I not an Apostle? am I not free? *a* haue  
I not seene Iesus Christ our Lord? are ye not  
my worke in the Lord?

2 If I be not an Apostle vnto other, yet doubt-  
lesse I am vnto you: for ye are the seal of mine  
Apostleship in the Lord.

3 My defence to them that examine mee,  
is this,

4 Haue we not power to eate and to drinke?  
Or haue we not power to lead about a wife  
being a sister, as well as the rest of the Apostles,  
and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we pow-  
er not to worke?

7 Who goeth a warfare any time at his  
owne cost? who planteth a vineyard, and eateth  
not of the fruit thereof? or who feedeth a flocke,  
and eateth not of the milke of the flocke?

8 Say I these things according to man?  
saith not the Law the same also?

9 For it is written in the Lawe of Moses,  
Thou shalt not muzzle the mouth of the oxe that  
treadeth out the corne: doeth God take care for  
the oxe?

10 Either sayeth hee it not altogether for our  
sakes? For our sakes no doubt it is written, that he  
which eareth, should eare in hope, & that hee that  
thresheth in hope, should be partaker of his hope.

Christ himselfe, and the authoritie of his function was sufficiently confirmed to  
him amongst them by their conuersion. And all these things he setteth before their  
eyes, to make them ashamed for that they would not in the least wise that might  
be, debase themselves for the weaker sake, whereas the Apostle himselfe did all  
that hee could to winne them to God, while they were utterly reprobate & without  
God. *a* By the Lord. *b* As a seal whereby it appeareth sufficiently that God is  
the author of my Apostleship. *c* Hee addeth this by the way, as if he would say,  
So far it is off, that you may doubt of my Apostleship, that I vie to refuse them  
which call it into controuersie, by opposing those things which the Lord hath  
done by me amongst you. *d* Which like Iudges examine mee and my doings.  
4 Now touching the matter itselfe, he saith, Seeing that I am free, and truly an  
Apostle, why may not I (I say) eat of all things offered to idoles? but he  
maintained by my labours, yea and keepe my wife also, as the residue of the A-  
postles lawfully doe, as by name, I haue James, the Lords cousin, and Peter  
himselfe. *e* Upon the expense of the Church? *f* One that is a Christian and a  
true beleuer? *g* Not to liue by the worke of any hands? *h* That hee may not  
seeme to burden the Apostles, hee sheweth that it is iust that they doe, by an  
argument of comparison, seeing y soul-tiers liue by their wages, and husbandmen by  
the fruites of their labours, and shepherds by that that commeth of their flockes.  
*i* Vie to geue a wayfare? *j* Secondly hee bringeth forth the authoritie of  
Gods institution by an argument of comparison. *k* Haue I no better ground then  
the common custom of men? *l* Deut. 25. 4. 1. tim. 5. 18. *m* Was it Gods proper  
drift to provide for oxen, when he made this Law? for otherwise there is not the  
smallest thing in the world, but God hath a care of it.

Kkk

11 &amp; 7 If



¶ Rom. 15. 27.

7 An assumption of the argument: with an amplification, for neither in so doing wee require a reward meete for our desert.

8 An other argument of great force: other are mortified amongst you, therefore it was lawfull for me, yea rather for me then any other: and I refused it, and had rather still suffer any discomfort, then the Gospel of Christ should be hindered.

9 The word signifieth a right and interest, whereby he giueth vs to understand that the ministers of the word must of right and due tie be found of the Church.

10 Last of all, hee bringeth forth the expresse Law concerning the nourishing of the Lewites: which privilege notwithstanding hee will not vse.

¶ Deut. 18. 1. This is spoken by the figure Metonymie, for of those things that are offered in the temple, we are partakers with the Altar in dividing the sacrifice.

11 Because they preach the Gospel, it followeth by this place, that Paul gave no living, neither would hee have any other man get, by any commodity of masses, or any other such superstitious trumperies.

12 He taketh away occasion of suspicion by the way, that it might not be thought that he wrote this, as though he challenged his wages that was not payed him. Nay sayth hee, I had rather die, then not continue in this purpose to preach the Gospel freely. For I am bound to preach the Gospel, seeing that the Lord hath inioyned me this office: but vntil I do it willingly and for the loue of God, nothing is to be allowed that I doe. If I had rather that the Gospel should be euill spoken of, then that I should not require my wages, then would it appeare that I rooke these paines not so much for the Gospels sake, as for my gaine & aduantage. But I say, this were not to vse, but abuse my right and libertie. Therefore not onely in this thing, but also in all other (as much as I could) I am made all things to all men, that I might winne them to Christ, and might together with them be wonne to Christ. ¶ By taking nothing of them to whom I preach it. ¶ 1. Cor. 9. 3. & 12. 3. ¶ The word (Law) in this place must be restrained to the ceremoniall Law. ¶ In matters that are indifferent, which may be done or not done with a good conscience: as if he said, I changed my selfe into all fashions, by all meanes I might saue some. ¶ That both I & they to whom I preach the Gospel, may receive fruit by the Gospel. ¶ He bringeth in another cause of this mischief, to wit, that they were given to gluttonie, for there were solomne bankets of sacrifices, and the riote of the Priests was alwayes too much celebrated & kept. Therefore it was hard for them which were accustomed to riotousnesse, especially when they pretended the libertie of the Gospel, to be restrained from these bankets: but contrariwise, the Apostle calleth them by a pleasant similitude, and also by his owne example, to sobrietie and mortification of the flesh, shewing that they cannot be fit to runne or wrestle (as then the games of Idlities were) which pamper vp their bodies: and therefore asuming, that they can haue no reward vntill they take another course & trade. ¶ I Vseth a most exquisite diet.

11 ¶ If wee haue sown vnto you spirituall things, is it a great thing if wee reape your carnall things?

12 ¶ If others with you be partakers of this power, are not we rather? neuertheless, we haue not vsed this power: but suffer all things, that we should not hinder the Gospel of Christ.

13 ¶ Doe ye not knowe, that they which minister about the holy things, eate of the things of the Temple? and they which waite at the altar, are partakers with the altar?

14 So also hath the Lord ordeined, that they which preach the Gospel, should liue of the Gospel.

15 But I haue vsed none of these things: neither wrote I these things, that it should be so done vnto me: for it were better for me to die, then that any man should make my reioycing vaine.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is laid vpon me, and woe is vnto me, if I preach not the Gospel.

17 For if I doe it willingly, I haue a reward, but if I doe it against my wil, notwithstanding the dispensation is committed vnto mee.

18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ free, that I abuse not mine authority in the Gospel.

19 For though I be free from all men, yet haue I made my selfe seruant vnto all men, that I may winne the more.

20 ¶ And vnto the Iewes, I become as a Iewe, that I might winne the Iewes: to them that are vnder the Law, as though I were vnder the Lawe, that I may winne them that are vnder the Lawe:

21 To them that are without Lawe, as though I were without Lawe, (when I am not without Lawe as pertaining to God, but am in the Lawe through Christ) that I may winne them that are without Lawe:

22 To the weakke I become as weakke, that I may winne the weakke: I am made all things to all men, that I might by all meanes saue some.

23 And this I doe for the Gospels sake, that I might be partaker thereof with you.

24 ¶ Knowe ye not, that they which runne in a race, runne all, yet one receiveth the price: so runne that ye may obtaine.

25 And euery man that proueth masteries, abstaineth from all things: & they doe it to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore so runne, not as vncertainely: so fight I, not as one that beatech the ayre.

27 But I beate downe my bodie, & bring it in to subiection, least by any meanes after that I haue preached to other, I my selfe should be reprobued.

as contrary to the word (Election) but as contrary to the word (Approued) which we see, one by experience not to be such an one as he ought to be.

#### CHAP. X.

1 If God spared not the Iewes, neither will he spare those who are of like condition, 3. 4. touching the outward signes of his grace. 14 That it is absurd, that such should be partakers of the table of deuils, who are partakers of the Lords Supper. 24 To haue consideration of our neighbour in things indifferent.

M Oreouer, brethren, I would not that ye should bee ignorant, that all our fathers were vnder that cloud, and all passed through that sea,

2 ¶ And were all baptized vnto Moses, in that cloude, and in that sea,

3 ¶ And did all eate the same spirituall meat,

4 ¶ And did all drinke the same spirituall drinke (for they dranke of the spirituall Rock that followed them: and the Rocke was a Christ)

5 But with many of them God was not pleased: for they were overthrown in the wilderness.

6 ¶ Now these things are our ensamples, to the intent that we should not lust after euill things as they also lusted.

7 Neither bee ye idolaters as were some of them, as it is written, ¶ The people late downe to eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some of them committed fornication, and fell in one day three and twentie thousand.

9 Neither let vs tempt Christ, as some of them also tempted him, and were destroyed of serpents.

10 Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things came vnto them for ensamples, and were written to admonish vs, vpon whom the endes of the world are come.

12 ¶ Wherefore, let him that thinketh he standeth, take heed lest he fall.

13 There hath no tentation taken yon, but such as appertaineth to man: and God is faithfull,

a Paul speaketh thus in respect of the covenant, & not in respect of the persons, sauing in generall. ¶ Exod. 13. 12. num. 9. 13 ¶ Exodus 14. 22. ¶ In these Sacraments of the old fathers were all one with ours, for they respected Christ onely who offered himselfe vnto them in diuers shadowes. b All of them were baptized with the outward signe, but not in deede, whereby with God cannot be charged, but they themselves. c Moses being their guide. ¶ Exodus 16. 15. d The same that we doe, e Manna, which was a spirituall meate to the beleeuers, which in faith lay holde vpon Christ who is the true meate. ¶ Exod. 17. 6. num. 20. 10. and 21. 16. f Of the river & running Rocke, which followed the people. g Did sacramentally signifie Christ, so that together with the figure, there was the thing signified, and the truth is selfe, for God doeth not offer a bare signe, but the thing signified by the signe, together with it, which is to be received with faith. ¶ Num. 26. 65. h An amplifying of the example against them which are caried away with their lusts beyond bounds which God hath measured out. For this is the beginning of all euill, as of idolatry (which hath gluttonie a companion vnto it) fornication, rebelling against Christ, murmuring, and such like, which God punished most sharply in that olde people, to the end that we which succeede them, & haue a more full declaration of the will of God, might by that meanes take better heed. i Some reade figures: which signified our sacraments: for circumcision was to the Iewes a seale of righteousness, & to vs a lively paterne of Baptisme, and so in the other Sacraments. ¶ Num. 11. 4. and 26. 64. ¶ Psalme 106. 14. ¶ Exod. 32. 6. ¶ Num. 25. 9. i To tempt Christ, is to prouoke him to a combat as it were, which those men doe, who abuse the knowledge that he hath giuen them, and make it to serue for a cloake for their lusts and wickednesse. ¶ Num. 21. 6. psal. 106. 14. ¶ Num. 14. 37. iudg. 1. 24. k This our age is called the end, for it is the shutting up of all ages. l In conclusion, he descendeth to the Corinthians themselves, warning them that they please not themselves, but rather that they prevent the subtilties of Satan. Yet he vseth an insinuation, and comforteth them, that he may not seeme to make them altogether like to those wicked idolaters and contemners of Christ, which perished in the wilderness. ¶ Which commeth of weaknesse,

which

*m He that would have you tempted for your promises sake, will give you an issue to escape out of the temptation.*

*Now returning to those idoles feastes, that he may not seeme to dally at all, first he promisseth that hee will vnto other reasons then such as they knew very well themselves. And he vnto an induction borrowed of the agreement that is in the things themselves. The holy bankets of the Christians are pledges, first of all, of the communie that they haue with Christ, and next, one with another. The Israelites also do sacrifice in their sacrifices, their mutuall conjunction in one selfe same religion: therefore to doe the idolaters also ioyne themselves with their idoles or deuils rather (for idoles are nothing) in those solemne bankets, whereupon it followeth, that that table is a table of deuils, and therefore you must eschew it: For you can not be partakers of the Lord and of idoles together, much lesse may such bankets be accounted for things indifferent. Will yee then strue with God? and if you doe, thinke you that you shall get the vpper hand?*

*n Of thanksgiving, whereupon, that holy banquet was called Eucharist, that is, a thanksgiving. A most effectuall pledge and note of our knitting together with Christ, and ingrafting to him. That is, as yet observe their ceremonies. q Are consenting and gustie, both of that worship and sacrifice. r Haue any thing to doe with the deuils, or enter into that societie which is begonne in the deuils name. s The heathen and prophane people were wont to flut up and make an end of their feastes which they kept to the honour of their gods, in offering meate offerings and drinke offerings to them, with bankets and feasting. t Chap. 6. 12. 6 Comming to another kinde of things offered to idoles, hee repeateth that generall rule, that in the vse of things indifferent we ought to haue consideration not of our selues onely, but of our neighbours, & therefore there are many things which of themselves are lawfull, which may be euill done of vs, because of offence to our neighbour. Looke aforesaid, Chapter 6. 13. 7 An applying of the rule to the present matter: Whatsoeuer is solde in the shambles, you may indifferently buy it as it were at the Lords hand, & eate it either at home with y<sup>e</sup> fa. full, or being called home to the v. faithfull, to wit, in a private banquet: but yet with this exception, vnto any man be present which is weak, whose conscience may be offended, by setting meates offered to idoles before the: for then you ought to haue consideration of their weakenesse. u The first that was sacrificed, was used to be solde in the shambles, & the price returned to the priests. x Psalme 24. 1. All those things, whereof it is full. y A reason, for we must take heed that our libertie be not euill spoken of, & that the benefit of God which we ought to vse with thanksgiving, be not changed into impietie, & that through our fault, if wee chuse rather to offend the conscience of the weak, then to yield a little of our libertie in a matter of no importance, & so give occasion to y<sup>e</sup> weak to iudge in such sort of vs, and of Christian libertie. And the Apostle taketh these things vpon his owne person, that the Corinthians may haue so much the lesse occasion to oppose any thing against him.*

which will not suffer you to be tempted about that you be able, but will euen m giue the issue with the temptation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cup of blessing which wee blesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the body of Christ?

17 For wee that are many, are one bread and one body, because wee all are partakers of one bread.

18 Beholde Israel, which is after the flesh: are not they which eate the sacrifices partakers of the Altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that ye should haue fellowship with the deuils.

21 Yee cannot drinke the cup of the Lord, and the cup of the deuils. Yee cannot be partakers of the Lords table, and of the table of the deuils.

22 Do we prouoke the Lord to anger? are we stronger then he?

23 All things are lawfull for mee, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but every man anothers wealth.

25 Whatsoeuer is solde in the shambles, eate ye, and aske no question for conscience sake.

26 For the earth is the Lords, and all that therein is.

27 If any of them which beleuee not, call you to a feast, and if ye wil go, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is.)

29 And the conscience, I say, not thine, but of that other: for why should my libertie be con-

demned of another mans conscience?

30 For if I through Gods benefit be partaker, why am I euill spoken of, for that wherefore I giue thanks?

31 Whether therefore ye eate, or drinke, or whatsoeuer ye doe, do all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please all men in all things, not seeking mine owne profite, but the profite of many, that they might be saved.

seeke not our selues, but Gods glory, and so the saluation of as many as wee may: wherein the Apostle sticketh not to propound himselfe to the Corinthians (euen his owne flocke) as an example, but so that hee calleth them backe to Christ, vnto whom he himselfe hath regard.

CHAP. XI.

He blameth the Corinthians for that in their holy assemblies, 4 men doe pray hauing their heads couered, 6 and women bareheaded, and because their meetings tended to euill, 21 who mingled prophane bankets with the holy Supper of the Lord, 23 which he requirith to be celebrated according to Christs institution.

B E yee followers of mee, euen as I am of Christ:

2 Now brethren, I commend you, that ye remember all my things, & keepe the ordinances, as I deliuered them to you.

3 But I will that yee know, that Christ is the head of every man: and the man is the womans head: and God is Christs head.

4 Every man praying or prophesying hauing any thing on his head, dishonoureth his head.

5 But every woman that prayeth or prophesieth bareheaded, dishonoureth her head: for it is euen one very thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be shorne or shauen, let her be couered.

7 For a man ought not to cower his head: forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue power on her head, because of the Angels.

*y If I may through Gods benefit eate this meate, or that meate, why should I, through my fault, cause that benefite of God to turne to my blame?*

*Colos. 3. 17. 9 The conclusion: We must order our liues in such sort, that we*

*1 The fifth treatise of this epistle concerning the right ordering of publike assemblies, containing three points, to wit, of the comely apparell of men and women, of the order of the Lords Supper, and of the right vse of spirituall gifts. Ban going about to reprehend certaine things, he beginneth notwithstanding with a general praise of them, calling those particular lawes of consciences and honestie, which belong to the ecclesiasticall policie, traditions: which afterward they called Canons. 2 Hee setteth downe God, his Christ our mediator.*

*diator, for the ende and make not onely of doctrine, but also of ecclesiasticall comelinesse. Then applying it to the question propounded touching the comely apparell both of men and women in publike assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subiect to Christ, that the glory of God ought to appeare in him for the preeminence of the sexe. Ephes. 5. 23. a In that, that Christ is our mediator. 3 Hereof he gathereth, that if men doe either pray or preach in publike assemblies hauing their heads couered (which was then a signe of subiection) they did as to were spoile themselves of their dignitie, against Gods ordinance. b It appeareth that this was a politike law serving onely for the circumstances of the time that Paul liued in, by this reason, because in these our dayes for a man to speake bareheaded in an assembly, is a signe of subiection. 4 And in like sort he concludeth, that women which shew themselves in publike & ecclesiasticall assemblies without y<sup>e</sup> signe and token of their subiection, that is to say, vncouered, shame themselves. 5 The first argument taken from the common sense of man, forasmuch as nature teacheth women, that it is dishonest for them to come abroad bareheaded, seeing y<sup>e</sup> she hath giuen them thicke & long haire, which they do so diligently trimme and decke, that they can in no wise abide to haue it shauen. 6 The taking away of an obiection: Haue not men also haire giuen them? I grant, saith the Apostle, but there is another matter in it: For man was made to this ende and purpose, that y<sup>e</sup> glory of God should appeare in his rule & authoritie: but the woman was made, that by profession of her obedience, shee might more honour her husband. x Gene. 1. 26. and 5. 1. and 9. 6. colos. 3. 10. 7 He proueth the inequality of the woman, by y<sup>e</sup> that the man is the matter whereof woman was first made. x Gene. 2. 22. 8 Secondly, by that, that the woman was made for man, and not the man for the womans sake. 9 The conclusion: Women must be couered, to shew by this eternall signe their subiection. c A conuincing which is a token of subiection, 10 What this meaneth, I doe not yet vnderstand.*



31 A digression which the Apostle vberleat that which he spake of the superiority of men, and lower degrees of women in consideration of the policie of the Church, should be so taken as though there were no meafure of this inequalitye. Therefore eacheth that man haue in such fort the preeminence, that God made him not alone, but women also, and woman was made of man, that men also are borne by the meanes of women, and this ought to put them in minde to obserue the degree of euery sexe, in such fort, that mutual conjunction may be cherished. *Ab. the Lord.*  
32 He vbergeth the argument taken from the common sense of nature. *e To be a couering for her, and such a couering as should preserve another.*  
33 Against such as are stubbornly contentious, we haue to oppose this, that the Churches of God are not contentious.  
34 Hee passeth now to the next treatise concerning the right administration of the Lords Supper. And the Apostle vberth this sharper preface, that the Corinthians might vnderstand, that whereas they obserued generally the Apostles commandements, yet they fouly neglected them in a matter of greatest importance. 35 To celebrate the Lords Supper aright, it is requisite that there be not onely consent of doctrine, but also of affections, that it be not prophaned. 36 Although that schismes and heresies proceed from the deuill, are euill, and yet they come not by chance, nor without cause, and they iunge to the profane of the elect. *f Whom experience hath taught to be of sound Religion and godlynesse.* 37 This is an vsuall kinde of speech, whereby the Apostle denieth that flattery, which many did not well. *h Eateth his meate and driueth not it further.* 38 The Apostle thinketh it good to take away the loue feates, for their abuse, although they had bene a long time, and with commendation vsed in Churches, and were appointed and instituted by the Apostles. 39 Wee must take a true forme of keeping the Lords Supper, out of the institution of it, the parts whereof are these, touching the Pastours, to shewe forth the Lords death, by preaching his worde: to blesse the bread and the wine by calling vpon the Name of God, and together with prayers to declare the institution thereof, and finally to deliuer the bread broken to be eaten, and the cuppe receiued to be drunke with thanksgiuing. And touching the flocke, that euery man examine himselfe, that is to say, to proue both his knowledge, and also faith and repentance: to shewe forth the Lords death, that is, in true faith to yeeld to his word and institution: and last of all, to take the bread at the Ministers hand, and to eate it, and to drinke the wine, and giue God thanks: This was Pauls and the Apostles manner of ministring. *g Matt. 26. 16. marke 14. 22. Luke 22. 19.* *i This word (Broken) noteth out vnto vs Christ his myner of death, for although his legges were not broken, as the theemes legges were, yet was his body very sore tormented, and torne, and brused.*

11 Neuerthelesse, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncovered?

14 Doeth not nature it selfe teach you, that if a man haue long haire, it is a shame vnto him?

15 But if a woman haue long haire, it is a praise vnto her: for her haire is giuen her for a couering.

16 But if any man lust to be contentious, we haue no such custome, neither the Churches of God.

17 ¶ Now in this that I declare, I praise you not, that yee come together, not with profke, but with hurt.

18 For first of all, when yee come together in the Church, I heare that there are dissensions among you: and I beleuee it to be true in some part.

19 For there must be heresies euen among you, that they which are approoued among you, might be knownen.

20 When yee come together therefore into one place, this is not to eate the Lords Supper.

21 For euery man when they should eate, taketh his owne supper afore, and one is hungry, and another is drunken.

22 Haue ye not houses to eate and to drinke in? despise ye the Church of God, and shame them, that haue not? what shall I say to you? shall I praise you in this? I praise you not.

23 For I haue receiued of the Lord that which I also haue deliuered vnto you, to wit, That the Lord Iesus in the night when he was betrayed, tooke bread:

24 ¶ And when he had giuen thanks, he brake it, and said, Take, eate: this is my body, which is broken for you: this doe yee in remembrance of me.

25 After the same manner also he tooke the cup, when he had supped, saying, This cup is the New Testament in my blood, this do as oft as ye drinke it, in remembrance of me.

26 For as often as yee shall eate this bread, and drinke this cuppe, yee shew the Lords death till he come.

27 Wherefore, whosoever shall eate this bread, and drinke the cuppe of the Lord unworthily, shall be guiltie of the body and blood of the Lord.

28 ¶ Let euery man therefore examine himselfe, and so let them eate of this bread, and drinke of this cup.

29 For hee that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because he discerneth not the Lords body.

30 ¶ For this cause many are weak, and sicke among you, and many sleepe.

31 For if wee would iudge our selues, wee should not be iudged.

32 But when wee are iudged, we are chastened of the Lord; because we should not be condemned with the world.

33 Wherefore, my brethren, when yee come together to eate, tary one for another.

34 And if any man be hungry, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

knowledge of Christ, or not sufficient, although they professe Christian Religion: & others such like. *l This place beateh downe the faith of credits, or unwrapped faith, which the Papists maintain. m Hee is said to discern the Lords body, that hath consideration of the worthinesse of it, and therefore cometh to eate of this meate with great reverence.* 31 The prophaning of the body & blood of Lord in his mysteries, is sharply punished of him, and therefore such a mischiefe ought diligently to be prevented by iudging and correcting of a mans selfe. *n Try and examine our selues, by faith & repentance, separating your selues from wicked.* 32 The Supper of the Lord is a common action of the whole Church, and therefore there is no place for priuate actions. 33 The Supper of the Lord was instituted not to feed the belly, but to feede the soule with communion of Christ, and therefore it ought to be separate from common banquets. 34 Such things as pertaine to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Congregations, according to the consideration of times, places and persons.

## CHAP. XII.

To drawe away the Corinthians from contention and pride, hee sheweth that spirituall gifts are therefore diuersly bestowed, that the same being ioyntly to each other employed, 12 yee may grow up together into one body of Christ in such equall proportion and measure, 20 as the members of mans body doe.

Now concerning spirituall gifts, brethren, I would not haue you ignorant.

2 Yee knowe that yee were Gentiles, and were caried away vnto the dumbe idoles, as yee were led.

3 Wherefore, I declare vnto you, that no man speaking by the Spirit of God, calleth Iesus execrable: also no man can say that Iesus is the Lord, but by the holy Ghost.

4 Now there are diuersities of gifts, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but

abused them to a vaine ostentation, and so robbed the Church of the vse of those gifts. On the other side, the inferior fortrenned the better, and went about to make a departure, so that all that body was as it were scattered & rent in pieces. So then hee going about to remedie these abuses, willet them first to consider diligently, that they haue not these gifts of themselves, but from the free grace and liberalitie of God, to whose glory they ought to bestow them all. *a Ignorant to what purpose these gifts are giuen you.* 2 He proueth the same by comparing their former state with that wherein they were at this time iudged with those excellent gifts. *b As touching Gods seruice and the Covenant, meeke strangers.* 3 The conclusion: Know your herefore, that you cannot so much as moue your lippes to honour Christ withall, but by the grace of the holy Ghost. *g Mar. 9. 31.* *h Iohn 13. 13. chap. 8. 6. phil. 2. 11.* *c Doeth curse him, or by any means what neuer diminish his glory.* 4 In the second place, hee layeth another foundation, to wit, that these gifts are diuers, as the functions also are diuers, and these offices diuers, but that one selfe same Spirit, Lord & God is the giuer of all these gifts, and that to one end, to wit, for the profit of all. *d The Spirit is plainly distinguished from the gifts.* *e So Paul calleth that inward force which cometh from the holy Ghost, and maketh men fit to wonderfull things.*

God

God is the same which worketh all in all.

7 But the manifestation of the Spirit is given to every man, to the profit withall.

8 For to one is given by the Spirit the word of wisdom: and to another the word of knowledge by the same Spirit:

9 And to another is given faith by the same Spirit: and to another the gifts of healing, by the same Spirit:

10 And to another the operations of great works: and to another, prophecy: and to another, the discerning of spirits: and to another, diversities of tongues: and to another, the interpretation of tongues.

11 And all these things worketh one and the selfe same Spirit, distributing to every man severally as he will.

12 For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, yet are but one body: even so is Christ.

13 For by one Spirit are wee all baptized into one body, whether we be Jewes, or Grecians, whether we be bond, or free, and have beene all made to drinke into one Spirit.

14 For the body also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But nowe hath God disposed the members every one of them in the body at his owne pleasure.

19 For if they were all one member, where were the bodie?

20 But now are there many members, yet but one body.

21 And the eye cannot say vnto the hand, I have no neede of thee: nor the head againe to the feete, I have no neede of you.

22 Yea, much rather those members of the bodie, which seeme to be more feeble, are necessary.

23 And vpon those members of the bodie, which wee thinke most vnhonest, put wee more honestie on, and our vncomely parts haue more comelinesse on.

24 For our comely parts neede it not: but God hath tempered the body together, and hath given the more honour to that part which lacked,

25 Least there should be any diuision in the bodie: but that the members should haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the bodie of Christ, and members for your part.

28 And God hath ordained some in the Church: as first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, helpers, gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all speake with tongues? doe all interpret?

31 But desire you the best gifts, and I will yet shew you a more excellent way.

munie both in commodities and discommodities. *1* Of the smallest and vilest offices, and therefore small account of, of the rest. *2* Wee more carefully censure them. *3* Therefore below their operations and offices to the profit & preservation of the whole body. *4* Nowe hee applieth the same doctrine to the Corinthians without any allegorie, warning them that seeing there are diuers functions and diuers gifts, it is their due tie, not to offend one against another, either by enuie or ambition, but rather that they being ioyned together in loue and charitie one with another, every one of them bestow to the profit of all, that which hee hath receiued, according as his ministry doeth require. *5* For all Churches wheresoever they are dispersed thorow the whole world, are diuers members of one body. *6* Ephesians 4.11. *7* The offices of Deacons. *8* He setteth forth the order of Elders, which were the maintainers of the Churches discipline. *9* Hee teacheth them that are ambitious and enuious, a certaine holy ambition and enuie, to wit, if they giue themselves to the best gifts, and such as are most profitable to the Church, and so if they contend to excell one another in loue, which farre passeth all other gifts.

CHAP. XIII.

1 He sheweth that there are no gifts so excellent, which in Gods sight are not corrupt, if Charitie be away. 4 and therefore he digresseth vnto the commendation of it.

Though I speake with the tongues of men and Angels, and haue no loue, I am as sounding brasie, or a thinking cymbal.

2 And though I had the gift of Prophecie, and knew all secrets and all knowledge, yea, if I had all faith, so that I could remoue mountains, and hath not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

those gifts are giuen. For to what purpose are those gifts, but to Gods glory, and the profit of the Church, as is before proued? so that those gifts without Charitie, haue no right vse. *a* A very earnest kind of amplifying a matter, as if hee said, If there were any tongues of Angels, and I had them, and did not vse them to the benefit of my neighbour, it were nothing els but a vaine & prating kind of babbling. *b* That giueth a rude and no certaine sound. *c* By faith he meaneth the gift of doing miracles, and not that faith which iustified, which cannot be void of Charitie as the other may. *d* Mar. 17.20.

Kkk 3

4 Lone

12 Nowe on the other side, hee speaketh vnto them which were indured with more excellent gifts, willing them not to despise the inferiours as vnprofitable, and as though they serued to no vse: for God, sayeth hee, hath in such sort tempered this iniquitie, that the more excellent and beautiful members can in no wise lacke the more abject and such as we are ashamed of, and that they should haue more care to see vnto them and to couer them: that by this means the necessitie which is on both parts, might keepe the whole body in peace and concord: that although if each part be considered apart, they are of diuers degrees and conditions, yet because they are ioyned together, they haue a commonitie both in commodities and discommodities.

*f* The holy Ghost is gentle and sheweth himselfe freely in giuing of these gifts. *g* The vse and benefit of the Church. *h* He declareth this manifold diuersitie, and reckoneth vp the chiefest gifts, beating that into their heads, which hee sayd before, to wit, that all these things proceeded from one selfe same Spirit. *i* Wisdom is a most excellent gift, very requisite, not onely for them which teach, but also for them that exhort and comfort, which thing is proper to the Pastours office, as the word of knowledge agreeth to the Deacons. *k* By operation hee meaneth those great workings of Gods mighty power, which passe and excell amongst his miracles, as the deliuerie of his people Israel by the hand of Moses: that which hee did by Elias against the Priests of Baal, in sending downe fire from heauen to consume his sacrifice: and that which hee did by Peter in the matter of Ananias and Sappira. *l* Foretelling of things to come. *m* Whereby false prophets are knowne from true, wherein Peter passed Philip in discouering Simon Magus. *n* Actes 8.20. *o* Rom. 12.3. *p* Ephes 4.7. *q* Hee addeth moreover something else, to wit, that although these gifts are vnequall, yet they are most wisely diuided, because the will of the Spirit of God is the rule of this distribution. *r* He setteth forth his former saying by a similitude taken from the body: This sayeth hee, is manifestly seene in the bodie, whose members are diuers, but yet so knit together, that they make but one bodie. *s* The applying of the similitude. So might wee also thinke, sayeth hee, of the mystrall body of Christ: for all wee that beleue, whether wee be Jewes or Gentiles, are by one selfe same Baptisme ioyned together with our head, that by that meanes, these may be framed one body compact of many members: and wee haue drunke one selfe same Spirit, that is to say, a spirituall feeling, perseverance and motion common to vs all, out of one oupe. *t* Christ ioyned together with his Church. *u* To be come one body with Christ. *v* By one quickning drinke of the Lordes blood, wee are made partakers of his holy Spirit. *w* Hee amplifieth that which followed of the similitude: as if hee should say, The vniue of the body is not onely not left by this diuersitie of members, but also it could not be a body, if it did not consist of many, and those were diuers members. *x* Nowe hee buildeth his doctrine vpon the foundations which hee had layed: and first of all hee continueth in his purposed similitude, and afterward hee goeth to the matter barely and simply. And first of all hee speaketh vnto them which would haue separated themselves from those whom they equied, because they had not such excellent gifts as they: nowe this is, sayeth hee, as if the foote should say it were not of the body, because it is not the hand: or the eare, because it is not the eye. Therefore all partes ought rather to defend the vniue of the body being coupled together to serue one the other. *y* Again, speaking to them, hee sheweth them that if that should come to passe which they desire, to wit, that all should be equal one to another, there would followe a destruction of the whole body, yea, and of themselves: for it could not be a body, vnlesse it were made of many members knit together, and diuers one from the other. And that no man might finde fault with this diuision as vnequall, hee addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the body may remaine a safety.



**a** Hee describeth the force and nature of charity, partly by a comparison of contraries, and partly by the effects of it selfe: whereby the Corinthians may vnderstand, both how profitable it is in the Church, and how necessary: and also how farre they are from it: and therefore how vainely and without cause they are proud.

**d** Word for word, deferreth wrath.

**e** It is not commendeth.

**f** Reuereth at righteousness in the righteous. For the Hebrewes name by truth, righteousness.

**g** Against he commendeth the excellency of charity, in that that it shall neuer be abolished in the Saints, whereas the other gifts which are necessary for the building vp of the Church, so long as we liue here, shall haue no place in the world to come.

**h** The way to get knowledge, by prophecyng.

**i** The reason: Because we are now in that state, that we haue neede to learne dayly, and therefore we haue neede of those helpes, to wit, of the gift of tongues, and knowledge, and also of them that teach them. But to what purpose serue they the, when we haue obtained & gotten the full knowledge of God? what serueth now but for them which are imperfect, and goe by degrees to perfection? **W** learneth imperfectly.

**5** He fereth fourth that that he sayd, by an excellent similitude, comparing this life to our infancie or childhoode, wherein we stagger and stumble, rather then speake, and thinke and vnderstand but childlike things, and therefore haue neede of such things as may forme and frame our tongue and minde: But when we become men, to what purpose should wee desire that stammering, those childlike toys, and such like things, whereby our childhoode is framed by little and little? **6** The appoyning of the similitude of our childhoode to this present life, wherein wee darkly behold heavenly things, according to the small measure of light which is giuen vs, through the vnderstanding of tongues, and hearing the teachers and ministers of the Church: of our minde and strength, so that heauenly and eternal life: wherein when we behold God himselfe present, and are lightened with his full and perfect light, to what purpose should we desire the voice of man, and those worldly things which are most imperfect? But yet then, that all the Saints be knit both with God, and betweene themselves with most feruent love, and therefore charitie shall not be abolished, but perfected, although it shall not be like with fourth & entertained by such manner of duties as peculiarly and onely belong to the infirmities of this life.

**7** The conclusion: As if the Apostle should say, So herefore shall be our condition then: but now we haue three things, and they remaine (as it wee be Christs, as without which true religion cannot consist, to wit, faith, hope, and charitie. And among these, charitie is the chiefe, because it causeth not in the life to come as the rest doe, but is perfected and accomplished. For feeling that faith and hope tend to things which are promised, and are to come, when wee haue presently gotten them, to what purpose should we haue faith and hope? but yet there at length shall wee truly and perfectly loue both God, and one another.

**4** Loue suffereth long: it is bountifull: loue enuieeth not: loue doth not boast it selfe: it is not puffed vp:

**5** It doth no vncomely thing: it seeketh not her owne things: it is not prouoked to anger: it thinketh no euill:

**6** It reioyceth not in iniquitie, but reioyceth in the truth:

**7** It suffereth all things: it beleeneth all things: it hopeth all things: it endureth all things.

**8** Loue doeth neuer fall away, though that prophecyng be abolished, or the tongues cease, or knowledge vanish away.

**9** For we know in part, and wee prophecy in part.

**10** But when that which is perfect, is come, then that which is in part shall be abolished.

**11** When I was a childe, I spake as a childe: I vnderstood as a childe, I thought as a childe: but when I became a man, I put away childlike things.

**12** For I nowe we see thorow a glasse darkely: but then shall wee see face to face. Nowe I know in part: but then shall I knowe euen as I am known.

**13** And now abideth faith, hope and loue, even these three: but the chiefe of these is loue.

**2** For hee that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things.

**3** But he that prophecieth, speaketh vnto men to edifying, and to exhortation, and to comfort.

**4** Hee that speaketh strange language, edifieth himselfe: but hee that prophecieth, edifieth the Church.

**5** I would that ye all spake strange languages, but rather that yee prophecied: for greater is hee that prophecieth, then hee that speaketh diuers tongues, except hee expound it, that the Church may receiue edification.

**6** And now, brethren, if I come vnto you speaking diuers tongues, what shall I profit you, except I speake to you, either by reuelation, or by knowledge, or by prophecyng, or by doctrine?

**7** Moreover things without life which giue a sound, whether it be a pipe or an harpe, except they make a distinction in the sound, how shall it be known what is piped or harped?

**8** And also if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell?

**9** So likewise you, by the tongues, except yee utter words that haue signification, how shall it be vnderstood what is spoken? for ye shall speake in the ayre.

**10** There are so many kinds of voyces (as it cometh to passe) in the world, and none of them is dumbe.

**11** Except I know then the power of the voice, I shall vnto him that speaketh a Barbarian, and he that speaketh, shall be a Barbarian vnto me.

**12** Euen so, forasmuch as yee couet spirituall gifts, seeke that ye may excell vnto the edifying of the Church.

**13** Wherefore, let him that speaketh a strange tongue, pray that he may interpret.

**14** For if I pray in a strange tongue, my spirit prayeth: but mine vnderstanding is without fruit.

**15** What is it then? I will pray with the spirit, but I will pray with the vnderstanding also: I will sing with the spirit, but I will sing with the vnderstanding also.

**16** Else, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnlearned, say Amen, at thy giuing of thanks,

**a** He reprehendeth their peruerse iudgement touching the gift of tongues. For why was it giuen? to wit, to the intent that the mysteries of God might be the better knowen to a great fort. Thereby it is euident that propheticie, whereunto the gift of tongues ought to serue, is better they this: and therefore the Corinthians did iudge amisse, in that they made more account of the gift of tongues, then of propheticie: because forsooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuse of the gift of tongues, in that the Corinthians vied to giue in the Congregation, without an interpreter, which thing although it might be done to some profit of him, that spake them, yet he corrupted the right vse of that gift, because there came thereby no profit to the hearers: and common assemblies were instituted and appointed not for any priuate mans commodity, but for the profit of the whole company.

**b** A strange language, which no man can vnderstand without an interpreter.

**c** By that inspiration which he hath receiued of the Spirit,

which notwithstanding he abuseth, when he speaketh mysteries which none of the company can vnderstand. **d** Which may further me in the studie of godlinesse.

**e** The company.

**3** He fereth fourth that which he said, by a similitude, which he borroweth and taketh from instruments of musike, which although they speake not perfectly, yet they are distinguished by their sounds, that they may be the better vrsed.

**f** That doe fully utter the matter it selfe.

**4** He proueth that interpretation is necessarily to be ioyned with the gift of tongues, by the manifold variety of languages, inso much that if one speake to another without an interpreter, it is as if he spake not.

**g** As the Papists in all their sermons, & they that ambitiously pwy out some Hebrew or Greeke word in the Pulpit before the vnlearned people, thereby to get them a name of vaine learning.

**5** The conclusion: if they will excell in those spirituall gifts, as it is meet, they must seeke the profit of the Church, and therefore they must not vse the gift of tongues, vntill there be an interpreter to expound the strange and vknown tongue, whether it be himselfe that speaketh, or another interpreter.

**h** Pray for the gift of interpretation.

**6** A reason: Because it is not sufficient for vs to speake so in the Congregation, that wee our selues doe worship God in spirit, that is, according to the gift that we haue receiued, but we must also be vnderstood of the company, lest that be vnprofitable to other which we haue spoken.

**i** If I pray, when the Church is assembled together, in a strange tongue.

**k** The gift and inspiration which the spirit giueth me, doth his part, but only to my selfe.

**l** No fruit cometh to the Church by my prayers.

**m** So that I may be vnderstood of other, and may instruct other.

**7** Another reason: Seeing that the whole Congregation must agree to him that speaketh, and also witness this agreement, how shall they giue their assent of agreement which know not what is spoken? **n** Onely without all consideration of the heauens.

**o** He that sitteth as a priuate man.

**p** So then, one vrsed the prayers, and all the company answered, Amen.

CHAP. XIV.

**1** Hee commendeth the gift of prophecyng: and by a similitude, k of musick instruments, to be teacheth the true vse of interpreting the Scriptures: **2** hee taketh away the abuse: **3** And forbiddeth women to speake in the Congregation.

**F**ollowe after loue, and couet spirituall gifts, and rather that ye may a prophecy.

**1** Heinferredh now of that, that he spake before: Therefore seeing charitie is the chiefe of all, before all things set it before you as chiefe and principall: and so eeme these things as most excellent, which profit the greater part of men: (as propheticie, that is to say, the gift of teaching and applying the doctrine, which was commend in respect of other gifts, although it be the chiefe and most necessary for the Church) and not those which for a few seeme to be marvellous as the gifts of tongues, when a man was suddenly iudged with the knowledge of many tongues, which made men greatly amazed, and yet of itselfe was not greatly to a yse, vntill there were an interpreter.

**a** What propheticie is, he sheweth in the third verse.

seeing.

seeing he knoweth not what thou sayest

17 For thou verely giuest thanks well, but the other is not edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake a few words with mine vnderstanding, that I might also instruct others, then ten thousand words in a strange tongue.

20 Brethren, be not children in vnderstanding, but as concerning maliciousnes, be children, but in vnderstanding be of a ripe age.

21 In the Law it is written, By men of other tongues, and by other languages will I speake vnto this people: yet so shall they not heare mee, saith the Lord.

22 Wherefore strange tongues are for a signe, not to them that beleue, but to them that beleue not: but prophesying serueth not for them that beleue not, but for them which beleue.

23 If therefore, when the whole Church is come together in one, and all speake strange tongues, there come in they that are vnlearned, or they which beleue not, will they not say, that ye are out of your wits?

24 But if all prophesie, and there come in one that beleueneth not, or one vnlearned, he is rebuked of all men, and is iudged of all.

25 And so are the secrets of his heart made manifest, & so he will fall downe on his face & worship God, and say plainly that God is in you in deede.

26 What is to be done then, brethren? when ye come together, according as euery one of you hath a Psalm, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things be done vnto edifying.

27 If any man speake a strange tongue, let it be by two, or at the most, by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to himselfe, and to God.

29 Let the Prophets speake, two or three, and let the other iudge.

30 And if any thing be reuealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesie one by one, that all may learne, and all may haue comfort.

32 And the spirits of the Prophets, are subiect to the Prophets.

33 For God is not the author of confusion, but of peace, as we see in all the Churches of the Saints.

34 Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subiect, as also the Law saith.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 Came the worde of God out from you? either came it vnto you onely?

37 If any man thinke himselfe to be a Prophet, or a spirituall, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 And if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, couet to prophesie, and forbid not to speake languages.

40 Let all things be done honestly, and by order.

for such as be stubbornly ignorant, and will not abide to be taught, but to go forward notwithstanding in those things which are right. 18 Prophesie ought simply to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAP. XV.

1 The Gospel that Paul preached. 3 The death and resurrection of Christ. 8 Paul sawe Christ. 9 He had persecuted that Church, wherof afterward he was made a minister. 12 Christ first rose againe, & we all shall rise by him. 26 The Last enemies death. 39 To be baptized for dead. 43 As Epheſus Paul fought with beaſts. 35 How the dead are raised. 45 The first Adam. The last Adam. 47 The first and second man. 53 We shall all be changed, we shall not all sleepe. 55 Deaths sting. 57 Victorie. 58 Conſtancie and ſtedfaſtneſſe.

Moreover, brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, and wherein yee continue,

2 And whereby yee are ſaued, if yee keepe in memory, after what maner I preached it vnto you, except yee haue beleued in vaine.

3 For first of all, I deliuered vnto you that which I receiued, how that Christ died for our finnes, according to the Scriptures,

4 And that he was buried, and that he arose the third day according to the Scriptures,

5 And that he was seene of Cephas, then of the twelve.

6 After that, he was seene of more then five hundred brethren at a once: whereof many remaine vnto this present, and some also are asleepe.

7 After that, he was seene of Iames: then of all the Apostles.

8 And last of all, he was seene also of me, as of one borne out of due time.

9 For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 But by the grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more aboundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so haue ye beleueed.

12 Now if it be preached, that Christ is risen

five hundred brethren, and last of all by his owne. Gal. 1. 11. A In the profession wherof you continue yet. b Which is very absurd, and cannot be, but that they that beleue, must reape the fruite of faith. c I haue 53. 5. 1. pet. 2. 12. 2. Iohn 2. 1. 2. Iohn 10. 19. c Of those twelve picked and chosen Apostles, which were commonly called twelve, though Iudas was cut out of the number, d Not at several times, but together and at one instant. e After 9. c. 2. Hee maintained by the way, the authoritie of his Apostleship, which was requisite to be in good credit among the Corinthians, that this Epistle might be of force and weight among them. In the meane season he compareth himselfe in such sort after a certaine diuine art, with certaine other, that he maketh himselfe inferior to them all. f Ephes. 3. 8. g Ephes. 3. 7. 3 The first argument to proue that there is a resurrection from the dead: Christ is risen againe, therefore the dead shall rise againe.

16 A generall conclusion of the treatise of the right vſe of spirituall gifts in assemblies, with a sharpe reprehension, least the Corinthians might alone ſeeme to themſelues to be wiſe.

16 Skillfull in knowing and iudging ſpirituall things.

17 The Church ought not to care

18 The sixth treatise of his Epistle, concerning the resurrection: and he vſed a transition, or paſſing ouer from one matter to another, shewing first that he bringeth no new thing, to the end that the Corinthians might vnderſtande that they had begun to ſwarue from the right courſe: and next that he goeth not about to entreate of a diſtinct matter, but of another chiefe point of the Gospel, which if it be taken away, their faith muſt needs come to nought. And ſo at the length he beſinneth this treatiſe of Chriſts reſurrection, which is the ground and foundation of euery, and confirme his ſil in the teſtimonie of the Scriptures, and by the witneſſe of the Apoſtles, and of many then

He propoundeth himselfe for an example, both that they may be ashamed of their foolish ambition, and also that he may checke all suſpition of euill.

A very few words.

Now he reproo- ueth them freely for their childish folly, which see not how this gift of tongues which was giuen to the profite of the Church, is turned by their ambition into an instrument of cursing, seeing that this same, also is contained among the punishments where- with God puni- shed the stubborn- nes of the people, that he diſperſed them amongſt ſtrangers, whose language they vnderſtood not.

Mat. 23. 3.

By the law he vnderſtandeth all the whole Scrip- ture.

1 Iay. 18. 11.

To the concluſion: Therefore the gift of tongues ſerueth to puniſh the vniuerſall and vnbeleueers, velleſſe it be referred to prophesie (that is to ſay, to the interpretation of Scripture) and that that which is ſpoken, be by that meanes vnderſtood of the hearers.

Another argu- ment: The gift of tongues with- out prophesie is not onely vnpro- fitable to the faith- full: but also doth very much hurt as well to them as to the vniuerſall which ſhould be worne in the pub- like aſſemblies.

For by this meanes it cometh to paſſe, that the faithfull ſeeme to other to be madde, much leſſe can the vniuerſall be instructed thereby. f Locke Athes. 4. 13.

The concluſion: The edifying of the Congregation is a rule and ſquare of the right vſe of all ſpirituall gifts.

The manner how to vſe the gift of tongues. It may be lawfull for one or two, or at the moſt for three, to vſe the gift of tongues, one after another in an aſſembly. ſo that there be ſome to expound the ſame: but if there be none to expound, let him that hath that gift, ſpeake to himſelfe alone.

The manner of prophesying: Let two or three propound, and let the other iudge of that that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord giue any man ought to ſpeake, let them giue him leaue to ſpeake. Let euery man be admitted to prophesie, ſeueraly and in his order, ſo farre forth as it is requiſite for the edifying of the Church. Let them be content to be ſubiect to others iudgement. 2 The doctrine which the Prophets bring which are inſpired with God. 3 Women are comman- ded to be ſilent in publick aſſemblies, and they are commaunded to aſke of their husbands at home. 4 1. Tim. 3. 12. 5 Gene. 3. 16.

1. Tim. 3. 12.

Gene. 3. 16.

1. Tim. 3. 12.

Gene. 3. 16.

1. Tim. 3. 12.

Gene. 3. 16.

1. Tim. 3. 12.

Gene. 3. 16.

1. Tim. 3. 12.

Gene. 3. 16.

1. Tim. 3. 12.

Gene. 3. 16.

1. Tim. 3. 12.

Gene. 3. 16.

1. Tim. 3. 12.

Gene. 3. 16.

1. Tim. 3. 12.

Gene. 3. 16.

1. Tim. 3. 12.

Gene. 3. 16.



4 The second by an absurditie. If there be no resurrection of the dead, then is not Christ risen againe. 5 The prooue of that absurditie by other absurdities: If Christ be not risen againe, the preaching of the Gospel is in vaine, and the credite that you gaue vnto it is vaine, and we are liars. 6 He repeateth the same argument taken of an absurditie, purposing to shew how faith is in vaine if the resurrection of Christ be taken away.

7 First, seeing death is the punishment of sinne, in vaine should we beleue that our finnes were forgiven vs, if they remaine: but they doe remaine, if Christ rose not from death.

8 They are yet in their finnes, which are not sanctified, nor have obtained remission of their finnes.

8 Secondly, vnlesse that this be certaine that Christ rose againe, all they which died in Christ are perished. So then what profit cometh of faith? 9 The third argument which is also taken from an absurditie: for vnlesse there be another life, wherein such as trust and beleue in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are the most miserable. 10 A conclusion of the former argument: Therefore Christ is risen againe. 11 He putteth the last conclusion for the first proposition of the argument that followeth, Christ is risen againe: Therefore shall wee the faithfull (for of them he speaketh) rise againe: Then followeth the first reason of this consequent: for Christ is set forth vnto vs, to be considered of, not as a private man apart and by himselfe, but as the first fruites: And he taketh that which was knowen, to all men, to wit, that the whole heape is sanctified in the first fruites. \* Colos. 1. 18. *revelat. 1. 5.* f Hee alludeth to the first fruites of corne, the offering whereof sanctified the rest of the fruites. 12 Another confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sinne came one all, so from one man Christ, life cometh vnto all: that is to say, that all the faithfull, as they die, because by nature they were borne of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him. g Shall rise by the virtue of Christ. 13 Hee doeth two things together: for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he saure passeth them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glorie. Then by this occasion hee passeth to the next argument. \* 1. Thes. 4. 13. 14 The fourth argument, wherewith also hee cometh the other, hath a most sure ground, to wit, because that God must reigne. And this is the manner of his reigne, that the Father will be shewed to be King in his Sonne, who was made man, to whom all things are made subiect (the promise onely except) to the end that the Father may afterwards triumph in his Sonne the conquerour. And he maketh two parts of this reigne and domination of the Sonne, wherein the Fathers glorie consisteth: to wit, the overcoming of his enemies (whereof some must be deprived of all power, as Satan and all the wicked, be they neuer so proud and mightie, and other must be vnto abolished, as death) and a plaine and full deliuerie of the godly from all enemies, that by this meanes God may fully set forth the body of the Church, cleaving fast vnto their head Christ, his kingdome and glorie, as a king in his subiects. Moreover, he putteth the first degree of this kingdome in the resurrection of his Sonne, who is the head: and the perfection, in the full coniunction of the members with the head, which shall be in the latter day. Now all these tende to this purpose, to shewe that vnlesse the dead doe rise againe, neither the Father can be King aboue all, neither Christ be Lord of all: for neither should the power of Satan and death be overcome, nor the glory of God be full in his Sonne, nor his Sonnes in his members. h The shutting vp and finishing of all things. i All his enemies which shall be spoiled of all the power they haue. \* Psal. 110. 1. *Matt. 2. 28.* *1. Cor. 15. 25.*

from the dead, how say some among you, that there is no resurrection of the dead?

13 4 For if there be no resurrection of the dead, then is Christ not risen:

14 5 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And wee are found also false witnesses of God: for wee haue testified of God, that he hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.

16 6 For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is vaine: ye are yet in your finnes.

18 And so they which are asleepe in Christ, are perished.

19 9 If in this life onely we haue hope in Christ, we are of all men the most miserable,

20 10 But how is Christ risen from the dead, and was made the first fruites of them that slepe.

21 11 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, euen so in Christ shall all be made aliue,

23 13 But every man in his owne order: the first fruites is Christ, afterwarde, they that are of Christ, at his coming shall rise againe.

24 14 Then shall be the end, when he hath deliuered vp the kingdome to God, euen the Father, when he hath put downe all rule, and all authoritie and power.

25 For he must reigne: till he hath put all

his enemies vnder his feete.

26 The last enemy that shall be destroyed, is death.

27 4 For he hath put downe all things vnder his feete. (And when he saith that all things are subdued to him, it is manifest that he is excepted, which did put downe all things vnder him)

28 And when all things shall be subdued vnto him, then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that God may be all in all.

29 15 Els what shall they do which are baptized for dead? if the dead rise not at all, why are they then baptized for dead?

30 16 Why are wee also in iopardie every houre?

31 By our reioicing which I haue in Christ Iesus our Lord, I die daily.

32 17 If I haue fought with beasts at Ephesus after the manner of men, what aduantage it me, if the dead be not raised vp? \* 18 let vs care and drinke: for to morow we shall die.

33 19 Be not deceived: euill speakings corrupt good maners.

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

35 20 But some man will say, Howe are the dead raised vp? and with what body come they foorth?

36 21 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare corne as it falleth, of wheat, or of some other.

38 22 But God giueth it a body at his pleasure;

he is Priest, hee is subiect to his father together with vs. August. booke 1. chap. 8. of the Trinitie. n By this high kinde of speech, is set forth an incomprehensible glory which floweth from God, and shall fill all of vs, as we are ioined together with our head, but yet so, that our head shall alwayes reuerse his preeminence. 15 The fifth argument taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead, that is to say, that they may haue a remedy against death, because that Baptisme is a token of regeneration. o They that are baptized, to this end and purpose that death may be put out in them, or to rise againe from the dead, whereof baptisme is a seale. 16 The sixth argument: Vnlesse there be a resurrection of the dead, why should the Apostles so daily call themselves into danger of so many deaths? As though he said, I die daily, as all the miseries I suffer can well witness. which I may truly boast of, that I haue suffered amongst you. 17 The taking away of an obiection: but thou Paul didst ambitiously, as commonly men are wont to doe, when thou diddest fight with beasts at Ephesus: That is very like, saith Paul, for what could that aduantage mee, were it not for the glory of eternal life which I hope for? q Not vpon any godly motion, nor casting mine eyes vpon God, but caried away with vaine glory, or a certaine headineffe. \* 1. Cor. 13. 13. 18 The seventh argument which dependeth vpon the last: If there be no resurrection of the dead, why do we giue our selues to any thing els, saue to eating and drinking? r These are speeches that Epicures vse. 19 The conclusion with a sharpe exhortation, that they take heede of the naughtie companie of certaine: from whence hee sheweth that this mischiefe sprang: warning them to be wise with sobriety vnto righteousnesse. 20 Nowe that he hath proued the resurrection, he discouereth their foolishnesse, in that they scoffingly demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly, what manner of bodies they should haue. Therefore he sendeth these followes which seemed to themselves to be maruelous wise and witty, to be instructed of poore rude husbandmen. 21 Thou mightest haue learned either of these, saith Paul, by daily experience: for seedes are sowne, and rotte, and yet notwithstanding so faste it is off, that they perish, that contrariwise they growe vp faire more beautiful: and whereas they are sowne naked and drie, they spring vp greene from death, by the vertue of God: and doth it seeme incredible to thee that our bodies should rise from corruption, and that indured with a farre more excellent qualitie? 22 We see a diuersitie both in one and the selfe something which hath now one forme & then another, and yet keepeth it owne kinde, as it is euident in a graue which is sowne bare, but springeth vp faire after another sort: and also in diuers kindes of one selfe same sort, as amongst beasts: and also amongst things of diuers sortes, as the heavenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why we should reiect either the resurrection of the bodies, or the changing of them into a better state, as a thing impossible, or strange.

men to euerie seed his owne bodie.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds:

40 There are also heavenly bodies, and earthly bodies: but the glorie of the heavenly is one, and the glorie of the earthly is another.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of the starres: for one starre differeth from another starre in glorie.

42 So also is the resurrection of the dead. The bodie is sown in corruption, and is raised in incorruption.

43 It is sown in dishonour, and is raised in glorie: it is sown in weaknesse, and is raised in power.

44 It is sown a naturall bodie, and is raised a spirituall bodie: there is a naturall body, and there is a spirituall bodie.

45 As it is also written, The first man Adam was made a living soule: and the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spirituall: but that which is naturall, and after ward that which is spirituall.

47 The first man is of the earth, earthly: the second man is the Lord from heaven.

48 As is the earthly, such are they that are earthly: and as is the heavenly, such are they also that are heavenly.

49 And as wee haue borne the image of the earthly, so shall we beare the image of the heavenly.

50 This say I, brethren, that flesh and blood cannot inherit the kingdome of God, neither doth corruption inherite in incorruption.

51 Behold, I shew you a secret thing, wee shall not all sleepe, but we shall all be changed,

52 In a moment, in the twinkling of an eye at the last trumpet: for the trumpet shall blowe, and the dead shall be raised vp incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption: and this mortall must put on immortallitie.

23 Hee maketh three manner of qualities of the bodies being raised: Incorruption, to wit, because they shall be found, and altogether of a nature that can not be corrupt: Glorie, because they shall be adorned with beautie and honour: Power, because they shall continue everlasting without meat, drinke, and all other helpes, without which this frail life cannot keepe it selfe from corruption. It is buried, and man is hid as seed in the ground. Void of honours, void of glorie, and want.

24 Freed from the former weaknesse, whereas it is subject to such alteration and change, that it cannot maintaine it selfe without meat and drinke, and such otherlike helpes.

25 Hee sheweth perfectly in one word, this change of the qualitie of the bodie by the resurrection, when he saith, that of a naturall bodie, it shall become a spirituall bodie, which two qualities being cleane different, the one from the other, hee straightway expounded & setteth forth diligently.

26 That is called a naturall bodie, which is quickened and maintained by a living soule onely, such as Adam was, of whom all wee are borne naturally: and that is said to be a spirituall, which together with the soule is quickened with a farre more excellent vertue: to wit, with the Spirit of God, which descendeth from Christ the second Adam into vs. Adam is called the first man, because hee is the roote as it were from whence wee spring: and Christ is the latter man, because hee is the beginning of all them that are spirituall, & in him wee are all comprehended. Gen. 2.7. Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a living soule, by reason of the soule which is the best part in him. Secondly he willett the order of this double state or qualitie to be obserued, the naturall was first, Adam being created of the clay of the earth: and the spirituall followed and came vpon it, to wit, when as the Lord being from heauen, endured our flesh which was prepared and made fit for him, with the fulnes of the Godhead. & Wallowing in dust, and wholly giuen to an earthly nature. A The Lord is said to come downe from heauen by that kinde of speech, whereby that which is proper to one is vnderstood of another. 27 He applyeth both the earthly naturalnesse of Adam (if I may so say) to our bodie, so long as they are naturally conuersant on earth, to wit, in this life, and in y<sup>e</sup> graue: and also the spiritualitie of Christ to the same our bodie, after y<sup>e</sup> they are risen againe: and hee saith, that that goeth before & this shall followe. b Not a vaine and false image, but such an one as had the truth with it indeede. 28 The conclusion: We cannot be partakers of the glorie of God, vnlesse we put off all that grosse & filthie nature of our bodies subiect to corruption, that the same bodie may be adorned with incorruptible glorie. c Flesh and blood are tak<sup>n</sup> here for a living bodie, which cannot attaine to incorruption, vnlesse it put off corruption. 29 He goeth further, declaring that it shall come to passe that they which shall be found alive in the latter day, shall not descend into that corruption of the graue, but shall be renewed with a sudden change, which change is verie requisite: and that the certaine enioying of the benefite and victorie of Christ, is deferred vnto that latter time. d A thing that hath bene hid, and neuer knowne hitherto, and therefore worthy that you giue good care vnto it. e Hee sheweth vs that the same shall be verie short. f Mat. 24.31, 1. the 8. 4. 16.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortallitie, then shall be brought to passe the saying, that is written, & Death is swallowed vp into victorie.

55 O death, where is thy sting? O graue, where is thy victorie?

56 The sting of death is sinne: and the strength of sinne is the Law.

57 But thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Christ.

58 Therefore my beloued brethren, be ye stedfast, vnmooueable, abundant alwayes in the worke of the Lord, forasmuch as ye know that your labour is not in vaine in the Lord.

#### CHAP. XVI.

1 He exhorteth them to helpe the poore brethren of Hierusalem: 10 Then he commendeth Timotheus, 13 and so with a friendly exhortation, 19 and commendations, endeth the Epistle.

Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe ye also.

2 Euery a first day of the weeke, let euery one of you put aside by himselfe, & lay vp as God hath prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoever ye shall allow by letters, them will I send to bring your liberalitie vnto Hierusalem.

4 And if it be meet that I goe also, they shall goe with me.

5 Nowe I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that yee may bring mee on my way, whither I goe.

7 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I will tarie at Ephesus vntill Pentecost.

9 For a great doore and effectually is opened vnto me, and there are many aduersaries.

10 Now if Timotheus come, see that hee be without feare with you: for he worketh the worke of the Lord, euen as I doe.

11 Let no man therefore despise him: but conuey him forth in peace, that hee may come vnto me: for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue convenient time.

13 Watch ye: stand fast in the faith: quite you like men, and be strong.

14 Let all your things be done in loue.

15 Now brethren, I beseech you (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they haue giuen themselves to minister vnto the Saints:)

16 That yee be obedient euen vnto such, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my spirit and yours: I acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila

Of 13. 14.

heb. 2. 14.

2. 1. John 5. 5.

30 An exhortation

taken of the profit

that ensueth, that

seeing they vnder-

stand that the glorie

of the other life

is laid vp for

faithfull worke-

men, they continue

and stand fast in the

truth of the do-

ctrine of the resur-

rection of the

dead.

f Through the

Lords help & good-

nes working in vs,



✧ Rom. 6. 16.  
2. Cor. 13. 12.  
1. Pet. 3. 14.  
m By these words,  
is beokened the se-  
uerest kind of curse  
and excommunica-  
tion that was  
amongst the Jewes:  
and the words are  
as much to say, as  
our Lord commeth: So  
that his meaning may be  
this, Let him be accurst  
even to the coming of the  
Lord, that is to say, to his  
deaths day, even for ever.

and Priscilla with the Church that is in their house,  
salute you greatly in the Lord.

20 All the brethren greete you. Greete yee one  
another with an ✧ holy kisse.

21 The salutation of me Paul with mine owne  
hand,

22 If any man loue not the Lord Iesus Christ,  
let him be had in execration m maran-atha.

23 The grace of our Lord Iesus Christ be with  
you,

24 My loue be with you all in Christ Iesus;  
Amen.

The first Epistle to the Corinthians,  
written from Philippi, and sent by  
Stephanas, and Fortunatus, and  
Achaicus, and Timotheus.

## THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

### CHAP. I.

1 He beginneth with the phrase of afflictions, & declaring  
what he hath suffered in Asia, 10 and how happily God  
afflicted him. 17 He saith it was not upon any lightnesse,  
that he came not, according to his promise.



PAUL an Apostle of IESVS  
Christ, by the will of God, and  
our brother Timotheus, to the  
Church of God, which is at Co-  
rinthus, with all the Saints, which  
are in all Achaia:

2 Grace be with you, and peace from God  
our Father, and from the Lord Iesus Christ.

3 ✧ Blessed be God, even the Father of our  
Lord Iesus Christ, the Father of mercies, and the  
God of all comfort,

4 Which comforteth vs in all our tribulation,  
3 that wee may be able to comfort them which are  
in any affliction by the comfort wherewith we our  
selues are comforted of God.

5 For as the sufferings of Christ abound in vs,  
so our consolation aboundeth through Christ.

6 4 And whether we be afflicted, it is for your  
consolation and saluation, which is wrought in  
the enduring of the same sufferings, which we also  
suffer: or whether we be comforted, it is for your  
consolation and saluation.

7 And our hope is stedfast concerning you, in  
as much as wee knowe, that as ye are partakers of  
the sufferings, so shall yee be also of the consolati-  
on.

8 5 For brethren, we would not haue you ig-  
norant of our affliction, which came vnto vs in  
Asia, how we were pressed out of measure passing  
strength, so that we altogether doubted euen of  
life.

9 Yea, wee received the sentence of death in  
our selues, because wee should not trust in our  
selues, but in God, which raised the dead.

✧ Ephes. 1. 3.  
1. Pet. 1. 3.  
2 He beginneth  
after his manner  
with thanksgiv-  
ing, which not-  
withstanding (o-  
therwise then he  
was wont) he ap-  
plyeth to himselfe:  
beginning his E-  
pistle with the fet-  
ting forth of the di-  
gnitie of his Apo-  
stleship, constrain-  
ed (as it should  
seeme) by their  
importunitie,  
which tooke an  
occasion to de-  
spise him by reason  
of his miseries.  
But he answereth  
that he is not so  
afflicted, but that  
his comforts doe  
exceed his affli-  
ctions, shewing the  
ground of them,  
euen the mercie of  
God the Father in  
Iesus Christ.  
a To him be praise  
and glorie giuen.  
b Most mercifull. 3 The Lord doth comfort vs to this ende and purpose, that wee  
may so much the more surely comfort others. c The miseries which wee suffer  
for Christ, or which Christ suffereth in vs. 4 Hee denyeth that either his affli-  
ctions wherewith hee was often afflicted, or the consolation which hee received  
of God, may iustly be despised, seeing that the Corinthians both might and ought  
to take great occasion to be confirmed by either of them. d Although saluation  
be giuen vs freely, yet because there is a way appointed vs whereby wee must  
come to it, which is the race of an innocent and upright life, which wee must  
runne, therefore wee are sayde to worke our saluation, Philippians 2. 12. And  
because it is God onely that of his free good will worketh all things in vs, there-  
fore is hee sayde to worke the saluation in vs by those selfe same things by which  
wee must passe to everlasting life, after that wee haue once overcome all incom-  
brances. 5 Hee witnesseth that hee is not onely not ashamed of his afflictions,  
but that he desireth also to haue all men knowe the greatnesse of them, and also his  
deliuerie from them, although it be not yet perfite. e I knewe not at all what to  
doe, neither did I see by mans helpe which way to saue my life. f I was refolued  
within my selfe to die.

10 Who deliuered vs from so great a death,  
and doeth deliuer vs: in whome we trust, that yet  
hereafter he will deliuer vs.

11 ✧ So that yee labour together in pray-  
er vs, 7 that for the gift bestowed vpon vs for  
manie, thankes may be giuen by many persons  
for vs.

12 5 For our reioycing is this, the testimonie of  
our conscience, that in simplicitie & godly pure-  
nesse, and not in fleshly wisdom, but by the grace  
of God we haue had our conuersation in the world,  
and most of all to youwarde.

13 For we write none other things vnto you,  
then that ye read or els that ye acknowledge, and  
I trust ye shall acknowledge vnto the end.

14 Euen as yee haue acknowledged vs partly,  
that wee are your reioycing, euen as ye are ours,  
in the day of our Lord Iesus.

15 And in this confidence was I minded first to  
come vnto you, that ye might haue had a double  
grace,

16 And to passe by you into Macedonia, and  
to come againe out of Macedonia, vnto you, and  
to be led forth toward Iudea of you.

17 9 When I therefore was thus minded, did I  
use lightnesse? or mind I those things which I  
mind, according to the flesh, that with mee should  
be, 9 Yea, yea, and Nay, nay?

18 10 Yea, God is faithfull, that our word to-  
ward you, was not Yea, and Nay.

19 11 For the Sonne of God Iesus Christ, who  
was preached among you by vs, that is, by me, and  
Siluanus, and Timotheus, was not Yea, and Nay:  
but in him it was Yea.

20 12 For all the promises of God in him are  
Yea, and are in him Amen, vnto the glory of God  
through vs.

With cleaues, and holy and true  
plainnesse of minde;  
as God himselfe can  
witness. i Trusting to that very wisdom, which God of his free goodnesse hath  
giuen me from heauen. k He sayeth he writeth barelly and simply: for he that  
writeth in coloured sort, is rightly said to write otherwise then wee reade: and  
this hee saith the Corinthian: shal knowe and like of very well. l Perseu-  
erance in Pauls reioycing in the Lord was, that hee had wonne the Corinthians: and  
they themselves reioyced that such an Apostle was their instructor, and taught  
them so purely and sincerely. m When he shal sit as iudge. n Another ben-  
fit. 9 He putteth away their slander and false report by denying it, & first of all in that that  
diuers went about to perswade the Corinthians, that in the preaching of the Gos-  
pell, Paul agreed not to himselfe: for this was the matter and the case. p As men  
doe, which will rashly promise any thing, & change their purpose at every turning  
of an hand. q That I should say and vnsway a thing? 10 He calleth God to wit-  
nesse, and for iudge of his constancie in preaching & teaching one selfe same Gos-  
pell. r True, and of whose faithfullnesse it where horrible wickednesse to doubt.  
11 He ioyneth also with himselfe, his fellowes as witnesses, with whom hee  
fully consented in teaching one selfe same thing, to wit, one selfe same Christ.  
s Was not diuers and wavering. t That is, in God. 12 Last of all hee declar-  
eth the summe of his doctrine, to wit, that all the promises of saluation are sure and  
raised in Christ. u Christ is set forth to exhibite and fulfil them all most as-  
suredly, and without all doubt. x Through our ministrie.

## The earnest of the Spirit.

13 He attributed the praise of his countenance, onely to the grace of God, through the holy Ghost, and therewithall concludeth that they cannot doubt of his faith, and his fellowes, without doing iniurie to the Spirit of God, seeing that they themselves doe know all this to be true. *y An earnest, is, whatsoever is giuen to confirme a promise.* 14 Now coming to the matter, he sweareth, that he did not onely, nor lightly alter his purpose of coming to them, but rather y he came not vnto them for this cause, that he might not be constrained to deale more sharply, with them being present, then he would. *2 Against my selfe, and to the danger of mine owne life.* 15 He remooueth all suspicion of arrogancie, declaring that hee speaketh not as a Lord vnto them, but as a seruant, appointed of God to comfort them. *a Hee setteth the ioy & peace of conscience, which God is author of, against tyrannous feare, & therewithall beriseth the end of y Gospel.*

21 *13* And it is God which stablisheth vs with you in Christ, and hath anointed vs.  
22 Who hath also sealed vs, and hath giuen the earnest of the Spirit in our hearts.  
23 *14* Now, I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinthus.  
24 *15* Not that wee haue dominion ouer your faith, but wee are helpers of your ioy: for by faith ye stand.

## CHAP. II.

1 Hee excuseth his not coming vnto them, *a* and priuily reprehendeth them: *a* Hee sheweth that such is his affection towards them, *5* that he neuer reioyceth but when they are merie. *6* Perceiuing the adulterer (whom he commanded to be deliuered up to Satan) to repent, hee requesteth that they forgive him. *31* Hee mentioneth his going into Macedonia.

**B**ut I determined thus in my selfe, that I would not come againe to you in a heauinesse.

2 For if I make you sorie, who is he then that should make me glad, but the same which is made sorie by me?

3 And I wrote this same thing vnto you, least when I came, I should take heauinesse of them of whom I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that yee should be made sorie, but that ye might perceiue the loue which I haue, specially vnto you.

5 And if any hath caused sorowe, the same hath not made me sorie, but partly (least I should more charge him) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that nowe contrariwise yee ought rather to forgive him, and comfort him, least the same should be swallowed vp with ouermuch heauinesse.

8 Wherefore I pray you, that you would confirm your loue towards him.

9 For this cause also did I write, that I might know the prooffe of you, whether yee would be obedient in all things.

10 To whom yee forgive any thing, I forgive also: for verely if I forgive any thing, to whom I forgave it, for your sakes forgave I it in the sight of Christ,

11 Least Satan should circumuent vs: for we are not ignorant of his enterprises.

12 Furthermore, when I came to Troas to preach Christs Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest in my spirit, because I found

not time my brother, but tooke my leaue of them, and went away into Macedonia.

14 Now thanks be vnto God, which alwayes maketh vs to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in euery place.

15 For we are vnto God the sweete fauour of Christ, in them that are saued, and in them which perish.

16 To the one we are the fauour of death, vnto death, and to the other the fauour of life, vnto life: and who is sufficient for these things?

17 For we are not as many, which make merchandise of the word of God: but as of sinceritie, but as of God in the sight of God speake we in Christ.

detested him, seeing that he preacheth Christ, not onely as a Saviour of them that beleue, but also as a Iudge of them that contemne him. *4* Again, he putteth away all suspicion of arrogancie, attributing all things that he did, to the vertue of God, whom he serueth sincerely, and without all dishonest affection: whereof he maketh them witnesses even to the 6. verse of the next chapter. *4 Chap. 4. 3.* I doe not handle it craftily and couetously, or lesse sincerely then we ought: and he useth a metaphore which is taken from hucksters, which vse to play the false barlots with whatsoever commeth into their hands.

## CHAP. III.

1 He desireth no other commendation, *3* then their continuing in the faith. *6* He is a minister, not of the letter, but of the Spirit. *8* He sheweth the difference of the Law, and the Gospel, *13* that the brightnesse of the Law doth rather dimme the light then lighten it: *18* But the Gospel doeth make manifest Gods countenance vnto vs.

**D**oe wee beginne to praise our selues againe? Or need we as some other, Epistles of recommendations vnto you, or letters of recommendations from you?

2 Ye are our epistle, written in our hearts, which is vnderstood and read of all men.

3 In that ye are manifest, to be the Epistle of Christ, ministered by vs, and written, not with yncke, but with the Spirit of the liuing God, not in tables of stone, but in fleshy tables of the heart.

4 And such trust haue we through Christ to God:

5 Not that wee are sufficient of our selues, to thinke any thing, as of our selues: but our sufficiency is of God,

6 Who also hath made vs able ministers of the Newe Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministracion of death written with letters, and ingrauen in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the glorie of his

the ministracion of the Gospell, and the Apostolical ministracion, which he handleth afterward more fully. *4* This bolnesse we shew, and thus gloriously may we boast of the worthinesse and fruit of our ministracion. *5* In that we are fit and meet to make other men paytakers of so great a grace. *2* He amplifieth his ministracion and his fellowes: that is to say, the ministracion of the Gospell, comparing it with the ministracion of the Law, which hee considereth in the person of Moses, by whom the Law was giuen: against whom he setteth Christ the author of the Gospell. Now this comparason is taken from the verie substance of the ministracion. The Law is as it were a writing of it selfe dead, and without efficacy: but the Gospell is a new couenant, as it were the very vertue of God it selfe, in renewing, iustifying, and sauing of men. The Law propoundeth death, accusing all men of vnrightheousnesse: The Gospell offereth and giueth rightheousnesse and life. The gouernance of the Law serueth for a time to the promise. The Gospell remaineth to the end of the world. Therefore what is the glorie of that in comparison of the maiestie of this? *8* Not of the Law, but of the Gospell. *9* Imprinted and ingrauen: so that by this place we may plainly perceiue, that the Apostle speaketh not of the ceremonies of the Law, but euen of the ten commandments. *10* This word glorie, becometh a brightnesse, and a maiestie, which was bodily in Moses, but spirittually in Christ.

SOURCING

*a* Causing grieue amongst you, which he should haue done if he had come to them before they had repented them.

*b* For I trusted that you would take that out of the way fourthwith, which you knew I was discontented with, considering how you are persuaded that my ioy is your ioy. *2* He passeth to another part of this Epistle: which notwithstanding is put amongst the first, where vnto he returneth afterward, and he handleth the releasing and vnloosing of the incestuous person, because he seemed to haue giuen sufficient testimonie of his repentance: shewing the true vse of excommunication, to wit, that it proceed not of hatred, but of loue, and so end, least if we keepe no measure, we serue Satan the deuill.

*c* As if he sayd, All that sorrow is so cleane wiped away, as though he had neuer felt it. *d* As for me (saith Paul) I haue no more to doe with him. *e* Least I should ouercharge him, who is burdened enough of himselfe, which I would be glad were taken from him. *f* That whereas before you punished him sharply, you would now forgive him. *g* That at my entreatie, you would decaye by the consent of the whole Church, that you take him againe for a brother. *h* Truly and from the heart. *i* Of his miserieous counsell and denisall will. *k* He returneth to the confirmation of his apostleship, & bringeth forth the testimonies, both of his labour, and also of Gods blessing.

*k* He alludeth to the coming of the Priest, and the incense of the sacrifices.

*3* He denieth that ought should be taken away from the dignitie of his Apostleship, because they sawe evidently that it was not receiued with like successe in euery place, say rather very many reiected and

*4* Chap. 4. 3. I doe not handle it craftily and couetously, or lesse sincerely then we ought: and he useth a metaphore which is taken from hucksters, which vse to play the false barlots with whatsoever commeth into their hands.

*5* Chap. 4. 3. I doe not handle it craftily and couetously, or lesse sincerely then we ought: and he useth a metaphore which is taken from hucksters, which vse to play the false barlots with whatsoever commeth into their hands.

*6* He is a minister, not of the letter, but of the Spirit. *8* He sheweth the difference of the Law, and the Gospel, *13* that the brightnesse of the Law doth rather dimme the light then lighten it: *18* But the Gospel doeth make manifest Gods countenance vnto vs.

*a* The Apostle frameth his speech wisely, that by little and little he may come from the commendation of the person, to the matter it selfe.

*b* Which I tooke paines to write as it were. *c* By the way he setteth the vertue of God, against the yncke wherewith Epistles are commonly written, to shew that it was wrought by God.

*d* He alludeth by the way, to the comparisson of the outward ministracion of the Priesthood of Leui, with

*e* In that we are fit and meet to make other men paytakers of so great a grace. *2* He amplifieth his ministracion and his fellowes: that is to say, the ministracion of the Gospell, comparing it with the ministracion of the Law, which hee considereth in the person of Moses, by whom the Law was giuen: against whom he setteth Christ the author of the Gospell.

*f* Not of the Law, but of the Gospell. *9* Imprinted and ingrauen: so that by this place we may plainly perceiue, that the Apostle speaketh not of the ceremonies of the Law, but euen of the ten commandments. *10* This word glorie, becometh a brightnesse, and a maiestie, which was bodily in Moses, but spirittually in Christ.



*i Whereby God offereth, yea and giueth the Spirit, not as a dead thing, but as a quickning Spirit, working life. k To wit, of Christ, which being imputed to vs as our owne, we are not onely not condemned, but also we are crowned as righteous.*

*l The Law, yea, and the ten commandments themselves, together with Moses, is abolished, if we consider the ministerie of Moses wherein standeth this glory of the preaching of the Gospel, to wit, in that it setteth forth plainly and evidently, that which the Law shewed darkely, for it fear them that heard it to be healed of Christ, which was to come, after it had wounded them.*

*m Exod. 34. 34. He expoundeth by the way the allegorie of Moses his couering, which was a token of the darkenesse and weakenesse that is in men, which were rather dyled by the bright shining of the Lawe, then lightened: which couering was taken away by the comming of Christ, who lightened the hearts, and turneth them to the Lord, that wee may be brought from the skerie of this blindnesse, and set in the liberty of the light, by the vertue of Christs Spirit. n Into the very bottome of Moses his ministerie. o Christ is that spirit which taketh away that couering, by working in our hearts, wherein also the Law is selfe called vs, though in vaine, because it speaketh to dead men, untill the spirit quickeneth vs. p Ioh. 4. 14. q Going forwards in the allegroy of q couering, he compareth the Gospel to a glasse, which although it be most bright and sparkling, yet doeth it not only not dazel their eyes, which looke in it, as the law doth, but also transformeth the with it beames, so that they also be partakers of the glory and shining of it, to lighten others: as Christ said vnto his, You are the light of the world, whereas he himselfe was the onely light. We are also commanded in another place, to shine as candles before the world, because we are partakers of Gods Spirit. But Paul speaketh here properly, of the ministers of the Gospel, as it appeareth both by that that goeth before, and that that cometh after, and that, setting them his owne example and his fellowes.*

## C H A P. III.

*r He sheweth that he hath so laboured in preaching the Gospel. s That such are euen blinded of Satan, who doe not perceiue the brightnesse thereof. t That the same is caried in earthen vessels. u who are subiect to many miseries: v and therefore hee exhorteth them by his owne example to be courageous. w and contemne this present life.*

**T**herefore, seeing that wee haue this ministerie, as we haue receiued mercie, we are faint not:

2 But bane cast from vs the <sup>b</sup> cloakes of shame, and walke not in craftinesse, neither handle wee the word of God deceitfully: but in declaration of the truth we approue our selues to euery mans conscience in the sight of God.

3 If our Gospel be then hid, it is hid to them that are lost.

*x Now he plainly witnesseth that both he and his fellowes (through the mercie of God) do their vocation and duty vprightly and sincerely, neglecting all dangers. y Though we are broken in pieces with miseries and calamities, yet we gaele not.*

*z Subtiltie, and all kinde of deuite, which men hunt after, as it were denyes and lurking holes, to couer their shamelesse dealings withall. a This is it that in the former Chapter he called, making marchandise of the word of God. b An objection: Many heare the Gospel, & yet are no more lightened thereby then by the preaching of the Law. Hee answereth, The fault is in the men themselves, whose eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding doth he and his fellowes set forth the most cleare light of the Gospel to be seene and beholden, seeing that Christ whom onely they preach, is he in whom only God will be knownen, and as it were seene.*

countenance (which glory is gone away.)

8 How shall not the ministeration of the Spirit be more glorious?

9 For if the ministry of condemnation was glorious, much more doeth the ministeration of righteousness excede in glory.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which should be abolished, was glorious, much more shall that which remaineth be glorious.

12 Seeing then that we haue such trust, we vse great boldnesse of speech.

13 And we are not as Moses, which put a vaille vpon his face, that the children of Israel should not looke vnto the ende of that which should be abolished.

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the olde Testament, which vaille in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaille is layd ouer their hearts:

16 Neuertheless when their heart shall be turned to the Lord, the vaille shall be taken away,

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.

18 But we all behold as in a mirrour the glorie of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

4 In whom the god of this world hath blinded the minds, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the image of God should not shine vnto them.

5 For we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

6 For God that commanded the light to shine out of darkenesse, is he which hath shined in our hearts, to giue the light of the knowledge of the glory of God in the face of Iesus Christ.

7 But we haue this treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on euery side, yet are we not in distresse: we are in doubt, but yet we despair not.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where we beare about in our bodies the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortal flesh.

12 So then death worketh in vs, and life in you.

13 And because we haue the same Spirit of faith, according as it is written, I beleueed, and therefore haue I spoken, wee also beleuee, and therefore speake,

14 Knowing that hee which hath raised vp the Lord Iesus, shall raise vs vp also by Iesus, and shall set vs with you.

15 For all things are for your sakes, that that most plenteous grace by the thanksgiving of many, may redound to the praise of God.

16 Therefore wee faint not, but though our outward man perish, yet the inward man is renewed daily.

17 For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternal weight of glorie:

18 While we looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporal: but the things which are not seene, are eternal.

*perceiue that they stand not by any mans vertue, but by singular vertue of God, in that they die a thousand times, but neuer perish. 6 An amplification of the former sentence, wherein he compareth his afflictions to a dayly death, and the vertue of the Spirit of God in Christ, to life, which opposeth that death. 7 So Paul calleth that miserable estate & condition, that the faithfull, but especially the ministers are in. 8 Which time, that life, to wit, by the spirit of Christ, amongst so many and so great miseries. 9 Subiect to that miserable condition. 7 A very cunning conclusion: as if he would say, Therefore to be short, we die, that you may liue by our death, for that they ventured into all those dangers for the building of the Churches sake, and they ceased not to continue all the faithfull with the examples of their patience. 8 He declareth the former sentence, shewing that hee and his fellowes die in a sort to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselves doe first beleue that, which they propound to others to beleue, to wit, that they also shall be saved together with them in Christ. 9 The same faith by the inspiration of the same Spirit. 10 He sheweth how this constancie is preferred in them, to wit, because they respect Gods glorie, and the saluation of the Churches committed vnto them. 11 Whom shall please God to deliuer me, and restore me to you, that exceeding benefite which shall be, powred vpon me, shall in like sort redound to the glorie of God, by the thanksgiving of many. 12 He addeth as it were a triumphat song, how that he is outwardly afflicted, but inwardly hee profitteth dayly: and passeth not at all for all the miseries that may be sustained in this life, in comparisou of that most constant and eternal glorie. 13 Gathered new strength, that the outward man be not ouercome with the miseries which come freshly one vpon the necke of another, being maintained and upholden with the strength of the inward man. 14 Afflictions are not called light, as though they were light of themselves, but because they passe away quickly, when as indeed our whole life is of no great long continuance. 15 Which remaineth for euery firme and stable, and can neuer be shaken.*

## C H A P.

## C H A P. V.

*He continueth in the same argument, 6 touching the certaine hope of saluation 8 through faith, 12 not to praise himselfe, 14 seeing he hath God and his Church before his eyes, 17 and esteemeth nothing, but newnesse of life in Christ.*

**F**OR we know that if our earthly house of this tabernacle be destroyed, wee haue a building giuen of God, *that is*, an house not made with hands, but eternall in the heauens.

2 For therefore we sigh, desiring to be <sup>a</sup> clothed with our house, which is from <sup>b</sup> heauen.

3 <sup>a</sup> Because that if we be clothed, we shall not be found <sup>b</sup> naked.

4 For in deed wee that are in this tabernacle, sigh and are burdened because wee would not be vnclouthed, but would be clothed vpon, that mortallitie might be swallowed vp of life.

5 And he that hath <sup>c</sup> created vs for this thing, is God, who also hath giuen vnto vs the earnest of the Spirit.

6 <sup>a</sup> Therefore we are alway <sup>b</sup> bolde, though we know that whiles we are at home in the body, we are absent from the Lord.

7 (For wee walke by <sup>c</sup> faith, and not by sight.)

8 Neuerthelesse, we are <sup>f</sup> bolde, and loue rather to remooue out of the body, and to dwell with the Lord.

9 Wherefore also we <sup>g</sup> couet, that both dwelling at home, and remoouing from home, we may be acceptable to him.

10 <sup>a</sup> & For wee must all <sup>b</sup> appeare before the iudgement seat of Christ, that euery man may receiue the things which are *done* in his body, according to that he hath done, whether it be good or euill.

11 <sup>a</sup> Knowing therefore that <sup>i</sup> terror of the Lord we perswade men, and we are made manifest vnto God, and I trust also that we are made manifest in your consciences.

12 <sup>a</sup> For wee praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that yee may haue to *answere* against them, which reioyce in the <sup>b</sup> face, and not in the heart.

13 <sup>a</sup> For whether we be out of our wit, we are <sup>b</sup> to God: or whether we be in our right minde, we are <sup>c</sup> vnto you.

14 <sup>a</sup> For that loue of Christ <sup>b</sup> constraineth vs,

15 Because wee thus iudge, that if mone be dead for all, then were all dead, and he died for all, that they which liue, should not henceforth <sup>a</sup> liue vnto themselves, but vnto him which died for them, and rose againe.

16 <sup>a</sup> Wherefore, henceforth know we no man after the flesh, <sup>b</sup> yea though wee had known Christ after the flesh, yet now henceforth know we him no more.

17 <sup>a</sup> Therefore if any man be in Christ, let him be <sup>b</sup> a new creature. <sup>c</sup> Old things are passed away: behold, all things are become new.

18 <sup>a</sup> And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath <sup>p</sup> committed to vs the word of reconciliation.

20 Now then are we ambassadours for Christ: as though God did beseech you through vs, wee pray you in Christs stead, that ye be reconciled to God.

21 For he hath made him to be <sup>a</sup> sinne for vs, which <sup>b</sup> knew no sinne, that wee should be made the <sup>c</sup> righteousnesse of God in him.

but that which is heauenly. *I Possesseth vs wholly.* *Hee speaketh here of sanctification, whereby it cometh to passe that Christ liueth in vs.* *n Locke Remans chapter 6. and 7.* *Hee sheweth what it is, not to liue to our selues, but to Christ, to wit, to knowe no man according to the flesh, that is to say, to be so conuersant amongst men, as not to care for those worldly and carnall things, as they doe which respect amies itackes, his countrey, forme, glorie, riches, and such like, wherein men commonly doe, and weanie themselves.* *10 An application: This is.* *sayeth hee, so true, that we doe not now chink carnally of Christ himselfe, who hath now left the world, and therefore must be considered of vs spiritually.* *11 An exhortation for euery men which is renewed with the spirit of God, to meditate heauenly things, and not earthly.* *12 As a thing made anew of God, for though a man be not newly created when God giueth him the spirit of regeneration, but onely his qualities are changed, yet notwithstanding it pleased the holy Ghost to speake so, to teach vs, that wee must attribute all things to the glorie of God: not that wee are flockes and blockes, but because God createth vs, both the will to will well, and the power to doe well.* *13 Eja. 43. 19. reuelation 21. 5.* *14 Hee commendeth the excellencie of the ministerie of the Gospel, both by the authoritie of God himselfe, who is the author of that ministerie, and also by the excellencie of the doctrine of it: for it announceth attonement, with God, by free forgiveness of our sinnes, and iustification offered vnto vs in Christ, and that so leuigly and liberally, that God himselfe doeth after a sort pray men by the mouth of his ministers, to haue consideration of themselves, and not to despise so great a benefit. And when hee so sayeth, hee plaideyly reprehendeth them which falsly challenged to themselves the name of painours.* *15 Vied our labour and trauell.* *16 A sinner, not in himselfe, but by imputation of the guilt of all our sinnes to him.* *17 Who was cleane void of sinne.* *18 Righteous before God, and that with righteousnesse which is not essentiall to vs, but being essentiall in Christ, God imputeth it to vs through faith.*

## C H A P. VI.

*He exhorteth them to leade their liues as it becometh Christians, 5 neither to be dismayed in tribulations, 9 nor puffed vp with glory: 14 to avoid all uncleanesse, 16 considering that they are the temples of the liuing God.*

**S**O we therefore as workers together beseech you, that yee receiue not the grace of God in vaine.

2 <sup>a</sup> For he sayeth, <sup>b</sup> I haue heard thee in a time accepted, and in the day of saluation haue I

takers of it, but also after they haue receiued grace, that they may continue in it. *13 In that that grace is offered, it is of the grace of God, who hath appointed times and seasons to all things, that we may take occasion when it is offered.* *14 Eja. 49. 8. A Which I of my free mercy and loue towards thee, liked of and appointed: at which time God purposed that his mercifull loue vpon vs, succoured.*

*7 The meaning is: Euen when I am mad (as some men thinke of me) whilest I seeme as a foole to boast my selfe, I doe it for your profit, no lesse then when I preach the Gospel simply vnto you.*

*8 He goeth forward in putting away all suspicion of desire of estimation and boasting: for the loue of Christ, faith he, compelleth vs herunto, that seeing he died for vs all, which were dead when as we liued to our selues (that is, while we were yet giuen to these earthly affections) wee in like sort should consecrate our whole life which we haue receiued of him, to him (to wit) being indued with the holy Ghost to this end and purpose, that wee should meditate vpon nothing*

*1 Taking occasion by the former comparison, hee compareth this miserable body, as it is in this life to a fraile and brittle tabernacle, against which hee fetcheth the heauenly Tabernacle, so terming that sure and euertlasting condition of this same body glorified in heauen, in so much, sayth he, that we are not only not addicted to this tabernacle, but also doe with sobbes and sighs desire rather that tabernacle. And so this place also concerning the glory to come, is put within the treatise of the ministerie, as the other was, whereof we spake in the beginning of the second Chapter: *a Hee calleth the glory of immortality, which we haue as it were clothed with, a garment.**

*b Heauenly, not that the substance of it is heauenly, but for the glory of it.* *2 An exposition of the former saying: We doe not without cause, desire to be clad with the heauenly house, that is, with that euertlasting and immortal glory, as with a garment: for when we depart hence, we shall not remaine naked, hauing once cast off the couering of this bodie, but we shall take our bodies againe, which shall put on, as it were another garment besides: and therefore we sigh not for the wearinesse of this life, but for the desire of a better life. Neither in this desire in vaine, for we are made to that life, the pledge whereof we haue, euen the Spirit of adoption.* *3 Renew. 16. 15. c He meaneth that first creation, to giue vs to understand, that our bodies were made to this end, that they should be clothed with heauenly immortality.* *3 Hee inferreth vpon that sentence which went next before, thus, Therefore, seeing that we know by the Spirit, that we are strangers so long as we are here, we patiently suffer this variance (for we are now so with God, y we beholde him but by faith, and are therefore now absent from him) but so that we aspire & haue a longing alwayes to him: therefore also we behaue our selues so, that we may be acceptable to him, both while we liue here, & when we goe from hence to him.* *d He calleth them (bold) which are alwayes resolute with a quiet & settled minde to suffer what dangers soeuer, nothing doubting, but their end shall be happy.* *e Faith of those things which we hope for, & not hauing God presently in our view.* *f And yet we are in such sort bolde, as doe so passe on our pilgrimage with a valiant and quiet minde, that yet notwithstanding, we had rather depart hence to the Lord.* *g And seeing it is so, we strue to liue so, that both in this our pilgrimage here wee may please him, & that at length we may be receiued home to him.* *h R. m. 14. 10. 4 That no man might thinke it to pertaine to all, which bespake of that heauenly glory, hee addeth, that euery one shall first render an account of his pilgrimage, after that hee is departed from hence.* *i Wee must all appeare personally, and enquiry shall be made of vs, that all may see, how wee haue liued.* *5 Now hee passeth ouer, and taking occasion of the former sentence, returneth to the former chapter verse 16. confirming his owne sinceritie and his fellowes.* *i That terrible iudgement.* *6 Hee remooueth all suspicion of pride, by a new reason, because it is behouable, not for his part, but for theirs, that his Apollitship be counted sincere against the vaine ostentation of a few others.* *k In outward disguisings, and that coloured shew of mans wisdom and eloquence, and not in true godlinesse, which is sealed in the heart.*



3 He sheweth the Corinthians a paterne of a true minister, in his owne example, and Timothy and Silvanus, to the end, that (as he purposed from the beginning) he might procure authoritie to himselfe and his like.  
b Declare and shew indeed.

4 1. Cor. 4. 1. Hee first of all reckoneth vp those things which are neither alwayes in the ministers, nor without exception, vntil it be according to the affection of the minde, patience onely except, which also is one of the vertues which ought to be alwayes in a good minister.  
c In testing to and fro, finding no place of freest and quietnesse.  
5 Secondly, hee reckoneth vp such vertues as are necessary, and ought alwayes to be in them, and whereby as by good armour, all lets and hinderances may be overcome.  
d Preaching of the Gospel.  
e Power to worke miracles, and to bring vnder the wicked.

f Uprightnesse.  
6 Going about to rebuke them, hee sayth first, that he dealeth with them sincerely and with an open and plaine heart, and therewith all complaineth

that they do not the like in louing againe their Father. g The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it faresh commonly with them that are in some great ioy. h You are in mine heart, as in an house, and that no narrow or strait house, for I haue opened my whole heart to you, but you are inwardly strait faced to me ward. i After the manner of the Hebrewes, he calleth those tender affections which rest in the heart, bowels. 7 Now he rebuketh them boldly, for that they became fellowes with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keepe themselves pure, not only in mind, but also in body, that they may wholly be holy vnto the Lord. \* Eccle. 13. 12. k What can there be betweene them? \* 1. Cor. 3. 16. & 6. 19. l He setteth the liuing God against idols. \* Leuit. 25. 17. m God dwelleth with vs, because Christ is become God with vs. \* Isa. 54. 11. \* Iere. 31. 1.

a Both of bodie and soule, that by this means the sanctification may be perfect, consisting in both the parts thereof.

succoured thee: beholde now the accepted time, beholde now the day of saluation.

3 Wee giue no occasion of offence in any thing, that our ministerie should not be reprehended.

4 But in all things we approve our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue vnfeined,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left,

8 By honour, and dishonour, by euill report, and good report, as deceiuers, and yet true:

9 As vnknown, and yet known: as dying, and beholde, we liue: as chastened, and yet not killed:

10 As sorrowing, and yet alway reioicing: as poore, and yet making many rich: as hauing nothing, and yet possessing all things.

11 O Corinthians, our mouth is open vnto you, our heart is made large.

12 Ye are not kept strait in vs, but ye are kept strait in your owne bowels.

13 Now for the same recompense, I speake as to my children, Be you also enlarged.

14 Be not vnequally yoked with the infidels: for what fellowship hath righteousness with vnrightheousnesse? and what communion hath light with darknesse?

15 And what concord hath Christ with Belial? or what part hath the beleeuers with the infidel?

16 And what agreement hath the Temple of God with idols? for yee are the Temple of the liuing God: as God hath sayd, \* I will dwell among them, and walke there: and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and separate your selues, sayth the Lord, and touch none vnclane thing, and I will receiue you.

18 And I will be a Father vnto you, and yee shall be my sonnes and daughters, sayth the Lord Almighty.

## CHAP. VII.

a Left by ouermuch vrging the he should dismay their tender minds, a he proueth that all that he sayd, proceeded of the great good will he bare vnto them: b And therefore they should not be offended, that he made them sorry, to and brought them to repentance not to be repented of.

Seeing then we haue these promises, dearly beloved, let vs cleanse our selues from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God,

a b Receiue vs: we haue done wrong to no man: we haue corrupted no man: we haue defrauded no man.

3 I speake it not to your condemnation: for I haue sayd before, that ye are in our hearts, to die and liue together.

4 I vse great boldnesse of speech toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but we were troubled on every side, fightings without, and terrors within.

6 But God, that comforteth the afflicted, comforted vs at the coming of Titus:

7 And not by his coming onely, but also by the consolation wherewith hee was comforted of you, when he told vs your great desire, your mourning, your feruent minde to me ward, so that I reioiced much more.

8 For though I made you sorry with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sorry, though it were but for a season.

9 I now reioyce, not that ye were sorry, but that ye sorrowed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by vs.

10 For godly sorrow causeth repentance vnto saluation, not to be repented of: but the worldly sorrow causeth death.

11 For beholde, this thing that ye haue bene godly sorry, what great care hath it wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, what great desire: yea, what a zeale: yea, what reuenge: in all things yee haue shewed your selues, that yee are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God might appeare vnto you.

13 Therefore we were comforted, because ye were comforted: but rather wee reioiced much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in truth, euen so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when he remembreth the obedience of you all, and how with feare and trembling yee receiued him.

16 I reioyce therefore that I may put my confidence in you in all things.

feele we haue offended God our most mercifull Father: contrary to this, there is another sorrow, that onely feareth punishment, or when a man is vexed for the losse of some worldly goods: the fruit of the first, is repentance, the fruit of the second, is desperation, vnlesse the Lord helpe speedily. h It was not coloured nor counterfeited, but such as I dare stand to before God.

## CHAP. VIII.

a He exhorteth them by the example of the Macedonians, and also euen of Christ himselfe, to be liberrall towards the same: b for which purpose, he sheweth that Titus, and another brother came vnto them.

Wee doe you also to wit, brethren, of the grace of God bestowed vpon the Churches,

1 The first part of this epistle containing diuers exhortations to stir vp the Corinthians to liberrallity, wherewith the poverty of the Church of Hierusalem might be holpen in time conuenient. And first of all he fetcheth out before them the example of the Churches of Macedonia, which otherwise were brought by great miserie to extreme poutie, to the end that they should followe them. a The benefite that God bestowed vpon the Churches.

ches

ches of Macedonia,

2 Because in <sup>b</sup> great triall of affliction their ioy abounded, and their most extreme pouertie abounded vnto their rich liberalitie.

3 For to <sup>c</sup> their power (I beare record) yea, and beyond their power they were <sup>c</sup> willing.

4 And prayed vs with great instance, that wee would receiue the <sup>d</sup> grace, and fellowship of the ministring which is toward the Saints.

5 <sup>a</sup> And this they did, not as wee looked for: but gaue their owne iulues, first to the Lord, and after vnto vs by the will of God,

6 That wee should exhort Titus, that as hee had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as ye abound in every thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, <sup>e</sup> even so see that ye abound in this grace also.

8 <sup>a</sup> This say I not by commandement, but because of the <sup>e</sup> diligence of others: therefore proue I the <sup>f</sup> naturalnesse of your loue.

9 <sup>a</sup> For yee know the grace of our Lord Iesus Christ, that hee being rich, for your sakes became poore, that yee through his pouertie might be made rich.

10 <sup>a</sup> And I shew my minde herein: for this is expedient for you, which haue begun not to doe onely, but also to <sup>g</sup> will, a yeere agoe.

11 Now therefore performe to doe it also, that as <sup>h</sup> there was a readinesse to will, euen so yee may performe it of that which yee haue.

12 <sup>a</sup> For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 <sup>a</sup> Neither is it that other men should be eased and you grieved: But vpon <sup>b</sup> like condition, at this time your abundance supplieth their lacke:

14 That also their abundance may be for your lacke, that there may be equalitie.

15 As it is written, <sup>c</sup> Hee that gathered much, had nothing ouer, and he that gathered little, had not the lesse.

16 <sup>a</sup> And thanks be vnto God, which had put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so careful that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose praise is in <sup>d</sup> the Gospel thorowout all the Churches.

19 (And not so onely, but is also chosen of the Churches to be a fellow in our iourney, concerning this <sup>e</sup> grace that is ministred by vs vnto the glory of the same Lord, and declaration of your prompt minde.)

20 Auoiding this, that no man should blame vs in this <sup>f</sup> abundance that is ministred by vs,

21 <sup>g</sup> Prouiding for honest things, not onely before the Lord, but also before men.

22 And wee haue sent with them our brother, whom wee haue oft times proued to be diligent

in many things, but now much more diligent, for the great confidence, which I haue in you.

23 Whether any do enquire of Titus, he is my fellow and helper to youward: or of our <sup>m</sup> brethren they are messengers of the Churches, and the <sup>n</sup> glory of Christ.

24 Wherefore shew toward them, and before the <sup>o</sup> Churches the prooue of your loue, and of the reioicing that we haue of you.

preference you are, for so much as you see the messengers whom they haue chosen by all their consents, and sent them vnto you.

CHAP. IX.

1 Why albeit hee thinke well of their ready willes, 3 yet earnestly exhorteth them, 4 hee yeeldeth a reason: 6 He compareth almes to seede sowing, 10 which God doeth repay with great game.

For <sup>a</sup> as touching the ministring to the Saints, it is superfluous for me to write vnto you.

2 For I know your readines of minde, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yeere agoe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, least our reioicing ouer you should be in vaine in this behalfe, that ye (as I haue sayd) be ready.

4 Least if they of Macedonia come with mee, and finde you vnprepared, we (that wee may not say you) should be ashamed in this my <sup>a</sup> constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be ready, and come as of beneuolence, and not as <sup>b</sup> niggardlinesse.

6 <sup>a</sup> This yet remember, that hee which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As euery man <sup>c</sup> wiseth in his heart, so let him giue, not <sup>d</sup> grudgingly, or of <sup>e</sup> necessitie: <sup>f</sup> for God looueth a cherefull giuer.

8 And God is able to make <sup>f</sup> all grace to abound toward you, that ye alwayes hauing all sufficiency in al things, may abound in <sup>g</sup> every good worke.

9 <sup>a</sup> As it is written, He hath sparfed abroad and hath giuen to the poore: his beneuolence remaineth for <sup>b</sup> euer.

10 Also hee that findeth seed to the sower, will minister likewise bread for food: and multiplie your seed, and increase the <sup>i</sup> fruits of your beneuolence.

11 That on all parts ye may be made rich vnto all liberalitie, which causeth through vs thanksgiving vnto God.

12 <sup>a</sup> For the ministracion of this seruice not onely supplieth the necessities of the Saints, but also abundantly causeth many to giue thanks to God,

13 (Which by the <sup>k</sup> experiment of this ministracion praise God for your <sup>l</sup> voluntarie sub-

1 He wisely meeteth with the suspicion which the Corinthians might conceiue, as though the Apostle in vrging them so carefully, should doubt of their good will: Therefore he witnesseth that hee doeth it not to teach them that they ought to help the Saints, seeing that he had become saretie for them to the Macedonians, but onely to stirre them vp which were running of themselves, to the end that all things might both be in a better readinesse, and also be more plentiful.

2 The word which he vseth, signifieth such a stayednesse and selednesse of minde, as cannot be moued with any terour or feare.

3 As from contentious men.

4 Almes must be giuen neither niggardly, nor with a loathfull minde, or hardly: but a fracke and free almes is compared to a sowing which hath a most plentiful barnefull of most abundant blessings following it.

5 Determineth and appointeth freely with himselfe.

6 Rom. 12. 8.

7 With a sparing & niggardly heart.

8 Against his will, as least to be enill reported of. 9 Eccles. 35. 10. f All God his bountifull liberalitie. g To helpe others by all meanes possible, in doing them good in their necessities. h Psalme 112. 9. i Is euertlasting: Now Dauid speaketh of a man that feareth God, and looueth his neighbour, who shall neuer want (sayeth he) to giue to others. k There is none so good an inheritance to the godly, as bountifullnesse is. l Another excellent and double fruit of liberalitie towards the Saints, is this: that it giueth occasion to praise God; and that our faith is also thereby made manifest. m By this prooue of your liberalitie in this helping & succouring of them. n In shewing with one consent, that you acknowledge that onely Gospel which you haue willingly submitted yourselves vnto, declaring thereby, that you agree with the Church of Hierusalem.

mission



*m* Least by his great commendation and praise, the Corinthians should be puffed up, he poureth up this exhortation, with this exclamation.

mission to the Gospel of Christ, and for your liberall distribution to them, and to all men.)

14 And in their prayer for you, to long after you greatly, for the abundant grace of God in you.

15 Thanks therefore be vnto God for his vnspokeable gift.

## CHAP. X.

*a* Hee sheweth with what confidence, *4* with what weapons, *6* and with what reuenge he is armed against the caualitions of the wicked, *7* and that, when he is present, his deedes haue no lesse power, *11* then his wordes haue force when he is absent.

**N**Owe I Paul my selfe beseech you by the meekenesse, and gentlenesse of Christ, which when I am present among you am bafe, but am bolde toward you being absent:

1 And this I require you, that I neede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though we walked according to the flesh.

2 Neuerthelesse, though wee walke in the flesh, yet we do not warre after the flesh.

4 (For the weapons of our warfare are not carnall, but mightie through God, to cast downe holdes.)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ;

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 And looke ye on things after the appearance: If any man trust in himselfe that he is Christes, let him consider this againe of himselfe, that as he is Christes, euen so are we Christes,

8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 This I say, that I may not seeme as it were to feare you with letters.

10 For the letters, sayeth hee, are fore and strong, but his bodily presence is weake, and his speech is of no value.

11 Let such one thinke this, that such as wee are in word by letters, when wee are absent, such will we be also in deede, when we are present.

12 For we dare not make our selues of the number, or to compare our selues to them, which

that accompt of the office of an Apostle, that they do of worldly offices, that is, according to the outward appearance. *a* That nature which is inclined to mercie, rather then to rigour of iustice. *b* As though I had no other aide & helpe then that which outwardly I seeme to haue: and therefore Paul setteth his selfe, that is, his weake condition and state, against his spirituall & Apostolique dignitie. *c* Secondly he witnesseth, that although he be like vnto other men, yet hee commeth furnished with strength, which no holdes of man can match, whether they resist by craft and deceit, or by force & might, because he warreth with diuine weapons. *d* Are not such as we get them authoritie withall one of another, and doe great actes. *e* Stand vpon that infinite power of God. *f* An amplification of this spirituall vertue, which in such sort conquereth enemies be they neuer so craftie & mightie, that it bringeth some of them by repentance vnto Christ, and iustly reuengeth others, that are stubbly obdinate, separating the from the other which suffer themselves to be ruled. *g* Hee beareth into their heads that same matter with great weight of wordes, and sentences. *h* Doe ye iudge of things according to the outward shew. *i* Not being told of it by mee. *k* Hee noteth out some one that was the seedes man of this speech. *l* Being constrained to resell the foolish bragges of certaine ambitious men, he witnesseth, y they are able to bring nothing, but that they falsly perswade themselves of themselves: and as for himselfe, although hee bragge of excellent things, yet hee will not passe the boundes which God hath measured him out, according whereunto he came euen vnto them in preaching the Gospel of Christ, and trusteth y he shall goe further, when they haue fo prouided that hee shall not need to tary any longer amongst the to instruct them. And hereunto is added an amplification, in that hee neuer succeeded other men in their labours, *m* This is spoken after a taunting sort.

praise themselves: but they vnderstand not that they measure themselves with themselves, and compare themselves with themselves.

13 But we will not reioyce of things, which are not within our measure, but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For wee stretch not our selues beyond our measure, as though we had not attained vnto you: for euen to you also haue wee come in preaching the Gospel of Christ.

15 Not boasting of things which are without our measure: that is, of others mens labours: and wee hope, when your faith shall increase, to be magnified by you according to your line abundantly,

16 And to preach the Gospel in those regions which are beyond you: not to reioyce in another mans line, that is, in the things that are prepared already.

17 But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth himselfe, is not allowed, but he whom the Lord praiseth.

## CHAP. IX.

*a* He testifieth that for the great losses sake he beareth to the Corinthians, he is compelled to utter his owne praises, and that he bestowed his labor on them without any reward. *13* That the false apostles should not surpasse him in any thing, *21* whom he farre excelled in those things which are praise worthy in deed.

**W**ould to God, ye could suffer a little my foolishnesse, and in deed, ye suffer me.

2 For I am ielous ouer you, with a godly ielousie: for I haue prepared you for one husband, to present you as a pure virgine to Christ:

3 But I feare least as the serpent beguiled Eue through his subtilty, so your minds should be corrupted from the simplicity that is in Christ:

4 For if he that commeth, preacheth another Iesus whom we haue not preached: or if ye receiue another spirit whom yee haue not receiued: either another Gospel which ye haue not receiued, ye might well haue suffered him.

5 Verely I suppose that I was not inferior to the very chiefe Apostles.

6 And though I be rude in speaking, yet I am not so in knowledge, but among you we haue bene made manifest to the vttermost, in all things.

7 I haue committed an offence, because I abused my selfe, that ye might be exalted: & because I preacheth to you the Gospel of God freely?

8 I robbed other Churches, and tooke wages of them to doe you seruice.

9 And when I was present with you, and had need, I was not shouthfull to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia,

selues, if they looks to receiue of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost. *e* A more perfect doctrine of Iesus Christ. *f* Hee refuteth the flanders of those Traitors. *g* I grant, sayth he, that I am not so eloquent an Oratour, but yet they can not take away the knowledge of the Gospel from me, whereof you haue had good proofe, and I that euery manner of way. *h* Paul lacked not that kinde of eloquence which is meet for a man, and fit for the Gospel, but he willingly wanted that painted kinde of speech which so many now adayes hunt after. *i* Another slander, to wit, y he was a rascall, & liued by the labour of his owne hands. But herein sayth the Apostle, what can you lay against me, but that I was content to take any paynes for your sakes, and when I lacked, to trauell for my liuing with mine owne hand: in part, and partly also when pouerty constrained me, I chose rather otherwise to seeke my sustenance, then to be any burden to you, although I preached the Gospel vnto you? *k* Chap. 12, 13.

*l* Upon a vaine persuasion that they haue of themselves, they take vpon them they care not what. *k* They condemne all other, and measure all their doings only by themselves. *i* Of those things, which God hath not measured to me. *h* Ephe 4, 7. *m* As though God had diuided the whole world among the Apostles, to be husbands. *n* In countreyes which other men haue prepared and husbanded with the preaching of the Gospel.

*l* Iere. 9, 24. *i* corinth. 1, 31. *6* He somewhat mitigated that which he spake of himselfe and therefore also prepareth the Corinthians to heare other things, witnesseth that he seeketh nothing else but to approoue himselfe to God, while glory he onely seeke.

*1* He granteth that after a sort he playeth the fool in this vaunting of things, but he addeeth that he doth it againe his will, for their profit, because are teeth them decciued by certaine vaine and crafty men, through the craft and subtiltie of Satan.

*a* He speaketh as a weaver, but yet as one that seeketh them not for himselfe, but for Gods sake. *b* To marrie you together.

*c* This place is to be marked against them which loathe that claim: *d* y puris simplicitate of the Scriptures, in comparison of the colours and paintings of mans eloquence. *e* Which is meet for them that are in Christ.

*f* He sheweth that they decciue themselves, if they looks to receiue of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost.

*g* A more perfect doctrine of Iesus Christ. *h* Hee refuteth the flanders of those Traitors. *i* I grant, sayth he, that I am not so eloquent an Oratour, but yet they can not take away the knowledge of the Gospel from me, whereof you haue had good proofe, and I that euery manner of way.

*h* Paul lacked not that kinde of eloquence which is meet for a man, and fit for the Gospel, but he willingly wanted that painted kinde of speech which so many now adayes hunt after. *i* Another slander, to wit, y he was a rascall, & liued by the labour of his owne hands.

But herein sayth the Apostle, what can you lay against me, but that I was content to take any paynes for your sakes, and when I lacked, to trauell for my liuing with mine owne hand: in part, and partly also when pouerty constrained me, I chose rather otherwise to seeke my sustenance, then to be any burden to you, although I preached the Gospel vnto you?

*k* Chap. 12, 13.

*l* Upon a vaine persuasion that they haue of themselves, they take vpon them they care not what. *k* They condemne all other, and measure all their doings only by themselves. *i* Of those things, which God hath not measured to me. *h* Ephe 4, 7. *m* As though God had diuided the whole world among the Apostles, to be husbands. *n* In countreyes which other men haue prepared and husbanded with the preaching of the Gospel.

*l* Iere. 9, 24. *i* corinth. 1, 31. *6* He somewhat mitigated that which he spake of himselfe and therefore also prepareth the Corinthians to heare other things, witnesseth that he seeketh nothing else but to approoue himselfe to God, while glory he onely seeke.

*1* He granteth that after a sort he playeth the fool in this vaunting of things, but he addeeth that he doth it againe his will, for their profit, because are teeth them decciued by certaine vaine and crafty men, through the craft and subtiltie of Satan.

*a* He speaketh as a weaver, but yet as one that seeketh them not for himselfe, but for Gods sake. *b* To marrie you together.

*c* This place is to be marked against them which loathe that claim: *d* y puris simplicitate of the Scriptures, in comparison of the colours and paintings of mans eloquence. *e* Which is meet for them that are in Christ.

*f* He sheweth that they decciue themselves, if they looks to receiue of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost.

*g* A more perfect doctrine of Iesus Christ. *h* Hee refuteth the flanders of those Traitors. *i* I grant, sayth he, that I am not so eloquent an Oratour, but yet they can not take away the knowledge of the Gospel from me, whereof you haue had good proofe, and I that euery manner of way.

*h* Paul lacked not that kinde of eloquence which is meet for a man, and fit for the Gospel, but he willingly wanted that painted kinde of speech which so many now adayes hunt after. *i* Another slander, to wit, y he was a rascall, & liued by the labour of his owne hands. But herein sayth the Apostle, what can you lay against me, but that I was content to take any paynes for your sakes, and when I lacked, to trauell for my liuing with mine owne hand: in part, and partly also when pouerty constrained me, I chose rather otherwise to seeke my sustenance, then to be any burden to you, although I preached the Gospel vnto you?

*k* Chap. 12, 13.

supplied,

9 An amplification: so farre is he from being ashamed of this act, that he hath also resolved with himselfe to doe no otherwise hereafter amongst them, to the intent that it may alwayes be truly sayd, that he taught in Achaia for nothing: not that he disdaineth the Corinthians, but that these Thrafoles may neuer finde the occasion which they have already fought for, and he in the meane season may see some thing before them so follow, that at length they may truly say, that they are like to Paul.

g This is a forme of an oath, as if he said, let me not be thought to haue any truth in me. h Shalbe alwayes open to me. i Pauls aduersaries sought all occasions they could, to be equal to him. And therefore seeing they had rather eat up the Corinthians, then preach to them for nothing, they sought another occasion, to wit, to make Paul to take something which thing she had done, then hoped they by that means to be equal to him: for they made such a show of zeale and knowledge, and set it forth with such a glowing kinde of eloquence, that some of them euen despised Paul: but he perceiued that all this is nothing but colours and painting. k Now at length he painteth out these fellows in their colours, forewarning that it will come to passe, that they will at length betray themselves, what countenance forer they make of zeale that they haue to Gods glory. l By light is meant the heavenly glory, whereof the Angels are partakers. m He goeth forward boldly, and vnto a vehement Ironie or kinde of taunting, directing the Corinthians to pardon him if for a time he contented as a foole before them being wile, with those folly fellows touching those external things, to wit, touching his stocke, his ancelters, and valiant acts. n Before he cometh to the matter, he toucheth the Corinthians, who perswading them to be very wise men, did not marke in the meane season that those false apostles abused their simplicitie for aduantage. o As if he sayd, In respect of that reproach which they doe vnto you (I speake it) which surely is as euill as if they did beate you. m Paul is called weak, in that he seemeth to the Corinthians a vile and a silly man, a ogerly assyfier, a most wretched and miserable idiot, whereas notwithstanding therein Gods mightie power was made manifest. p Phil 3. 5. n Paul being honorable in deeds, defendeth his ministry openly, not for his owne sake, but because he sawe his doctrine come into hazard. o In danger of present death. p He alludeth to that that is written, Deut. 25. 3. and moreover this place sheweth vs, that Paul suffered many things which Luke passed over. q Of the R. m. ne Magistrats. r Altes 16. 23. s Altes 14. 19. t Altes 17. 14. v Paul in vs is a troublesome sickness, as when a man is weary and would rest, he is constrained to fall to new labours.

supplied, and in all things I kept, and will keepe my selfe, that I should not be gracious vnto you.

10 The truth of Christ is in me, that this reioicing shal not be shut vp against mee in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occasion from them which desire occasion, that they might be found like vnto vs in that wherein they reioyce.

13 For such false apostles are deceitfull workers, and transforme themselves into the Apostles of Christ.

14 And no mannaile: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness, whose end shalbe according to their workes.

16 I say Againe, Let no man thinke that I am foolish, or else take me euen as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For ye suffer fooles gladly, because that yee are wise.

20 For ye suffer, euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the reproach: as though that we had bene weaker: but wherein any man is bold (I speake foolishly) I am bolde also.

22 They are Hebrewes, so am I: they are Israelites, so am I: they are the seede of Abraham, so am I.

23 They are the ministers of Christ (I speake as a foole) I am more: in labours more abundant: in stripes above measure: in prison more plentifully: in death oft.

24 Of the Iewes five times receiued I foure stripes saue one.

25 I was thrice beaten with rodde: I was once stoned: I suffred thrice shipwracke: night and day haue I bene in the deepe sea.

26 In Iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernes, in perils in the sea, in perils among false brethren,

27 In wearinesse and painefulnesse, in wat-

ching often, in hunger and thirst, in fastings often, in colde and in nakednesse.

28 Beside the things which are outward, I am combed dayly, and haue the care of all the Churches.

29 Who is weake, and I am not weake? Who is offended, and I burne not?

30 If I must needs reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In Damascus the gouernour of the people vnder King Aretas, layde watch in the citie of the Damascens, and would haue caught mee.

33 But at a window was I let downe in a basket through the wall, and escaped his hands,

## CHAP. XII.

x He doth euen unwillingly make rehearse all 3 of the heauenly visions, that were revealed vnto him, for which though he might in deede glory, yet he will not, 10 being prou of his owne infirmities: 11 but they drue him to this kinde of folly, 20 In that they giue care to certain vaine glorious persons, who draw them from Christ.

IT is not expedient for me no doubt to reioyce: for I will come to visions and reuelations of the Lord.

2 I know a man in Christ about foueteene yeeres agoe, (whether he were in the body, I can not tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the third heauen.

3 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth.)

4 How that he was taken vp into Paradise, and heard words which cannot be spoken, which are not possible for man to viter.

5 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a foole, for I will say the truth: but I refraine, lest any man should thinke of me about that hee seeth in me, or that he heareth of me.

7 And lest I should be exalted out of measure through the abundance of reuelations, there was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet mee, because I should not be exalted out of measure.

8 For this thing I besought the Lord thrice that it might depart from me.

9 And he sayd vnto me, My grace is sufficient

9 He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, vpon whose care almost all Churches depended, as it was plainly seene by experience. 10 He turneth that against the aduersaries, which they objected against him: as if he should say, They alledge my calamities, to take away my authoritie from me: but if I would boast my selfe, I would take no better argument: and God himselfe is my witnesse that I deuide and forge nothing. 11 Altes 9. 24.

1 He goeth forward in his purpose, and because those bragging mates boasted of reuelations, he reckoned vp those things which lift him vp above the common capacite of men: but he vseth a preface, and excuseth himselfe aduisedly. a I speake this in Christ, that is, he is spoken without vaine glory, for I seeke nothing but Christ Iesus only. b Into the highest heauen: for we neede not dispute subtilty upon the word (Tera) but yet this place is to be marked against them which would make heauen to be every where. c So the Grecians name that which we call a parke, that is to say, a place where trees are planted, and wilde beasts kept, by which name they that translated the

olde Testament out of Hebrew into Greeke, called the garden Eden, whereunto Adam was put straight after his creation, as a most delicate and pleasant place. And hereunto grew it, that that blessed seate of the glory of God: called by that name. d Which no man is able to utter. e Which the Saints themselves are not by any means able to expresse, because it is God himselfe. Thus doeth Clemens Alexandrinus expound this place, Strom. 5. 2 To remove all suspicion of ambition, hee witnesseth, that hee braggeth not of those things as of his owne, but as out of himselfe, and yet notwithstanding saith nothing, lest by this occasion other men should attribute more vnto him then in deede hee is: and therefore hee had rather glory in his miseries. 3 An excellent doctrine: why God will haue euen his best seruants to be vexed of Satan and by all kinde of temptations, to wit, lest they should be too much puffed vp, and also that they may be made peeuie by that continuall exercise. f He meaneth conscience, that sticketh fast in vs, as it were a pricke, in so much that it constrained Paul himselfe being regenerate, to cry out, I doe not that good that I would, &c. And he called it a pricke, by a borrowed kinde of speech taken from thornes, or stumps, which are very dangerous and hurtfull for the seate, if a man walke through woods that are cut downe, g Which seetheth those inills in fire. h Of.



4 He concludeth, that hee will onely see his miseries against the vaine bragges of the false apostles, and sheweth also excuseth himselfe, for that by their importunitie, he was constrained to speake so much of these things as he did: to wit, because that if his Apostleship were subverted, his doctrine mult needes fall.

5 That I might feele the verue of Christ more and more: For the weaker that our tabernacles are, the more doeth Christs verue appeare in them.

6 I doe not onely take them patiently and with a good heart, but also I take great pleasure in them.

7 Againe he maketh the Corinthians witnesses of those things whereby God had leaved his Apostleshippe amongst them, and againe he declareth by certaine arguments, how farre hee is from all couetousnesse, and also how he is affectioned towards them.

8 The arguments whereby it may well appeare, that I am indeede an Apostle of Iesus Christ.

9 Chap. ix. 9. w. I was not slouthfull in getting my living with mine owne hands, that I might not be burden some to you.

10 Hee putteth away another most grieuous fault, to wit, that hee did subtilly and by others, make his gaine and profite of them. 7 Hee concludeth, that hee writeth not these things vnto them, as though hee needed to defend himselfe, for hee is guiltie of nothing: but because it is behouable for them to doubt nothing of his fidelitie who instructed them.

11 As it becommeth him to speake truly and sincerely, that professeth himselfe to be in Christ, that is to say, to be a Christian. 8 Having confirmed his authoritie vnto them, he rebuketh them sharply, and threatneth them also like an Apostle, shewing that he will not spare them hereafter, vntill they repent, seeing that this is the third time that he hath warned them.

for thee: for my power is made perfect through weakenesse. 4 Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake, then am I strong.

11 I was a foole to boast my selfe: yee haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

12 The signe of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein yee were inferiours vnto other Churches, except that I haue not bene slouthfull to your hinderance: forgive me this wrong.

14 Behold, the third time I am ready to come vnto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but you, for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your soules: though the more I loue you, the lesse I am loued.

16 But be it that I charged you not: yet for as much as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother, did Titus pill you of any thing? walked we not in the selfe same Spirit? walketh we not in the same steps?

19 Againe, thinke yee that wee excuse our selues vnto you? we speake before God in Christ. But we doe all things, dearly beloued, for your edifying.

20 For I feare least when I come, I shall not find you such as I would: and that I shall be found vnto you such as ye would not: and least there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings, and discord.

21 I feare least when I come againe, my God abase me among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleannesse, and fornication, and wantonnesse which they haue committed.

## CHAP. XIII.

Commencing the third time, a he denounceth the sharpe vengeance towards them, who haue a perfect trial of the power of Christ in his Apostleship: 10 At length hee prayeth for their repentance, 11 And wisheth them prosperitie.

LO this is the third time that I come vnto you. In the mouth of two or three witnesses shall every word stand.

2 I told you before, and tell you before: as though I had bene present the second time, so write I now being absent to them, which heretofore haue sinned, and to all others, that if I come againe I will not spare.

3 Seeing that ye seeke experience of Christ, that speaketh in mee, which towards you is not weake, but is a mightie in you.

4 For though hee was crucified concerning his infirmities, yet liueth hee through the power of God. And we no doubt are weake in him, but we shall liue with him, through the power of God towards you.

5 Prooue your selues whether ye are in the faith: examine your selues: knowe you not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 But I trust that yee shall knowe that wee are not reprobates.

7 Now I pray vnto God that yee doe none euill, nor that we should seeme approoued, but that yee would doe that which is honest: though wee be as reprobates.

8 For wee can not doe any thing against the truth, but for the truth.

9 For wee are glad when wee are weake, and that yee are strong: this also we wish for, even your perfection.

10 Therefore write I these things being absent, least when I am present, I should vse sharpnesse, according to the power which the Lord hath giuen mee, to edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shall be with you.

12 Greete one another with an holy kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

Hee mitigateth that sharpnesse, trusting that they will shewe themselves towards their faithfull Apostle, apt and willing to be taught: adding this moreover, that he passeth not for his owne sake & estimation, so that hee may serue to their saluation, which is the onely marke that he sheweth at. In mens judgement. 4 That all things may be in good order amongst you, and the members of the Church restored into their place which haue bene shaken and out of place. 4 A briefe exhortation, but yet such an one as cometh to hander all the partes of a Christian mans life. 5 He salueth them familiarly, and in conclusion wisheth well vnto them. 1. Cor. 16. 10.

The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

THE

# THE EPISTLE OF THE APOSTLE PAUL TO THE GALATIANS.

## CHAP. I.

*1* Straight after the salutation, *2* He reprehendeth the Galatians for revolting *3* from his Gospel, *15* which he received from God, *17* before he had communicated with any of the Apostles.



**P**AVL an Apostle (not of men, neither by man, but by Jesus Christ, & God the Father which hath raised him from the dead.)

*2* And all the brethren which are with me, unto the Churches of Galatia:

*3* Grace be with you, and peace from God the Father, and from our Lord Jesus Christ,

*4* Which gave himselfe for our finnes, that he might deliuer vs from this present euill world according to the will of God euen our Father,

*5* To whom be glory for euer and euer, Amen.

*6* *3* I marueile that ye are so foone removed away vnto another Gospel, from him that had called you in the grace of Christ,

*7* Which is not another Gospel, saue that there be some which trouble you, and intend to pervert the Gospel of Christ.

*8* But though that we, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed.

*9* As we said before, so say I now againe, If any man preach vnto you otherwise, then that yee haue receiued, let him be accursed.

*10* For now preach I mens doctrine, or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

*11* Now I certifie you, brethren, that the Gospel which was preached of mee, was not after man.

*12* For neither receiued I it of man, neither was I taught it, but by the reuelation of Iesus Christ.

*13* For ye haue heard of my conuersation in

time past, in the Iewish religion, how that I persecuted the Church of God extremely, and wasted it,

*14* And profited in the Iewish religion above many of my companions of mine owne nation, and was much more zealous of the traditions of my fathers.

*15* But when it pleased God (which had separated me from my mothers wombe, and called me by his grace.)

*16* To reueale his Sonne in mee, that I should preach him among the Gentiles immediately, I communicated not with flesh and blood:

*17* Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

*18* Then after three yeeres I came againe to Hierusalem, to visite Peter, and abode with him fiftene dayes.

*19* And none other of the Apostles saw I, saue Iames the Lords brother.

*20* Now the things which I write vnto you, behold, I witnesse before God, that I lie not.

*21* After that, I went into the coastes of Syria and Cilicia: for I was vnknown by face vnto the Churches of Iudea which were in Christ.

*22* But they had heard onely some say, He which persecuted vs in time past, now preacheth the faith which before hee destroyed.

*23* And they glorified God for me.

*24* And others, whose names (as I said before) the false apostles abused to destroy his Apostleship, as though he deliuered another Gospel then the true Apostles did, and as though hee were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straightway after his calling to preach the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but onely fiftene dayes, where hee saw onely Peter & Iames, and afterwards he began to teach in Syria and Cilicia, with the content and approbation of the Churches of the Iewes, which knew him onely by name, so farre off was it, that he was there instructed of men. *25* With any man in the world. *26* This is a kinde of oathe. *27* The doctrine of faith.

*28* After 9. v. k Hee calleth them the traditions of his Fathers, because he was not onely a Pharise himselfe, but also had a Pharise to his father. *29* He speaketh of Gods everlasting predestination, whereby he appointed him to be an Apostle, whereof he maketh three degrees, the everlasting counsaile of God, his appointing from his mothers wombe, and his calling: here is no mention at all of works foreseen. *30* To me, and this is a kinde of speech which the Hebrews use, whereby this is giuen vs to understand, that this gift cometh from God. *31* Ephel. 3. 8. Because it might be objected, that indeede he was called of Christ in the way, but afterwards was instructed of the Apostles and others, whose names (as I said before) the false apostles abused to destroy his Apostleship, as though he deliuered another Gospel then the true Apostles did, and as though hee were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straightway after his calling to preach the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but onely fiftene dayes, where hee saw onely Peter & Iames, and afterwards he began to teach in Syria and Cilicia, with the content and approbation of the Churches of the Iewes, which knew him onely by name, so farre off was it, that he was there instructed of men. *25* With any man in the world. *26* This is a kinde of oathe. *27* The doctrine of faith.

## CHAP. II.

*1* That the Apostles did nothing disagree from his Gospel, *2* he declareth by the example of Titus being uncircumcised, *11* and also by his aduouching the same against Peters dissimulation. *17* And so he passeth to the handling of our free iustificacion by Christ, &c.

**T**hen fourteens yeeres after, I went vp againe to Hierusalem with Barnabas, & tooke with me Titus also.

*2* And I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, least by any meanes I should runne, or had runne in vaine:

*3* But neither yet Titus which was with mee, though he were a Grecian, was compelled to be circumcised,

*4* To wit, for the false brethren which were craftily sent in, and crept in priuily to spie out our liberty which we haue in Christ Iesus, that they

felues therein, which traiterously layd wait against him, but in vaine: neither did they adde the least iote that might be to the doctrine which hee had preached, but contrarywise they gaue to him and Barnabas the right hands of fellowship, & acknowledged them as Apostles appointed of the Lord to the Gentiles. A Vnfructfully, for as touching his doctrine, Paul doubted not of it, but because there were certaine reports cast abroad of him, that hee was of another opinion then the rest of the Apostles were, which thing might haue hindered the course of the Gospel, therefore he laboured to remedy this sore. *6* Which by deceit, and counterfeit holynesse crept in amongst the faithfull.

*5* Now he sheweth how he agreed with the Apostles, with whom he granteth that he conferred touching his Gospel which he taught among the Gentiles, fourteene yeeres after his conuersion, and they allowed it in such sort, that they constrained not his fellow Titus to be circumcised, although some tormented themselves therein, which traiterously layd wait against him, but in vaine: neither did they adde the least iote that might be to the doctrine which hee had preached, but contrarywise they gaue to him and Barnabas the right hands of fellowship, & acknowledged them as Apostles appointed of the Lord to the Gentiles. A Vnfructfully, for as touching his doctrine, Paul doubted not of it, but because there were certaine reports cast abroad of him, that hee was of another opinion then the rest of the Apostles were, which thing might haue hindered the course of the Gospel, therefore he laboured to remedy this sore. *6* Which by deceit, and counterfeit holynesse crept in amongst the faithfull.

*1* A salutation comprehending in few words, the summe of the Apostles doctrine, and also besides straightway from the beginning, shewing the grauitie meete for the authoritie of an Apostle, which hee had to maintaine against the false apostles. *2* He sheweth who is the author of the ministry generally: for heerein the whole ministry agreeth, that whether they be Apostles, or Shepheards, or Deacons, they are appointed of God. *3* He toucheth the instrumentall cause: for this is a peculiar prerogative to the Apostles, to be called immediately from Christ. *4* Titus 1. 3. *5* Christ no doubt is man, but hee is God also, and head of the Church, and in this respect to be exempted out of the number of men. *6* The summe of the true Gospel is this, that Christ by his onely offering, saueth vs being chosen out from the world, by the free decree of God the Father. *7* Luke 1. 7. *8* Out of that most corrupt state which is without Christ. *9* The first part of Epistle wherein he witnesseth that he is an Apostle, nothing inferior to those chiefe disciples of Christ, & wholly agreeing with them, whose names the false apostles did abuse. And hee beginneth with chiding, reprouing them of lightnesse for that they gaue eare so easily vnto them which persecuted them & drew them away to a new Gospel. *10* He useth the pastime voyce, to cast the fault vpon the false apostles, *11* he useth the time that now is, to giue the to understand, that it was not already done, but in doing. *12* He warneth them in time to remember y there are not many Gospels, & therefore whatsoeuer these false apostles pretend which had the Law, Moses & the Fathers in their mouthes, yet they are in deede so many corruptions of the true Gospel, inasmuch that hee himselfe, yea, and the very Angels themselves, (and therefore much more these false apostles) ought to be holden accused, if they goe about to change y least iote that may be in the Gospel, that hee deliuered to them before. *13* For there is nothing more contrary to faith or free iustificacion, then iustificacion by the Law, or by our deseruing. *14* Looke Rom 9. 3. *15* A confirmation taken both from the nature of the doctrine it selfe, and also from y manner which he vsed in teaching: for neither, faith hee, did I teach those things which pleased me as these me doe which put part of saluation in external things, and works of the Law, neither went I about to procure any mans fauour. And therefore y matter it selfe sheweth that that doctrine which I deliuered vnto you, is heauenly. *16* Hee toucheth the false apostles, who had nothing but men in their mouthes, and he, though hee would derogate nothing from the Apostles, preacheth God and not men. *17* 1. Cor. 15. 1. *18* A second argument to prooue that his doctrine is heauenly, because hee had it from heauen, fro Iesus Christ himselfe, without any mans helpe, wherein hee excelleth the whom Christ taught here on earth after the manner of men. *19* This place is to be understood of an extraordinary reuelation, for otherwise the Sonne alone reuealed his Gospel by his Spirit, although by the ministry of men, which Paul sheweth out here. *20* Hee prooueth that hee was extraordinarily taught of Christ himselfe, by the history of his former life, which the Galatians themselves know well enough: for faith hee, it is well known in what schoole I was brought vp, euen from a childe, to wit, amongst the deadly enemies of the Gospel. And that no man may cauilt and say that I was a scholler of the Pharises in name onely and not in deede, no man is ignorant, how that I excelled in Pharisaisme, and was suddenly made of a Pharise, an Apostle of the Gentiles, so that I had no space to be instructed of men.



*a By submitting  
ourselves to them,  
and betraying our  
owne libertie.*

*d The true and sin-  
cere doctrine of the  
Gospel, which re-  
mained safe from  
being corrupt with  
any of these mens  
false doctrines.*

*e Under the Gala-  
tians name, he un-  
derstandeth all na-  
tions.*

*f Denter. 10. 17.  
a. chryn. 9. 7. ich  
34. 19. atts 10. 34.  
rom 2. 11. ephes. 6.  
9. col. 3. 25. 1. pet.  
2. 17.*

*g Among the Gen-  
tiles, as Peter had  
to preach it among  
the Jewes.*

*h When alone and  
only, these men  
count for pillars of  
the Church, and  
whose name they  
abuse to deceive  
you.*

*i They gave us  
their hand in token  
that we agreed  
wholly to the do-  
ctrine of the Gospel.*

*j Before all men.*

*k Another most  
vehement prooffe  
of his Apostleship,  
and also of that  
doctrine, which he  
had delivered con-  
cerning free iusti-  
fication by faith  
only, because that  
for this thing only  
he reprehended  
Peter at Antioch,  
who offended  
herein, in that for  
a few Jewes sakes  
which came from  
Hierusalem, he  
played the Jew,*

*l And offended the  
Gentiles which  
hath beleueed.*

*m By example  
rather then by  
aduerment.*

*n Word for word,  
with a right foote,  
which he setteth againe  
halting and dissembling  
which is  
backward. m He calleth  
the truth of the Gospel  
both the doctrine is false,  
and also therofe of the  
doctrine, which we call  
the practise. n He saith  
they were con-  
ftrained, which played  
the Jewes by Peters ex-  
ample. 3 The second  
part of this Epistle,  
the state whereof is  
this: we are iustified  
by faith in Christ Iesus  
without y<sup>e</sup> workes of the  
Law: which thing be  
propounded in such  
sort, that first of all  
he meeteth with an  
objection, (for I also  
faith bee am a Jew,  
that no man may say  
against mee, that I am  
an enemy to the Law)  
and afterward, he con-  
firmeth it by y<sup>e</sup>  
expresse witness of  
David. a Although we  
be Jewes, yet we preach  
justification by faith,  
because we knowe un-  
doubtedly, that no man  
can be iustified by the  
Law. 3 So the Jewes  
called the Gentiles, be-  
cause they were stran-  
gers fro Gods cove-  
nant. 4 In Iesus Christ,  
r No man, & in this  
word (flesh) there is a  
great vehemencie,  
whereby is meant that  
the nature of man is  
utterly corrupt. 5 Rom.  
3. 19. 4 Before he  
goeth any further, he  
murthereth with their  
objection, which abhor-  
red this doctrine of  
free iustification by  
faith, because say they,  
men are by this meanes  
withdrawen from the  
study of good workes.  
And in this sort is the  
objection, If sinners  
should be iustified through  
Christ by faith without y<sup>e</sup>  
Law, Christ should ap-  
prove sinners, & should  
as it were exhorte  
them therunto by his  
ministerie. Paul an-  
swereth that this con-  
sequence is false, be-  
cause that Christ de-  
stroyeth sinne in the  
beleueer. For so faith  
hee, doe men flee vnto  
Christ, through the ter-  
rour & feare of the  
Law, that beinge quit  
from the curse of the  
Law and iustified, they  
may be assured by  
him, that together there-  
withall, he beginneth  
in them by little & lit-  
tle, y<sup>e</sup> strength & pow-  
er of this which de-  
stroyeth sinne: so the  
ende that this old man-  
nering aboleth by the  
virtue of Christ cruci-  
fied, Christ may liue  
in them, & they may  
conferre as themselves  
vnto God. There-  
fore if any man giue  
himselfe to sinne after  
he hath receiued the  
Gospel, let him not  
accuse Christ nor the  
Gospel, but himselfe,  
for that he destroyeth  
the worke of God in  
himselfe. f He goeth  
from iustification to  
sanctification, which is  
another benefit we  
receiue by Christ, if  
we lay hold on  
his righteousnes.*

might bring vs into bondage.

5 To whom we gave not place by a subiection for an houre, that the d<sup>e</sup> truth of the Gospel might continue with e you.

6 But by them which seemed to bee great, I was not taught (whatsoever they were in time passed, I am nothing the better: & God accepteth no mans person) for they that are the chiefe, did adde nothing to me about that I had.

7 But contrarywise, when they saw that the Gospel ouer the y<sup>e</sup>ncircumcision was committed vnto me, as the Gospel ouer the circumcision was vnto Peter:

8 (For he that was mighty by Peter in the Apostleship ouer the circumcision, was also mighty by me toward the Gentiles)

9 And when Iames, and Cephas, and Iohn, knew of the grace that was giuen vnto me, which are & counted to bee pillars, they came to me and to Barnabas the right h<sup>a</sup>nds of fellowship, that we should preach vnto the Gentiles, and they vnto the circumcision,

10 Warning onely that wee should remember the poore: which thing also I was diligent to do.

11 And when Peter was come to Antiochia, I withstood him to his face: for hee was to bee condemned.

12 For before that certaine came from Iames, hee ate with the Gentiles: but when they were come, he withdrew & separated himselfe, fearing them which were of the circumcision.

13 And the other Jewes played the hypocrites likewise with him, in so much that Barnabas was led away with him by that their hypocrisie.

14 But when I sawe, that they went not the right way to the truth of y<sup>e</sup> Gospel, I said vnto Peter before all men, If thou being a Jew, liuest as the Gentiles, and not like the Jewes, why constrainest thou the Gentiles to doe like the Jewes?

15 We which are Jewes, by nature, and not by sinners of the Gentiles.

16 Knowe that a man is not iustified by the workes of the law, but by the faith of Iesus Christ, enen we, I say, haue beleueed in Iesus Christ, that we might be iustified by the faith of Christ, & not by the workes of the Law, because that by the workes of the Law, no flesh shall be iustified.

17 & 4 If then while I wee seek to be made

righteous by Christ, we our selves are found sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I build againe the things that I haue destroyed, I make my selfe a trespasser.

19 For I through the Law am dead to the Law, that I might liue vnto God.

20 I am crucified with Christ, but I liue, yet not I any more, but Christ liueth in me: and in that that I now liue in the flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me.

21 I doe not abrogate the grace of God: for if righteousness be by the Law, then Christ died without a y<sup>e</sup> cause.

*fying of lust in vs, that it cannot take such occasion to sinne by the restraint which the Law maketh, as it did before, Rom. 7. 10. 11. 12 The same that I was before. x In this mortall body. 5 The second argument taken of an absurditie: If men may be iustified by the Law, then was it not necessary for Christ to die. y For there was no cause why he should do so.*

### CHAP. III.

1 Hee rebuketh them, for suffering themselves to be drawen from the grace of free iustification in Christ, most lineily set out vnto them. 6 Hee bringeth in Abrahams example, to declaring the effect, 21 and causes of the giuing of the Law.

1 Foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whom Iesus Christ before was described in your sight, and among you crucified?

2 This onely would I learne of you, Received ye the b<sup>e</sup> Spirit by the workes of the Law, or by the hearing of a faith preached?

3 Are ye so foolish, that after ye haue begun in the Spirit, ye would now be made perfect by the d<sup>e</sup> flesh?

4 Have yee suffered so many things in vaine? if so be it be enen in vaine.

5 & Hee therefore that ministereth to you the Spirit, and worketh miracles among you, doeth hee it through the workes of the Law, or by the hearing of faith preached?

6 & Hea rather as Abraham beleueed God, and it was & imputed to him for righteousness.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying, & 8 In thee shall all the Gentiles be blessed.

9 So then they which be of faith, are blessed & with faithfull Abraham.

*a Christ was laid  
before you, so notably*

*and so plainly, that you had his lively image as it were represented before your eyes, as if he had bene crucified before you. b Those spirituall graces and gifts, which were a seale as it were to the Galatians, that the Gospel which was preached to them was true. c Of the doctrine of faith. 2 The fourth argument mixed with the former, & it is double. If the Law be to be ioyued with faith, this were not to goe forward, but backward, seeing y<sup>e</sup> those spirituall gifts which were bestowed vpon you, are more excellent then any that could proceed from your felicitie. And moreover, it should follow, y<sup>e</sup> the Law is better then Christ, because it should perse & bring to end y<sup>e</sup> which Christ began onely. d By the (flesh) he meaneth the ceremonies of the Law, against which he setteth the Spirit, that is, the spirituall working of the Gospel. 3 An exhortation by manner of upbraiding, that they doe not in vaine suffer so many conflicts. 4 He repeateth the third argument which was taken of y<sup>e</sup> effects, because hee had interlaced certaine other arguments by the way. 5 The first argument which is of great force, and hath three grounds. The first, That Abraham was iustified by faith, to wit, by free imputation of righteousness according to the promise apprehended by faith, as Moses doeth most plainly witness. e Locke Rom. 4. 4 Gen. 15. 6. rom. 4. 3. James 2. 23. 6 The second, that the sonnes of Abraham must be esteemed and accounted of by faith. 7 The third, that all people that beleue, are without exception, comprehended in the promise of the blessing. 8 A proofe of the first and second grounds, out of the words of Moses. f Blessing in this place, signifieth the free promise by faith. 9 The conclusion of the first argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleue) blessed, that is to say, freely iustified. g With faithfull Abraham, & not by faithfull Abraham, to giue vs to understand that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posteritie is blessed.*

10 The first argument, the conclusion whereof is also in the former verse taken of contraries, thus: They are accursed which are of the works of the Law, that is to say, which value their righteousness by the performance of the Law. Therefore they are blessed which are of faith, that is, they which have righteousness by faith.

11 A proof of the former sentence or proposition: and the proposition of this argument is this: Cursed is he that fulfilleth not the whole law.

\* *Drut. 27. 26.* 12 The second proposition with the conclusion: But no man fulfilleth the Law. Therefore no man is iustified by the Law, or els. All are accursed which seeke righteousness by the works of the Law. And there is annexed also this manner of proof of the second proposition, to wit, Righteousness, and life are attributed to faith, Therefore no man fulfilleth the Law. \* *Hab. 2. 4. Rom. 1. 17. Heb. 10. 38.* 13 Here is a reason shewed of the former consequence: Because the Law promitteth life to all that keep it, and therefore if it be kept, it iustifieth and giveth life. But the Scripture attributing righteousness & life to faith, taketh it from the Law, seeing that faith iustifieth by imputation, and the Law by performing of the works. \* *Leuit. 18. 5.* 14 A preventing of an objection: How then can they be blessed, whom the Law pronounceth to be accursed? Because Christ fulfilled the curse which the Law laid upon vs, that we might be quit from it. 15 A proof of the answer by the testimony of Moses. \* *Deut. 27. 23.* \* *Christ was accursed for us, because he bare the curse, & was due to us, to make us partakers of his righteousness.* 16 A conclusion of all that was sayd before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Jewes themselves, of whose number the Apostle counteth himselfe to bee cannot obtaine that promised grace of the Gospel, which he calleth the Spirit, but onely by faith. And the Apostle doth generally apply the conclusion both to the one & the other, preparing himselfe a way to the next argument, whereby he declareth, that y<sup>e</sup> one only seed of Abraham, which is made of all peoples: a no otherwife be ioynd & growe vp together, but by faith in Christ. 17 He putteth forth two generall rules before the next argument, which is the sequent in order: The one is, that it is not lawfull to breake covenants and contracts which are iustly made & according to Law amongst men, neither may any thing be added vnto them. The other is, that God doth make a covenant with Abraham, that hee would gather together his children which consist both of Jewes & Gentiles in one body (as appeareth by that which hath bene sayd before.) For he did not say, that he would be the God of Abraham and of his seedes, (which being notwithstanding shoulde have bene sayd, if he had many & diuers seedes, as y<sup>e</sup> Gentiles apart and the Jewes apart,) but that he would be the God of Abraham, and of his seedes, as of one. I will use an example which is common amongst you, that you may be assured you give not so much to Gods covenants, as you doe to mens. \* *Heb. 9. 17.* \* *Authenticall, as we call it.* 18 He putteth forth the summe of the sequent argument, to wit, that both the Jewes and Gentiles growe together into one body of the seede of Abraham, in Christ onely, so that al are one in Christ, as it is after-ward declared ver. 28. *(Paul speaketh not of Christs person, but of two peoples, which grew together in one, in Christ. 19 The right argument taken of comparison, thus: If a mans covenant (being authenticall) be firme and strong, much more Gods covenant. Therefore the Law was not given to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end whereof did hang of Christ. In which tendeth to Christ. 20 An enlarging of that argument, thus: Moreover and besides that the promise is of it selfe firme & strong, it was also confirmeth with the prescription of long time, to wit, of 430. yeeres, so y<sup>e</sup> it could in no wise be broken. 21 An objection: We grant that the promise was not abrogated by the covenant of the Law, & therefore we ioyne the Law with the promise. Nay, saith the Apostle, these two cannot stand together, to wit, that the inheritance shoulde both be given by the Law and also by promise, for the promise is free: whereby it followeth, that the Law was not given to iustifie, for by that meanes the promise shoulde be broken. 22 By this word (inheritance) is meant the right of the seed, which is, that God shoulde be our God, that is to say, that by vertue of the covenant that was made with faithfull Abraham, we shal be faithfull, might by that meanes be blessed of God as well as he.*

19 It is no more by the promise, but God gave it freely vnto Abraham by promise.

20 Wherefore then serueth the Law? It was added because of the transgressions, & till the seed came, vnto the which the promise was made: and it was ordained by Angels in the hand of a Mediatour.

21 Now a Mediatour is not a Mediatour of one: & God is one.

22 But after that faith is come, we are no longer vnder a schoolemaster.

23 For ye are all the sonnes of God by faith, in Christ Iesus.

24 For all ye that are y<sup>e</sup> baptized into Christ, haue<sup>r</sup> put on Christ.

25 There is neither Jew nor Grecian: there is neither bond nor free: there is neither male, nor female: for ye are all one in Christ Iesus.

26 And if ye be Christs, then are ye Abraham's seede, and heires by promise.

27 A confirmation of the former answer taken from the manner and forme of giuing the Law: for it was giuen by Angels, striking a great terror into all, and by Moses a Mediatour coming betwene. Now they that are one, neede no Mediatour, but they that are twaine at the least, and that are at variance one with another. Therefore the Law it selfe and the Mediatour, were witnesses of the wrath of God, and not that God would by this meanes reconcile men to himselfe, and abolish the promise, or adde the Law vnto the promise.

28 A Commandment and giuen, or precommand. By the seruice and ministerie. 29 A taking away of an objection, least any man might say, that sometimes by consent of the parties which haue made a covenant, something is added to the covenant, or the former covenants are broken. This, sayth the Apostle, cometh not to passe in God, who is alwayes one, and the selfe same, and like himselfe.

30 The conclusion uttered by a manner of asking a question, and it is the same that was uttered before, ver. 17. but proceeding of another rule: so that the argument is newe, and is this: God is alwayes like vnto himselfe: Therefore the Law was not giuen to abolish the promises. But it shoulde abolish them if it gaue life, for by that meanes it shoulde iustifie, and therefore it shoulde abolish that iustification which was promised to Abraham and to his seede by faith. Nay it was rather giuen to bring to light the guiltinesse of all men, to the end that all beleeuers fleeing to Christ promised, might be freely iustified in him. By this word, Scripture, he meaneth the Lawe. \* *Rom. 3. 9.* \* *All men, and whatsoever cometh from man, in euery one of these wordes, it relyeth an argument against the merites of workes: for all these wordes, promise, faith, Christ, might be giuen, to beleeuers, are against merites, and not one of them can stand with deserving workes.* 31 Nowe there followeth an other handling of the second part of this Epistle: the state whereof is this: Although the Lawe (that is, the whole gouernement of Gods house according to the law) doe not iustifie, it is therefore to be abolished, seeing that Abraham himselfe was circumcised, and his posteritie held still the vse of Moses Law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it shoulde be as it were a schoolemaster and keeper to the people of God, vntill the promise appeared in deede, that is to say, Christ, and the Gospel manifestly published with great efficacy of the Spirit. \* *The cause why wee were kept vnder the Law, is set downe here.* 32 Because age changeth not the condition of seruants, hee addeth that wee are free by condition, and therefore, seeing wee are out of our childehoode, wee haue no more neede of a keeper and Schoolemaster. 33 Vnto a generall particle, least the Jewes at the least shoulde not thinke themselves bound with the band of the Lawe, hee pronounceth that Baptisme is common to all beleeuers, because it is a pledge of our deliuerie in Christ, as well to the Jewes as to the Grecians, that by this meanes all may be truly one in Christ, that is to say, that promised seede to Abraham and inheritors of eueralasting life. 34 He setteth Baptisme secretly against circumcision, which the false Apostles so much bragged of. 35 The Church must put on Christ, as it were a garment, & be couered with him, that it may be thoroughly holy, and without blame. 36 You are all as one: and so is this great knot and conclusion signified.



CHAP. IV.

*x Being delivered from the bondage of the Lawe, 4 by Christs coming, who is the end thereof, 9 it is very absurd to slide backe to beggerly ceremonies: 13 He calleth them againe therefore to the puritie of the doctrine of y<sup>e</sup> Gospel, 21 confirming his discourse with a fine allegorie.*

**T**hen I say, that the heire as long as hee is a child, differeth nothing from a seruant, though he be Lord of all,

2 But is vnder tutors and gouernours, vntill the time appointed of the Father.

3 Euen so we, when we were children, were in bondage vnder the rudiments of the world.

4 But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the Lawe.

5 That hee might redeeme them which were vnder the Law, that we might receiue this adoption of the sonnes.

6 And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a seruant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ.

8 But euen then, when yee knewe not God, yee did seruice vnto them, which by nature are not gods:

9 But now seeing yee know God, yea, rather are knowne of God, howe turne yee againe vnto impotent and beggerly rudiments, whereunto as from the beginning ye will be in bondage againe?

10 Yee obserue dayes, and moneths, and times, and yeeres.

11 I am in feare of you, least I haue bestowed on you labour in vaine.

12 Be ye as I (for I am enen as you) brethren, I beseech you: ye haue not hurt me at all.

13 And ye know, how through infirmities of the flesh, I preached the Gospel vnto you at y<sup>e</sup> first.

14 And the trial of me which was in my flesh, ye despised not, neither abhorred: but ye receiued

me as an Angel of God, yea, as Christ Iesus.

15 What was then your felicity? for I beare you record, that if it had bene possible, yee would haue plucked out your owne eyes, and haue giuen them vnto me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They are ielous ouer you, and amisse: yea, they would exclude you, that yee should altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you.

19 My little children, of whom I trauaile in birth againe, vntill Christ be formed in you.

20 And I would I were with you now, that I might change my voice: for I am in doubt of you.

21 Tell me, ye that will be vnder the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two sonnes, one by a seruant, and one by a free woman.

23 But he which was of the seruant, was borne after the flesh: and he which was of the free woman, was borne by promise.

24 By the which things another thing is meant: for these mothers are the two Testaments, the one which is Agar of mount Sina, which gendereth vnto bondage.

25 (For Agar or Sina is a mountaine in Arabia, and it is answereth to Hierusalem which now is) and she is in bondage with her children.

26 But Hierusalem, which is aboute, is free: which is the mother of vs all.

27 For it is written, Reioyce thou barren that bearest no children: breake forth, & cry, thou that trauest: not: for the desolate hath many more children, then the which hath an husband.

28 Therefore, brethren, wee are after the manner of Isaac, children of the promise.

29 But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit, euen so it is now:

ham a father common to them both, but not with like successe: for as Abraham begate Isaac, by the common course of nature, of Agar his bondmaide & a stranger, and begate Isaac of Sara a free woman by the vertue of the promise and by grace onely, and the first was not onely not heire, but also persecuted the heire: So there are two covenants, and as it were two sonnes borne to Abraham of these two women, as it were of two mothers. The one was made in Sina, without the land of promise, according to which covenant Abrahams children according to the flesh were begotten: to wit, y<sup>e</sup> Leues which seeke righteousness by that covenant, that is, by the Law: but they are not heires, say they shall at length bee cast out of the house, as they that persecute the true heires. The other was made in that high Hierusalem or in Sion (to wit, by the sacrifice of Christ) which begate children of promise, to wit, beleeuers by the vertue of the holy Ghost, which children (as Abraham) do rell themselves in the free promise, & they onely by the right of children shall be partakers of the fathers inheritance, & the seruants shall be thrust out. *u That asure so greatly. Gen. 16. 15. Gen. 21. 1. As all men are, and by the common course of nature. By vertue of the promise, which Abraham layd hold on for himselfe & his true seed, for otherwise Abraham & Sara were past begetting and bearing children. These doe represent and shadowe forth. A They are called two covenants, one of the old Testament, and another of the New: which were not two in deede, but in respect of the times, and the distribut of the government. b He maketh mention of Sina, because that covenant was made in that mountaine, of which mountaine Agar was a shadow. c Look how the case standeth betwixt Agar and her children, euen so standeth it betwixt Ierusalem and hers. d That is, Sina. e Which is excellent, and of great account. f He sheweth that in this allegorie, hee hath followed the peeple of Esay, who foretold that the Church should bee made and consist of the children of barren Sara, that is to say, of them which onely Spiritually should be made Abrahams children by fai h, rather then of fruitfull Agar, euen then foretelling the calling off of the Iewes, and calling of the Gentiles. *g Esay. 54. 1. f Shee that is destroyed and wasted. g Rom. 9. 9. After the manner of Isaac, who is the first begotten of the heavenly Hierusalem, as Isaac is of the fleshly Synagogue. h That seed, vnto which the promise belongeth. i By the common course of nature. k By the vertue of Gods promise and after a spiritual manner.**

30 But

*x Hee declareth that by another double similitude, which he sayd before concerning the keeper and scholemaster: For hee saith, that the Law, (that is, the whole gouernement of Gods house according to the Law) was as it were a tutor or ouerser appointed for a time, vntill such time as that protection and ouerser- ing, which was but for a time, being ended, we should at length come to be at our owne libertie, and should liue as children, and not as seruants. Moreover, hee sheweth by the way, that that gouernance of the Law, was as it were an A B C, and as certain principles, in comparison of the doctrine of the Gospel. *a This is added, because he that is alwayes vnder a tutor and gouernour, may hardly be counted a freeman. b The Law is called rudiments, because that by the Law God instructs his Church as it were by rudiments. c Afterward, how- yd out his holy Spirit most plentifully in the time of the Gospel. d He vntereth and declareth many things at once, to wit, that this tutorship was ended at his time, that curriculum may leaue to aske, why that scholemaster ship lasted so long. And moreover, that wee are not sonnes by nature, but by adoption, & that in that Sonne of God, who hee therefore tooke vpon him our flesh, that we might be made his brethren. e The time is sayd to be full, when all parts of it are past and ended, and therefore Christ could not haue come either sooner or later. f Hee calleth Marie a woman, in respect of the flesh, and not as the worde is used in a contrary sense to a virgine, for she remained a virgine still. g Rom. 3. 15. e The adoption of the sonnes of God, is from euertasting, but is revealed and shewed in the time appointed for it. h He sheweth that we are in such sort free and let at libertie, that in the meane season we must be gouerned by the Spirit of Christ, which reigning in our hearts, may teach vs the true seruice of the Father. But this is not so ferue, but rather to enjoy true libertie, as it becometh sonnes and heires. f By that that followeth hee gathereth that that went before: for if wee haue his Spirit, we are his sonnes, & if we are his sonnes, then are we free. g The holy Ghost, who is both of the Father and of the sonne: but there is a peculiar reason why he is called the Spirit of the Sonne, to wit, because the holy Ghost sealeth vpon our adoption in Christ, and maketh vs a full assurance of it. h The word seruants, is not taken here for one that liueth in sinne, which is proper to the infidels, but for one that is yet vnder the ceremonies of the Law, which is proper to the Iewes. i Partaker of his blessings. k He applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Iewes might haue pretended some excuse as men that were borne and brought vp in that seruice of the Law. But seeing the Galatians were taken and called out of idolatrie to Christian liberty: what pretence might they haue to go backe to those impotent and beggerly rudiments. k They are called impotent and beggerly ceremonies, being considered apart by themselves without Christ: & againe, for that by that means they gaue good testimony y<sup>e</sup> they were laggards in Christ, when as notwithstanding, for men to fall backe from Christ to ceremonies, is nothing els, but to cast away riches, and to follow beggery. l By going backward. m He mingeth & qualifieth those things wherein he might haue seemed to haue spok. somewhat sharply, very iustly, iouly & diuinely, declaring his good wil towards them in such sort, that the Galatians could not but either be vterly desperate when they read these things, or acknowledge their owne lightnes with teares, & desire pardon. n Many questions. o That daily troubles wherewith the Lord tried me amongst you.**

*4. Gen. 31. 10.*  
The conclusion  
of the former al-  
legory, that we by  
no means pro-  
pound and call backe  
again the slavery  
of the Law, seeing  
that the children of  
the bondmaide shall  
not be heires.

30 But what saith the Scripture? Put out the  
servant and her sonne: for the sonne of the ser-  
vant shall not be heire with the sonne of the free  
woman.

31 Then brethren, we are not children of the  
servant, but of the free woman.

## CHAP. V.

*1 Having declared that we came of the free woman, hee  
sheweth the price of that freedom, 13 and how wee  
should use the same, 16 that we may obey the Spirit,  
19 and resist the flesh.*

Stand fast therefore in the libertie wherewith  
Christ hath made vs free, and be not intangled  
again with the yoke of bondage.

2 Beholde, I Paul say vnto you, that if  
ye be a circumcised, Christ shall profit you no-  
thing.

3 For I testifie againe to every man, which is  
circumcised, that he is bound to keepe the whole  
Law.

4 Ye are abolished from Christ: whoso-  
ever are justified by the Law, ye are fallen from  
grace.

5 For wee through the Spirit, waite for the  
hope of righteousness through faith.

6 For in Iesus Christ neither circumcision a-  
vailleth any thing, neither a vncircumcision, but  
faith which worketh by love.

7 Ye did runne well: who did let you, that  
ye did not obey the truth?

8 It is not the perswasion of him that cal-  
leth you.

9 A little leaven doeth leaven the whole  
lump.

10 I haue trust in you through the Lord, that  
ye will be none otherwise minded: but hee that  
troubleth you, shall beare his condemnation, who-  
soever he be.

11 And brethren, if I yet preach circumcisi-  
on, why doe I yet suffer persecution? Then is the  
slander of the crosse abolished.

12 Would to God they were euen cut off,  
which doe g disquiet you.

13 For brethren, ye haue bene called vnto li-

bertie: onely vse not your libertie as an occa-  
sion vnto the flesh, but by love serue one ano-  
ther.

14 For all the Law is fulfilled in one word,  
which is this, Thou shalt love thy neighbour as  
thy selfe.

15 If ye bite and deuoure one another, take  
hee least ye be consumed one of another.

16 Then I say, Walke in the Spirit, and ye  
shall not fulfill the lusts of the flesh.

17 For the flesh lusteth against the Spirit, and  
the Spirit against the flesh, and these are contrarie  
one to another, so that ye cannot doe the same  
things that ye would.

18 And if ye be led by the Spirit, ye are not vn-  
der the Law.

19 Moreover the works of the flesh are ma-  
nifest, which are adulterie, fornication, vncleanne-  
sses, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emula-  
tion, wrath, contentions, seditions, heresies,

21 Enuie, murders, drunkennesse, gluttonie,  
and such like, whereof I tell you before, as I  
also haue tolde you before, that they which doe  
such things, shall not inherite the kingdome of  
God.

22 But the fruite of the Spirit is love, ioy,  
peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenes, temperancie: against such there  
is no law,

24 For they that are Christs, haue crucified the  
flesh with the affections and the lustes.

25 If we liue in the Spirit, let vs also walke in  
the Spirit.

26 Let vs not be desirous of vaine glorie,  
prouoking one another, enuying one another.

weakenesse of the godly, for that they are but in part regenerate: but he will teach  
them to remember that they are infused with the Spirit of God, which hath deliue-  
red them from the slavery of sinne, & so of the Law, so farre forth as it is the ve-  
rue of sinne, that they should not giue themselves to lustes. *1. Cor. 13. 14. 1. pet.*  
*2. 11. i For the flesh dwelleth euen in the regenerate man, but the Spirit reigneth,*  
*although not without great strife, as is largely set forth, Rom. 7. 16th setteth out*  
*that particularly, which he spake generally, reckoning vp some chiefe effects of the*  
*flesh, and opposing them to the fruites of the Spirit, that no man may pretend igno-*  
*rance. Therefore, they are not the fruites of free will, but so farre forth as our*  
*will is made free by grace. 17 Least that any man should obiekt, that Paul plaied*  
*the Sophister, as one who vrging the Spirit, vttereth nothing but that which the Law*  
*commandeth, he sheweth that he requireth not that lieral and outward obedi-*  
*ence, but spirituall, which proceedeth not from the Law, but from the Spirit of*  
*Christ, which doeth beget vs againe, and must and ought to be the ruler & guider*  
*of our life. 18 If we be indeede endued with the quickening Spirit, which causeth*  
*vs to die to sinne, and liue to God, let vs shew it in our deedes, that is, by holinesse*  
*of life. 19 He addeth peculiar exhortations according as he knewe the Galatians*  
*subiect to diuers vices: and first of all he warneth them to take heede of ambition,*  
*which vice hath two fellowes, backbiting and enuie, out of which two it cannot*  
*be but many contentions must needs arise.*

## CHAP. VI.

*1 Now he entreateth particularly of charitie towards such  
as offende, 6 toward the Ministers of the word, 10 and  
those that are of the householde of faith: 12 Not like vn-  
to such who haue a counterfeited zeale of the Law, 13 glo-  
rying in the mangling of the flesh, 14 & not in the crosse  
of Christ.*

Brethren, If a man be suddenly taken in any  
offence, ye which are spirituall, restore such  
one with the spirit of meekenesse, considering  
thy selfe, least thou also be tempted.

*1 We condempne  
not importu-  
nate rigour, be-  
cause that bro-  
therly reprehen-  
sions ought to*

be moderated and tempered by the spirit of meeknesse. *a Through the malice of  
the flesh and the deuill. b Which are upholden by the vertue of Gods Spirit.*  
*c Labour to fill up that that is wanting in him. d This is a kind of speech which  
the Hebrewes vse, giuing to understand thereby, that all good gifts come from  
God. e He toucheth the fore: for they commonly are most seuerer iudges, which  
forget their owne infirmities.*



As we sowe, we shall reape.

To the Ephesians. Predestination and redemption.

3 He sheweth that this is the end of reprehensions, to raise up our brother which is fallen, and not proudly to oppress him. Therefore every one must seeke to haue commendation of his owne life by approving of himselfe, and not by reprehending others.

4 Christ in plaine and flat words, calleth the commandment of charitie, his commandment.

5 1. Cor. 3. 8.

4 A reason wherefore men ought to haue the greatest eye vpon themselves, because that every man shall be iudged before God according to his owne life, and not by comparing himselfe with other men.

5 It is meet that matters should be found by their scholars, so farre forth as they are able. Of whatsoever he hath, according to his ability. 6 He commendeth liberalitie towards the poore, and first of all, children them which were not ashamed to pretend this & that, & all because they would not helpe their neighbour, as though they could deceiue God: and afterward compareth almes to a spirituall sowing, which shall haue a most plentiful harvest, so that it shall be very profitable: and compareth couetous nigardlinesse to a carnall sowing, whereof nothing can be gathered but such things as fade away, and perish by and by. 7 To the commodities of this present life. 8 Against such as are libell at the beginning, but continue not, because they haue not seemeth to be deferred very long, as though the seede time and the harvest were at one instant. 9 They that are of the household of faith, that is, such as are loyued with vs in the profession of the selfe same religion, ought to be preferred before all other, yet so notwithstanding that our liberalitie extend to all.

2 3 Beare yee one anothers burden, and so fulfill the Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when he is nothing, he deceiveth himselfe in his imagination.

4 But let every man prooue his owne worke: and then shall he haue reioycing in himselfe onely and not in another.

5 4 For every man shall beare his owne burden.

6 5 Let him that is taught in the worde, make him that hath taught him, partaker of all his goods.

7 6 Bee not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reape.

8 For hee that soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life everlasting.

9 7 Let vs not therefore be wearie of well doing: for in due season we shall reape, if wee faint not.

10 8 While we haue therefore time, let vs doe good vnto all men, but especially vnto them, which are of the household of faith.

11 9 Ye see how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a faire shew in the flesh, they constrain you to be circumcised, onely because they would not suffer persecution for the crosse of Christ.

13 For they themselves which are circumcised keepe not the Law, but desire to haue you circumcised, that they might reioyce in your flesh.

14 10 But God forbid that I should reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world.

15 For in Christ Iesus neither circumcision availeth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace shall be vpon them, and mercy, and vpon the Israel of God.

17 11 From henceforth let no man put me to business: for I beare in my bodie the marks of the Lord Iesus.

18 12 Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.

¶ Vnto the Galatians written from Rome.

k For the preaching of him that was crucified. l That they haue entangled you in Iudaisme, yet he harpeth on the forme of circumcision. m Hee reckoneth not to compare himselfe with the, shewing that on y contrary part hee reioyceth in those afflictions which he suffereth for Christs sake, & as he is despised of the world, so doth he in like sort esteeme the world as nought: which is the true circumcision of a true Israelite. n When Paul useth this word in good sense or part, it signifieth to rest a mans selfe wholly in a thing, & so content himselfe therewith. o Vpon the true Israel, whose praise is of God, and not of men, Rom. 2. 19. p Continuing still in the same metaphore, he opposeth his miseries & the marks of those stripes which he bare for Christs sake, against the skarre of the outward circumcision, as a true marke of his Apostleship. q Markes which are burnt into a mans flesh, as they used in old time, to marke their seruants that had run away from them. r For it importeth much, whose markes we beare: for the cause maketh the Maier, & not the punishment. s Taking his farewell of them, he willeth them grace, and the Spirit against the deceits of the false apostles, which laboured to beat those outward things into their braines. t With your mindes and hearties.

## THE EPISTLE OF PAUL TO THE EPHESIANS.

### CHAP. I.

1 After the salutation, 4 hee entreateth of the free election of God, 5 and adoption, 7. 13 from whence mans salvation floweth, as from the true and naturall fountaine: and because so high a mystrie cannot be understood, 16 hee prayeth that the full 20 knowledge of Christ, may by God be reuealed vnto the Ephesians.



Paul an Apostle of Iesus Christ by the will of God, to the Saints which are at Ephesus, and to the faithfull in Christ Iesus:

2 Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

3 3 Blessed be God, 3 and the Father of our Lord Iesus Christ, which hath blessed vs, with all spirituall blessing in heavenly things in Christ,

2 The inscription, and salutation, whereof we haue spoken in the former Epistles.

3 1. Cor. 2. 2.

4 This is the definition of the Saints, shewing what they are.

5 1. Cor. 1. 3.

6 1. Pet. 1. 3.

7 The first part of the Epistle, wherein he handleth all the partes of our saluation, propounding the example of the Ephesians, and vning diuers exhortations, and beginning after his manner with thanksgiving. 3 The efficient cause of our saluation is God, not considered confusedly and generally, but as the Father of our Lord Iesus Christ. 4 The next small cause, and in respect of vs, is our saluation, all things being bestowed vpon vs which are necessarie to our saluation, which kinde of blessing is heavenly and proper to the elect. 5 With all kinde of gracious and bountifull goodness, which is heavenly indeede, and from God onely. 6 Which God our Father gaue vs from his high throne from above: or because the Saints haue those gifts bestowed on them, which properly belong to the citizens of heauen. 7 The matter of our saluation is Christ, in whom onely wee are indued with spirituall blessing and vnto saluation.

4 6 As hee hath chosen vs in him, before the foundation of the world, 7 that we should be holy, and without blame 8 before him in loue:

5 8 Who hath predestinate vs, to be adopted through Iesus Christ in himselfe, according to the good pleasure of his will,

6 9 To the praise of the glory of his grace, 10 wherewith hee hath made vs freely accepted in his beloned.

7 11 By whom wee haue redemption through his blood, euen the forgiveness of sinnes, according

8 Hee declareth the efficient cause, or by what means God the Father saueh vs in his Sonne: Because faith be, he chose vs from euerlasting in his Sonne. 9 He expoundeth the next small cause, which he maketh double, to wit, sanctification and iustification, whereof he will speake hereafter. And hereby also two things are to be noted, to wit, that holinesse of life cannot be separated from the grace of election: and againe, what parents sooner is in vs, is the gift of God, who hath freely of his mercie chosen vs. 10 Then God did not chuse vs, because we were, or otherwise should haue bene holy, but to & and we should be holy. 11 Being clothed with Christs righteousness. 12 Truly, and sincerely. 13 Another plainer explication of the efficient cause, and also of eternall election, whereby God is said to haue chosen vs in Christ, to wit, because it pleased him to appoint vs our when we were not yet borne, whom he would make: to be his children by Iesus Christ: so that there is no reason here of our election to be sought, but in the free mercie of God, neither is faith which God forelaw, the cause of predestination, but the effect. 14 God respecteth nothing, either that present is, or that is to come, but himselfe onely. 15 The vntermost and chiefeest small cause is the glory of God our Father, who saueh vs freely in his Sonne. 16 That as his bountifull goodness deserueth all praise, so also it should be set forth and published. 17 Another small cause more neere, is our iustification, while that he freely accounteth vs for iust in his Sonne. 18 An expounding of the materiall cause, how we are made acceptable to God in Christ, for it is he onely, whose sacrifice by the mercy of God is imputed vnto vs, for forgiveness of sinnes.

ding.

11 Now he cometh at length to the formall cause, that is to say, to vocation or preaching of the Gospel, whereby God executeth that eternall counsell of our free reconciliation and salvation in Christ. And putting in place of the Gospel all wisdom and understanding, he sheweth how excellent it is.

12 By which gracious goodnesse and bountifullnesse.

13 In perfect and sound wisdom.

14 For vnto the Lord had opened vnto vs that myserie, we could neuer haue so much as dreamed of it our selues.

15 Not onely the election, but also the vocation proceedeth of meere grace.

16 The Father exhibited and gaue Christ, who is the elect vnto the world: at that time which was conuenient, according as he most wisely disposed all times from euerslasting.

17 And Christ is he in whome all the elect from the beginning of the world, (otherwise wandering and separated from God) are gathered together: of which some were then in heauen, when hee came into the earth, to wit, (such as by faith in him to come, were gathered together) and other being founde upon the earth, were gathered together of him, and the rest are dayly gathered together.

18 The faithfull are sayd to be gathered together in Christ, because they are ioyned together with him through faith, and become as it were one man.

19 Hee applyeth feuerally the benefite of vocation to the beleeuing Iewes, going backe to the very fontaine, that euen they also may not attribute their saluation neither to themselves, nor to their stocke, nor to any other thing, but to the onely grace & mercie of God, both because they were called, and also because they were first called.

20 All things are attributed to the grace of God without exception, and yet for all that, we are not slackes, for hee giueth vs grace both to will & to be able to doe those things that are good.

21 Philip. a. 13. p. Hee speaketh of the Iewes.

22 Now hee maketh the Ephesians (or rather all the Gentiles) equall to the Iewes, because that notwithstanding they came last, yet being called by the same Gospel, they embraced it by faith, and were sealed vp with the same spirit, which is the pledge of election, vntill the inheritance it selfe be seene, that in them also the glorie of God might shine forth, and be manifested.

23 That word which is truth indeede, because it cometh from God.

24 This is a borrowed kinde of speech taken of a seale, which being put to any thing, maketh a difference betwene those things that are authentickall, and others that are not.

25 With that spirit, which bringeth not the Law, but the promise of free adoption.

26 Full and perfect.

27 Hee returneth to the former gratulation, concluding two things together of those things that went before the first is, that all good things come to vs from God the Father in Christ, and by Christ; that for them he may be praised of vs.

28 The second is, that all these things (which he bringeth to two heads, to wit, faith and charitie) are increased in vs by certaine degrees, so that we mult desire increase of his grace from whome wee haue the beginning, and of whom we hope for the end.

29 The causes of faith are God the Father lightning our minds with his holy spirit, that we may embrace Christ opened vnto vs in the Gospel, to the obtaining of euerslasting life, and the setting forth of Gods glorie.

30 Full of manifeste.

31 For it is not enough for vs to haue known God once, but we must know him euery day more and more.

32 What blessings they are which he calleth you to hope for whom hee calleth to Christ.

33 The excellencie of faith is declared by the effects, because the mightie power of God is set forth and shewed therein.

34 Chap. 3. 7. Col. 3. 12.

ding to his rich grace:

8 <sup>12</sup> Whereby he hath bene abundant toward vs in all wisdom and vnderstanding.

9 And hath opened vnto vs the myserie of his will according to his good pleasure, which he hath purposed in him,

10 <sup>14</sup> That in the dispensation of the fulnesse of the times, hee might gather together in one all things, both which are in heauen, and which are in earth, euen in Christ:

11 <sup>15</sup> In whome also wee are chosen when wee were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will,

12 That we, which first trusted in Christ, should be vnto the praise of his glorie:

13 <sup>16</sup> In whom also ye haue trusted, after that yee heard the wordes of truth, euen the Gospel of your saluation, wherein also after that yee beleued, yee were sealed with the holy Spirit of promise,

14 Which is the earnest of our inheritance, for the redemption of that libertie purchased vnto the praise of his glorie.

15 <sup>17</sup> Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saints,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 <sup>18</sup> That the God of our Lord Iesus Christ, that Father of all glorie, might giue vnto you the Spirit of wisdom, and reuelation through the acknowledging of him,

18 That the eyes of your vnderstanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

19 <sup>19</sup> And what is the exceeding greatnesse of his power toward vs, which beleue, according to the working of his mightie power,

20 <sup>20</sup> Which bee wrought in Christ, when hee raised him from the dead, and set him at his right hand in the heauenly places,

21 Farre above all principallitie, and power, and might, and domination, and euery Name, that is named, not in this world onely, but also in that that is to come,

22 <sup>21</sup> And hath made all things subiect vnder his feete, and hath giuen him ouer all things to be the head to the Church,

23 Which is his body, euen the fulnesse of him that filleth all in all things.

24 To be set on Gods right hand, is to be partaker of the souerainie which he hath ouer all creatures. A Euery thing whatsoeuer it be, or above all things be they of neuer such power or excellencie. 25 That we should not thinke that that excellent glorie of Christ is a thing wherewith we haue nought to doe, he witnesseth, that he was appointed of God the Father head of all the Church, & therefore the bodie must be ioyned to this head, which otherwise should be a maymed thing without the members: which notwithstanding is not of necessitie (seeing that the Church is rather quickened and sustained by the onely vertue of Christ, so farre off is it, that hee needeth the fulnesse thereof) but of the infinite good will and pleasure of God, who vouchsafeth to ioine vs to his Sonne. 26 Inasmuch that there is nothing but is subiect to him. 27 For the loue of Christ is so great toward the Church, that though he doe fully satisfy all with all things, yet he esteemeth himselfe but a maymed & vnperfect head, vntill he haue the Church ioyned to him as his bodie.

## CHAP. II.

1 The better to set out the grace of Christ, he useth a comparison, calling them to mind, 5 that they were altogether castaways and alienats, 8 that they are saved by grace, 13 and brought nere, 16 by reconciliation through Christ. 17 published by the Gospel.

And <sup>4</sup> you hath he quickened, that were dead in trespasses and sinnes,

2 Wherein, in times past ye walked, according to the course of this worlde, and after the prince that ruleth in the aire, euen the spirit, that now worketh in the children of disobedience.

3 Among whom we also had our conuersation in time past in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others,

4 But God which is rich in mercie, through his great loue wherewith he loued vs,

5 Euen when wee were deade by sinnes, hath quickened vs together in Christ, by whose grace ye are saved,

6 And hath raised vs vp together, and made vs sit together in the heauenly places in Christ Iesus,

as the immortalitie of them which are damned, is no life, so this kniuing together of bodie & soule is properly no life, but death in them which are not ruled by the Spirit of God. 2 He sheweth the cause of death, to wit, sinnes. 3 He proueth by 3 effects that all were spirituallly dead. 4 He proueth this euill to be vniuersall, in so much as all are slaues of Satan. 5 At the pleasure of the prince. 5 Men are therefore slaues to Satan, because they are willingly rebellious against God. 6 They are called the children of disobedience, which are giuen to disobedience. 6 After that hee hath feuerally condemned the Gentiles, hee confesseth that the Iewes, amongst whom he numbred himselfe, are not a whit better. 7 By the name of flesh in the first place, hee meaneth the whole man, which he diuided into two parts: into the flesh, which is the part that the Philosophers terme without reason, and into the thought, which they call reasonable: so that he leaueh nothing in man halfe dead, but concludeth that the whole man is of nature the sonne of wrath. 7 The conclusion: All men are borne subiect to the wrath and curse of God. 8 Men are saide to be children of wrath passiuely, that is to say, guiltie of euerslasting death by the iudgment of God, who is angrie with them. 9 Prophane people which knew not God. 9 Now hereof followeth another member of comparison, declaring our excellencie, to wit, that by the vertue of Christ we are deliuered from that death, & made partakers of euersmall life, to the ende that at length we may reigne with him. And by diuers and sundry meanes hee beateh this into their heads, that the efficient cause of this benefite is the free mercie of God: and Christ himselfe is the materiall cause: & faith is the instrument, which also is the free gift of God: and the end is Gods glorie. 10 To wit, as hee addeth afterwards in Christ, for as yet this is not fulfilled in vs, but onely in our head, by whose spirit we haue begun to die to sinne, & liue to God, vntill that worke be fully brought to an end: but yet the hope is certaine, for we are as sure of that we looke for, as we are of that we haue receiued already.

20 The Apostle willett to behold in our most glorious Christ with the eyes of faith, that most excellent power and glorie of God whereof all the faithfull are partakers, although it be as yet verie darke in vs, by reason of the ignominie of the crosse and the weaknesse of the flesh.

1 Hee declareth againe the greatness of Gods good will, by comparing that miserable state wherein we are borne, with that dignitie whereto we are aduanced by God the Father in Christ. So that he describeth that condition in such sort, that he saith, that touching spirituall motions wee are none onely borne halfe dead, but wholly and altogether dead.

Col. 2. 13. a. Look Rom. 6. 2. So then he calleth the dead, which are not regenerate: for



7 That he might shew in the ages to come the exceeding riches of his grace through his kindness toward vs in Christ Iesus.

8 For by <sup>h</sup> grace are yee saved through faith, and that not of your felues: it is the gift of God,  
9 Not of workes, least any man should boast himselfe.

10 For wee are <sup>i</sup> his workmanship created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them.

11 Wherefore remember that yee being in time past Gentiles in the flesh, and <sup>k</sup> called vncircumcision of them, which are <sup>l</sup> called circumcision in the flesh, made with hands,

12 That ye were, <sup>m</sup> I say, at that time without Christ, & were <sup>n</sup> aliens from the common-wealth of Israel, and were <sup>o</sup> strangers from the covenants of promise, and had no hope, and <sup>p</sup> were without God in the world.

13 But now in Christ Iesus, yee which once were farre off, are made neere by the blood of Christ.

14 For hee is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 <sup>q</sup> In abrogating through his flesh the hatred, that is, the Law of commandments which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,

16 And that hee might reconcile both vnto God in <sup>r</sup> one bodie by his crosse, and <sup>s</sup> p<sup>r</sup>ay hatred thereby,

17 And came, and preached peace to you which were as farre off, and to them that were neere.

18 For through him we both haue an entrance vnto the Father by one Spirit.

19 Now therefore ye are no more strangers and forreiners: but citizens with the Saints, and of the household of God.

20 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the <sup>t</sup> chiefe corner stone,

21 In whom all the building <sup>u</sup> coupled together, groweth vnto an holy Temple in the Lord.

22 In whom yee also are built together to be the habitation of God by the Spirit.

<sup>h</sup> So then, Grace, that is to say, the gift of God, and faith, doe stand one with another, to be saved by our felues, or by our workes. Therefore what meane they which would ioyne together things of so contrarie nature? <sup>i</sup> He taketh away expressely and namely from our workes the praise of iustification, seeing that the good workes themselves are the effects of grace & vs.

<sup>k</sup> He speaketh here of Grace, and not of nature: therefore be the workes neuer so good, looke what they are, they are it of grace. <sup>l</sup> Applying the former doctrine to the Gentiles, he sheweth that they were not onely as the Iewes, by nature, but also after an especiall sort, strangers and without God: and therefore they ought so much the rather remember that same so great a benefite of God.

<sup>m</sup> You were called no otherwise then Gentiles, that all the world might witness of your uncleannesse.

<sup>n</sup> Of the Iewes which were known from you by the

marke of circumcision, the marke of the covenant. <sup>o</sup> Hee beginneth first with Christ, who was the end of all the premises. <sup>p</sup> You had no right or title, to the common-wealth of Israel. <sup>q</sup> Rom. 9. 4. <sup>r</sup> Christ is the onely bent of the Iewes and Gentiles, whereby they be reconciled to God. <sup>s</sup> As by the ceremonies and worship appointed by the Lawe, the Iewes were diuided from the Gentiles, so now Christ, hauing broken downe the partition wall, ioyneeth them both together both in himselfe, and betwixt themselves, and to God. Whereby it followeth, that whofoeuer establisheth the ceremonies of the Lawe, maketh the grace of Christ void and of none effect. <sup>t</sup> Col. 2. 14. <sup>u</sup> He alludeth to the sacrifices of the Law, which represented that true and onely sacrifice. <sup>v</sup> For he destroyed death by death, and fastened it as it were to the crosse. <sup>w</sup> The preaching of the Gospel is an effectual instrument of this grace, common as well to the Iewes as to the Gentiles. <sup>x</sup> Christ is the gate as it were, by whom we come to the Father, and the holy Ghost is as it were our leader who leadeth vs. <sup>y</sup> The conclusion: The Gentiles are taken in to the fellowship of saluation. And he describeth the excellencie of the Church, calling it the citie and house of God. <sup>z</sup> The Lord committed the doctrine of saluation, first to the Prophets, and then to the Apostles, the ende whereof, and matter as it were and substance, is Christ. Therefore that is indeede the true and Catholike Church, which is builded vpon Christ by the Prophets and Apostles, as a spirituall temple consecrated to God. <sup>aa</sup> That is, the head of the building, for the foundations are as it were the heads of the buildings. <sup>ab</sup> So that God is the workman not onely of the foundation, but also of the whole building.

### CHAP. III.

<sup>a</sup> Hee declareth that therefore hee suffered many things of the Iewes, <sup>b</sup> because hee preached the mystery touching the saluation of the Gentiles, <sup>c</sup> at Gods commandment. <sup>d</sup> After he desired the Ephesians not to faint for his afflictions. <sup>e</sup> And for this cause hee prayeth vnto God, <sup>f</sup> that they may vnderstand the great loue of Christ,

For this cause, I Paul am the <sup>a</sup> prisoner of Iesus Christ for you Gentiles.

2 If ye haue heard of the dispensation of the grace of God, which is giuen me to youward,

3 That is, that God by reuelation hath shewed this mysterie vnto me (as I wrote aboue in fewe wordes,

4 Whereby when yee reade, yee may knowe mine vnderstanding in the mysterie of Christ.)

5 Which in <sup>b</sup> other ages was not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheritors also, and of the same bodie, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gifte of the grace of God giuen vnto mee through the effectual working of his power.

8 Euen vnto mee the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the fellowship of the mysterie is, which from the beginning of the world hath bene hid in God, who hath created all things by Iesus Christ,

10 To the intent, that nowe vnto principalities and powers in heauenly places, might be known by the Church the <sup>c</sup> manifold wisdom of God,

11 According to the <sup>d</sup> eternall purpose, which he wrought in Christ Iesus our Lord:

12 By whom we haue boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is <sup>e</sup> our glorie.

14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole <sup>f</sup> familie in heauen and in earth.)

16 That he might graunt you according to the riches of his glorie, that ye may be strengthened by his Spirit in the <sup>g</sup> inner man,

17 That Christ may dwell in your hearts by faith:

18 That yee, being rooted and grounded in <sup>h</sup> loue, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

19 And to knowe the <sup>i</sup> loue of Christ, which <sup>j</sup> passeth knowledge, that ye may be filled with all <sup>k</sup> fulnesse of God.

20 Vnto him therefore that is able to doe exceeding abundantly aboue all that wee aske or thinke, according to the power that worketh in vs,

21 Be praise in the Church by Christ Iesus throughout all generations for euer, Amen.

hearing of the worde: which are needfull not onely to them which are younglings in religion, but euen to the oldest also, that they growing vp more and more by faith in Christ, being confirmed with all spirituall giftes, may be grounded and rooted in the knowledge of that immeasurable loue, wherewith God the Father hath loued vs in Christ, seeing that the whole familie, whereof part is already receiued into heauen, and part is yet here on earth, dependeth vpon that adoption of the heauenly Father, to his onely Sonne. <sup>e</sup> All that whole people, which hath but one household Father, and that is the Church which is adopted in Christ. <sup>f</sup> According to the greatnesse of his mercie. <sup>g</sup> See Roman. 7. 22. <sup>h</sup> Wherewith God loueth vs, which is the roote of our election. <sup>i</sup> How perfite that worke of Christ is in every part. <sup>k</sup> Which God hath formed vs in Christ. <sup>l</sup> Which passeth all the capacitee of mans wit, to comprehend it fully in his minde: for otherwist who so hath the Spirit of God, perceiveth so much (according to the measure that God hath giuen him) as is sufficient to saluation. <sup>m</sup> So that we haue abundantly in vs, whatsoeuer things are requisite to make vs perfite with God. <sup>n</sup> Hee breaketh forth into a thanksgiving, whereby the Ephesians also may be confirmed to hope for any thing of God.

## CHAP. IIII.

These three last Chapters containe precepts of manners. 1 He exhorteth them to mutuall loue. 7 Sunday gifts are therefore bestowed of God, 16 that the Church may be built up. 18 Hee calleth them from the vanitie of the infidels, 15 from lying, 29 and from filthy talk.

**I** Therefore, being prisoners in the Lord, pray you that yee walke worthy of the vocation wherunto ye are called,

2 With all humbleness of mind, and meekness, with long suffering, supporting one another through loue.

3 Endeavouring to keepe the vnitie of the Spirit in the bond of peace.

4 There is one body, and one Spirit, euen as ye are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptisme.

6 One God and Father of all, which is above all, and through all, and in you all.

7 But vnto euery one of vs is giuen grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended vpon his he, he captiuitie captiue, & gaue gifts vnto us.

9 (Nowe, in that hee ascended, what is it but that hee had also descended first into the lowest parts of the earth?)

10 Hee that descended, is euen the same that ascended, farre aboue all heauens, that hee might fill all things.)

11 Hee therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastours, and Teachers,

12 For the repairing of the Saints, for the worke of the ministration, and for the edification of the body of Christ.

13 Till we all meete together (in the vnitie of faith, and that acknowledging of the Sonne of God) vnto a perfite man, and vnto the measure of the age the fullnesse of Christ,

14 That we henceforth be no more children, wauering and caried about with euery winde of doctrine, by the deceite of men, and

Another part of the Epistle containing precepts of Christian life, the summe whereof is this, that euery man behaue himselfe as it is meete for so excellent grace of God.

By this is meant the generall calling of the faithfull, which is this, to be holy, as our God is holy.

Secondly, he commendeth meekness of minde, which is shewed forth by bearing one with another.

Locke Mar. 13. 25.

Thirdly, he requirith perfite agreement, but yet such as is knit with the band of the holy Ghost.

An argument of great weight, for an earnest intertaining of brotherly loue and charitie one with another, because we are made one body

and were of one God, and Father, by one Spirit,

worshipping one Lord with one faith, and consecrated to him with one Baptisme, and

hope for one selfesame glory, whereunto we are called.

Therefore who soeuer breaketh charitie, breaketh all these things asunder.

Who onely hath the chiefe authoritie ouer the Church.

Who onely pouereth forth his providence, through all the members of the Church.

Who onely is imaged together with vs in Christ.

Hee teacheth vs, that we indeede are all one body, and that all good gifts proceede from Christ onely, who reigneth in heauen, hauing mightily conquered all his enemies (from whence he beareth all gifts vpon his Church: ) but yet notwithstanding these gifts are diuersly and sundry wayes diuided according to his will and pleasure, and therefore euery man ought to be content with that measure that God hath giuen him, and to bellow it to the common profite of the whole body.

Which Christ hath giuen. A multitude of captiues. Downe to the earth, which is the lowest part of the world. Fill with his gifts. The Church.

First of all be reckoned vnto the Ecclesiasticall functions, which are partly extraordinary and for a season, as Apostles, Prophets, Euangelists, and partly ordinary and perpetuall, as Pastours and Teachers.

The Apostles were those euile, vnto whom Paul was afterward added, whose office was to plant Churches throughout all the world.

The Prophets office was one of the chiefeit, which were men of a maruillous wifedome, and some of them could foretell things to come.

The Apostles used as fellowes in the execution of their office, being not able to answer all places themselves.

Pastours are they which gouerne the Church, and Teachers are they which gouerne the schooles.

He sheweth the ende of Ecclesiasticall functions; to wit, that by the ministry of men all the Saints may so growe up together, that they may make one myttical body of Christ.

The Church. The vse of this ministration is perpetuall so long as we are in this world, that is, vntill that time that hauing put off the flesh, and thoroughly and perfectly agreeing betwix our selues, we shall be ioyned with Christ our head.

Which thing is done by that knowledge of the Sonne of God increasing in vs, and he himselfe by little and little growing up in vs vntill we come to be a perfite man, which shall be in the world to come, when God shall be all in all.

In that most nere coniunction which is knit and fastened together by faith.

Christ is said to growe up to full age, not in himselfe, but in vs.

Between our child hood (that is to say, a very weak state, while as we doe yet altogether waue) and our perfite age, which we shall haue at length in another world, there is a meane, to wit, our youth, and steady going forward to perfection. He compareth them which rest not themselves vpon the word of God, to little boates which are tossed hither and thither with the doctrines of men, as it were with contrary windes, and therefore with all forewarne them that it cometh to passe not onely by the lightnesse of mans braine, but also by the craftinesse of certaine, which make as it were an art of it. With those vncertaine chances which tuffe men to and fro.

with craftines, whereby they lay in wait to deceiue. 15 But let vs follow the truth in loue, and in all things, grow vp into him, which is the head, that is, Christ.

16 By whom all the bodie being coupled and knit together by euery ioynt, for supply furniture thereof (according to the effectuall power, which is in the measure of euery part) receiveth increase of the body, vnto the edifying of it selfe in loue.

17 This I say therefore and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, in vanitie of their mind.

18 Hauing their vnderstanding darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardness of their heart.

19 Which being past feeling, haue giuen themselves vnto wantonnesse, to worke all uncleannesse, euen with greedinesse.

20 But ye haue not so learned Christ;

21 If so be ye haue heard him, and haue bene taught by him, as the truth is in Iesus,

22 That is, that yee cast off, concerning the conuersion in time past, that olde man, which is corrupt through the deceiueable lusts,

23 And be renewed in the spirit of your mind,

24 And put on the new man, which is after God is created vnto righteousness, and true holines.

25 Wherefore cast off lying, and speake euerie man truth vnto his neighbour: for we are members one of another.

26 Be angry, but sinne not: let not the sunne goe downe vpon your wrath,

27 Neither giue place to the deuill.

28 Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is good, that hee may haue to giue vnto him that needeth.

29 Let no corrupt communication proceed out of your mouthes, but which is good to the vse of edifying, if it may minister grace vnto the hearers.

30 And grieue not the holy Spirit of God,

not regenerate: For in these men all the powers of the minde are corrupted, and their minde is giuen to vanity, and their senses are darkened with most greiffull misthiness, & their affections are so accustomed by little & little to wickednesse, that at length they run headlong into all vices, being utterly destitute of all iudgement. Rom. 1. 21. If the noblest parts of the soule be corrupt, what is man but corruption only? Whereby God liueth in them. Void of all iudgement. They strive to passe one another as though there had bin some gaile to be gotten by it.

Hee followeth the contrary part touching men which are regenerate by Iesus. Specially knowledge of Christ, which haue other principles of their doings for different, to wit, holy & honest desires, & a mind clean changed by the vertue of the holy Ghost, from whence proceed also like effects, as a lust & holy life in deed. As they haue learned which acknowledge Christ indeede and in good earnest. Col. 3. 8.

Your selues. If where there ought to haue bin the greatest force of reason, there is the greatest corruption of all which walke all things. After the image of God. The effect and end of the new creation. Not fained nor counterfeited.

He commendeth specially certain peculiar Christian vertues, & first of all he requirith truth (that is to say, sincere manners) condemning all deceit, & dissembling, because we are born one for another. ylle sea, both vs to bridle our anger in such sort, that although it be hot, yet that it breake not out, and that it be in all wayes quenched before we sleepe, lest Satan taking occasion to giue vs euill counsel through y wicked counsellor, destroy vs. As if it so fall out, that you be angry yet fin not: that is bridle your anger, & do not wickedly put that in execution, which you haue wickedly conceived. Let not the right come vpon you in your anger, that is, make an attempt quickly for all matters.

Hee descendeth from the heart to y hands, condemning thus, because y men which giue themselves to this wickednesse, vse to preiud propriety, & sheweth that labor is a good remedy against pottiness, which God blisseth in such sort that they which labour haue alwayes some euelpus to helpe other, so far as it is from this, y they are constrained to heale other mens wounds.

By labouring in things that are holy, and profitable to his neighbour. He brideth the tongue also, teaching vs to temper our talke, that our hearers minds be not only not destroyed, but also instructed. Word for word, rotten. By grace he meaneth that, whereby men may profite to y going on forward in godlines and loue. A generall precept against all excess of affections which dwell in the part of the mind which they call. Angry, and he ferreth against them the contrary meane. And vsheweth a most vehement preface, how we ought to take heed that wee grieue not the holy Spirit of God through our immoderatenesse and intemperancy, which dwelleth in this end, to moderate all our affections.

By the deceit of those men which are very well practised in deceiuing others.

By earnest affection of the truth & loue, we growe vp into Christ: for he (being effectually by the ministration of his word, which as the vitall Spirit doth to quicken the whole body, that it nourisheth all the limbes thereof according to the measure and proportion of each one) quickeneth and cheriseth his Church, which consisteth of diuers functions, as of diuers members, & preferreth the proportion of euery one.

And thereof it followeth that neither this body can liue without Christ, neither can any man growe vp spiritually, which separateth himselfe from the other members.

Of Christ, who in manner of the soule; quickeneth all the members.

Such increase as is meete the body should haue.

Charitie is the knitting of the limbes together.

He descendeth to the fruits of Christian doctrine; and reasoneth first vpon the principles of manners

and actions, setting downe a most graue comparison betwix the children of Gods and them which are

not regenerate: For in these men all the powers of the minde are corrupted, and their minde is giuen to vanity, and their senses are darkened with most greiffull misthiness, & their affections are so accustomed by little & little to wickednesse, that at length they run headlong into all vices, being utterly destitute of all iudgement.

Rom. 1. 21. If the noblest parts of the soule be corrupt, what is man but corruption only? Whereby God liueth in them. Void of all iudgement. They strive to passe one another as though there had bin some gaile to be gotten by it.

Hee followeth the contrary part touching men which are regenerate by Iesus. Specially knowledge of Christ, which haue other principles of their doings for different, to wit, holy & honest desires, & a mind clean changed by the vertue of the holy Ghost, from whence proceed also like effects, as a lust & holy life in deed. As they haue learned which acknowledge Christ indeede and in good earnest.

Col. 3. 8. Your selues. If where there ought to haue bin the greatest force of reason, there is the greatest corruption of all which walke all things. After the image of God. The effect and end of the new creation. Not fained nor counterfeited.

He commendeth specially certain peculiar Christian vertues, & first of all he requirith truth (that is to say, sincere manners) condemning all deceit, & dissembling, because we are born one for another.

ylle sea, both vs to bridle our anger in such sort, that although it be hot, yet that it breake not out, and that it be in all wayes quenched before we sleepe, lest Satan taking occasion to giue vs euill counsel through y wicked counsellor, destroy vs.

As if it so fall out, that you be angry yet fin not: that is bridle your anger, & do not wickedly put that in execution, which you haue wickedly conceived.

Let not the right come vpon you in your anger, that is, make an attempt quickly for all matters.

Hee descendeth from the heart to y hands, condemning thus, because y men which giue themselves to this wickednesse, vse to preiud propriety, & sheweth that labor is a good remedy against pottiness, which God blisseth in such sort that they which labour haue alwayes some euelpus to helpe other, so far as it is from this, y they are constrained to heale other mens wounds.

By labouring in things that are holy, and profitable to his neighbour.

He brideth the tongue also, teaching vs to temper our talke, that our hearers minds be not only not destroyed, but also instructed.

Word for word, rotten.

By grace he meaneth that, whereby men may profite to y going on forward in godlines and loue.

A generall precept against all excess of affections which dwell in the part of the mind which they call. Angry, and he ferreth against them the contrary meane.

And vsheweth a most vehement preface, how we ought to take heed that wee grieue not the holy Spirit of God through our immoderatenesse and intemperancy, which dwelleth in this end, to moderate all our affections.

By the deceit of those men which are very well practised in deceiuing others.

By earnest affection of the truth & loue, we growe vp into Christ: for he (being effectually by the ministration of his word, which as the vitall Spirit doth to quicken the whole body, that it nourisheth all the limbes thereof according to the measure and proportion of each one) quickeneth and cheriseth his Church, which consisteth of diuers functions, as of diuers members, & preferreth the proportion of euery one.

And thereof it followeth that neither this body can liue without Christ, neither can any man growe vp spiritually, which separateth himselfe from the other members.

Of Christ, who in manner of the soule; quickeneth all the members.

Such increase as is meete the body should haue.

Charitie is the knitting of the limbes together.

He descendeth to the fruits of Christian doctrine; and reasoneth first vpon the principles of manners





He commeth to another part of a familie, and sheweth the dutie which children owe to their parents, according to the obedience vnto them, Coloss. 3. 20. The first argument: because God hath appointed: whereupon it followeth also, that children are so far from bound to obey their parents, as they may not receive from the true worship of God.

For the Lord is author of all families, and therefore we must yield obedience as well as vs. The second argument: because this obedience is not ill.

Exod. 10. 12. Lev. 19. 3. Coloss. 3. 20. 1. Tim. 5. 4. 1. Pet. 2. 13.

A p[ro]ofe of the third argument. The third argument, taken of the profit that ensueth thereby: because the Lord vouchsafeth this commandment amongst all the rest, of a speciall blessing. b With a speciall promise: for otherwise the second commandment hath a promise of mercy to a thousand generations, but that promise is general, & is the duty of y<sup>e</sup> fathers to vie their fatherly authority moderately, & to Gods glory. c Such informations and precepts, as being taken out of Gods booke, are holy and acceptable to him. h Now he descendeth to the third part of a familie, to wit, to the dutie both of the masters and of the seruants. And he sheweth that the dutie of seruants consisteth in an heartie loue & reuerence to their master. Coloss. 3. 22. Titus 2. 9. 1. Pet. 2. 18. 3 He mitigateth the sharpnesse of seruicem that they are spirituall free, notwithstanding the same, and yet y<sup>e</sup> spirituall freedom taketh not away corporall seruice, inasmuch that they cannot be Christs, vntill they serue their masters willingly and faithfully, so farre forth as they may with safe conscience. d With carefull reuerence: for as much as feare is not allowable, much lesse in Christian seruants. 9 To cut off occasion of all pretences, he teacheth vs that it is Gods will that some are either borne or made seruants, and therefore they must respect Gods will, although their seruice be neuer so hard. e Being moued with a reuerence to Godward, as though ye serued God himselfe. 10 Although they serue vnkinde and cruell masters, yet the obedience of seruants is no lesse acceptable to God, then the obedience of them that are free. 11 It is the dutie of masters to vie the authoritie that they haue ouer their seruants modestly, and holily, seeing that they are another respect & haue a common master, which is in heauen, who will iudge both the bond and the free. f Deut. 10. 17. 2. Cor. 16. 7. 1. Tim. 3. 19. 1. Pet. 2. 13. Galat. 3. 28. 1. Pet. 1. 17. f Either of freewill or bondage. 12 He concludeth the other part of this Epistle with a gentle exhortation, that all be ready, and fight constantly, trusting to spiritual weapons, vntill their enemies be cleane put to flight. And first of all, hee warneth vs to take the armour of God, wherewith onely our enemy may be dispatched.

Children, 4 obey your parents in the Lord: for this is right.

2 4 Honour thy father and mother (which is the first commandment with promise)

3 That it may be well with thee, and that thou mayest line long on earth.

4 6 And ye fathers, prouoke not your children to wrath: but bring them vp in instruction and information of the Lord.

5 7 Seruants, be obedient vnto them that are your masters, according to the Lord, with feare and trembling in singleness of your hearts, as vnto Christ,

6 Not with seruice to the eye, as men please, but as the seruants of Christ, doing the will of God from the heart,

7 With good will, seruing the Lord, and not men.

8 10 And know ye that whatsoever good thing any man doeth, that same shall hee receive of the Lord, whether he be bond or free,

9 11 And ye masters, doe the same things vnto them, putting away threatening: and know that euen your master also is in heauen, neither is there respect of person with him.

10 12 Finally, my brethren, be strong in the Lord, and in the power of his might,

11 Put on the whole armour of God, that ye may be able to stand against the assaults of the deuill.

12 13 For we wrestle not against flesh & blood, but against principalities, against powers, and against the worldly gouernours, the princes of the darkenesse of this world, against spirituall wickednesse, which are in the high places.

13 14 For this cause take vnto you the whole armour of God, that yee may be able to resist in the euill day, and hauing finished all things, stand fast.

14 Stand therefore, and your loines girded about with verity, and hauing on the breastplate of righteousness,

15 And your feet shod with the preparation of the Gospel of peace,

16 About all, take the shield of Faith, wherewith yee may quench all the fierie darts of the wicked,

17 And take the helmet of Salvation, and the sword of the Spirit, which is the word of God,

18 And pray alwayes with all manner prayer and supplication in the Spirit: and watch therevnto with all perseverance & supplication for all Saints,

19 And for me, that vnto me may be given vnto me, that I may open my mouth boldly to publish the secret of the Gospel,

20 Whereof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.

21 15 But that yee may also know mine affaires, and what I doe, Tychicus my deare brother and faithfull minister in the Lord, shall shew you of all things,

22 Whom I haue sent vnto you for the same purpose, that ye might know mine affaires, & that he might comfort your hearts.

23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

24 Grace be with all them which loue our Lord Iesus Christ to their immortality, Amen.

Written from Rome vnto the Ephesians, and sent by Tychicus.

very fitly called the Gospel of peace, for that, seeing we haue to go to God through most dangerous ranks of enemies, this may encourage vs to go on manfully, in that we know by the doctrine of the Gospel, that we take our journey to God, who is at peace with vs. 1 That holy prayers may proceed from the holy spirit, 15 A familiar and very amiable declaration of his state, together with a solemne prayer, wherewith Paul is wont to end his Epistles. m To life eueryday.

Secondly he declareth that our chiefest and mightiest enemies are inuincible, that we may not thinke that our chiefest conflict is with men.

Against men, which are of a fraile and brittle nature, against which are yet spirituall subtilties, more mighty then the other by a thousand parts.

Chap. 2. 2. He giueth these names to the euill angels, by reason of the offences which they worke: not that they are able to doe the same of themselves, but because God giueth them the bridle.

He sheweth that these enemies are put to flight with the only armour of God, to wit, with vigiliance of conscience, a godly and holy life, knowledge of the Gospel, faith, and to be short, with the word of God, and vnto day.

ly earnest prayer for the health of the Church, and especially, for the conscience of the true, godly, and valiant ministers of the word.

Looke Chapter 5. 16.

That the preparation of the Gospel may be as it were shes to you, and it is

## THE EPISTLE OF PAUL TO THE PHILIPPIANS.

### CHAP. I.

3 Having testified his godly and tender affection towards the Philippians, 12 he inviteth of himselfe and his bonds: 22 And pricketh them forward by his owne example, 27 and exhorteth them to unity, 38 and patience.

Aul and Timotheus the seruants of IESVS CHRIST, to all the Saints in Christ Iesus, which are at Philippi, with the Bishops and Deacons:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ:

The Marke wherewith he sheweth in this Epistle, is to confirme the Philippians by all means possible, not onely not to faint, but also to go forward. And first of all, he commendeth their former doings, to exhort them to go forward: which thing he sayth, he hopeth fully they will do, and that by the testimony of their lively charity, but in the meane season hee refresheth all things to the grace of God. a By the Bishops are meant both the Pastours, which haue the dispensation of the word and the Elders, that gouern: and by Deacons are meant those that were stewards of the treasury of the Church, and had to doke vnto the poore,

3 I thanke my God, hauing you in peace & more,

4 (Alwayes in all my prayers for all you, praying with gladnesse)

5 Because of the fellowship which ye haue in the Gospel, from the first day vnto now.

6 And I am perswaded of this same thing, that he that hath begunne this good worke in you, will performe it vntill the day of Iesus Christ.

7 As it becommeth me so to iudge of you all, because I haue you in remembrance, that both in my bands, and in my defence, & confirmation of the Gospel, you all were partakers of my grace.

be glorified. e A true p[ro]ofe of a true knitting together with Christ. f He calleth his bands, grace, as though he had receiued some singular benefit,

Because that you also are made partakers of the Gospel.

Ever since I know you.

The Spirit of God will not forsake you vnto the very latter end, whilst your most all bodies shall appeare before the iudgement of Christ, to

be glorified. e A true p[ro]ofe of a true knitting together with Christ. f He calleth his bands, grace, as though he had receiued some singular benefit,



2 Hee declareth his good will towards them, therewithall shewing by what means chiefly they may be confirmed, to wit, by continuall prayer.

3 Hee sheweth what thing wee ought chiefly desire, to wit, first of all, that we may increase in the true knowledge of God (so that we may be able to discern things that differ one from another) and also in charity, that euen to the end we may giue our selues to good works indeed, to the glory of God by Iesus Christ.

4 If righteousness be the tree, and good works the fruits, then must the Pa-pists needs be deceived, when they say that works are the cause of righteousness.

4 He preuenteth the offence that might come by his persecution, whereby diuers tooke occasion to disgrace his Apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that he is by that means become more famous, and the dignity of the Gospel by this occasion is greatly enlarged, although not with like affection in all men, yet indeed.

5 For Christ his sake.

6 In the Emperours court.

7 The Gospel is called the Word, so see forth the excellencie of it.

8 Not with a pure minde: for otherwise their doctrine was pure.

9 He sheweth by setting forth his owne example, that the end of our afflictions is true ioy, & that through the vertue of the Spirit of Christ, which he giueth to them that aske it.

10 Vnder a goodly colour and shew: for they made Christ a cloake for their ambition and enuie.

11 We must continue euen to the end, with great confidence, hauing nothing before our eyes but Christs glory onely, whether wee liue or die.

12 An example of a true shepherd, who maketh more account how he may profit his sheepe, then he doth of any commodity of his owne whatsoever.

13 To liue in this mortall body.

14 Hauing set downe those things before, in manner of a Preface, hee defendeth now to exhortations, warning them first of all, to consent both in doctrine and minde, and afterward, that being thus knit together with those common bands, they continue through the strength of faith to beare all aduersitie, in such sort, that they admit nothing vnworthie the profession of the Gospel.

15 The word significeth, to stand fast, and it is proper to wrestlers, that stand fast, and shrink not a foot.

8 For God is my record, how I long after you all from the very heart root in Iesus Christ.

9 And this I pray that your loue may abound yet more and more in knowledge, and in all iudgement,

10 That yee may allow those things which are best, that ye may be pure, and without offence, vntill the day of Christ,

11 Filled with the 2 fruits of righteousness, which are by Iesus Christ vnto the glorie and praise of God.

12 ¶ I would ye vnderstood, brethren, that the things which haue come vnto me, are turned rather to the furthering of the Gospel,

13 So that my bandes in Christ are famous thorowout all the iudgement hall, and in all other places.

14 Inasmuch that many of the brethren in the Lord are boldened through my bandes, and dare more frankly speake the Word.

15 Some preach Christ euen through enuy and strife, and some also of good will.

16 The one part preacheth Christ of contentions, and not purely, supposing to adde more affliction to my bandes.

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 What then: yet Christ is preached all manner wayes, whether it be vnder a pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 As I feruently looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life or by death.

21 For Christ is to me both in life and in death advantage.

22 And whether to liue in the flesh were profitable for me, and what to chuse I know not.

23 For I am distressed betwene both, desiring to be loosed, and to be with Christ, which is best of all.

24 Neuertheless, to abide in the flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of your faith,

26 That yee may more abundantly reioyce in IESVS CHRIST for me, by my comming to you againe.

27 Onely let your conuersation be as it becommeth the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters, that ye continue in one spirit, and in one minde, fighting together through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.

29 For vnto you it is giuen for Christ, that not onely ye should beleene in him, but also suffer for his sake,

30 Hauing the same fight, which yee saw in me, and now heare to be in me.

himselfe, both of our saluation, & of the destruction of the wicked.

10 He prooueth that his saying, that persecution is a token of our saluation, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as he doth the gift of faith.

11 Now hee sheweth for what purpose hee made mention of his afflictions.

## C H A P. II.

Hee exhorteth them aboue all things 3 to humilitie, & that by the example of Christ.

19 He promisseth to send Timotheus shortly vnto them, 26 and excuseth the long tarrying of Epaphroditus.

¶ If there be therefore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercie,

2 Fulfill my ioy, that ye be like minded, hauing the same loue, being of one accord, and of one iudgement,

3 That nothing be done through contention or vainglory, but that in meeknesse of mind euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 Let the same mind be in you that was euen in Christ Iesus,

6 Who being in the forme of God, thought it no robbery to be equal with God:

7 But he made himselfe of no reputation, and tooke on him the forme of a seruant, & was made like vnto men, and was found in shape like a man.

8 He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hath also highly exalted him, and giuen him a name aboue euery name.

10 That at the Name of Iesus should euery knee bow, both of things in heauen, and things in earth, and things vnder the earth.

11 And that euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

12 Wherefore my beloued, as ye haue alwayes obeyed me, not as in my presence onely, but now much more in mine absence: so make an end of your owne saluation with feare and trembling.

13 For it is God which worketh in you both the will and the deed, euen of his good pleasure

14 Doe all things without murmuring and reasonings,

God, knew that he might rightfully and lawfully not appeare in the base flesh of man, but remaine with maiesty meet for God: yet he chose rather to debate himselfe.

¶ If the Sonne be equal to the Father, then is there of necessity an equality, which Arius, that Heretike, denieth: and if the Sonne be conuained with the Father, then is there a distinction of persons, which Sabellius, that heretike, denieth.

¶ Hee brought himselfe from all things, as it were, to nothing.

¶ By taking our manhood vpon him.

3 Hee sheweth the most glorious event of Christs submission, to teach vs, that modestie is the true way to true praise and glorie.

4 Dignity and vnrwymme, and the matter with it.

¶ All creatures shall at euery be subiect to Christ.

1 Every nation.

4 The conclusion: We must goe on to saluation with humilitie and submission, by the way of our vocation.

11 He is said to make an end of his saluation, which runneth in the race of righteousness.

5 A most sure and grounded argument against pride, for that wee haue nothing in vs praiseworthy, but it cometh of the free gift of God, and is without vs, for we haue no abilitie or power, so much as to will well (much lesse to doe well) but onely of the free mercie of God.

¶ Why then, we are not flecks, but yet we doe not will well of nature, but onely because God hath made of our naughtie will a good will.

6 Hee describeth modestie by y contrary effects of pride, teaching vs, that it is farre both from all malicious, and close or inward hatred, and also from open contentions and brawlings.

¶ 1. Pet. 4. 9.

7 To be short, he requires a life without fault, and pure, that being lightened with the word of God, they may shine in the darkness of this world.

8 The Gospel is called the word of life, because of the effects which it worketh.

9 Again he pricheth them forward, setting before them his true Apollolike care, that hee had of them, comforting them moreover, to the end they should not be forie for the greatness of his afflictions, no not although he should die to make perfect their oblation with his blood, as it were with a drinke offering.

10 As if he said, I brought you Philippians to Christ, my desire is that you present your selves a lively sacrifice to him, and then shall it not grieve me to be offered up as a drinke offering, to accomplish this your freewill offering.

11 Moreover hee comforteth their mindes both by steelethacke Epaphroditus unto them, whose fidelitie towards them, and great paines in helping him, hee commendeth: and also promising to send Timothee shortly unto them; by whose presence they shall receive great commoditie, and hoping also to come himselfe shortly unto them, if God will.

12 Hee concludeth those things which have beene before said, to wit, that they go forward cheerfully in the Lord.

13 A preface to the next admonition that followeth, to take good heed and beware of false apostles, which I yee Circumcise with Christ (that is to say, justification by works, with free justification by faith) and beate into mens heads the ceremonies which are abolished, for true exercises of godlinesse and charitie. And hee calleth them dogges as prophane bawlers, and euill workemen, because they neglected true works. He did not teach the true use of them. To be short, he calleth them Conscience, because in vrging Circumcision, they cut off themselves and others from the Church: a Which you haue often times heard of mee. b Hee alludeth to Circumcision, of the name whereof whiles they boasted, they cut asunder the Church.

15 7 That ye may be blamelesse, and pure: and the sonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye shine as lights in the world,

16 Holding forth the word of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be offered vp vpon the sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

18 For the same cause also be yee glad, and reioyce with me.

19 9 And I trust in the Lord Iesus, to sende Timothy shortly vnto you, that I also may be of good comfort, when I know your state.

20 For I haue no man like minded, who will faithfully care for your matters.

21 7 For all seeke their owne, and not that which is Iesus Christs.

22 But yee know the prooue of him, that as a sonne with the father, hee hath serued with me in the Gospel.

23 Him therefore I hope to send as soone as I know how it will goe with me,

24 And I trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessarie to sende my brother Epaphroditus vnto you my companion in labour, and fellow souldier, euen your messenger, and he that ministred vnto mee such things as I wanted.

26 For hee longed after all you, and was full of heauinesse, because ye had heard that he had bene sicke.

27 And no doubt hee was sicke, very neere vnto death: but God had mercy on him, and not on him onely, but on me also, least I should haue sorow vpon sorow.

28 I sent him therefore the more diligently, that when yee should see him againe, yee might reioyce, and I might be the lesse sorrowfull.

29 Receiue him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the worke of Christ hee was neere vnto death, and regarded not his life, to fulfill the seruice which was lacking on your part toward me.

31 Because that for the worke of Christ hee was neere vnto death, and regarded not his life, to fulfill the seruice which was lacking on your part toward me.

CHAP. III.

1 Hee refuteth the vaine boastings of the false apostles, 7 and serueth Christ against them. 10 He setteth out the force and nature of faith, 15 that laying all things aside, they may be partakers of the Crosse of Christ, 18 the enemies whereof, hee noteth out.

Moreouer, my brethren, reioyce in the Lord. It grieveth me not to write the same things to you, and for you it is a sure thing.

2 Beware of dogs: beware of euill workers: beware of the concision.

3 3 For we are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence in the flesh:

4 4 Though I might also haue confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I.

5 Circumcised the eighth day, of the kindred of Israel, of the tribe of Benjamin, an Hebrew of the Hebrewes, by the Law a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousness which is in the Law, I was vnreukeable.

7 But the things that were vantage vnto me, the same I counted losse for Christs sake.

8 Yea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to be doing, that I might winne Christ,

9 And might be found in him, that is, not hauing mine owne righteousness, which is of the Law, but that which is through the faith of Christ, euen the righteousness which is of God through faith,

10 5 That I may know him, and the vertue of his resurrection, & the fellowship of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attaine vnto the resurrection of the dead:

12 Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained to it, but one thing I doe: I forget that which is behinde, and endenour my selfe vnto that which is before,

14 And follow hard toward the marke, for the prize of the hie calling of God in Christ Iesus.

15 7 Let vs therefore as many as be perfect, be thus minded: and if yee be otherwise minded, God shall reueale euen the same vnto you.

16 Neuerthelesse, in that whereunto we are come, let vs proceed by one rule, that wee may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke so, as ye haue vs for an example.

18 3 For many walke, of whom I haue tolde you often, and now tell you weeping, that they are the enemies of the crosse of Christ:

3 He sheweth that we ought to vse true circumcision, to wit, the circumcision of the heart, that cutting off all wicked affections by the vertue of Christ, we may serue God in puritie of life.

4 In outward things which persaine nothing to the soule.

4 He doubteth not to prefer himselfe euen according to the flesh, before those peruerse hore vrgers of the Law, that all men may know that he doeth with good indgement of minde, lightly esteeme al those outward things: forso much as he lacketh nothing which hath Christ, nay, the confidence of our workes can not stand with the free iustification in Christ by faith.

5 2 Cor. 11. 22.

6 Act. 13. 6.

7 Which I accounted for vantage.

8 He sheweth out all workes, aswell those that go before as those that come after faith.

9 That in their place I might get Christ, & of a poore man become rich: so farre off am I from losing any thing.

10 In Christ: for they that are found without Christ, are subiect to condemnation.

11 That is, to be in Christ, to be found not in a mans owne righteousness, but clothed with the righteousness of Christ imputed to him.

12 This is the end of righteousness by faith.

faith touching vs, that by the vertue of his resurrection wee may scape from death. 1 That I may see him in deed, and haue a trial of him. 6 The way to that eternall saluation is to follow Christs steps, by afflictions and persecutions, vntill we come to Christ himselfe, who is our make whereat we shoo, and receiue that reward whereunto God calleth vs in him. And the Apostle setteth these true exercises of godlinesse against those vaine ceremonies of the Law, wherein the false apostles put the summe of godlinesse. k To life euertlasting, which followeth the resurrection of the Saints. l For we runne not, but so sayre footed, as we are layde holde on of Christ, that is, as God giueth vs strength, and serueth vs the way. 7 The conclusion of this exhortation standing vpon three members: The one is, that such as haue profited in the truth of this doctrine, should continue in it. The second is, that if there be any which are yet ignorant, and vnderstand not these things, & doubt of the abolishing of the Law, they should cause no trouble, and should be gently borne withall, vntill they also be instructed of the Lord. The third is, that they esteeme the false apostles by their fruits: wherein he doubteth not to set forth himselfe for an example. m He said before that he was not perfect. So that in this place he calleth them perfect, which haue somewhat profited in the knowledge of Christ, and the Gospel, which he setteth against the rude and ignorant, as he expoundeth himselfe in the next verse following. 8 Hee painteth out the false apostles in their colours, not vpon malice or ambition, but with sorow and teares to wit, because that being enemies of the Gospel (for that it is ioynd with affliction) they regard nothing els, but the commodities of this life: that is to say, that flowing in peace, quietnesse, & all worldly pleasures, they may liue in great estimation amongst men: whose miserable end he forewarneth them of. n Rom. 16. 17.



<sup>a</sup> Rewards.  
<sup>b</sup> Which they hunt after as mens hands.  
<sup>c</sup> He setteth against these fellows, true Pastors which neglect earthly things, and aspire to heauen onely, where they know, that euen in their bodies they shall be clothed with that eternall glory, by the vertue of God.  
<sup>d</sup> 1. Cor. 1. 7.  
<sup>e</sup> Titus 2. 13.

1. A rehearsal of the conclusion: That they manfully continue, vntill they haue gotten the victorie, trauelling to the Lords strength.  
<sup>a</sup> My honour.  
<sup>b</sup> In that concord, whereof the Lords the band.  
<sup>c</sup> He also calleth on some by name, partly, because they needed pryncipall exhortation, and partly also to stirre vp other, to be more prompt and ready.  
<sup>d</sup> Reuel. 3. 5. and 20. 8. and 21. 27.  
<sup>e</sup> God is said after the manner of men, to haue a booke, wherein the names of his elect are written, to whom he will giue euerylasting life. Ezechiel calleth it the writing of the house of Israel, and the secret of the Lord, Chap. 13. 9. 3 He addeth particular exhortations: and the first is, that the ioy of the Philippians be not hindred by any afflictions that the wicked imagine and worke against them. 4 So is the ioy of the world distinguished from our ioy. 4 The second is, that taking all things in good part, they beuate themselves moderately with all men. 5 Four quiet and settled minde. 5 The taking away of an obiection: Wee must not be disquieted through impatience, seeing that God is at hand to giue vs remedie in time against all our miseries. 6 The third is, that wee be not too carefull for any thing, but with sure confidence giue God thanks, and craue of him whatsoever wee haue neede of, that with a quiet conscience wee may wholly and with all our heartes submit our selues to him. 7 So David beganne very oft with teares, but ended with thanksgiving. 8 That great quietnesse of minde, which God onely giueth in Christ. 9 He diuideth the minde into the heart, that is, into that part which is the seat of the will and affections, and into the higher part, whereby we vnderstand and reason of matters. 10 A generall conclusion, that as they haue bene taught both in word and example, so they frame their liues to the rule of all holinesse and righteousness. 11 Whatsoeuer things are such as do beautifie and set you out with a holy grauitie.

2. A rehearsal of the conclusion: That they manfully continue, vntill they haue gotten the victorie, trauelling to the Lords strength.  
<sup>a</sup> My honour.  
<sup>b</sup> In that concord, whereof the Lords the band.  
<sup>c</sup> He also calleth on some by name, partly, because they needed pryncipall exhortation, and partly also to stirre vp other, to be more prompt and ready.  
<sup>d</sup> Reuel. 3. 5. and 20. 8. and 21. 27.  
<sup>e</sup> God is said after the manner of men, to haue a booke, wherein the names of his elect are written, to whom he will giue euerylasting life. Ezechiel calleth it the writing of the house of Israel, and the secret of the Lord, Chap. 13. 9. 3 He addeth particular exhortations: and the first is, that the ioy of the Philippians be not hindred by any afflictions that the wicked imagine and worke against them. 4 So is the ioy of the world distinguished from our ioy. 4 The second is, that taking all things in good part, they beuate themselves moderately with all men. 5 Four quiet and settled minde. 5 The taking away of an obiection: Wee must not be disquieted through impatience, seeing that God is at hand to giue vs remedie in time against all our miseries. 6 The third is, that wee be not too carefull for any thing, but with sure confidence giue God thanks, and craue of him whatsoever wee haue neede of, that with a quiet conscience wee may wholly and with all our heartes submit our selues to him. 7 So David beganne very oft with teares, but ended with thanksgiving. 8 That great quietnesse of minde, which God onely giueth in Christ. 9 He diuideth the minde into the heart, that is, into that part which is the seat of the will and affections, and into the higher part, whereby we vnderstand and reason of matters. 10 A generall conclusion, that as they haue bene taught both in word and example, so they frame their liues to the rule of all holinesse and righteousness. 11 Whatsoeuer things are such as do beautifie and set you out with a holy grauitie.

19 Whose end is damnation, whose God is their bellie, and whose glory is to their shame, which minde earthly things.

20 But our conuersation is in heauen, from whence also we looke for the saviour, euen the Lord Iesus Christ.

21 Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto himselfe.

### CHAP. III.

1 From particular exhortations, 4 he commeth to general.  
 10 Hee saith that hee tooke such ioy in their readinesse to liberalitie, 12 that he will patiently beare the want.

Therefore, my brethren, beloued and longed for, my ioy and my crowne, so continue in the Lord, ye beloued.

I pray Euodias, and beseech Syntyche, that they be of one accord in the Lord.

Yea, and I beseech thee, faithfull yoakefellow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellowe labourers, whose names are in the booke of life.

Reioyce in the Lord alway, againe I say, reioyce.

Let your patient minde be knowen vnto all men, the Lord is at hand.

Be nothing carefull, but in all things let your requests be shewed vnto God in prayer and supplication with giuing of thanks.

And the peace of God which passeth all vnderstanding, shall preserve your heartes and minds in Christ Iesus.

Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoeuer things are lust, whatsoever things are pure, whatsoever things are worthy loue, whatsoever things are of good report, if there be any vertue, or if there be any praise, thinke on these things.

Which ye haue both learned and receiued, and heard, and seene in me: those things doe, and the God of peace shall be with you.

Now I reioyce also in the Lord greatly, that now at the last your care for me springeth afresh, wherein notwithstanding ye were carefull, but ye lacked opportunitie.

I speake not because I want: for I haue learned in whatsoever state I am, therewith to be content.

And I can be abused, and I can abound: euery where in all things I am instructed, both to be full, and to be hungry, and to abound, and to haue want.

I am able to do all things through the helpe of Christ, which strengtheneth me.

Notwithstanding ye haue well done, that ye did communicate to mine affliction.

And ye Philippians know also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee, concerning the matter of giuing and receiuing, but ye onely.

For euen when I was in Thessalonica, ye sent once, and afterward againe for my necessitie.

Not that I desire a gift: but I desire the fruit which may further your reckoning.

Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

And my God shall fulfill all your necessities through his riches with glory in Iesus Christ.

Vnto God euen our Father be praise for euermore, Amen.

Salute all the Saints in Christ Iesus. The brethren, which are with me, greete you.

All the Saints salute you, and most of all they which are of P. Cessars household.

The grace of our Lord Iesus Christ be with you all, Amen.

Written to the Philippians from Rome, and sent by Epaphroditus.

much for his owne sake as for theirs, because they gaue it not so much to him, as they offered it to God for a sacrifice, whereof the Lord himselfe will not be forgetfull. He alludeth to the sweet smelling incense that was offered in the olde Law. Such as belong to the Emperours Nero.

He commendeth the doctrine that was delivered them by Epaphras, and their readinesse in receiuing it.

Wee can not otherwise consider of God to our salvation, but as hee Christes Father, in whom we are adopted.

For the glory that is hoped for.

Who

## THE EPISTLE OF PAUL TO THE COLOSSIANS.

### CHAP. I.

After the salutation, 4 he praiseth them the more, to make them attentive vnto him. 7 He reporteth the testimony of the doctrine which they heard of Epaphras. 13 He magnifieth Gods grace towards them, 20 and sheweth that all the parts of our saluation consist in Christ alone.

<sup>a</sup> By the free bounty of God.  
<sup>b</sup> Colosse is situated in Phrygia, not far from Hierapolis and Laodicea, on that side that they bend toward Lycia and Pamphylia.

**P**aul an Apostle of Iesus Christ, by the will of God, and Timotheus our brother,

To them which are of Colosse, Saints and faithfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

We giue thanks to God euen the Father of our Lord Iesus Christ, alway praying for you:

Since we heard of your faith in Christ Iesus, and of your loue towards all Saints.

For the hopes sake, which is layed vp for you in heauen, whereof ye haue heard before by the word of truth, which is the Gospel,

Which is come vnto you euen as it is vnto all the world, & is fruitful, as it is also among you from day to day, & truly knew the grace of God,

As ye also learned of Epaphras our deare fellowe seruant, which is for you a faithfull minister of Christ:

He commendeth the doctrine that was delivered them by Epaphras, and their readinesse in receiuing it.

Wee can not otherwise consider of God to our salvation, but as hee Christes Father, in whom we are adopted.

For the glory that is hoped for.

Who

Who

Who

*a* He declarerth his good will towards them, telling them that they must not still remaine at one stay, but go on further both in the knowlege of the Gospel, and also in the true vse of it. *b* Your spirituall loue, or your loue which commeth from the spirit. *c* Gods will. *d* The gift of continuance it not of vs, but it proceedeth from the vertue of God, which he doeth freely give vs. *e* It must not be unwilling, and as it were drawn out of vs by force, but proceed from a merie and ioyfull minde. *f* Having ended the preface, he goeth to the matter it selfe, that is to say, to an excellent description (although it be but short) of whole Christianitie, which is finely diuided into three partes: for first shall he expound the true doctrine, according to the order of the causes, beginning from this verse to the 24. And from thence he beginneth to apply the same to the Colossians with diuers exhortations to the 6 verse of the second Chapter. And last of all in the third place, he refuteth the corruption of true doctrine.

*g* The efficient cause of our saluation is the onely mercie of God the Father, who maketh vs meate to be partakers of eternall life, deliuering vs from the darkness wherein we were borne, and bringing vs to the light of the knowlege of the glory of his Sonne. *h* In that glorious and heavenly kingdom. *i* *Matt. 17. 1. and 17. 5. 2 Pet. 1. 7.* *k* The matter it selfe of our saluation, is Christ the Sonne of God, who hath obtained remission of finnes for vs, by the offering vp of himselfe. *l* A lively description of the person of Christ, whereby wee vnderstand that in him onely, God sheweth himselfe to be seene: who was begotten of the Father before any thing was made, that is, from euertlasting, by whom also all things that are made, were made without any exception, by whom also they doe consist, and whose glory they serue. *m* *Hebr. 13. 1* Begotten before any thing was made: and therefore the euertlasting Sonne of the euertlasting Father. *n* *1 John 1. 3.* *k* He setteth forth the Angels with glorious names, that by the comparison of most excellent spirits wee may vnderstand howe farre passing the excellencie of Christ is, in whom onely we haue to content our finnes, and let goe all Angels. *o* Having gloriously declared the excellent dignitie of the person of Christ, he describeth his office, an function, to wit, that hee is that same to the Church, that the head is to the body, that is to say, the prince and gouernour of it, & the very beginning of true life, as who riseth first from death, is the Author of eternall life, so that he is aboue all, in whom onely there is most plentiful abundance of all good things, which is pouered out vpon the Church. *p* *Reuelat. 1. 5. 1. cor. 15. 20.* *q* Who so seeth againe that he shall discerne more, and whereof he is other from death to life by his power. *r* *John 1. 4. 1. cor. 2. 9.* *m* Most plentiful abundance of all things proceeding to God. *9* Now he teacheth how Christ executed that office which his Father intoyed in him, to wit, by suffering the death of the crosse (which was ioynd with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father all men, as well them which beloued him to come, and were already vnder this hope gathered into heauen, as them which should vp in the earth because in him afterward. And thus is iustification described of the Apostle, which is one and the chiefest part of the benefit of Christ. *n* The whole Church. *o* Sinne fiction is another worke of God in vs by Christ, in that hee hath reconciled vs (which hated God extremely, and were wholly and will'g y giuen sinners) to his gracious fauour in such sort, that hee therewithall punisheth vs with his holy Spirit, and consecrateth vs to righteousness.

8. Who hath also declared vnto vs your loue in the Spirit.

9 For this cause wee also, since the day that we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with knowlege of his will in all wisdom, and spirituall vnderstanding.

10 That yee might walke worthy of the Lord, & please him in all things, being fruitfull in all good workes, and increasing in the knowlege of God.

11 Strengthened with all might through his glorious power vnto all patience, and long suffering with a ioyfullnesse.

12 Giving thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light.

13 Who hath deliuered vs from the power of darkness, and hath translated vs into the kingdom of his deare Sonne,

14 In whom we haue redemption through his blood, that is, the forgiveness of finnes.

15 Who is the image of the invisible God, the first begotten of euery creature.

16 For by him were all things created which are in heauen, and which are in earth, things visible and invisible: whether they be Thrones, or Dominions, or Principalities, or powers, all things were created by him, and for him,

17 And he is before all things, and in him all things consist.

18 And hee is the head of the body of the Church: hee is the beginning, and the first begotten of the dead, that in all things he might haue the preeminence,

19 For it pleased the Father, that in him should all fulcresse dwell,

20 And through peace made by that blood of that his crosse, to reconcile to himselfe through him, through him, I say, all things, both which are in earth, and which are in heauen.

21 And you which were in times past strangers and enemies, because your mindes were set in

euill workes, hath hee now also reconciled,

22 In that body of his flesh through death, to make you holy and blameable, and without fault in his sight,

23 If yee continue, grounded and stablished in the faith, & be not moued away from the hope of the Gospel, whereof yee haue heard, and which hath bene preached to euery creature, which is vnder heauen, whereof I Paul am a minister.

24 Now reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.

25 Whereof I am a minister, according to the dispensation of God, which is giuen mee vnto youward, to fulfill the word of God.

26 Which is the mystery hid since the world began, and from all ages, but now is made manifest to his Saints,

27 To whom God would make known what is the riches of his glorious mystery among the Gentiles, which riches is Christ in you, the hope of glory.

28 Whom wee preach, admonishing euery man, and teaching euery man in all wisdom, that wee may present euery man perfect in Christ Iesus.

29 Wherevnto I also labour & strue, according to his working which worketh in me mightily.

examples of patience. *v* For your profite and commoditie. *f* The afflictions of the Church are sayde to be Christes afflictions, by reason of fellowship 19 knitting together, that the body and the head haue the one with the other, not that there is any more meete to haue the Church redeemed, but that Christ sheweth his power in the daily weakenesse of his, and that for the comfort of the whole body. *g* He bringeth another proofe of his Apostleship, to wit, that God is the author of it, by whom also hee was appointed peculiar Apostle of the Gentiles, to the end that by this meanes, that same might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles. *h* *Rom. 16. 25. eph. 3. 9. 2. tim. 1. 10. tit. 1. 3. 1. pet. 1. 12. 1* Whom he chose to sanctifie vnto himselfe in Christ, moreover he sayth that the mystery of our redemption was hidden since the world began, except it were reuealed vnto a few, who also were taught it extraordinarily. *i* This Paul brideth the curiositie of men. *l* He protesteth that he doeth faithfully execute his Apostleship in euery place, bringing men vnto Christ onely through the Lords plentiful blessing of his labours. *m* Perfect and sound wisdom, which is perfect in it selfe, and shall in the end make them perfect that follow it.

## CHAP. II.

4 He condemneth, as vaine, whatsoever is without Christ, 11 intreating specially of circumcision, 16 of abstinence from meats, 18 and of worshipping of Angels. 20 That wee are deliuered from the traditions of Law through Christ.

For I would ye knewe what great fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my person in the flesh,

2 That their hearts might be comforted, and they knit together in loue, and in all riches of the full assurance of vnderstanding, to know the mystery of God, even the Father, and of Christ:

3 In whom are hid all the treasures of wisdom and knowlege.

4 And this I say, least any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, reioicing & beholding your order, and your steadfast faith in Christ

6 As ye haue therefore received Christ Iesus the Lord, so walke in him.

7 Rooted and built in him, and stablished in

gether in loue, rest themselves happily in the knowlege of it to great a good effect, vntill they come fully to enjoy it. *b* Whom men neuer saw. *c* Of that vnderstanding, which bringeth forth a certaine and vndoubted persuasion in our mindes. *d* There is no true wisdom without Christ. *e* A pausing out to the treating following, against the corruptions of Christianitie. *f* With a full kind of talk made to our wisedome. *g* *1. Cor. 5. 3.* *h* The manner of your Ecclesiasticall discipline, & doctrine. *i* *Sermon* Christ hangeth not upon mens traditions.

M m m

the

*a* The sonne. *b* In that fleshy body, to giue vs to vnderstand that his body was not a fantastical body, but a true body.

*c* This second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer themselves by any meanes to be moued from this doctrine, shewing and declaring that there is no where any other true Gospel.

*d* To all men: whereby we learne that the Gospel was not shut up within the corners of Iudea alone.

*e* He purchaseth authority to this doctrine by his Apostleship, and taketh a most sure prooofe thereof, of his afflictions which he suffereth for Christs Name, to instruct the Churches with these

examples of patience. *f* For your profite and commoditie. *g* The afflictions of the Church are sayde to be Christes afflictions, by reason of fellowship 19 knitting together, that the body and the head haue the one with the other, not that there is any more meete to haue the Church redeemed, but that Christ sheweth his power in the daily weakenesse of his, and that for the comfort of the whole body. *h* He bringeth another proofe of his Apostleship, to wit, that God is the author of it, by whom also hee was appointed peculiar Apostle of the Gentiles, to the end that by this meanes, that same might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles. *i* *Rom. 16. 25. eph. 3. 9. 2. tim. 1. 10. tit. 1. 3. 1. pet. 1. 12. 1* Whom he chose to sanctifie vnto himselfe in Christ, moreover he sayth that the mystery of our redemption was hidden since the world began, except it were reuealed vnto a few, who also were taught it extraordinarily. *l* This Paul brideth the curiositie of men. *m* He protesteth that he doeth faithfully execute his Apostleship in euery place, bringing men vnto Christ onely through the Lords plentiful blessing of his labours. *n* Perfect and sound wisdom, which is perfect in it selfe, and shall in the end make them perfect that follow it.



4 He bringeth all corruptions to three kinds: The first is that, which relecth of vaine and curious speculations, and yet beareth a shew of a certaine subtil wisdom.

5 This is a word of watre, and it is as much as to dwele or cary away a foyle or bootie.

6 The second which is manifestly superstitious and vaine, and standeth onely vpon cūctūme and faimēd inspirations.

7 The third kinde was of them which ioyned the rudiments of the world, (that is to say, the ceremonies of the Law) with the Gospel.

8 Principles and rules, wherewith God ruled his Church, as it were vnder a scholemaster.

9 A general confutation of all corruptions is this, that that must needs be a false religion, which addeth any thing to Christ.

10 A reason: Because onely Christ God & man, is most perfect, & passeth farre above all things, so that whosoever hath him, may require nothing more. *By these words, is shewed a distinction of the natures. In this word (Dwellesh) noteth out vnto vs y ioyning together of those natures, so that of God and Man, is one Christ. These words set downe most perfect Godhead to be in Christ. The knitting together of God and man, is substantiall and essentiall. Now hee dealeth precisely against the third kinde, that is to say, against them which vrged the Iewish religion: & first of all, hee denieth that we haue neede of y Circumcision of the flesh, seeing y without it wee are circumcised within, by the vertue of Christ. Rom. 2. 29. p These many wordes are vsed to shew what the olde man is, whom Paul in other places calleth the beede of sinne. The taking away of an obediēce: we neede not so much as the externall figure which our fathers had, seeing that our baptisme is a most effectuall pledge & witness, of that inward resting and reuoluing. Rom. 6. 4. ephes. 1. 19. q Locke rom. 6. 4. r So then all the force of the matter cometh not from the very deede done, that is to say, it is not the dipping of vs into the water by a Minister that maketh vs to be buried with Christ, as the Papists say, that euen for the very actes sake, we become verely Christians, but it cometh from the vertue of Christ, for the Apostle addeth the resurrection of Christ and faith. 11 One end of Baptisme is the death and buriall of the old man, and that by the mightie power of God onely, whose vertue wee lay hold on by faith, in the death and resurrection of Christ. f Through faith which cometh from God. Ephes. 2. 1. 12 Another end of Baptisme is, y wee which were dead in sinne, might obtaine free remission of finnes and eternall life, through faith in Christ, who dyed for vs. 13 A new argument which lyeth in these fewe wordes, and it is thus: Vncircumcision was no hinderance to you, why y being iustified in Christ should not obtaine life, therefore y neede not circumcision to the attainment of saluation. 14 Hee speaketh now more generally against the whole seruice of the Law, and sheweth by two reasons that it is abolished: First, to what purpose should hee that hath obtained remission of all his finnes in Christ, require those helpes of the Law? Secondly, because, that if a man doe rightly consider those rites, hee shall finde that they were so many testimonies of our guiltinesse, whereby we manifestly witnessed as it were by our owne hand writing that we deserued damnation. Therefore did Christ put out this hand writing by his coming, & falleting it to the crosse, triumphed ouer all our enemies, were they neuer so mightie. Therefore to what end and purpose should we now vse those ceremonies, as though we were stil guiltie of sinne, and subiect to the tyrannie of our enemies. Ephes. 2. 15. t Abolishing the rites and ceremonies. u Satan and his angels. x As a conquerour made he a shew of those captiues, & put them to shame. y The crosse was as a chariot of triumph. No conquerour could haue triumphed so gloriously in his chariot, as Christ did vpon the crosse. 15 The conclusion: wherein also he nameth certaine kinds, as the difference of dayes, & meates, and prooueth by a newe argument that wee are not bound vnto them: to wit, because those things were shadowes of Christ to come, but wee possessed him now exhibited vnto vs. z The body as a thing of substance and flesh, he setteth against shadowes.*

y faith, as ye haue bene taught, abounding therein with thanksgiving:

8 4 Beware least there be any man that i spoile you through Philosophie, & vaine deceit, through the traditions of men, & according to the rudiments of the world, and not after Christ.

9 8 For i in him dwelleth all the fulnesse of the Godhead, & bodily.

10 And yee are compleete in him, which is the head of all principallitie and power.

11 9 In whom also yee are circumcised with x circumcising made without handes, by putting off the p sinfull body of the flesh, through the circumcision of Christ,

12 10 In that yee are q buried with r him through baptisme, i in whom yee are also raised vp together through the faith of the operation of God, which raised him from the dead.

13 12 And you which were dead in finnes, and in the vncircumcision of your flesh, hath he quickened together with him, forgiving you all your trespasses,

14 14 And putting out the s hand writing of ordinances that was against vs, which was contrary to vs: hee euen tooke it out of the way, and fastened it vpon the crosse.

15 And hath spoiled the u Principallities, and Powers, and hath x made a shewe of them openly, and hath triumphed ouer them in the y same crosse.

16 15 Let no man therefore condemne you in meate, and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes.

17 Which are but a shadow of things to come: but the e body is in Christ.

18 16 Let no man at his pleasure beare rule ouer you by a humblenesse of minde, and worshipping of Angels, 17 aduancing himselfe in those things which hee neuer sawe, 18 b rashly putt vp with his fleshy minde,

19 19 And holdeth not the c head, whereof all the body furnished and knit together by ioynts & bands, increaseth with the increasing of God.

20 20 Wherefore if ye be dead with Christ from the ordinances of the world, why, e as though ye liued in y world, are ye burdened with traditions?

21 21 As, Touch not, Taste not, Handle not.

22 22 Which all perith with the vsing, 23 and are after y commandements & doctrines of men.

23 24 Which things haue in deede a shewe of wisdomedome, in y voluntarie religion and humblenesse of minde, & in b not sparing the body, which are things of no value, sith they pertaine to the i filling of the flesh.

ness of minde: for otherwise humblenesse is a vertue. For these Angel worshippers blamed such of pride, as would go straight to God, and use no other vnder meane besides Christ. 17 Secondly, because they rashly thrust vpon themselves for oracles, those things which they neither sawe nor heard, but deuised of themselves. 18 Thirdly, because these things haue no other grounde, whereupon they are built, but onely the opinion of men, which please themselves without all measure in their owne deuices. b Without reason. 19 The fourth argument, which is of great waight, because they spoyle Christ of his dignitie, who onely is sufficient both to nourish, and also to increase his whole body. c Christ. d With the increasing which cometh from God. 20 Now last of all hee fighteth against the second kinde of corruptions, that is to say, against meere superstitions, inuented of men, which partly decieue the simplicitie of some with their craftinesse, and partly with very foolish superstitions, and to be laughed at: as when godlinesse, remission of finnes, or any such like vertue is put in some certaine kind of meate and such like things, which the inuentours of such rites themselves vnderstand not, because in deede it is not. And hee vseth an argument taken of compassion. If by y death of Christ, who establisheth a new couenant with his blood, you be deliuered from those externall rites wherewith it pleased the Lord to prepare the world, as it were by certaine rudiments to that full knowledge of true religion, why would yee be burdened with traditions, I wrote not what, as though yee were citizens of this world, that is to say, as though yee depēded vpon this life, & earthly things? Now this is the cause why before verse 8. be followed another order then he doeth in y confutation: because he sheweth there by what degrees false religions came into the world, to wit, beginning first by curious speculations of y wise, after which in proceesse of time succeeded grosse superstition, against which mischiefs the Lord set at length that seruice of the Lawe, which some abused in like sort: but in the confutation he began with the abolishing of y Law seruice, that hee might thew by comparison, hat those false seruices ought much more to be taken away. e As though your felicitie stood in these earthly things, & the kingdom of God were not rather spirituall. 21 An imitation in the person of these superstitions men, rightly expressing their nature & vse of speech. 22 An other argument: The spirituall and inward kingdom of God cannot consist in these outward things, and such as perith with the vsing. 23 The third argument: Because God is not the author of these traditions, and therefore they doe not binde the consciences. 24 The taking away of an obediēce. These things haue a goodly shew, because men by this meane, seeme to worship God with a good minde and humble themselves, and neglekt the body, which the most part of men curiously pamper vp & cherish: but yet notwithstanding the things themselves are of no value, for so much as they pertaine not to things that are spirituall and euertlasting, but to the nourishment of the flesh. f Which seeme in deede to be some exquisite thing, and so wise deuices as though they came from heauen. g Hence spring the works of supererogation, as the Papists terme the, that is to say, needlesse workes, as though men performed more then is commanded them, which was the beginning and the very ground whereon Monks monies were brought in. h A lively description of Monkerie. i Seeing they stand in meate and drinke, wherewith in the kingdom of God doeth not stand.

### CHAP. III.

1 Against earthly exercises, which the false apostles vrged; 2 he setteth heavenly: & beginneth with the mortifying of y flesh, 3 whence he draweth particular exhortations, 4 & particular duties which depend on each mans calling.

1 F yee then a bee a risen with Christ, 2 seekes those things which are aboue, where Christ

tion by reason of those vaine exercises, to shewe y dutie of a Christian life: which is an ordinary thing with him after he hath once set downe the doctrine it selfe. 2 Our renewing or new birth, which is wrought in vs by being partakers of the resurrection of Christ, is the foundation of all holinesse, out of which fundry armes or rines doe afterwards flow. a For if we be partakers of Christ, wee are caried as it were into another life where we shall neede neither meate nor drinke, for wee shall be like vnto the Angels. 3 The end and marke which all the duties of Christian life shoote at, is to enter into the kingdom of heauen, and to giue out selues to those things which lead vs thither, that is, to true godlinesse, and not to those outward and corporall things.

fineth

fitteſt at the right hand of God.

2 Set your affections on things which are a-  
bove, and not on things which are on the earth.

3 4 For ye are dead, and your life is hid with  
Chriſt in God.

4 When Chriſt which is our life, ſhall appeare,  
then ſhall ye alſo appeare with him in glory.

5 6 Mortifie therefore your members which  
are on the earth, fornication, uncleaneſſe, the in-  
ordinate affection, enill concupiſcence, and con-  
touteſſe which is idolatrie.

6 For the which things ſake the wrath of God  
commeth on the children of diſobediẽce.

7 Wherein yee alſo walked once, when yee li-  
ued in them.

8 But now put yee away euẽ all theſe things,  
wrath, anger, maliciouſneſſe, curſed ſpeaking, filthie  
ſpeaking, out of your mouth.

9 Lie not one to another: ſeeing that ye haue  
put off the old man with his workes,

10 And haue put on the new, which is renew-  
ed in knowledge after the image of him that cre-  
ated him,

11 9 Where is neither Grecian nor Iewe, cir-  
cumciſion nor vncircumciſion, Barbarian, Scythi-  
an, bond, free: But Chriſt is all, and in all things.

12 Now therefore as the elect of God, holy and  
beloued, put on the bowles of mercies, kinde-  
neſſe, humbleneſſe of minde, meekeneſſe, long ſuf-  
fering:

13 Forbearing one another, and forgiuing one  
another, if any man haue a quarell to another: euẽ  
as Chriſt forgauẽ, euẽ ſo do ye.

14 And aboute all theſe things put on loue, which  
is the bond of perfectneſſe.

15 And let the peace of God rule in your  
hearts, to the which yee are called in one body,  
and be ye thankfull.

16 Let the word of Chriſt dwell in you plente-  
ouſly in all wiſedome, teaching and adomiſhing  
your owne ſelues, in Pſalmes, and hymnes, and  
ſpiritual ſongs, ſinging with a grace in your hearts  
to the Lord,

17 8 And whatſoener ye ſhall doe, in word or  
deed, doe all in the Name of the Lord Ieſus, gi-  
uing thanks to God euẽ the Father by him.

18 9 10 Wiues, ſubmit your ſelues vnto your

husbands, as it is comely in the Lord.

19 4 11 Husbands, loue your wiues, and be not  
bitter vnto them.

20 6 12 Children, obey your parents in all  
things: for that is well pleaſing vnto the Lord.

21 13 Fathers, prouoke not your children to  
anger, leaſt they be diſcouraged.

22 4 14 Seruants, be obedient vnto them that  
are your maſters according to the fleſh, in all things,  
not with eye ſeruite as men pleaſers, but in ſingle-  
neſſe of heart, fearing God.

23 And whatſoener ye doe, doe it heartily, as to  
the Lord, and not to men,

24 Knowing that of the Lord yee ſhall receive  
the reward of the inheritance: for yee ſerue the  
Lord Chriſt.

25 15 But he that doeth wrong, ſhall receive for  
the wrong that hee hath done: and there is no re-  
ſpect of perſons.

26 Of ſeruants, that fearing God himſelfe to whom their obediẽce is acceptable,  
they reuerently, faithfully, and from the heart, obey their maſters. *Eph. 6. 5.*  
*titus 2. 9. 1. pet. 2. 18.* For that that you ſhall haue duely obeyed your ma-  
ſters, the time ſhall come, that you ſhall be made ſonnes of ſeruants, and then  
ſhall you knowe this of a ſurety, which ſhall be when you are made partakers of the  
heavenly inheritance. 15 He requieth of maſters, that being mindful how that  
they themſelues alſo ſhall render an account before that heavenly Lord and Maſter,  
which will reuenge wrongfull doings without any reſpect of maſters or ſeruants,  
they thew themſelues iuſt and vpright with equitie, vnto their ſeruants.

#### CHAP. IV.

2 Hee returneth to generall exhortations, 3 touching prayer  
and gracious ſpeech, 7 ſo endeth with greetings and  
commendations.

**Y**E maſters, doe vnto your ſeruants, that which  
is iuſt and equall, knowing that yee alſo haue a  
maſter in heauen.

2 1 2 Continue in prayer, and watch in the  
ſame with thankſgiving.

3 3 Praying alſo for vs, that God may open  
vnto vs the doore of vnterance, to ſpeake the my-  
ſterie of Chriſt: wherefore I am alſo in bonds.

4 That I may utter it, as it becommeth mee to  
ſpeake.

5 4 4 Walke wiſely toward them that are  
without, and redeeme the ſeaſon.

6 5 Let your ſpeech be gracious alwayes, and  
powdred with ſalt, that ye may know how to an-  
ſwere euery man.

7 6 Tychicus our beloued brother and faith-  
full miniſter, and fellow ſervant in the Lord, ſhall  
declare vnto you my whole ſtate:

8 Whom I haue ſent vnto you for the ſame  
purpoſe, that hee might know your ſtate, and might  
comfort your hearts,

9 With Onesimus a faithfull & a beloued bro-  
ther, who is one of you. They ſhall ſhew you of all  
things here.

10 Ariſtarchus my priſon fellow ſaluteth you,  
and Marcus Barnabas couſin (touching whom yee  
receiued commandements: If hee come vnto you,  
receiue him.)

11 And Ieſus which is called Iuſtus, which are  
of the circumciſion. Theſe ſonely are my worke-  
fellows vnto the kingdome of God, which haue  
beene vnto my conſolation.

12 Epaphras the ſervant of Chriſt, which is one  
of you, ſaluteth you, and alwayes ſurineth for you  
in prayers, that ye may ſtand perfect, and full in all  
the will of God.

13 For I beare him record, that he hath a great  
zeale for you, and for them of Laodicea, and them  
of Hierapolis.

M m m 2

14 4 Luke 8

n For thoſe wiues  
doe not well, that  
doe not ſet God in  
Chriſt before them  
in their loue, but  
this Philoſophie  
knoweth not.  
1. Pet. 3. 1.  
11 He requieth  
of husbands, that  
they loue their  
wiues, and vſe  
them gently.  
4 Eph. 6. 1.  
12 He requieth  
of children, that  
according to Gods  
Commandement  
they be obedient  
to their parents.  
8 In the Lord, and  
ſo is it expounded.  
Eph. 6. 19.  
13 Of parents, that  
they be gentle to-  
wards their childre.

1 Hee addeth cer-  
taine general ex-  
hortations, and at  
length endeth his  
Epiſtle with diuerſe  
familiar and godly  
ſalutations.  
2 Luke 18. 1.  
3 Theſſ. 5. 17.  
4 Prayers muſt  
be continuall and  
earnest.  
5 Such as miniſter  
the word, muſt  
eſpecially be com-  
mended to the  
prayers of the  
Church.  
6 Eph. 6. 18.  
7 Theſſ. 3. 1.  
8 An open and free  
mouth to preach  
the Goſpel.  
9 In all parts of  
our life, we ought  
to haue good conſi-  
deration euẽ of  
them which are  
wout the Church.  
10 Eph. 5. 15.  
11 Aduſedly and  
circumſpectly.  
12 Seeke occaſion to  
win them, although  
you loſe of your  
owne by it.  
13 Our ſpeech and  
talkes muſt be ap-  
plied to the proſit  
of your  
neighbour.  
14 Againſt this is  
ſet filthie communica-  
tion, as Eph. 4. 29.  
15 Why then, Peter  
was not at that  
time at Rome.  
16 In the Goſpel.

8 So he calleth that  
flow of religion,  
which he ſpake of  
in the former  
Chapter.

9 A reaſon taken  
of the efficient  
cauſes and others:  
you are dead as  
touching the fleſh,  
that is, touching  
the olde nature  
which ſeeketh af-  
ter all tranſitory  
things, and on the  
other ſide, you  
haue begun to liue  
according to the  
ſpirit, therefore  
giue your ſelues to  
ſpiritual and hea-  
uently, and not to  
carnall and earth-  
ly things.

5 The taking  
away of an obedi-  
en, whiles we are  
yet in this world,  
we are ſubject to  
many miſeries of  
this life, ſo that  
the life that is in  
vs, is as it were  
hidde: yet not-  
withſtanding we  
haue the begin-  
nings of life and  
glory, the accom-  
pliſhment were-  
of which lieth  
now in Chriſte  
and in Gods hand,  
ſhall be afforded  
and manifeſtly  
performed in that  
glorious com-  
ming of the Lord.

6 Let not your  
dead nature be  
any more effe-  
ctual in you, but  
let your liuing na-  
ture be effectual.  
Now the force of  
nature is knownen  
by the motions.  
Therefore let the  
affections of the  
fleſh die in you, and  
let the contrary mo-  
tions which are ſpiritual, liue. And he reckoneth vp a great long ſeroule of vices,  
and their contrary vertues. 4 Eph. 5. 3 The motions & inclinations that are in vs, are in  
this place very properly called members, becauſe that the reaſon and will of man  
corrupted, doeth uſe them as the body doeth his members, & vſeth to come. 7 A  
definition of our newe birth taken of the parts thereof, which are the putting off  
of the old man, that is to ſay, of the wickedneſſe which is in vs by nature, and  
the reſtoring & repairing of the new man, that is to ſay, of pureneſſe which is gi-  
uen vs by grace: but both of them are but beguene in vs in this preſent life, and by  
certaine degrees finiſhed: the one dying in vs by little and little, and the other  
comming to the perfection of another life, by little and little. 8 Newneſſe of life  
conſiſteth in knowledge, which transformeth man to the image of God his ma-  
ker, that is to ſay, to the ſincerity and pureneſſe of the whole ſoule. 9 Hee ſpea-  
keth of an effectual knowledge. 9 Hee telleth them againe, that the Goſpell  
doeth not reſpect thoſe externall things, but true iuſtification and ſanctification in  
Chriſt onely, which haue many fruites, as hee reckoneth them vp beere: But com-  
mendeth two things eſpecially, to wit, godly concord, and continuall ſtudie of  
Gods word. f So put on, that you neuer put off. g Thoſe moſt tender affec-  
tions of exceeding compaſſion. h Which bindeth, and knitteth together all the duties  
that paſſe from man to man. i Rule and governe all things. k You are  
iyned together into one body through Gods goodneſſe, that you might helpe one  
another as fellow members. l By Pſalmes he meaneth all godly ſongs, which were  
written vpon diuers occaſions, and by hymnes all ſuch as concerne the praife of  
God, and by ſpiritual ſongs other more peculiar & artificial ſongs which were  
alſo in praife of God, but they were made fuller of muſicke. 1. Cor. 10. 31.  
m Call vpon the name of Chriſt, when you doe it, or, doe it to Chriſtes praife  
and glory. n Eph. 5. 22. 20 Hee goeth from precepts which concerne the whole  
civill life of man, to precepts pertaining to euery mans family, and requieth of  
wiues, ſubiection in the Lord.



† 1. Tim. 4. 11.

14 † Luke the beloued phyſician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, & Nymphas, & the Church which is in his houſe.

16 And when this Epistle is read of you, cauſe that it be read in the Church of the Laodiceans alſo, and that yee likewiſe read the Epistle written from Laodicea.

17 And ſay to Archippus, Take heed to the miniſterie, that thou haſt receiued in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bands. Grace be with you. Amen.

¶ Written from Rome to the Coloſſians, and ſent by Ty chicus, and Onesimus.

# THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

## CHAP. I.

1 He therefore beginneth with thankſgiving, 4 to put them in minde what ſouery was praiſe worthy in them, it came of Gods goodneſſe, 8 and that they are enſamples vnto others.

**P**aul, and Siluanus, and Timotheus,

vnto the Church of the Theſſalonians, which is in God's Father, and in the Lord Ieſus Chriſt: Grace be with you, & peace from God our Father, and from the Lord Ieſus Chriſt.

2 We giue God thanks alwayes for you all, making mention of you in our prayers.

3 Without ceaſing, remembering your effectuall faith, and diligent loue, and the patience of your hope in our Lord Ieſus Chriſt, in the ſight of God, euen our Father,

4 Knowing, beloued brethren, that ye are a elect of God.

5 For our Goſpell was not vnto you in word onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance, as ye know after what maner we were among you for your ſakes.

6 And ye became followers of vs, and of the Lord, and receiued the worde in much affliction, with ioy of the holy Ghoſt,

7 So that yee were as enſamples to all that beleeue in Macedonia and in Achaia.

8 For from you founded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith alſo which is toward God, ſpread abroad in all quarters, that wee neede not to ſpeake any thing.

9 For they themſelues ſhew of vs what maner of entring in wee had vnto you, and how yee turned to God from idoles, to ſerue the liuing and true God,

10 And to looke for his Sonne from heauen, whom he raiſed from the dead, euen Ieſus which deliuered vs from that wrath to come.

## CHAP. II.

1 He deſcribeth how faithfull he preacheth the Goſpell vnto them, ſeeeking neither gaine, nor praiſe of men, 10 & he promoueth the ſame by their owne teſtimonie: 14 that they did couragiously beare perſecutions of their country men: 17 that he deſireth very much to ſee them,

For ye your ſelues know, brethren, that our entrance in vnto you was not in vaine.

2 But euen after that wee had ſuffered before, and were ſhamefully entreated at Philippi, (as yee know) wee were bold in our God, to ſpeake vnto you the Goſpell of God, with much ſtriving.

3 For our exhortation was not by deceit, nor by cleaneſt, nor by guile.

4 But as we were allowed of God, that the Goſpell ſhould be committed vnto vs, ſo we ſpeake, not as they that pleaſe men, but God, which approoueth our hearts.

5 Neither yet did we euer uſe flattering words, as yee know, nor coloured couetouſneſſe, God is record.

6 Neither ſought wee praiſe of men, neither of you, nor of others, when wee might haue bene chargeable, as the Apoſtles of Chriſt.

7 But wee were gentle among you, euen as a nource cheriſheth her children.

8 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Goſpell of God onely, but alſo our owne ſoules, becauſe ye were deare vnto vs.

9 For yee remember, brethren, & our labour and trauaile: for wee laboured day and night, becauſe wee would not bee chargeable vnto any of you, and preached vnto you the Goſpell of God.

10 Ye are witneſſes and God alſo, how holily and iuſtly, and vnblameably we behaued our ſelues among you that beleeue.

11 As ye know how that wee exhorted you, and comforted, and beſought euery one of you (as a father his children.)

12 That ye would walke worthy of God, who hath called you vnto his kingdome and glorie.

13 For this cauſe alſo thanke wee God without ceaſing, that when yee receiued the word of God, which yee heard of vs, yee receiued it not as the word of men, but as it is indeede the word of God, which alſo worketh in you that beleeue.

14 To ſubmit himſelfe euen to the baſeſt, to winne them, and eſchew all pride. 15 When I might lawfully haue iured vpon the expenſes of the Church. 16 Wee were not rough, but gentle, as a nource that is neither ambitious nor couetous, but taketh all paines as patiently, as if ſhe were a mother. 17 To haue the ſlocke that is committed vnto him in more eſtimation, then his owne life. 18 To depart with his owne right, rather then to be chargeable to his ſheep. 19 To exhort and comfort with a fatherly minde and affection. 20 To exhort all men diligently and earnestly to lead a godly life. 21 Having approoued his miniſterie, he commendeth againe (to that end and purpoſe that I ſpoke of) the cheerefulneſſe of the Theſſalonians, which was anſwerable to his diligence in preaching, and their manly patience.

a An example of a right Corinthian reioycing: where-by alſo we learne, that ſuch as haue great gifts in them, are not to ſort pride, to wit, if they conſider that they haue receiued all from God, and that continuance muſt be deſired at his hands, whereunto alſo the whole Epistle exhorteth the Theſſalonians. b He comendeth them for three ſpeciall gifts, effectuall faith, continuall loue, and patient hope: to the end they might be aſſured being indued with ſuch excellent gifts, not to continue in Gods election. c Word for word that your election is of God.

3 Another reaſon why they ought in no wiſe to ſtart backe, but continue to the end, becauſe they cannot doubt of his doctrine which hath bene ſo many wayes confirmed vnto the, euen from heauē, as they themſelues did well know. b Paul ſheweth by two things, that there followed very great fruits of his preaching, to wit, by theſe gifts of the holy Ghoſt, and that certaine aſſurance which was thorowly ſetled in their minds, as appeared by their willing beauiug of the croſſe. 4 Another reaſon, becauſe euen to that day, they embraced the Goſpel with great cheerefulneſſe, inſomuch that they were an example to all their neighbours, ſo that it ſhould be more ſhame to them to faint in the mid-race. c With ioy which commeth from the holy Ghoſt. d All the beleeuers. e It is no true conuerſion to forſake idoles, unleſſe a man therewithall worſhip the true and liuing God in Chriſt the onely redeemer. f This word (That) is not put here without cauſe: and by (twice) is meant that reuenge & puniſhment, where-with the Lord will iudge the world at length in his terrible wrath.

21 He comforteth them in their afflictions which they suffered of their owne people, because they were afflicted of their owne countrymen: which came allwell (saith he) to the Churches of the Iewes as to them: and therefore they ought to take it in good part.

22 Which Christ hath gathered together.

23 Euen of them which are of the same country, and the same towne that you are of.

24 He preuenteth no offence which might be taken, for that the Iewes especially abhor all other persecuted the

Gospel. That is no new thing, sayth hee, seeing they deue Christ himselfe & his Prophecie, and haue banished me also. 14 He foretelleth the viter destruction of the Iewes, least any man should be moued by their rebellion. For the Iewes would not enter into the Kingdome of God themselves, nor suffer other to enter in.

15 What wickednesse of theirs which they haue by inheritance as it were of their fathers, be grown so great, y<sup>e</sup> the measure of their iniquitie being filled, God may come forth to wrath. 16 The iudgement of God being angry, which indeede appeared shortly after in the destruction of the citie of Hierusalem, whither many were forced out of diuers provinces, when it was besieged. 17 He mereth with an objection, why he came not to the straightwayes being in so great miserie, I desired oftentimes (saith he) & it lay not in mee, but Satan hindered my endeouours, & therefore I sent Timothee my faithfull companion vnto you, because you are most deuie to me. 20 Were kept asunder from you, and as it were orphans.

## CHAP. III.

1 To shew his affection towards them, he sendeth Timothee vnto them: 6 Hee is so moued by the report of their prosperous state, y<sup>e</sup> that he cannot giue sufficient thanks, 11 and therefore he breaketh out into prayer.

Wherefore since wee could no longer forbear, we thought it good to remaine at Athens alone,

2 And haue sent Timotheus our brother and minister of God, and our labour fellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,

3 That no man should be moued with these afflictions: for ye your selues know, that we are appointed therevnto.

4 For verely when we were with you, we told you before that wee should suffer tribulations, euen as it came to passe, and ye know it.

5 Euen for this cause, when I could no longer forbear, I sent him that I might knowe of your faith, lest the tempter had tempted you in any sort, and that our labour had bene in vaine.

6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith & loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as we also doe you.

7 Therefore brethren, wee had consolation in you, in all our affliction and necessitie through your faith.

8 For now are wee aliue, if yee stand fast in the Lord,

9 For what thanks can wee recompense to God againe for you, for all the ioy wherewith wee reioyce for your sakes before our God,

10 Night and day, & praying exceedingly, that wee might see your face, and might accomplish

So that he desirerh to see the Thessalonians, that he may thereby thorowly accompi<sup>s</sup>h their faith and religion, that was as yet imperf<sup>e</sup>it.

that which is lacking in your faith?

11 Now God himselfe, euen our Father, and our Lord Iesus Christ, guide our journey vnto you.

12 And the Lord increase you, and make you abound in loue one toward another, and toward all men, euen as we doe toward you:

13 To make your hearts stable & vnbable in holinesse before God euen our Father, at the coming of our Lord Iesus Christ with all his Saints.

men, & inward puritie of the heart, the accomplishment wherof notwithstanding is deferred to the next coming of Christ, who will then perf<sup>e</sup>ct his worke by the same grace, wherewith he begun it in vs. Chap. 5, 23. 1. Cor. 1, 8.

## CHAP. IV.

1 He exhorteth them to holmes, 9 and brotherly loue.

12 He forbiddeth them to sorow after the manner of infidels: 15 He setteth out the doctrine of our resurrection.

And furthermore wee beseech you, brethren, and exhort you in the Lord Iesus that ye increase more and more, as yee haue receiued of vs, how ye ought to walke, and to please God.

2 For yee know what commandements wee gaue you by the Lord Iesus.

3 For this is the will of God euen your sanctification, and that yee should abstaine from fornication,

4 That euery one of you should know, how to possesse his vessell in holinesse and honour,

5 And not in the lust of concupiscence, euen as the Gentiles which know not God:

6 That no man oppresse or defraud his brother in any matter: for the Lord is auenger of all such things, as we also haue told you beforetime, and testified.

7 For God hath not called vs vnto vncleanesse, but vnto holinesse.

8 Hee therefore that despiseth these things, despiseth not man, but God who hath euen giuen you his holy Spirit.

9 But as touching brotherly loue, yee neede not that I write vnto you: for yee are taught of God to loue one another.

10 Yea, and that thing verely yee doe vnto all the brethren, which are thorowout all Macedonia: but we beseech you brethren, that ye increase more and more,

11 And that ye study to be quiet, and to meddle with your owne businesse, and to worke with your owne hands, as we commanded you.

12 That yee may behaue your selues honestly toward them that are without, and that nothing be lacking vnto you.

13 I would not, brethren, haue you ignorant concerning them which are asleepe, that ye sorow not euen as other which haue no hope.

14 For if we beleue that Iesus is dead, and is risen, euen so them which sleepe in Iesus, will God bring with him.

6 Thirdly, he requirerh a readie minde to all maner of keuing kindnesse, and exhorterh them to profite more and more in that vertue. Iohn 13, 43, 44 and 15, 12. 1. Iohn 2, 8, and 4, 21.

7 He condemneth vniquiet braines, and such as are curious in matters which appertaine not vnto them. 8 He rebukerh idlenesse and slothfulness, which vices whosoener are giuen vnto, fall into other wickednesse, to the great offence of the Church. 9 The third part of the Epistle, which is entrelaced among the former exhortations (which hee returneth vnto afterward) wherein he speaketh of mourning for the dead, and the manner of the resurrection, and of the latter day.

10 We must take heede that we doe not immoderately bewaile the dead, that is, as they vse to doe which thinke that they are vterly perished. 11 A confirmation: for death is but a sleepe of the body (for hee speaketh of the faithfull) vntill the Lord cometh. 12 A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the vertue of God. 13 They die in Christ, which continue in faith whereby they are grafted vnto Christ, euen to the last gaspe. 14 Will call their bodies out of their graues, and ioine their soules to them againe.

15 Another reason, because it defileth the body. 16 The third, because the Saints are defiered from them which know not God, by honestie and puritie. 17 1. Cor. 6, 8.

18 Second, y<sup>e</sup> he reprehendeth all violent oppression, and immoderate desire, and she weth most severely as the Prophet of God, that God will reuenge such wickednesse. 19 1. Cor. 7, 1.

20 These commandments which I gaue you.



13 The manner of the reſurrection ſhalbe thus: The bodies of the dead ſhalbe as it were raiſed out of ſleepe, at the ſound of the trumpet of God, Chriſt himſelfe ſhall deſcend from heauen. The Saints (for he ſpeaketh properly of them) which ſhall then be found alie together with the dead which ſhall riſe, ſhalbe taken vp into the cloudes to meete the Lord, and ſhalbe in perpetuall glory with him. *f In the Name of the Lord, as though he himſelfe ſpoke vnto you. g He ſpeaketh of theſe things, as though he ſhould be one of them whom the Lord ſhall finde alie at his coming, becauſe that time is vncertaine: and therefore euery one of vs ought to be in ſuch a readineſſe, as if the Lord were coming at euery moment. h The word which the Apoſtle vſeth here, ſignifieth properly that encouragement which mariners vſe one to another, when they altogether with one ſhout put forth their oares & rowe together. i Cor. 15. 58. k Suddenly and in the twinkling of an eye.*

15 For this ſay wee vnto you by the word of the Lord, that ſe we which liue, and are remaining in the coming of the Lord, ſhall not preuent them which ſleepe.

16 For the Lord himſelfe ſhall deſcend from heauen with a ſhout, and with the voyce of the Archangel, and with the trumpet of God: and the dead in Chriſt ſhall riſe firſt:

17 Then ſhall wee which liue and remaine, be caught vp with them alſo in the cloudes to meete the Lord in the aire: and ſo ſhall wee euer be with the Lord.

18 Wherefore, comfort your ſelues one another with theſe words.

## CHAP. V.

1 Condemning the curioſ ſearching for the ſeaſons of Chriſts coming, & he warneth them to be ready daily to receiue him: 12 And ſo giueth them ſundry good leſſons.

**B**ut of the times and ſeaſons, brethren, yee haue no neede that I write vnto you.

2 For ye your ſelues know perfectly, that the day of the Lord ſhall come, euen as a thiefe in the night.

3 For when they ſhall ſay, Peace and ſafety, then ſhall come vpon them ſudden deſtruction, as the trauaile vpon a woman with childe, and they ſhall not eſcape.

4 But ye, brethren, are not in darkeneſſe, that that day ſhall come on you, as it were a thiefe.

5 Yee are all the children of light, and the children of the day: we are not of the night, neither of darkeneſſe.

6 Therefore let vs not ſleepe as doe other, but let vs watch and be ſober.

7 For they that ſleepe, ſleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the day, be ſober, putting on the breſtplate of faith and loue, and the hope of ſaluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt.

10 Which died for vs, that whether we wake

or ſleepe, we ſhould liue together with him.

11 Wherefore exhort one another, and edifie one another, euen as you doe.

12 Now we beſeech you brethren, that yee acknowledge them which labour among you, and are ouer you in the Lord, and admoniſh you,

13 That yee haue them in ſingular loue for their workes ſake. Be at peace among your ſelues.

14 We deſire you, brethren, admoniſh them that are out of order: comfort the feeble minded: beare with the weak: be patient toward all men.

15 See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your ſelues, and toward all men.

16 Reioyce euermore.

17 Pray continually.

18 In all things, giue thanks: for this is the will of God in Chriſt Ieſus toward you.

19 Quench not the Spirit.

20 Deſpiſe not ſprophecy.

21 Try all things, & keepe that which is good.

22 Abſteine from all appearance of euill.

23 Now the very God of peace ſanctifie you thorowout: and I pray God that your whole ſpirit and ſoule and body, may be kept blameleſſe vnto the coming of our Lord Ieſus Chriſt.

24 Faithfull is hee which calleth you, which will alſo doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kiſſe.

27 I charge you in the Lord, that this Epistle be read vnto all the brethren the Saints.

28 The grace of our Lord Ieſus Chriſt be with you, Amen.

¶ The fiſt Epistle vnto the Theſſalonians written from Athens.

10 Charitie ought not to be overcome with any injuries. *Pro. 17. 13. & 20. 22. matt. 5. 39. rom. 12. 17. 1. pet. 3. 9.* 11 A quiet and appeaſed minde, is nourished with continuall prayers, reſpecting the will of God. *Luke 18. 1. f. An acceptable thing to God, and ſuch as he liketh well of.* 12 The ſparkes of the Spirit of God that are kindled in vs, are nourished with daily hearing the word of God: but true doctrine muſt be diligently diſtinguiſhed from falſe. *1. The expounding of the word of God. 13 A generall conſolation, that we waiting for the coming of Chriſt, doe giue our ſelues to pureneſſe both in minde, will, and body, through the grace and ſtrength of the Spirit of God. h Whoſeuer hath but the very ſew of euill, abſtaine from it. i Separate you from the world, and make you holy by himſelfe through his ſpirit, in Chriſt in whom: nely you ſhall attaine vnto that true peace. 14 The good will and power of God is a ſure confirmation againſt all difficulties, whereof we haue a ſure witneſſe in our vocation. 1. Cor. 1. 9. k Alwayes one, & euer like himſelfe, who performeth in deed what ſeuer he promiſeth: and an effectuall calling is nothing elſe but a right declaring & true ſetting forth of Gods will: and therefore the ſaluation of the elect is ſafe and ſure. l Who will alſo make you periſt. 15 The laſt part of the Epistle, wherein with moſt weighty charge, hee commendeth both himſelfe and this Epistle vnto them.*

## THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

## CHAP. I.

3 He commendeth the increaſe of faith and charitie, 4 and the patience of the Theſſalonians: 6 And deſcribing Gods vengeance againſt ſuch as oppreſſe the godly, to he teacheth the godly to waite for the laſt iudgement.



Aul and Siluſus, and Timotheus, vnto the Church of the Theſſalonians, which is in God our Father, and in the Lord Ieſus Chriſt:

2 Grace be with you, and peace from God our Father, and from the Lord Ieſus Chriſt,

3 We ought to thanke God alwayes for you, brethren, as it is meete, becauſe that your faith groweth exceedingly, and the loue of euery one of you toward another, aboundeth.

4 So that we our ſelues reioyce of you in the Churches of God, becauſe of your patience and faith in all your perſecutions and tribulations that ye ſuffer.

moreouer, ſhewing with what gifts they muſt chiefly fight, to wit, with faith and charitie, which muſt daily increaſe. *a That whereas it grew up before, it doeth alſo receiue ſome increaſe euery day more and more.*

¶ Which

¶ 1. Theſ. 1. 2.

1 The fiſt part of the Epistle, wherein he reioy- ceth that through the grace of God, they haue man- fully ſuſtained all the aſſaults of their enemies, wherein he confirmeth them

moreouer, ſhewing with what gifts they muſt chiefly fight, to wit, with faith and charitie, which muſt daily increaſe. *a That whereas it grew up before, it doeth alſo receiue ſome increaſe euery day more and more.*

¶ Jude 6.

¶ He openeth the fountaine of all true comfort, to wit, that in afflictions, which we suffer for righteousness sake, we may behold as it were in a glasse the testimonie in that iudgement to come, and the end therefore most acceptable to vs, and most sharpe to his enemies.

¶ A prooof: God is iust, therefore he will worthily punish the vniuit, and will doe away the miseries of his people.

¶ He confirmeth them also by the way, by this means, that the condition both of this present state and the state to come is common to him with them.

¶ 1. Thes. 4. 16.

¶ A most glorious description of the second coming of Christ, to be set against all the miseries of the godly, and the triumphs of the wicked. ¶ There is no knowledge of God vnto saluation, without the Gospel of Christ. ¶ The children of God shalbe counted by the faith which they haue in the Gospel, which is preached vnto them by the Apostles. ¶ Seeing that we haue the marke set before vs, it remaineth that we goe vnto it: And we goe to it, by certaine degrees of causes: first by the free loue and good pleasure of God, by vertue whereof all other inferior causes worke: from thence proceedeth the free calling to Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in vs, & vs in Christ. ¶ By calling he meaneth not the very acte of calling, but that selfe same thing whereunto we are called, which is the glory of that heavenly kingdom. ¶ Which he determined long since, onely upon his gracious & mercifull goodnesse toward you. ¶ So then, faith is an excellent worke of God in vs: and we see here plainly that the Apostle leaueth nothing to free will, to make it checkmate with Gods working therein, as the Papists dreame.

## CHAP. II.

¶ He sheweth that the day of the Lord shall not come, till there be a departure from the faith; & that Antichrist be reuealed, whose destruction he setteth out, 15 and sheweth vpon exhorteth to constancie.

**N**OW we beseech you, brethren, by the commanding of our Lord Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly mooued from your minde, nor troubled neither by spirit, nor by word, nor by letter, as it were from vs, as though the day of Christ were at hand.

3 Let no man deceiue you by any means: for that day shall not come, except there come a departing first, and that a man of sinne be disclosed, euen the sonne of perdition,

4 Which is an aduersarie, & exalteth himselfe against all that is called God, or that is wor-

¶ The second part of the Epistle, containing an excellent prophecie of the state of the Church, which shall be from the Apostles times vnto the latter day of iudgement.

¶ If we thinke earnestly vpon that vnmeasurable glorie which we shall be partakers of with Christ, it will be an excellent remedie for vs against

wauering, and impatience, so that neither the glistening of the world shall allure vs, nor the dreadfull sight of the crosse dismay vs. ¶ We must take heed of false prophets, especially in this matter, which go about to deceiue, & that for the most part, after three sortes: for either they bragge of fained prophetical reuelations, or they bring coniectures and reasons of their owne, or vie counterfeite writings. ¶ By dreames & fables, which men pretend to be spirituall reuelations. ¶ Either by word of mouth, or by bookes written. ¶ Either by forged letters, or falsely glossed vpon. ¶ The Apostle foretelleth that before the coming of the Lord, there shall be a throne set vp cleane contrary to Christs glorie, wherein that wicked man shall sit, and transerre all things that appertaine to God, to himselfe, and many shall fall away from God to him. ¶ By speaking of one, he pointeth out the body of the tyrannous and persecuting Church. ¶ All men know who he is that saith he can shut up heauen & open it at his pleasure, and take vpon him to be Lord and master aboue all Kings and Princes, before whom Kings and Princes fall downe and worship, honouring that Antichrist as a god.

shipped: & so that he doeth sit as God in the Temple of God, shewing himselfe that he is God.

5 Remember ye not, that when I was yet with you, I tolde you these things?

6 And now ye know & what withholdeth, that he might be reuealed in his time.

7 For the mysterie of iniquitie doeth already worke: 7 onely he which now withholdeth, shall till he be taken out of the way.

8 And then shall that wicked man be reuealed, & whom the Lord shall consume with the Spirit of his mouth, and shall abolish with the brightnesse of his coming.

9 Euen him whose coming is by the effectual working of Satan, with all his power, and signes, and mlying wonders,

10 And in all deceiueablenesse of vnrighteousnesse, among them that perish, because they received not the loue of the truth, that they might be saved.

11 And therefore God shall send them a strong delusion, that they should beleue lies,

12 That all they might be damned which beleue not the truth, but had pleasure in vnrighteousnesse.

13 But wee ought to giue thanks alway to God for you, brethren, beloued of the Lord, because that God hath from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of truth,

14 Whereunto he called you by our Gospel, to obtaine the glory of our Lord Iesus Christ.

15 Therefore, brethren, stand fast, and keepe the instructions, which ye haue bene taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, euen the Father, which hath loued vs, & hath giuen vs euerlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke.

¶ Word for word, that lawlesse fellow: that is to say, hee that shall tread Gods Law cleane vnder foote. ¶ 1sa. 11. 4. k Bring to nought. l With his word: for the true Ministers of the word are as a mouth, whereby the Lord breatheth out that mightie & euerlasting word, which shall breake his enemies in sunter, as it were an yron rodde. ¶ He foretelleth that Satan will bestow all his might and power, and vse all false miracles that he can to establish that feate, and that with great successe, because the wickednesse of the world doeth so deserue it: yet so, that onely the vnfaithfull shall perish through his deceit. ¶ Which are partly false, and partly wrought to establish a falsehood. ¶ A most mightie working to deceiue them. ¶ They liked lies so well, that they had pleasure in them which is the greatest madnesse that may be. ¶ The elect shall stand stedfast and safe from all these mischiefs. ¶ Now election is knowen by these testimonies: Faith is gathered by sanctification: faith, by that that we accord vnto the truth: truth, by calling, through the preaching of the Gospel: from whence we come at length to a certaine hope of glorification. ¶ To sanctifie you. ¶ Faith which layeth hold not vpon lies, but vpon the truth of God, which is the Gospel. ¶ By our preaching. ¶ The conclusion remaineth then, that we continue in the doctrine which was deliuered vnto vs by the mouth & writings of the Apostles, through the free good will of God, which comforteth vs with an inuincible hope, and also in all godliness our whole life long.

## CHAP. III.

¶ He desireth them to further the preaching of the Gospel with their prayers, & and to withdrawe themselves from those who through idleness, & and curiositie peruert good order. ¶ Whom hee excludeth from the company of the faithfull.

**F**YRthermore, brethren, & pray for vs, that the word of the Lord may haue free passage & be glorified, euen as it is with you,

2 And that we may be deliuered from vnreasonable men, & from the wicked ones, that they make prayers for the increase and free passage of the Gospel, & for the safetie of the faithfull ministers of the same. ¶ Ephes. 6. 19. coloss 4. 3. ¶ Which haue no care of their dustie,

4 He foretelleth that Antichrist, (that is, whatsoever he be that shall occupie that feate that shall away from God) shall not reigne without the Church, but in the very bosome of the Church.

5 This prophecie was continually declared to the Auncient Church; but it was neglected of them that followed.

6 What hindreth and stayeth.

7 Euen in the Apostles time the first foundations of the Apostolicall feate were layed, but yet so, that they deceiued men.

8 He foretelleth that when the empire of Rome is taken away, the feate that shall away from God shall succede and shall hold his place, as the olde writers, Tertullian, Chrysostome and Hierome do expound it.

9 He which is now in authoritie and ruleth all, to wit, the Romane Empire.

10 That wickednes shall as length be detected by the word of the Lord, and vterly be abolished by Christs coming.

11 He addeth now consequently according to his manner, diuers admonitions: the first of them is, that

¶ He desireth them to further the preaching of the Gospel with their prayers, & and to withdrawe themselves from those who through idleness, & and curiositie peruert good order. ¶ Whom hee excludeth from the company of the faithfull.

¶ He addeth now consequently according to his manner, diuers admonitions: the first of them is, that

¶ He addeth now consequently according to his manner, diuers admonitions: the first of them is, that



<sup>a</sup> It is no maruile that the Gospel is hated of so many, seeing that faith is a rare gift of God. Notwithstanding the Church shall neuer be destroyed by the multitude of the wicked, because it is grounded and stayed vpon the faithfull promise of God.

<sup>b</sup> From Satans snares, or from euill.

<sup>3</sup> The second admonition is, that they followe alwayes the doctrine of the Apostles as a rule of their life. <sup>4</sup> Thirdly, he diligently and earnestly admonisheth them of two things which are giuen vs by the onely grace of God to wit, of charite, and a watchfull minde to the comming of Christ.

<sup>5</sup> Fourthly, hee faith, that idle and lasie persons ought not to be releued of the Church, nay, that they are not to be suffered. <sup>6</sup> Least he might seeme to deale hardly with them, he setteth fourth himselfe for an example, who besides his traiaile in preaching, laboured with his hands, which he faith he was not simply bound to doe. <sup>7</sup> 1. Cor. 11. 1. <sup>8</sup> 1. Thes. 4. 11. <sup>c</sup> What shall we do then with those idle belied Monkes, and sacrificing Priests? A Monke (saith Scerates, booke 8. of his Tripartite historie) which worketh not with his hands, is like a thiefe.

sonable and euill men: <sup>a</sup> for all men haue not faith.

<sup>3</sup> But the Lord is faithfull, which will stablish you, and keepe you from <sup>b</sup> euill.

<sup>4</sup> <sup>a</sup> And we are perfwaded of you through the Lord, that yee both doe, and will doe the things which we warne you of.

<sup>5</sup> <sup>a</sup> And the Lord guide your hearts to the loue of God, and the waiting for of Christ.

<sup>6</sup> <sup>a</sup> We warne you, brethren, in the Name of our Lord Iesus Christ, that yee withdraw your selues from euery brother that walketh inordinately, and not after the instruction, which he receiued of vs.

<sup>7</sup> <sup>a</sup> For ye your selues know, <sup>b</sup> how ye ought to follow vs: <sup>c</sup> for we behaued not our selues inordinately among you,

<sup>8</sup> Neither tooke wee bread of any man for nought: but we wrought with labour and traiaile night and day, because wee would not be chargeable to any of you.

<sup>9</sup> Not because we haue no authority, but that we might make our selues an example vnto you to follow vs.

<sup>10</sup> For euen when we were with you, this wee warned you of, that if there were any, which would not worke, that he should not <sup>c</sup> eate.

<sup>11</sup> For wee heare, that there are some which

walke among <sup>7</sup> you inordinately, and worke not at all, <sup>8</sup> but are busie bodies.

<sup>12</sup> <sup>a</sup> Therefore them that are such, we warne & exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread.

<sup>13</sup> <sup>10</sup> And ye, brethren, be not wearie in well doing.

<sup>14</sup> <sup>11</sup> If any man obey not this our saying in this letter, note him, and haue no <sup>12</sup> companie with him, <sup>13</sup> that he may be ashamed.

<sup>15</sup> <sup>14</sup> Yet count him not as an enemy, but admonish him as a brother.

<sup>16</sup> <sup>15</sup> Now the Lord himselfe of peace giue you peace alwayes by all meanes. The Lord be with you all.

<sup>17</sup> <sup>16</sup> The salutation of mee Paul, with mine owne hand, which is the token in euery Epistle: so I write,

<sup>18</sup> The grace of our Lord Iesus Christ be with you all, Amen.

<sup>c</sup> The second Epistle to the Thessalonians, written from Athens.

then they which neglect their owne. <sup>9</sup> The Lord commandeth, and the Apostles pray in the Name of Christ, first, that no man be idle, and next, that euery man doe quietly and carefully see to doe his dutie in that office and calling wherein the Lord hath placed him. <sup>10</sup> Wee must take heede that some mens vnworthie cause vs not to be slacke in well doing. <sup>11</sup> Excommunication is a punishment for the obdurate. <sup>12</sup> We must haue no familiaritie nor fellowship with the excommunicate. <sup>13</sup> The end of the excommunication is not the destruction, but the saluation of the sinner, that at least through shame he may be driuen to repentance. <sup>14</sup> We must so eschew familiaritie with the excommunicate, that we diligently seeke all occasions & meanes that may be to bring them againe into the right way. <sup>15</sup> Prayers are the scales of all exhortations. <sup>16</sup> The Apostle subcribeth his letters with his owne hand, that false letters might not be brought and put in place of true.

<sup>d</sup> There is neither loue without a good conscience, nor a good conscience without faith, nor faith without the word of God. <sup>5</sup> That which he spake before generally of vaine and curious conuouersies, he applyeth to them, which pretending a zeale of the Law, dwelled vpon outward things, and neuer made an end of babbling of foolish trifles. <sup>6</sup> There are none more vnlearned, and more impudent in vsurping the name of holinesse, then foolish sophistical babblers. <sup>7</sup> The taking away of an objection: He condemneth not the Law, but requirith the right vse and practise of it. <sup>8</sup> He indeede escapeth the curse of the Law, and therefore doeth not abhorre it, who fleeing and eschewing those things which the Law condemneth, giueth himselfe with a litle heart to observe it: and not he that maketh a vaine babbling of outward and curious matters. <sup>9</sup> And such an one is he, whom the Lord hath induced with true doctrine, with the holy Ghost. <sup>10</sup> To such as make an arte as it were of finning. <sup>11</sup> He setteth against fond & vaine babbling, not onely the Law, but the Gospel also, which condemneth not, but greatly commendeth the wholesome doctrine contained in the commandments of God, and therefore he calleth it a glorious Gospel, and the Gospel of the blessed God, the vertue whereof these babblers knew not. <sup>12</sup> A reason why neither any other Gospel is to be taught, then hee hath taught in the Church, neither after any other sort, because there is no other Gospel butte that, which God committed to him.

## THE FIRST EPISTLE OF PAVL TO TIMOTHEVS.

### CHAP. I.

Setting forth a perfect patterne of a true Pastour, whose office especially consisteth in teaching, <sup>4</sup> he warneth him that vaine questions set apart, he teach those things, <sup>5</sup> which further charitie and faith: <sup>11</sup> and that his authority be not condemned, <sup>14</sup> he sheweth what an one he is made through the grace of God.

**P**aul an Apostle of Iesus Christ, by the <sup>11</sup> commandment of God our Saviour, and of our Lord Iesus Christ our hope,

<sup>2</sup> Vnto Timotheus my naturall sonne in the faith: Grace, <sup>a</sup> mercy, and peace from God our Father, and from Christ Iesus our Lord.

<sup>3</sup> <sup>a</sup> As I besought thee to abide still in Ephesus, when I departed into Macedonia, so doe, that thou mayest warne some, that they teach none other doctrine.

<sup>4</sup> <sup>a</sup> Neither that they giue heede to fables and <sup>b</sup> genealogies which are endlesse, which breede questions rather then godly edifying which is by faith.

<sup>5</sup> <sup>a</sup> For the end of the <sup>c</sup> commandment

<sup>1</sup> First of all, hee admonisheth his owne free vocation, and also Timotheus, that the one might be confirmed by the other: and therewithall hee declareth the summe of the Apostolical doctrine, to wit, the mercie of God in Christ Iesus apprehended by faith, and end whereof is yet hoped for. <sup>2</sup> Or, ordinances. <sup>a</sup> There is as much difference betwixt mercy and grace, as is betwixt the effect, and the cause: For grace is that free good will of God, wherby he chooseth vs in Christ, and mercie is that free iustification which followeth it. <sup>3</sup> This whole Epistle consisteth in admonitions, wherein all <sup>4</sup> doctrine of a faithfull Pastour are liuely set out. And the first admonition is this, that no innovation be made either in the Apostles doctrine it selfe, or in the manner of teaching it. <sup>5</sup> The doctrine is corrupted not onely by false opinions, but also by vaine and curious speculations: the declaration and viterance whereof can nothing helpe our faith. <sup>6</sup> He noteth out one kinde of vaine questions, <sup>4</sup> The second admonition is, that the right vse & practise of the doctrine must be ioyued with the doctrine. And that consisteth in pure charitie, and a good conscience, & true faith. <sup>c</sup> R. m. 13. 10. <sup>c</sup> Of the Law.

<sup>11</sup> Therefore

11 Remouaith  
of necessity  
his Apostleship  
against some that  
did carpe at his  
former life, deba-  
sing himselfe, euen  
to helpe, to aduance  
Christs onely mer-  
cie, wherewith he  
abolished all those  
his former doings.  
Which gaue me  
strength, not onely  
when I had no will  
to doe well, but also  
when I was wholly  
giuen to euill.  
These are the  
preparative workes  
which Paul brag-  
geth of.  
12 He proueth  
this change by the  
effects, for that,  
that he that was  
a prophane man, is  
become a belieu-  
er: and he that  
did most outragi-  
ously persecute  
Christ, butereth  
now in loue tow-  
ards him.  
13 He turneth the  
reproach of the  
aduersaries vpon  
their owne head,  
showing that this  
singular example  
of the goodnesse  
of God, reſoundeth  
to the commoditie  
of the whole Church.

12 <sup>11</sup> Therefore I thanke him which hath made me strong, that is, Christ Iesus our Lord: for hee counted mee faithfull, and put me in his ser- uice:

13 When before I was a blasphemour, and a persecuter, and an oppressor: but I was receiued to mercie: for I did it ignorantly through vobeliue.

14 But the grace of our Lord was exceeding abundant with faith & loue, which is in Christ Iesus.

15 <sup>13</sup> This is a true saying, and by all meanes worthie to be receiued, that Christ Iesus came into the worlde to saue finners, of whom I am chiefe.

16 Notwithstanding for this cause was I receiued to mercie, that Iesus Christ should first shewe on me all long suffering vnto the ensample of them, which shall in time to come beleue in him vnto eternall life.

17 <sup>14</sup> Now vnto the king eternall, immor- tall, inuisible, vnto God & onely wife, be honour, and glorie, for euer, and euer, Amen.

18 <sup>15</sup> This commaundement commit I vnto thee, sonne Timotheus, according to the prophe- cies, which went before vpon thee, that thou by them shouldst fight a good fight,

19 Having faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwacke.

20 Of whom is Hymeneus, and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.

1 Having disap-  
shed those things  
which pertaine to  
doctrine, he spea-  
keth now in the  
second place of  
the other part of  
the ministerie of  
the word, to wit,  
of publike pray-  
ers. And first of all  
declaring this que-  
stion, for whom  
we ought to pray:  
he teacheth that we must pray for all men, and especially for all manner of magi-  
strates, which thing was at that time somewhat doubted of, seeing that kings, yea  
and the most part of magistrates were at that time enemies of the Church. A  
argument taken of the end: to wit, because that magistrates are appointed to this  
end, that men might peaceably and quietly liue in all godlinesse and honestie,  
and therefore must we commend them especially to God, that they may faithfully exe-  
cute so necessarie an office. A *This word concerneth all kind of duece, which is to  
be vsed amongst men in all their offices.* 3 Another argument, why Churches or  
Congregations ought to pray for all men, without any difference of nation, kinde,  
age, or order: to wit, because the Lord by calling of all sorts, yea sometime those  
that are greatest enemies to the Gospell, will haue his Church gathered together  
after this sort, and therefore prayers to be made for all.

1 He exhorteth them to make publike prayers for all men, 4, 5 and that for two causes: 8 and therefore hee writeth all men in all places to pray, 9 and declareth in what appaell, 11 and with what modestie women ought to behaue themselves in holy assemblies.

## CHAP. II.

1 Exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thanks be made for all men,

2 For Kings, and for all that are in authoritie, that we may lead a quiet and a peaceable life, in all godlinesse, and honestie.

3 For this is good and acceptable in the sight of God our Saviour,

4 Who will that all men shall be saved, and come vnto the acknowledging of the truth.

5 <sup>4</sup> For there is one God, and one Mediatour betweene God and man, which is the man Christ Iesus,

6 Who gaue himselfe a ranſome for all men, to be that testimonie in due time,

7 <sup>5</sup> Wherevnto I am ordained a preacher and an Apostile (I speake the truth in Christ, and lye not) euen a teacher of the Gentiles in faith and veritie.

8 <sup>6</sup> I will therefore that the men pray, euerie where lifting vp pure hands without wrath, or doubting.

9 <sup>7</sup> Likewise also the women, that they aray themselves in comely appaell, with shamefastnesse and modestie, not with broidered haire, or gold, or pearles, or costly appaell,

10 But (as becommeth women that professe the feare of God) with good works.

11 Let the woman learne in silence with all subiection.

12 <sup>8</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence.

13 <sup>9</sup> For Adam was first formed, then Eue,

14 <sup>10</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion.

15 <sup>11</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie.

16 <sup>12</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 17 <sup>13</sup> For Adam was first formed, then Eue, 18 <sup>14</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 19 <sup>15</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 20 <sup>16</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 21 <sup>17</sup> For Adam was first formed, then Eue, 22 <sup>18</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 23 <sup>19</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 24 <sup>20</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 25 <sup>21</sup> For Adam was first formed, then Eue, 26 <sup>22</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 27 <sup>23</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 28 <sup>24</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 29 <sup>25</sup> For Adam was first formed, then Eue, 30 <sup>26</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 31 <sup>27</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 32 <sup>28</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 33 <sup>29</sup> For Adam was first formed, then Eue, 34 <sup>30</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 35 <sup>31</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 36 <sup>32</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 37 <sup>33</sup> For Adam was first formed, then Eue, 38 <sup>34</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 39 <sup>35</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 40 <sup>36</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 41 <sup>37</sup> For Adam was first formed, then Eue, 42 <sup>38</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 43 <sup>39</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 44 <sup>40</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 45 <sup>41</sup> For Adam was first formed, then Eue, 46 <sup>42</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 47 <sup>43</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 48 <sup>44</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 49 <sup>45</sup> For Adam was first formed, then Eue, 50 <sup>46</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 51 <sup>47</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 52 <sup>48</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 53 <sup>49</sup> For Adam was first formed, then Eue, 54 <sup>50</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 55 <sup>51</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 56 <sup>52</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 57 <sup>53</sup> For Adam was first formed, then Eue, 58 <sup>54</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 59 <sup>55</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 60 <sup>56</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 61 <sup>57</sup> For Adam was first formed, then Eue, 62 <sup>58</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 63 <sup>59</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 64 <sup>60</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 65 <sup>61</sup> For Adam was first formed, then Eue, 66 <sup>62</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 67 <sup>63</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 68 <sup>64</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 69 <sup>65</sup> For Adam was first formed, then Eue, 70 <sup>66</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 71 <sup>67</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 72 <sup>68</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 73 <sup>69</sup> For Adam was first formed, then Eue, 74 <sup>70</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 75 <sup>71</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 76 <sup>72</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 77 <sup>73</sup> For Adam was first formed, then Eue, 78 <sup>74</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 79 <sup>75</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 80 <sup>76</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 81 <sup>77</sup> For Adam was first formed, then Eue, 82 <sup>78</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 83 <sup>79</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 84 <sup>80</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 85 <sup>81</sup> For Adam was first formed, then Eue, 86 <sup>82</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 87 <sup>83</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 88 <sup>84</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 89 <sup>85</sup> For Adam was first formed, then Eue, 90 <sup>86</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 91 <sup>87</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 92 <sup>88</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 93 <sup>89</sup> For Adam was first formed, then Eue, 94 <sup>90</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 95 <sup>91</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 96 <sup>92</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence. 97 <sup>93</sup> For Adam was first formed, then Eue, 98 <sup>94</sup> And Adam was not deceived, but the woman was deceived, and was in the transgres- sion. 99 <sup>95</sup> Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie. 100 <sup>96</sup> I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence.

## CHAP. III.

1 He setteth out Bishops, 3 and Christian deacons with their wimes, 11 children and family, 15 hee calleth the Church the house of God.

This is a true saying, If any man desire the office of a Bishop, hee desireth a worthy worke.

2 <sup>1</sup> A Bishop therefore must be vnrapprocha- ble, the husband of one wife, watching, temp-

the thirde place cometh to the persons themselves, speaking first of Pastours and afterward of Deacons, and he vseth a preface, that this Church may knowe that these be certaine and sure rulers. 2 A bishopricke or the ministerie of the worde is not an idle dignitie, but a worke and that an excellent worke: and therefore a Bishop must be furnished with many vertues both at home and abroad. Where- fore it is requisite before hee be chosen, to examine well his learning, his gifts, and abilitie, and his life. A Hee speaketh not here of ambitious seeking, then the which there cannot be a worse fault in the Church, but generosity of himselfe, and disposition of man, framed & disposed to helpe and edifie the Church of God, when and where euer it shall please the Lord. 3 Titus 3.6. b Therefore hee that thrusteth out married men from the office of Bishops, onely because they are married, is Antichrist.



*a A common tip-  
ler, and one that  
will fly by it.  
d Least by reason  
that he is advanced  
to that degree, hee,  
take occasion to be  
proud, which will  
undo him, and so  
he fall into the same  
condemnation that  
the deuill himselfe  
is fallen into.  
g Like wise the  
Deacons must first  
be proued that there  
may be a good  
triall of their ho-  
nour, truth, fo-  
briety, mind, void  
of couetousnesse,  
that they are well  
instructed in the  
doctrine of faith,  
and to be shorr,  
of their good con-  
science and inte-  
gritie.  
e These are they  
that had to see to  
the poore.*

*4 Chap. i. 19.  
f The doctrine of  
the Gospell, which  
is a myserie indeed:  
for flesh and blood  
doe not reueale it.  
4. Regard must be  
had also to the  
Pastours and Dea-  
cons wiuies.  
5 They that haue  
more wiuies then  
one at one time,  
must neither be  
called to be mini-  
sters, nor to be  
Deacons.  
g Honour and esti-  
mation.*

*h Bold and assured  
confidence without feare. 6 Paul purposing to adde many peculiar things pertaining  
to the dayly office of a Pastour, speaketh first a word or two concerning his com-  
mitting to Timothee, that he should be so much the more carefull, least at his com-  
mitting he might be reprooued of negligence. 7 The Pastour ha halwayes to thinke,  
how that he is occupied in the house of the liuing God, wherein the treasure of  
the truth is kept. i To wit, in respect of men: for the Church resteth vpon that  
corner stone, Christ, and is the preseruer of the truth, but not the mother. 3 There  
is nothing more excellent then this truth, whereof the Church is the keeper and  
preseruer here amongst vs, the ministry of the word being appointed to that end  
and purpose: for it teacheth vs the greatest matters that may be thought of, to  
wit, that God is to be comensurable in the person of Christ by taking our nature vpon  
him, whose Maiestie not withstanding in so great weaknesse was manifested many  
wayes, in so much that the sight of it peared the very Angels: and to conclude, he  
being preached vnto the Gentiles was received of them, and is now placed aboue  
in glorie vnspokeable. k The power of the Godhead shewed it selfe so marue-  
lously in that weake fleshe of Christ, that though he were a weake man, yet all the  
world knoweth hee was, and is God.*

## C H A P. II.

*1 He condemneth as well false doctrines, 3 of marriage, and  
the choise of meates, 7 as also prophane fables: 8 and  
commendeth the godly exercise, 13 and the dayly reading  
of the Scriptures.*

*1 He setteth against  
that true doctrine,  
false opinions,  
which hee foretel-  
leth that certaine  
which shall fall a-  
way from God and  
his religion, shall  
bring in by the sug-  
gestion of Satou, and so that a great number shall giue eare to them. a From the  
true doctrine of God. 2 Although heretikes counterfeite holinesse neuer so much,  
yet they haue no conscience. b For they will as it were practise the arte of dis-  
guised persons and players, that we may not thinke they will be lurking in some  
one corner, or keepe any resemblance of shamefastnes. c Whose conscience waxed  
so hard that there grew an hard fleshe ouer it, and so became to haue a canker  
in it, it now at length required of very necessity to be burned with an hote yron.*

**N**OW the Spirit speaketh evidently, that in the  
latter times some shall depart from the faith,  
and shall giue heed vnto spirits of error, and do-  
ctrines of deuils,

**2** Which speake lyes through hypocrisie, &  
haue their consciences burned with an hote yron,

**3** Not given to wine, no striker, not given to  
filthie lucre, but gentle, no fighter, not couetous,  
**4** One that can rule his owne house honestly,  
hauiog children vnder obedience with all honestie.  
**5** For if any cannot rule his owne house, how  
shall he care for the Church of God?  
**6** He may not be a yong schollar, least he being  
passed vp fall into the condemnation of the  
deuill,  
**7** Hee must also be well reported of, euen of  
them which are without, least he fall into rebuke,  
and the snare of the deuill.  
**8** Likewise must Deacons be graue, not  
double tongued, not given vnto much wine, nei-  
ther to filthie lucre,  
**9** Hauiog the myserie of the faith in pure  
conscience.  
**10** And let them first be proued, then let them  
minister, if they be found blamelesse.  
**11** Likewise their wiuies must be honest, not  
euill speakers, but sober, and faithfull in all things.  
**12** Let the Deacons be the husbandes of one  
wife, and such as can rule their children well, and  
their owne households.  
**13** For they that haue ministred well, get them-  
selues a good degree, and a great liberte in the  
faith, which is in Christ Iesus.  
**14** These thing write I vnto thee, trusting to  
come very shortly vnto thee.  
**15** But if I tary long, that thou maiest yet know,  
howe thou oughtest to behaue thy selfe in the  
house of God, which is the Church of the liuing  
God, the pillar and ground of trueth.  
**16** And without controuersie, great is the  
myserie of godlinesse, which is, God is manife-  
sted in the flesh, justified in the spirit, seene of  
Angels, preached vnto the Gentiles, beleueed on in  
the world, and receiued vp in glorie.

**3** Forbidding to marry, and commanding to  
obtaine from meates which God hath created  
to be receiued with giuing thanks of them  
which beleue and know the trueth.

**4** For every creature of God is good, and no-  
thing ought to be refused, if it be receiued with  
thanksgiving,

**5** For it is sanctified by the word of God,  
and prayer.

**6** If thou put the brethren in remembrance of  
these things, thou shalt be a good minister of Ie-  
sus Christ, which hath bene nourished vp in the  
words of faith, and of good doctrine which thou  
hast continually followed.

**7** But cast away prophane, and olde wines  
fables, and exercise thy selfe vnto godlinesse.

**8** For bodily exercise profiteth little: but  
godlinesse is profitable vnto all things, which hath  
the promise of the life present, and of that that is  
to come:

**9** This is a true saying, and by all meanes wor-  
thie to be receiued.

**10** For therefore wee labour and are rebuked,  
because we trust in the liuing God, which is the  
Saviour of all men, specially of those that beleue.

**11** These things warne and teach.

**12** Let no man despise thy youth, but be vn-  
to them that beleue, an ensample, in worde, in  
conuersation, in loue, in spirit, in faith and in pure-  
nesse.

**13** Till I come, giue attendance to reading,  
to exhortation, and to doctrine.

**14** Despis: not the gifte that is in thee, which  
was giuen thee by prophetic with the laying on of  
the hands of the companie of the Eldership.

**15** These things exercise, and giue thy selfe vn-  
to them, that it may be seene how thou profitest  
amongst all men.

**16** Take heede vnto thy selfe, and vnto lear-  
ning: continue therein: for in doing this thou shalt  
both saue thy selfe, and them that heare thee.

*and holy in respect of vs, so that we may use it with a good conscience, as recei-  
ued at the Lords hand. e Wee confesse and acknowledge that God is the maker  
and giuer of those creatures which wee use. Secondly, that we are of the number  
of those, who through Christes benefite haue recovered y right ouer all creatures,  
which Adam lost by his fall. Thirdly, by our prayers we crame of the Lord, that we  
may use those meates with a good conscience, which we receive at his handes.  
Fourthly, wee make an end of our eating and drinking, with thanksgiving and  
prayer: so are our meates sanctified to vs. 9 The conclusio with an exhortation  
to Timothee, to propound these things diligently to the Churches, which hee had  
sucked of the Apostle, euen in a manner from the teate. f Neuer departing from  
the side of it. 10 He setteth againe true doctrine not onely against that false and  
apostolicall doctrine, but also against all vaine and curious subtilities. 11 It is  
not onely requisite that y minister of the word be sound in doctrine, but also that  
his life be godly and religious. g In the true seruing of God. 12 Godlinesse  
consisteth in spirituall exercise, and not in outward austereitie of life, which  
though it be some thing to be accounted of, if it be rightly vsed, yet it is in no wise  
comparable with godlinesse. For it profiteth not of it selfe, but through the bene-  
fite of another, but this hath the promise both of the life present, and of that that  
is to come. 13 Hee goeth a little from his matter, and sheweth that they which  
giue themselves to godlinesse, although they are afflicted and reproached, are not  
withstanding not to be counted miserable as other men are, because they are not  
afflicted for that cause that other men are, & the end of them both is faire different  
one from the other. For how can God forsake his, which is bountifull euen to-  
wards his enemies? And hee willeth that this doctrine be well beaten into their  
brades. 14 Nowe hee returneth to that exhortation, shewing which are the  
vertues of a Pastour, whereby hee may come to be reuerenced, although hee be  
but young, to wit, such speech and life as are witness of charitie, zeale, faith,  
and puritie, but here is no mention made of the crosse staffe, ring, cloake, and such  
other foolish and childlike toys. 15 The priuate exercise of Pastours, is con-  
tinuall reading of the Scriptures, whenceout they may drawe matter of whole-  
some doctrine and exhortation, both to themselves and to other. h Faith is by  
hearing, and hearing by preaching: and therefore the ministers of the worde are  
so saide to saue themselves and other, for that in them the Lord hath put the  
worde of reconciliation.*

## CHAP. V.

*1 Having set downe a manner howe to rebuke all degrees, 5 Hee instructeth of widowes, who then were chosen for the seruise of the Church: 17 Them hee commeth to Elders, 23 and speaketh somewhat touching the health of the bodie.*

**R**ebuke <sup>1</sup> not an elder, but exhort him as a father, and the yonger men as brethren,  
<sup>2</sup> The elder women as mothers, the yonger as sisters, with all parentlike.  
<sup>3</sup> <sup>22</sup> Honour widowes, which are widowes in deede.

<sup>4</sup> But if any widowe haue children or nephewes, let them learne first to shewe godlinesse toward their owne house, and <sup>5</sup> to recompense their kinned: <sup>6</sup> for that is an honest thing, and acceptable before God.

<sup>7</sup> And she that is a widowe in deede, and left alone, trusteth in God, and continueth in supplications and prayers night and day.

<sup>8</sup> But shee that liueth in pleasure, is dead, whiles she liueth.

<sup>9</sup> These things therefore warne them of, that they may be blamelesse.

<sup>10</sup> If there be any that prouideth not for his owne, and namely for them of his householde, hee denieth the faith, and is worse then an infidell.

<sup>11</sup> Let not a widow be taken into th: number vnder threescore yeere olde, that hath bene the wife of <sup>12</sup> one husband.

<sup>13</sup> And well reported of for good workes: if she haue nourished her children, if she haue lodged the strangers, if she haue washed the Saints feete, if she haue ministered vnto them which were in aduersitie, if she were continually giuen vnto euery good worke.

<sup>14</sup> But <sup>15</sup> refuse the yonger widowes: for when they haue begun to waxe wanton against Christ, they will marrie.

<sup>16</sup> Having damnation, because they haue broken the first faith.

<sup>17</sup> And likewise also being idle they learne to goe about from house to house: yea, they are not onely idle, but also prailers and busibodies, speaking things which are not comely.

<sup>18</sup> I will therefore that the yonger women marrie, and beare children, and governe the house, and giue none occasion to the aduersarie to speake euill.

<sup>19</sup> For certaine are already turned backe after Satan.

<sup>20</sup> If any faithfull man or faithfull woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widowes in deede.

<sup>17</sup> ¶ <sup>24</sup> The Elders that rule well, let them be had in <sup>25</sup> double honour, <sup>26</sup> specially they which labour in the word and doct:ine.

<sup>18</sup> For the Scripture sayth, <sup>19</sup> Thou shalt not mouell the mouth of the ox: that treadeth out the corne: and, <sup>20</sup> The labourer is woorthie of his wages.

<sup>19</sup> ¶ Against an Elder receiue none accusation, but vnder two or three witnessess.

<sup>20</sup> ¶ Them that sinne, rebuke openly, that the rest also may feare.

<sup>21</sup> ¶ <sup>27</sup> I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things, without preferring one to another, and doe nothing partially.

<sup>22</sup> ¶ Lay hands suddenly on no man, neither be partaker of other mens sinnes: keepe thy selfe pure.

<sup>23</sup> ¶ Drink no longer water, but vse a litle wine for thy stomackes sake, and thine often infirmities.

<sup>24</sup> ¶ Some mens sinnes are open before hand, and goe before vnto iudgement: but some mens follow after.

<sup>25</sup> ¶ Likewise also the good workes are manifest before hand, and they that are otherwise, cannot be hid.

*be manners of the Congregation, the other did beside that, attende vpon preaching and prayers, to and for the Congregation. 4 Deuteronomie 25. 4. 1 Corinthians 9. 9. 5 Matthew 10. 10. Luke 10. 7. 15 The second rule: Let no accusation be admitted against an Elder, but vnder two or three witnessess. 16 The third rule: Let the Elders be conuicted be rebuked openly, that they may be an example to others. 17 Chapter 6. 13. 17 The fourth rule: Let inueritie be vsed without any prejudice or respect of persons in the Ecclesiasticall proceedings, (especially against the Elders) because God himselfe is there present, and the Lord Iesus Christ with a multitude of Angels. 18 The fifth rule: Let the minister laye handes suddenly on no man. Let him not be faultie herein either by fauouring any mans follie, or peruerse affection: If ought be done otherwise then well of his fellowes, let him keepe his conscience pure. 19 As much as in thee lyeth doe not rashly admit any what soeuer, to any Ecclesiasticall function, 19 The sixth rule: Let the Elders haue indifferent consideration of their health, in the manner of their dyet. 20 Because hypocrites sometimes creepe into the ministerie, although there be neuer so great diligence vsed, the Apostle willet the Pastours not to be troubled therefore, or slacke any whit of their diligence in trying and examining, because the Lord hath appointed a time to discover the faults of such men, and it is our partes to take heed that wee offende not therein. 21 Another comfort belonging to them, which sometime are slandered and misreported of.*

## CHAP. VI.

*1 He sheweth the dutie of seruants: 10 and what a mischieuous euill comensnesse is: 13 and hauing spoken somewhat of rich men, he once againe forbiddeth Timothee, 20 to cumber himselfe with vaine babblings.*

**L**et <sup>1</sup> as many seruants as are vnder the yoke, Count their masters worthy of all honour, that the Name of God, and his doctrine be not euill spoken of.

<sup>2</sup> And they which haue beleewing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, and beloued, and partakers of the benefite. These things teach and exhort.

the common state. And this is the first rule: Let seruants that are come to the faith, and haue infidels to their masters, serue them notwithstanding with great fidelitie. 2 The reason: least God shoulde seeme by the Doctrine of the Gospel to stirre vp men to rebellion and all wickednesse. 3 The second rule: Let not seruants that are come to the faith, and haue also masters of the same profession and religion, abuse the name of brotherhoode, but let them so much the rather obey them. 4 Let this be sufficient, that as touching those things which pertaine to euertlasting life, they are partakers of the same good will & loue of God, as their masters themselves are. 5 A generall conclusion, that these things ought not onely to be simply taught, but must with exhortations be diligently beate into their heads.

*14 Now he giueth rules, and sheweth how he ought to behaue himselfe with the Elders, that is to say, with the Pastours and such as haue the gouernance in the discipline of the Church, which is president of their company. The first rule: Let the Church or Congregation see vnto this especially, as God himselfe hath commaunded, that the Elders that doe their dutie well be honestly maintained. 15 Wee must be more carefull for them, then for the rest.*

*16 There were two kinds of Elders, the one attended vpon the gouernment onely, and looked to*

*the manners of the Congregation, the other did beside that, attende vpon preaching and prayers, to and for the Congregation. 4 Deuteronomie 25. 4. 1 Corinthians 9. 9. 5 Matthew 10. 10. Luke 10. 7. 15 The second rule: Let no accusation be admitted against an Elder, but vnder two or three witnessess. 16 The third rule: Let the Elders be conuicted be rebuked openly, that they may be an example to others. 17 Chapter 6. 13. 17 The fourth rule: Let inueritie be vsed without any prejudice or respect of persons in the Ecclesiasticall proceedings, (especially against the Elders) because God himselfe is there present, and the Lord Iesus Christ with a multitude of Angels. 18 The fifth rule: Let the minister laye handes suddenly on no man. Let him not be faultie herein either by fauouring any mans follie, or peruerse affection: If ought be done otherwise then well of his fellowes, let him keepe his conscience pure. 19 As much as in thee lyeth doe not rashly admit any what soeuer, to any Ecclesiasticall function, 19 The sixth rule: Let the Elders haue indifferent consideration of their health, in the manner of their dyet. 20 Because hypocrites sometimes creepe into the ministerie, although there be neuer so great diligence vsed, the Apostle willet the Pastours not to be troubled therefore, or slacke any whit of their diligence in trying and examining, because the Lord hath appointed a time to discover the faults of such men, and it is our partes to take heed that wee offende not therein. 21 Another comfort belonging to them, which sometime are slandered and misreported of.*

*1 Hee addeth also rules for the seruants dutie towards their masters: were vpon no doubt there were many questions then moued by them, which tooke occasion by the Gospel to trouble*



5 He condemneth feuerely, and excommunicateth or casteth out of the Church as proud men, such as content not themselves with Christs doctrine, (that is to say, the doctrine of godlinesse) but wearie both themselves and others in vaine questions, (for all other things are vaine) because they content not themselves in Christs doctrine: and as lying deceivers, because they flatter or sound obsequious but vanitie: as madde men, because they trouble themselves so much in matters of nothing: as mischievous plagues, for that they cause great contentions, and corrupt mens mindes and judgement: to be short, as prophane and wicked, because they abuse the precious name of godlinesse and religion to filch by lucre. 6 Strivings about words, and not about matter: and by words he meaneth all those things which have no pith in them, & whereby we can reape no profite. 7 Such as we see in those schollers of Poperie, which are nothing else but vaine babbling and prating. 8 He turneth away filly the name of gaine and lucre, confessing that godlinesse is great gaine, but farre after another sort, to wit, because it bringeth true sufficiency. 9 He mocketh their follie, which doe so greedily gaze after fraile things, that they can in no wise be satisfied, and yet notwithstanding they cannot enjoy that excellency. 10 He frayeth Timothie from countenances after another sort, to wit, because it draweth with it an infinite sort of vices, and those very hurtfull, wherewith covetous men doe torment themselves so farre forth, that in the ende they cast away from them their faith and saluation. 11 Sorow and griefe do as is to be feared: shew the minde of man, and are the earnest and true fruits of countenances. 12 A peculiar exhortation to diuers vertues, wherewith it behooveth the Pastours especially to be furnished. 13 Whom the Spirit of God rueth.

3 If any man teach otherwise, and consent not to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse,

4 Hee is puffed up and knoweth nothing, but doeth about questions and strife of wordes, whereof commeth enuie, strife, railings, euill surmising,

5 Forward disputations of men of corrupt mindes and destitute of the truth, which thinke that gaine is godlinesse: from such separate thy selfe.

6 But godlinesse is great gaine, if a man be content with that hee hath.

7 For wee brought nothing into the world, and it is certaine, that we can carie nothing out.

8 Therefore when wee haue fooles and raiment, let vs therewith be content.

9 For they that will be rich, fall into temptation and snares, and into many foolish and noyous lustes, which drowne men in perdition and destruction,

10 For the desire of money is the roote of all euill, which while some lust after, they erred from the faith, and perished themselves thorow with many sorowes.

11 But thou, O man of God, see these things, and follow after righteousness, godlinesse, faith, loue, patience, and meekenesse.

12 Fight the good fight of faith: lay holde of eternall life, wherunto thou art also called, and hast professed a good profession before many witnesses.

13 I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate witnessed a good confession,

14 That thou keepe this commandment without spot, and vnrubieable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shewe, that is blessed & Prince onely, the King of kings and Lord of lords,

16 Who onely hath immortalitye, and dwelleth in the light that none can attaine vnto, whom neuer man sawe, neither can see, vnto whom be honour and power euermore. Amen.

17 Charge them that are rich in this world, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enjoy.)

18 That they doe good, and be rich in good works, and be ready to distribute, & communicate.

19 Laying vp in store for themselves a good foundation against the time to come, that they may obtaine eternall life.

20 O Timotheus, keepe that which is committed vnto thee, and auoide prophane and vaine babblings, and oppositions of science falsely so called,

21 Which while some profess, they haue erred concerning the faith. Grace be with thee, Amen.

The first Epistle to Timotheus, written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

In things pertaining to this life, with whom those men are compared which are rich in good works. Marke 4. 19. Luke 12. 15. Who onely is, and that eternally: for he testeth the fraile nature of riches against God. Math 6. 2. The praise of liberalitie by the effects thereof: because it is a sure testimonie of the Spirit of God which dwelleth in vs, and therefore of the saluation that shall be given vs. 13 He rebeareth the chiefest of all the former exhortations, which ought to be deeply imprinted in the mindes of all ministers of the word, to wit, that they shew all vaine babblings of sophistrie, & continue in the simplicitie of sincere doctrine. 14 Not onely in word, but also in countenance and gesture: to be short, whilst their behaviour was such that even when they held their peace, they would make men beleue their heads were occupied about nothing but high and weightie matters, even then they erred concerning the faith.

Chap. 5. 21. A most earnest request and charge, to observe and keepe all the premisses faithfully, which our eyes see vpon the coming of Iesus Christ, whose glory we haue to see against the vaine glimmering of this world, and his power against all the terrors of the wicked. Math. 27. 11. Luke 18. 37. He heareth many words together, to one purpose: where by he voucheth the power of God, which if we sicke fast vnto, we shall not be moued out of our standings. Chap. 1. 11. reut. 27. 14. and 29. 16. John 1. 18. He addeth for an overplus as it were a sharpe admonition to the rich, that they chiefly take heede of two mischiefs, to wit, of pride, and deceitfull hope, against which he setteth three excellent vertues, hope in the liuing God, liberalitie towards their neighbour, & gentle conditions.

## THE SECOND EPISTLE OF PAUL TO TIMOTHEVS.

### CHAP. I.

He commendeth Timothies faith, 6 and exhorteth him to goe on faithfully in the charge committed vnto him: 8 and that neither for his bands, 15 nor the reviling of others, he faile. 11 He triumpheth of his Apostleship. 14 He willet him to haue care of the thing committed vnto him. 16 and traileth Onesiphorus.



Paul an Apostle of Iesus Christ by the will of God, according to the promise of life which is in Christ Iesus,

2 To Timotheus my beloved sonne: Grace, mercie and peace from God the Father, and from Iesus Christ our Lord.

3 I thanke God, whom I serue from mine elders with pure conscience, that without

ceasing I haue remembrance of thee in my prayer: night and day,

4 Desiring to see thee, mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfaigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore, I put thee in remembrance that thou stirre vp the gift of God which is in thee, by the putting on of mine hands.

7 For God hath not given to vs the Spirit of feare, but of power, and of loue, and of a sound minde.

8 Be not therefore ashamed of the testimonie

2 He warneth vs to see the inuincible power of the Spirit, which God hath given vs, against those stormes which may and doe come vpon vs. 3 The gift of God is as it were a certaine lively flame kindled in our hearts, which the flesh and the deuill go about to put out: and therefore we on the contrary side must labour as much as we can to foster and keepe it burning. 4 To peace vs shew, and trauaile vs, as men whom the Lord will destroy. 5 He procureth that the ignominie or shame of the crosse is not only not to be ashamed of, but also that it is glorious and most honourable: first, because the Gospel wherefore the godly are afflicted, is the testimonie of Christ: and secondly, because at length the great vertue and power of God appeareth in them.

a Sent of God to preach that life which he promised in Christ Iesus.

1 The chiefest worke that he sheweth at in this Epistle, is to confirme Timothie to continue constantly and manfully even to the end, setting first before him the great good will he beareth him, and then reckoning vp the excellent gifts which God would as it were haue to be by inheritance in Timothie, and his queere, which might so much the more make him bound to God. 4 Acts 22. 3. b From Abraham, Isaac and Jacob: for hee speaketh not of Pharisaeisme, but of Christianisme.

nie of our Lord, neither of mee his prisoner: but be partaker of the afflictions of the Gospel according to the power of God,

9 4 Who hath faued vs, and called vs with an holy calling, not according to our works, but according to his owne purpose and grace, which was begun to vs through Christ Iesus before the world was,

10 But is now made manifest by that appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortallitie vnto light through the Gospel.

11 \* Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 6 For the which cause I also suffer these things, but I am not ashamed: for I know whom I have beleueed, & I am perswaded that he is able to keepe that which I have committed to him against that day.

13 8 Keepe the true paterne of the wholesome words, which thou hast heard of me in faith and love which is in Christ Iesus.

14 9 I as worthy thing which was committed to thee, keepe through the holy Ghost, which dwelleth in vs.

15 11 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine,

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord graunt vnto him, that he may finde mercy with the Lord at that day, and in how many things he hath ministered vnto me at Ephesus, thou knowest very well.

*He sayeth that that grace was given vs from euangelizing, vnto which we were predestinated from our vntilting. So that the doctrine of forefaine faith and iustitie works, is deare contrary to the doctrine which preached and teacheth the grace of God. i Before that course of yeeres, which hath runne on euer since the beginning of the world. Rom. 16. 25. eph. 1. 4. 11. 16. 1st. 1. 2. k Hath caused life and immortality to appere. 1. Tim. 1. 7. 3 That is, the Gospel which the Apostle preached. 6 Hee confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, & therefore it persecuted him that preached it. 7 By setting his owne example before vs, he sheweth vs how it may be that wee shall not be ashamed of y<sup>e</sup> crosse of Christ, to wit, if wee be sure that God both can & will keepe the saluation which he hath as it were layd vnto us by himselfe for vs against that day. 8 He sheweth wherein hee ought to be not content, to wit, both in the doctrine it selfe, the diligence wherewith it is faith & charitie, and next in the manner of teaching it, a lively paterne and shape wherof Timothee knew in the Apostle. 9 An amplification, taken of the dignitie of so great a benefit committed of the ministers. 10 The taking away of an affliction, it is an hard thing to doe it, but the Spirit of God is mighty, who hath inwardly indued vs with his vertue. 11 He presenteth an offence which arose by the means of certaine that fell from God & the religion, & wethereth also their names, that they might be knowne of all men. But he setteth against them the singular faith of one man, that one onely good example might counterpoise and weigh downe all euill examples.*

# CHAP. II.

1 The better to set out persurance in the Christian warfare, 3 he taketh similitudes 4 from souldiers, 6 and from husbandmen. 10 He sheweth that his labours are for the profit of the Church: 15 Then hee warneth Timothee to diuide the word of truth aright, 17 to beware of the examples of the wicked, 22 and to do all things modestly.

1 Thou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by many witnesses, the same deliuer to faithful men, which shall be able to teach other also.

3 2 Thou therefore suffer affliction as a good souldier of Iesus Christ.

souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of this life, because hee would please him that hath chosen him to be a souldier.

5 3 And if any man also strue for a matterie, he is not crowned, except he strue as he ought to doe.

6 4 The husbandman must labour before hee receiue the fruit.

7 5 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 6 Remember that Iesus Christ, made of the seed of David, was raised againe from the dead according to my Gospel.

9 7 Wherein I suffer trouble as an euill doer, euen vnto bonds: but the word of God is not bound.

10 Therefore I suffer all things for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glory.

11 8 It is a true saying, For if we be  $\dagger$  dead together with him, we also shall liue together with him.

12 If we suffer, we shall also reigne together with him:  $\dagger$  If we deny him, he also will deny vs.

13 If we beleuee not, yet abideth he faithful: he cannot deny himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they strue not about words, which is to no profit, but to the peruertering of the hearers.

15 9 Striue to shew thy selfe approoued vnto God, a workman that needeth not to be ashamed, diuiding the word of truth aright.

16 Stay profane and vaine babblings: for they shall increase vnto more vngodlinesse.

17 And their word shall fret as a canker: of which sort is Hymeneus and Phileus,

18 Which as concerning the truth haue erred from the marke, saying that the resurrection is past alreadie, and doe destroy the faith of certaine.

19 11 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his: and Let euery one that calleth on the Name of Christ, depart from iniquity.

*in prison, as an euill doer, yet there is no cause, why therefore some should goe about to derogate credit from his Gospel, seeing that no withstanding God did bleesse his ministerie, nay rather, that example of this his captiuitie and patience did sundrie wayes confirme the Church in the hope of a better life. 8 The fourth admonition: wee ought not to contend vpon words and questions, which are not onely vnpromitable, but also for the most part hurtfull: but rather vpon this how we may frame our selues to all manner of patience, as to doe also with Christ (that is to say, for Christes Name) because that is the plaine way to the most glorious life: as contrariwise the taking away of men can diminish no part of the truth of God, although by such means they procure certaine destruction to themselves. 9 Rom 8. 5. c If we be afflicted with Christ, & for Christes sake. 10 Matthe. 10. 33. Marke 8. 38. Rom 3. 3. and 9. 6. d Call God to witness, or as a Iudge: as Moses, Ioshua, Samuel & Paul himselfe did. Acts 20. 9 The fifth admonition: A minister must not be an idle disputer, but a faithful steward in diuiding aright the word of truth, inasmuch that hee must stop the mouths of other vaine bablers. 11 By adding nothing to it, neither overstepping anything, neither mangling it, nor wresting it in sunder, nor wresting of it: but marke: duly wily what his heauens are able to heare, and what is fit to edifying. f Marke and watch, and see they creepe not on further. 10 Hee discouereth the subtiltie of Satan, who beginning with these principles, draweth vs a little and litle to vngodlinesse through the means of that wicked and profane babbling, still creeping on: watch hee prooueth by the horrible example of them that taught, that the resurrection was alreadie past. 11 A digression: wherein he salueth that offence that rose by their falling away: the wing first, that he elect are out of all danger of any such falling away: secondly, that they are knowne to God & not to vs: & therefore it is no maruell if we count hypocrites oftentimes for true brethren: but we must take heed that we be not like them, but rather that wee be in deed such as we are sayd to be. g That serueth and worshippeth him, and is as it were named of him, a faithful man or Christian.*

*For his sake. The Gospel after the first is sayd to be afflicted in them that preach it: though the power of God, Hee sheweth with how great benefits God hath bound vs to maintain our faith and continually his glory with vs, as is to be seen in our fallowen, and recomfort vnto the causes, of our saluation, to wit, that the eternall purpose of God to haue vs in Christ which was to come, when by it should come to passe, that wee should at length be freely called of God by the preaching of the Gospel, or Christ the deliuerer of death and labour of immortallitie. 1. Cor. 1. 2. 3 Titus 2. 5. He sayeth that that grace was given vs from euangelizing, vnto which we were predestinated from our vntilting. So that the doctrine of forefaine faith and iustitie works, is deare contrary to the doctrine which preached and teacheth the grace of God. i Before that course of yeeres, which hath runne on euer since the beginning of the world. Rom. 16. 25. eph. 1. 4. 11. 16. 1st. 1. 2. k Hath caused life and immortality to appere. 1. Tim. 1. 7. 3 That is, the Gospel which the Apostle preached. 6 Hee confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, & therefore it persecuted him that preached it. 7 By setting his owne example before vs, he sheweth vs how it may be that wee shall not be ashamed of y<sup>e</sup> crosse of Christ, to wit, if wee be sure that God both can & will keepe the saluation which he hath as it were layd vnto us by himselfe for vs against that day. 8 He sheweth wherein hee ought to be not content, to wit, both in the doctrine it selfe, the diligence wherewith it is faith & charitie, and next in the manner of teaching it, a lively paterne and shape wherof Timothee knew in the Apostle. 9 An amplification, taken of the dignitie of so great a benefit committed of the ministers. 10 The taking away of an affliction, it is an hard thing to doe it, but the Spirit of God is mighty, who hath inwardly indued vs with his vertue. 11 He presenteth an offence which arose by the means of certaine that fell from God & the religion, & wethereth also their names, that they might be knowne of all men. But he setteth against them the singular faith of one man, that one onely good example might counterpoise and weigh downe all euill examples.*

*The conclusion of the former exhortation, which hee also aduised vnto is a declaration, how that they do not keepe that warning, but that is commended vnto vs, which keepe it to themselves, but they rather which do most freely communicate it with other, to the end that many may be partakers of it without any more offence or hindrance. A When many were by, which can beare witness of these things. 2 Another admonition: That the ministry of the word is a spiritual warfare, which no man can so trauell in, that he may please his captaine, vnto the before and part with all hinderances which might draw him away from it.*



12 The taking away of an objection: it is no dishonour to the good man of the house, that he hath not in a great house all vessels of one sort and for one service, but we must looke to this, that we be found vessels prepared to honour.

\* Rom. 9. 21.  
b By these words is meant the execution of the matter, and not the cause: for in that we purge ourselves, it is not to be attributed to any free will that is in us, but to God, who freely if wholly worketh in us a good and an effectual will.

13 Returning to the matter from whence he digressed, verse 16. hee warneth him to exercise himselfe in weighty matters, and such as pertaine to godlinesse. 14 The first admonition: We must abhorre all things which be bitter of minde both in teaching all men, and also in calling them backe which have gone out of the way.

\* 1. Cor. 12. 2. 1. Tim. 1. 4. And 4. 7. tit. 3. 9. i To winne them through our patient bearing with them, but not to please them or excuse them in their wickednesse. k He meaneth such as doe not yet see the truth.

1 The seventh admonition: we may not hope for any Church in this world without corruption: but there shall be rather great abundance of most wicked men, even in the very bosome of the Church, which notwithstanding shall make a show and countenance of great holinesse and charitie.

\* 1. Tim. 4. 1. 2. pet. 3. 3. Jude 18.

a Which make no account, either of right or honesty. b Wee must not dallye with such men as resist the truth not of simple ignorance, but of a perverse mind, (which thing appeareth by their fruits which bee paineth out here lively) but we must rather turne away from them.

\* Exod. 7. 11. 3 Hee is a deere comfort: The Lord will at length plucke off all their visards. 4 That we be not deceived by such hypocrites, we must see before vs the vertues of the holy seruants of God, & we must not be afraid of persecution, which they suffered willingly, and which alwayes followeth true godlinesse. But we must especially holde fast the doctrine of the Apostles, the summe whereof is this, that we are saved through faith in Christ Iesus. b Thou knowest shewing, not onely what I taught and did, but also how I was minded and disposed. c Which is in Phidias.

20 11 Notwithstanding in a great house are not onely vessels of gold and of silver, but also of wood and of earth: and some for honour, and some vnto dishonour.

21 If any man therefore purge himselfe from these, he shall be a vessel vnto honour, sanctified, and meet for the Lord, and prepared vnto euery good worke.

22 13 Flee also from the lusts of youth, and follow after righteousness, faith, loue, and 14 peace, with them that call on the Lord with pure heart,

23 \* And put away foolish & vnlearned questions, knowing that they engender strife.

24 But the seruant of the Lord must not strine, but must be gentle toward all men, apt to teach, suffering the euill,

25 Instructing them with meekenesse that are contrary minded, proving if God at any time will giue them repentance, that they may acknowledge the truth,

26 And come to amendment out of that snare of the deuill, of whom they are taken prisoners, to doe his will.

## CHAP. III.

1 Hee foretelleth the dangerous times that are to insue: 9 but with the certaine hope of victorie, 10 hee encourageth him to the combat, 14 setting out especially the triall of sound doctrine.

This I know also, that in the last dayes shall come perillous times.

2 For men shall be louers of their owne felices, couetous, boasters, proud, curf. d speakers, disobedient to parents, vnthankfull, a vnholly,

3 Without naturall affection, truce breakers, false accusers, intemperate, fierce, no louers at all of them which are good,

4 Traitors, headie, high minded, louers of pleasures more then louers of God,

5 Having a shew of godlinesse, but haue denied the power thereof: a turne away therefore from such.

6 For of this sort are they which creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lusts.

7 Which women are euer learning, and are neuer able to come to the acknowledging of the truth.

8 \* And as Iannes and Iambres withstood Moses, so doe these also resist the truth, men of corrupt minds, reprobate concerning the faith.

9 3 But they shall preuaile no longer: for their madness shall be euident vnto all men, as theirs also was.

10 4 But thou hast fully knowen my doctrine, manner of lining, purpose, faith, long suffering, loue, patience,

11 Persecutions, and afflictions which came vnto me at Antiochia, at Iconium, and at Lystr,

4 That we be not deceived by such hypocrites, we must see before vs the vertues of the holy seruants of God, & we must not be afraid of persecution, which they suffered willingly, and which alwayes followeth true godlinesse. But we must especially holde fast the doctrine of the Apostles, the summe whereof is this, that we are saved through faith in Christ Iesus. b Thou knowest shewing, not onely what I taught and did, but also how I was minded and disposed. c Which is in Phidias.

which persecutions I suffered: but from them all the Lord deliuered me.

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers shall waxe worse and worse, deceiuing, and being deceived. 14 But continue thou in the things which thou hast learned, and which are committed vnto thee, knowing of whom thou hast learned them:

15 And that thou hast knowen the holy Scriptures of a childe, which are able to make thee wise vnto saluation, through the faith which is in Christ Iesus.

16 4 5 For the whole Scripture is given by inspiration of God, and is profitable to teach, to conuince, to correct, and to instruct in righteousness.

17 That the man of God may be absolute, being made perfect vnto all good works.

## CHAP. IIIII.

1 He chargeth him to preach the Gospel with all diligence, 3 in that miserable a time: 6 what his death is layd at hand, 8 yet so, that as a conqueror hee maketh haste to a glorious triumph. 10 He sheweth the cause why he sendeth for Timotheus, 11 euen by reason of his present state.

I Charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quicke and dead at that his appearing, and in his kingdom,

2 Preach the word: be instant, in season, and out of season, improoue, rebuke, exhort with all long suffering and doctrine.

3 2 For the time will come when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their ownelusts get them an heape of teachers,

4 And shall turne their eares from the truth, and shall be giuen vnto fables.

5 3 But watch thou in all things: suffer affliction: doe the worke of an Euangelist: b cause thy ministry to be thorowly liked of.

6 4 For I am now ready to be offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For henceforth is layd vp for me the crowne of righteousness, which the Lord the righteous Iudge shall giue mee at that day: and not to mee onely, but vnto all them also that loue that his appearing.

9 5 Make speed to come vnto me at once:

10 For Demas hath forsaken me, and hath embraced this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia.

11 \* Onely Luke is with me. Take Marke and bring him with thee: for hee is profitable vnto mee to minister.

12 And Tychicus haue I sent to Ephesus.

13 The cloake that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but specially the parchments.

14 Alexander the coppersmith hath done mee much euill: the Lord seward him according to his workes.

hand, and setteth before them an excellent example, both of inuincible constancie and sure hope. c To be offered for a drinke offering: and he alludeth to the pouring out of blood or wine which was used in sacrifices. 5 The last part of the Epistle, setting forth grievous complaints against certaine, and examples of singular godlinesse in euery place, and of a minde neuer wearied. d Contented himselfe with this world. \* Coloss. 4. 10, 14.

15 Of whom be thou ware also : for he with-  
stood our preaching fore.

16 At my first answering no man assisted mee,  
but all forsooke me : I pray God, that it may not  
be laid to their charge.

17 Notwithstanding the Lord assisted me, and  
strengthened mee, that by me the preaching might  
be fully beleened, and that all the Gentiles should  
heare : and I was deliuered out of the mouth of  
the e Lyon.

18 And the Lord will deliuer mee from euery  
euill worke, and will preserue me vnto his g hea-  
uonly kingdome : to whom be prayse for euer and  
euer, Amen.

19 Salute Prisca and Aquila, and the + house. + Chap. i. 16,  
hold of Onesiphorus.

20 Erastus abode at Corinthus : Trophimus I  
left at Milerum sick.

21 Make speede to come before winter. Eu-  
bulus greeteth thee, and Pudens, and Linus, and  
Claudia, and all the brethren.

22 The Lord Iesus Christ be with thy spirit.  
Grace be with you, Amen.

¶ The second Epistle written from Rome vnto Ti-  
motheus, the first Bisshop elected of the Church  
of Ephesus, when Paul was presented the second  
time before the Emperour Nero.

## THE EPISTLE OF PAUL TO TITVS.

### CHAP. I.

¶ He sheweth what kinde of men ought to be chosen Mini-  
sters : 10 how vaine babblers mouthes should be stopped:  
12 and through this occasion hee toucheth the nature of  
the Cretians, 14 and the lawes, who put holinesse in  
outward things.

**P**AUL a a servant of God, and an Apostle  
of Iesus Christ, according to the faith  
of Gods b elect, a and the acknow-  
ledging of the truth, which is accord-  
ing vnto godlines,

2 Vnto the c hope of eternall life, which God  
that cannot lye, hath d promised before f + e would  
began :

3 But hath made his worde manifest in due  
time through the preaching, which is g commit-  
ted vnto mee according to the commandement  
of God our f Saviour :

4 To Titus my naturall sonne according to  
the common faith, g Grace, mercy, and peace from  
God the Father, and from the Lord Iesus Christ  
our Saviour.

5 For this cause left I thee in Creta, that thou  
shouldest continue to redresse the things that re-  
maine, and shouldest ordeine Elders in euery citie  
as I appointed thee,

6 If any be vnreprouable, the husband of  
one wife, hauing faithfull children, which are not  
slandered of riot, neither are g disobedient.

7 For a Bishop must be vnreprouable, as  
Gods h steward, not i froward, not angry, not giuen  
to wine, no striker, not giuen to filthy lucre,

8 But barbarous, one that loneth goodnesse,  
h wise, righteous, holy, temperate,

9 Holding fast that faithfull worde accord-  
ing to doctrine, i that hee also may be able to  
exhort with wholesome doctrine, and conuince

them that say against it.

10 For there are many disobedient and vaine  
talkers and deceiuers of mindes, chi. by they of the  
1 Circumcision,

11 Whose mouthes must be stopped, which  
subuert whole houses, teaching things which they  
ought not, for filthy lucre sake.

12 One of these felues, euen one of their owne  
prophets said, The Cretians are alwayes lyars, euill  
beasts, slow bellies.

13 This witnessse is true : wherefore conuince  
them sharply, that they may be found in the faith.

14 And not taking heed to g Iewish fables, and  
commandements of men, that turne away from the  
truth.

15 Vnto the pure v are all things pure, but  
vnto them that are defiled, and vnbeleueing is no-  
thing pure, but euen their mindes and consciences  
are defiled.

16 They professe that they know God, but by  
works they deny him, and are abominable, and dis-  
obedient, and vnto euery good worke reprobate.

m Epimenides, who was counted a Prophet amongst them. Look upon Laertius  
and Cicero in his first booke of Distinction. n Roughly and plainly, and ge not  
about the bussh with them. + 1. Tim. 1. 4. 11 Heedlewerh in few words, that  
puritie consisteth not in any externall worship : and that that is according to the  
olde Lawe. (as in difference of meats, & washings, & o her such things which are  
abolished) but in the minde & conscience : & wh- soeuer teach otherwise, know  
not what is true religion indeed, and also are nothing lesse then that they would  
seeme to be. v Rom. 14. 20. o If our mindes and consciences be vndeane, what  
cleannesse is there in vs before regeneration?

### CHAP. II.

a Hee setteth out the duties of sundry persons and states,  
6 and willeth him to instruct the Church in manners.

11 He draweth an argument from the end of our redemp-  
tion, 12 which is, that we liue godly and vprightly.

**B**Ut i speake thou the things which become  
wholesome doctrine,

2 That the elder men be watchfull, graue, tem-  
perate, found in the faith, in loue, and in patience:

3 The elder women likewise, that they be in  
such behauiour as becometh holinesse, not false  
accusers, nor subiect to much wine, but teachers of  
honest things,

4 That they may instruct the young women  
to be sober minded, that they loue their husbands,  
that they loue their children,

5 That they be temperate, chaste, a keeping at  
home, good and b subiect vnto their husbands, that  
the word of God be not euill spoken of.

6 Exhort yong men likewise, that they be so-  
ber minded.

7 In all things shew thy selfe an example  
of

20 An applying  
of the general  
proposition to a  
particular : The  
Cretians about  
all other neede  
sharpe reprobations : both be-  
cause their misde-  
eds are naturally gi-  
uen to lies and  
doubtfulnesse, and  
also because of  
certaine conuitions  
leues, which vnder  
a colour of  
godlinesse ioyne  
partly certaine  
vaine traditions,  
and partly olde  
ceremonies with  
the Gospel.

1 Of the lawes, or  
rather of those  
lawes, which went  
about to ioyne  
Christ and the  
Law together.

m Epimenides, who was counted a Prophet amongst them. Look upon Laertius  
and Cicero in his first booke of Distinction. n Roughly and plainly, and ge not  
about the bussh with them. + 1. Tim. 1. 4. 11 Heedlewerh in few words, that  
puritie consisteth not in any externall worship : and that that is according to the  
olde Lawe. (as in difference of meats, & washings, & o her such things which are  
abolished) but in the minde & conscience : & wh- soeuer teach otherwise, know  
not what is true religion indeed, and also are nothing lesse then that they would  
seeme to be. v Rom. 14. 20. o If our mindes and consciences be vndeane, what  
cleannesse is there in vs before regeneration?

1 The first admon-  
ition : The do-  
ctrine must not  
only be generally  
pure, but also be  
applied to all ages  
& orders of men, ac-  
cording to the diuer-  
sity of circumstances.  
2 What are the  
chiefest vertues for  
old and yong, both  
men & women : and  
how they ought to  
be stirred vpon  
them continually.  
a No gadders vp  
and downe.  
b Ephes. 5. 13.  
3 The sixt admoni-  
tion : That both the  
Pastours liue & so-  
ber must be found,

¶ Of Nere.  
Preserue me pure  
from committing  
any thing unworthy  
my Apostleship.  
¶ To make me  
partaker of his  
kingdome.

¶ He voucheth  
his Apostleship,  
(not for Titus, but  
for the Cretenses  
sake) both by the  
testimonie of his  
outward calling,  
and by his consent  
wherein hee agree-  
eth with all the  
elect from the be-  
ginning of the  
world.

¶ A Minister, as  
Christ himselfe, in  
that that he was a  
minister and head  
of the Prophets, is  
called a servant,  
Esa. 43. 10.

¶ Of those whom  
God hath chosen.  
1 The faith  
wherein all the  
elect consist, is  
the true and si-  
nle knowledge  
of God, tending  
to this ende, that  
worshipping God  
right, they may  
in length obtaine  
life euertlasting  
according to the  
promise of God,  
who is true, which  
promise was exhi-  
bited to Christ in  
due time accord-  
ing to his eter-  
nall purpose.

¶ Hope is the ende of faith. d Freely, and of his meere liberalitie. 4. Rom. 16. 25.  
e Eph. 3. 9. coloss. 1. 12. 1. Tim. 1. 9. 2. Peter 1. 30. e Look 2. Tim. 1. 9. 3 This  
truth is no other where to be sought, but in the preaching of the Apostles. f Gal.  
3. 12. f This word (Saviour) doeth not onely signifie a preseruer of life, but also a  
giuer of life. 4 The Apostle moueth the Cretenses to heare Titus, by setting forth  
his consent and agreement with him in y faith, and i therewithall the web by what  
speciall note we may distinguish true ministers from false. 5 There is but one way  
of saluation, common both to the Pastours and the flocke. 6 The first admoni-  
tion, to ordeine Elders in euery citie. 7 1. Tim. 3. 2. g This word is proper to hereses  
of euen, which will not abide the yoke. 7 The second admonition, what faults  
Pastours (whom hee comprehended afore vnder the worde Elders) ought to be  
void of, and what vertues they ought to haue. h Whom the Lord hath appointed  
ward of his giftes. i Not hard conditioned, and euill to please. k Circumpect,  
of a sound iudgement, and of a singular example of moderation. 8 The third ad-  
monition: The Pastour must hold fast that doctrine, which the Apostles deliuered,  
and pertaineth to saluation, leauing all curious and vaine matters. 9 The fourth  
admonition : To apply the knowledge of true doctrine vnto vse, which consisteth  
in two things, to wit, lo governing them which shew themselves apt to learne,  
and conuincing the obstinate.



*b* Not such a gra-  
uitie as may drive  
men from coming  
to the minister, but  
such as may cause  
them to come in  
most reuerent and  
honest sort.

*† Eph. 6. 5. coll. 3.*

*22. 1. pet. 2. 13.*

*4* The seventh ad-  
monition, of ser-  
uants dutie to-  
ward their mas-  
ters.

*c* Which may be  
done without of-  
fence to God.

*† 1. Cor. 1. 2.*

*soloff. 1. 22.*

*5* The eighth ad-  
monition belong-  
ing to all the god-  
ly, that seeing God

calleteth all men to  
the Gospell, and  
Christ hath fou-  
nished vs, that he

hath also sanctified  
vs, we must all of vs  
giue our selues to

true godlinesse and  
righteousnesse, let-  
ting before vs a

sure hope of that  
immeasurable glory  
which thing must in  
such sort be beaten  
into their heads, that

their gaine sayers also  
must be reprooued by  
the authority of the  
mightie God.

*d* Lustes of the flesh,  
which belong to the  
present state of this  
life and world.

*e* Christ is here most  
plainly called that  
mightie God, and his  
appearance and  
coming is called by the  
figure Metonymie, our  
hope. *f* As it were a  
thing peculiarly  
said up for himselfe.

*g* With all authoritie  
possible.

*1* He declareth  
particularly and  
seuerally, that  
which he said be-  
fore generally, no-  
ting out certaine  
chiefe and princi-  
pall duties, which  
men owe to men,  
and especially subie-  
cts to their Magis-  
trates.

*2* Rom. 15. 1. 1. pet. 2. 13.

of good workes with vncorrupt doctrine, with  
gauntie, integritie,

*8* And with the wholesome word, which can  
not be condemned, that hee which withstandeth,  
may be ashamed, hauing nothing concerning you  
to speake euill of.

*9* *4* Let seruants be subiect to their masters,  
& please them in al things, not answering againe,

*10* Neither pickers, but that they shew all good  
faithfulness, that they may adorne the doctrine of  
God our Sauour in all things.

*11* *†* For that grace of God, that bringeth  
saluation vnto all men, hath appeared,

*12* And teacheth vs, that wee should denie vn-  
godlinesse and worldly lusts, and that we should  
line soberly and righteously, and godly in this pre-  
sent world,

*13* *†* Looking for that blessed hope, and appea-  
ring of that glorie of that mightie God, and of our  
Sauour Iesus Christ,

*14* Who gaue himselfe for vs, that hee might  
redeeme vs from all iniquitie, and purge vs to be  
a peculiar people vnto himselfe, zealous of  
good workes.

*15* These things speake, and exhort, and con-  
uince with all g authoritie. See that no man de-  
pise thee.

### CHAP. III.

*1* Hee willeth that all generally be put in minde to re-  
uerence such as be in authoritie: *2* That they remember,  
their former life, & attribute al iustification vnto grace.

*3* And if any brauier withstand these things, *4* hee  
willeth that he be resented.

*P*ut them in remembrance that they be  
subiect to the principalities and powers, and  
that they be obedient, and ready to euery good  
woike.

*2* That they speake euill of no man, that they

be no fighters, but soft, shewing all meekenesse  
vnto all men.

*3* *2* *4* For we our selues also were in times past  
vnwife, disobedient, deceiued, seruing the lustes  
and diuers pleasures, lining in maliciousnesse and  
euile, hatefull, and hating one another.

*4* But when that bountifullnesse and that loue  
of God our Sauour toward man appeared,

*5* *†* Not by the works of a righteousness, which  
we had done, but according to his mercy he saued  
vs, by the washing of the new birth, and the re-  
newing of the holy Ghost,

*6* Which hee shed on vs abundantly, through  
Iesus Christ our Sauour,

*7* That wee, being iustified by his grace,  
should be made heires according to the hope of  
eternall life.

*8* *3* This is a true saying, and these things I  
will thou shouldst affirme, that they which haue  
beleueed God, might be carefull to shewe forth

good workes. These things are good and profit-  
able vnto men.

*9* But stay foolish questions, and genealogies,  
and contentions, and brawlings about the Law: for  
they are vnprofitable and vaine.

*10* *†* Reiect him that is an heretike, after once  
or twice admonition,

*11* Knowing that hee that is such, is peruered,  
and sinneth, being damned of his owne selfe.

*12* *†* When I shall send Artemas vnto thee, or  
Tychicus, be diligent to come to mee vnto Nico-  
polis: for I haue determined there to winter.

*13* Bing Zenas the expounder of the Law, and  
Apollon on their iourney diligently, that they lacke  
nothing.

*14* And let ours also learne to shew forth good  
workes for necellary vses, that they be not vn-  
fruitfull.

*15* All that are with me, salute thee. Greete  
them that loue vs in the faith. Grace be with you  
all. Amen.

*†* To Titus, elect the first Bishop of the Church  
of the Cretians, written from Nicopolis in  
Macedonia.

*3* He confirmeth  
againe the former  
exhortation, by  
propounding the  
free benefit of our  
regeneration, the  
pledge whereof  
is our Baptisme.

*† 1. Cor. 6. 11.*

*† 2. Tim. 1. 9.*

*a* Word for word,  
of works which are  
done in righteous-  
nesse: and this place  
doth fully refute the  
doctrin of meritis.

*b* Which the vntue  
of the holy  
Ghost worketh.

*3* Again with  
great earnestnesse  
he beate into  
our heads, how  
that we ought to  
giue our selues to  
true godlinesse, and  
eschew al vaine  
questions, which  
serue to nothing  
but to moue strife  
and debate.

*c* Wee themselues  
earnestly vnto  
good workes.

*† 1. Tim. 1. 4. and 4.*

*7. 2. Tim. 2. 23.*

*4* The ministers  
of the word must  
at once cast off he-  
renkes, that is,  
such as stuburnely  
and seditionly dis-  
quiet the Church,  
and will giue no  
care to Ecclesiasti-  
cal admonitions.

*5* Last of all, hee  
writeth a word of  
two of priuate  
matters, and com-  
mendeth certaine  
men.

## THE EPISTLE OF PAVL TO PHILEMON.

*1* Paul handling a base and small matter, yet according to  
his manner mounteth aloft vnto God, & sending againe to  
Philemon his vagabond and theeuish servant, he intreateth  
pardon for him, and very graciously preacheth of Christ-  
ian equitie.



And a prisoner of Iesus Christ, and  
our brother Timotheus, vnto  
Philemon our deare friend, and  
fellow helper,

*2* And to our deare sister Ap-  
phia, and to Archippus our fellow  
fouldier, and to the Church that is in thine house:

*3* Grace be with you, and peace from God our  
Father, and from the Lord Iesus Christ.

*4* *†* I giue thanks to my God, making menti-  
on alwayes of thee in my prayers.

*5* (When I heare of thy loue and faith, which  
thou hast toward the Lord Iesus, and toward all  
Saints.)

*6* That the fellowship of thy faith may be  
made effectfull, and that whatsoever good thing is

in you through Christ Iesus, may be knowne.

*7* For wee haue great ioy and consolation in  
thy loue, because by thee, brother, the Saints bow-  
els are comforted.

*8* Wherefore, though I be very bolde in Christ  
to command thee that which is conuenient,

*9* Yet for loues sake I rather beseech thee,  
though I be as I am, euen Paul aged, and euen now  
a prisoner for Iesus Christ.

*10* I beseech thee for my sonne *†* Onesimus,  
whom I haue begotten in my bonds,

*11* Which in times past was to thee vnprofita-  
ble, but now profitable both to thee and to me.

*12* Whom I haue sent againe: thou therefore  
receiue him, that is mine owne bowels,

*†* That by this  
means all men  
may perceiue how  
rich you are in  
Christ, to wit, in  
faith, charity, and  
all bountifullnesse.

*c* Because thou  
diddest so dutifully  
and cheerfully re-  
fuge the Saints,  
that they conceived  
inwardly a mar-  
uailous ioy: for by  
this word (Bowels)  
is meant not  
onely the inward  
feeling of wants  
and miseries that  
men haue one of  
another's state, but

also that ioy and comfort which entrencheth into the very bowels, as though the heart  
were refreshed and comforted.

*†* An example of a Christian exercise and com-  
mendation for another man. *†* Col. 4. 9. *4* As mine owne sonne, and as if I  
had begotten him of mine owne body.

*† 1. Theff. 1. 2.*

*2* theff. 1. 3.

*a* By fellowship of  
faith, hee meaneth  
those duties of cha-  
ritie which are be-  
flowed vpon the  
Saints, & flow forth  
of an effectfull  
faith.

*a That thou mightest not seeme to haue lent me thy seruant upon constraint, but willingly.*

*f Thus he aggraueth the harder kinde of speech, which is to say, he came away.*

*g For a little time.*

*h Because he is thy seruant, as other seruants are, and because he is the Lords seruant, so that thou must needs loue him both for the Lords sake, and for thine owne sake.*

13 Whom I would haue retained with me, that in thy deade he might haue ministered vnto mee in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefite should not be as it were of necessity, but willingly.

15 It may be that he therefore departed for a season, that thou shouldest receive him for euer,

16 Not now as a seruant, but about a seruant, *euen* as a brother beloued, specially to mee: how much more then vnto thee, both in the flesh and in the Lord.

17 If therefore thou count our things common, receiue him as my selfe.

18 If he hath hurt thee, or oweth thee ought, that put on my accounts.

19 I Paul haue written this with mine owne hand: I will recompense it, albeit I doe not say

to thee, that thou owest moreouer vnto mee euen thine owne selfe.

20 Yea, brother, let mee obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing y thou wilt doe more then I say.

22 Moreouer also prepare mee lodging: for I trust through your prayers I shall be freely giuen vnto you.

23 There salute thee Epaphras my fellow prisoner in Christ Iesus.

24 Marcus, Aristarchus, Demas and Luke, my fellow helpers.

25 The grace of our Lord Iesus Christ, be with your spirit, Amen.

*Written from Rome to Philemon, and sent by Onesimus a servant.*

## THE EPISTLE TO THE HEBREWES.

**T**He drift & ende of this Epistle, is to shew that Iesus Christ the Sonne of God both God & man, is that true eternall & onely Prophet, King, and high Priest, that was shadowed by the figures of the old Law, and is now indeed exhibited: of whom the whole Church ought to be taught, guerned & sanctified.

### CHAP. I.

*a To shew that the doctrine which Christ brought, is most excellent, in that it is the knitting up of all prophecies, & he aduanceth him above the Angels: 10 And proueth by diuers testimonies of the Scripture, that he farre passeth all other.*



**A** sundry times & in diuers trauersers God spake in the old time to our fathers by the Prophets: in these last dayes hee hath spoken vnto vs by his Sonne,

2 Whom he hath made chiefe of all things, by whom also he made the worldes,

3 Who being the brightnesse of the glory, and the ingraued forme of his person, and bearing vp all things by his mightie word, hath by himselfe purged our sinnes: & sitteth at the right hand of the Maiestie in the highest places,

4 And is made so much more excellent then the Angels, in as much as hee hath obtained a more excellent Name then they.

5 For vnto which of the Angels sayde he at any time, Thou art my Sonne, this day begate I thee: & againe, I will be his Father, and he shall be my Sonne:

6 And againe, when he bringeth in his first begotten Sonne into the world, he sayeth, And let all the Angels of God worship him.

7 And of the Angels he saith, He maketh the spirits his messengers, and his ministers a flame of fire.

8 But vnto the Sonne he saith, O God, thy throne is for euer & euer: the scepter of thy kingdome is a scepter of righteousness.

9 Thou hast loued righteousness & hated iniquitie. Wherefore God, *euen* thy God, hath anointed the with the oyle of gladnes, about thy fellows.

10 And, Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou dost remaine, and they all shall waxe olde as doeth a garment,

12 And as a vesture shalt thou folde them vp, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

13 Vnto which also of the Angels sayd hee at any time, Sit at my right hand, till I make thine enemies thy foote stooles.

14 Are they not all ministering spirits, sent forth to minister, for their sakes which shall be heires of saluation?

*Prime and sure. Psal. 110. 1. & cor. 15. 25 chap. 10. 12. 13. x By that name by which we commonly call Princes messengers, he here calleth the spirits.*

### CHAP. II.

*1 Therof he instructeth, that good heede must be giuen to Christs doctrine: 9 And he setteth him out vnto vs euen as our brother in our flesh, that we may with a good will yeelde vp our selues wholly vnto him.*

**W**herefore we ought diligently to giue heed to the things which we haue heard, leaſt at any time we runne out.

2 For if the word spoken by Angels was steadfast, and euery transgression, and disobedience received a iust recompence of reward,

3 How shall we escape if we neglect so great saluation, which at the first began to be preached

and Priesthood is most perfect, he voucheth an exhortation taken from a comparison. *a Hee maketh himselfe an heauer. b They are sayd to let the worde runne out, which holde it not fast when they haue heard it. c The Law which appointed punishment for the offenders: of which Paul sayth was giuen by Angels Gal 3. 19. and Steuen, Actes 7. 53. 2 If he breach & transgression of the worde spoken by Angels was not suffered unpunished, much lesse shall it be lawfull for vs to neglect the Gospel which the Lord of Angels preached, and was confirmed by the voyce of the Apostles, and with so many signes and wordes from heauen, and especially with so great and mightie working of the holy Ghost,*

Nnn by

*1 The first part of the generall proposition of this Epistle: The Sonne of God is indeede that Prophet or teacher, which hath actually now performed that that God after a sort and in shadowes signified by his Prophets, and hath fully opened his Fathers will to the world.*

*a So that the former declaration made by the Prophets was not full, and nothing must be added to this latter.*

*b Which one Sonne is God and man.*

*a The second part of the same proposition: The same Sonne is appointed of his father to be our King and Lord, by whom also he made all things, and in whom onely he setteth forth his glory, yea & himselfe also to be beholdden of vs, who beareth vp and susteineth all things by his will and pleasure. c Possessor of equall compaigner of all things with the Father. d That is, what sener hath bene at any time, is, or shalbe. e Col. 1. 15. e Hee in whom that glory and Maiestie of the Father shineth, who is otherwise infinite, and cannot be beholdden. f His fathers person. g Sustaineth, defendeth and cheriseth. h The third part of the same proposition. The same Sonne, executed the office of the high Priest in offering vp himselfe, and is our onely and most mightie Mediatour in heauen. i This sheweth that the favour of that his sacrifice is not onely most acceptible to the Father, but also is euertlasting. j Further more how farre this high Priest passeth all other high Priests. k Before he commeth to declare the office of Christ, he setteth forth the excellencie of his person, & first of all he sheweth him so to be man, y there-withall hee is God also. l Dignitie and honour. m. 6. 7. 8. 9. 10 He proueth & confirmeth the diuinitie of Christ manifesteth in y flesh by these sixe euident testimonies, whereby it appeareth that hee farre passeh al Angels, in so much y he is called both Sonne, & God, in verses 5. 6. 8. 10. 13. n Psal. 2. 7 chap 5. 5. k The Father begat y Sonne from euertlasting, but that euertlasting generation was made manifest and represented to the world in his time, & therefore he addeth this word (Today). o Sam 7. 14. 1. chro 22. 10. l The Lord was not content to haue taken it once, but he, yea, hath it in another place. x Psal. 97. 7.*

*i Good brother let me obtaine this benefit at thine hand.*

*Psal. 104. 4. m Cherm. Psal. 13. 22 n Seraph. Esa. 6. 20*

*o Psal. 55. 7. p The throne is proper to the Prince, & not to the seruant.*

*q For euertlasting, for this doubting, of the word increaseth the signification of it beyond all measure.*

*r The gouernement of thy kingdome is righteous.*

*s This kinde of vearing which the Jewes vse by contraries, hath great force in it.*

*t In that, that the word became flesh, by pouring the holy Ghost vpon him without measure.*

*u For he is the head and we are his members.*

*v Psal. 102. 25. w Made of the earth*

*x By that name by which we commonly call Princes messengers, he here calleth the spirits.*



d By the Apostles.

¶ Marke 16. 20.

e This is the true

ende of miracles.

Now they are called

signes, because they

appeare one thing;

and represent ano-

ther: and they are

called wonders, be-

cause they represent

some strange and

unaccustomed

things and vertues,

because they giue

vs a glimpse of Gods

mighty power.

¶ If it were as

hainous matter to

contemne the An-

gels which are but

servants, much more

hainous is it to

contemne that most

mighty King of

the restored world.

f The w-ride to

come, where of Christ

is Father, E. 2. 9. 6. 0.

the Church. which

is a new world, was

to be gathered to-

gether by the Gospel

¶ Hee sheweth

that the vie of his

kingly dignitie con-

sisteth herein, that

men might not

only in Christ re-

cournt that dignitie

which they haue

lost, but also might

be through him aduanced

about all things, which dignitie

of a souldier describeth

most excellently. ¶ Phil 8. 5.

g What is there in man

that thou shouldest haue

so great regard of him and

doe him that honour? h He

callet all the citizens of

that heavenly kingdome as

they are considered in them

elues, before that God

giueth them the libertie of

that citie in Christ, Man,

and Son of man. i This is

the first honour of the citi-

zens of y world to come,

that they are next the

Angels. k For they shall

be in very great honour,

when they shalbe partakers

of the kingdome. And he

speaketh of the thing that

shallbe, as though it were

already, because it is so

certaine. ¶ 1. Corint. 15. 27.

l An objection: but where is

so great rule and d- minion?

¶ The answer: This is

already fulfilled in Iesus

Christ our head, who was for

our sakes inferior to the

Angels, being made man:

but now is aduanced into

most high glory. ¶ 1 By

his vertue and power

which appeareth manifestly

in the Church. ¶ Phil. 2. 8.

m Who abased

himselfe for a season, and

tooke vpon him the shape

of a seruant. n Hee sheweth

the cause of this subiection,

to wit, to taste of death for

our sakes, that so doing y

part of a redeemer, he might

not onely be our Prophet:

¶ King, but also our high

Priest. o That hee might die.

¶ Feele death. ¶ Herein

by the Lord, and after ward was confirmed vnto vs by that he heard him,

4 ¶ God bearing witness thereto, both with signes and wonders, and with diuers miracles, and gifts of y Holy Ghost, according to his owne will?

5 ¶ For he hath not put in subiection vnto the Angels the world to come, whereof we speake.

6 ¶ But one in a certaine place witnessed, saying, What is man, that thou shouldest be mindefull of him? or the Sonne of man, that thou wouldest consider him?

7 Thou madest him a little inferior to the Angels: thou crowdest him with glory and honour: and hast set him above the workes of thine hands.

8 ¶ Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not be subiect vnto him. ¶ But wee yet see not all things subiect vnto him,

9 ¶ But wee see Iesus crowned with glory and honour, which was made little inferior to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

10 ¶ For it became him, for whom are all these things, and by whom are all these things, to seeing that hee brought many children vnto glory, that he should consecrate the Prince of their saluation through afflictions.

11 ¶ For be that sanctified, and they which are sanctified, are all of one: wherefore he is not ashamed to call them brethren,

12 ¶ For hee hath put all things in subiection vnder his feete, which dignitie of a souldier describeth most excellently. ¶ Phil 8. 5.

g What is there in man that thou shouldest haue so great regard of him and doe him that honour? h He calleth all the citizens of that heavenly kingdome as they are considered in them elues, before that God giueth them the libertie of that citie in Christ, Man, and Son of man. i This is the first honour of the citizens of y world to come, that they are next the Angels.

k For they shall be in very great honour, when they shalbe partakers of the kingdome. And he speaketh of the thing that shallbe, as though it were already, because it is so certaine. ¶ 1. Corint. 15. 27.

l An objection: but where is so great rule and d- minion? ¶ The answer: This is already fulfilled in Iesus Christ our head, who was for our sakes inferior to the Angels, being made man: but now is aduanced into most high glory.

1 By his vertue and power which appeareth manifestly in the Church. ¶ Phil. 2. 8.

m Who abased himselfe for a season, and tooke vpon him the shape of a seruant. n Hee sheweth the cause of this subiection, to wit, to taste of death for our sakes, that so doing y part of a redeemer, he might not onely be our Prophet: ¶ King, but also our high Priest.

o That hee might die. ¶ Feele death. ¶ Herein consisteth the force of the Argument: for wee could not at length be glorified with him, vntles hee had bene abased for vs euen all the faithfull. And by this occasion y Apostle cometh to the other part of the declaration of Christs person, wherein hee proueth him to be in such sort God, that hee is also man.

¶ Hee proueth moreover by other arguments, why hee honour the Sonne of God, who is true God (as hee proueth a little before) to become man not withstanding, subiect to all miseries, sinned onely except. ¶ God.

10 First of all, because the Father, to whose glory all these things are to be referred, purposed to bring many sonnes vnto glory. And howe could hee haue men for his sonnes, vntles his onely begotē Sonne had become brother to man? ¶ Secondly, The Father determined to bring those sonnes to glory, to wit, out of that ignominie wherein they lay before. Therefore the Sonne should not haue bene seene plainly to be made man, vntles hee had bene made like vnto other men, that he might come to glory by the selfe same way, by the which he should bring other: yea rather it became him which was Prince of the saluation of other, to be consecrated about other, through those afflictions, Prophet, King, & Priest, which are y partes of that principallitie for the saluation of other.

¶ The Chieftaine, who as he is chiefest in dignitie, so is hee the first begotten from among the dead, among many brethren. ¶ 12 The ground of both the former arguments: for neither should wee be sonnes through him, neither could he be consecrated through afflictions, vntles hee had bene made man like vnto vs. But because this Sonneshoode dependeth not vpon nature onely, for no man is accomptē y sonne of God, vntles that besides that he is a Sonne of a man, he be also Christs brother (which is by sanctification, that is, by becoming one with Christ, who sanctifieth vs through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, & of them that are sanctified, to wit, of all the faithfull, whom therefore Christ vouchsafeth to call brethren.

¶ Hee sheweth the time that now is, to shew vs that we are yet still going on, and increasing in this sanctification, and by sanctification he meaneth our separation from the rest of the world, our cleansing from sinne, and our dedication wholly vnto God, all which Christ aloue worketh in vs.

¶ One, of one selfe same nature of man,

12 ¶ Saying, ¶ I will declare thy Name vnto my brethren: in the middes of the Church will I sing praises to thee.

13 ¶ And againe, ¶ I will put my trust in him. And againe, ¶ Beholde, here am I, and the children which God hath giuen me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himselfe likewise tooke part with them, that hee might destroy through death, him that had y power of death, that is, the deuill,

15 And that hee might deliuer all them, which for feare of a death were all their life time subiect to bondage.

16 ¶ For he in no sort tooke on him the Angels nature, but hee tooke on him the seeds of Abraham.

17 ¶ Wherefore in all things it behoued him to be made like vnto his brethren, that he might be mercifull, and a faithfull hie Priest in things concerning God, that he might make reconciliation for the finnes of the people.

18 For in that he suffered, and was tempted, he is able to succour them that are tempted.

of him, then of Esay. ¶ Are made of flesh and blood, which is a fraille & brittle nature. ¶ Hose, 13. 14. 1. cor. 15. 55. ¶ The deuill is sayde to haue the power of death, because he is the author of sinne: & from sinne cometh death, and for this cause hee eggett vs daily to sinne. ¶ Hee speaketh of one as of the Prince, saying to him secretly all his angels. ¶ By (death) thou must understand here, that death which is toyed with the wrath of God, as it must needs be, if it be without Christ, then the which there can be nothing deuised more miserable.

15 Hee expoundeth those wordes of flesh and blood, shewing that Christ is true man, and that not by turning his diuine nature, but by taking of mans nature. And he nameth Abraham, respecting the promises made to Abraham in this behalfe.

¶ The nature of Angels. ¶ The very nature of man. 16 Hee applyeth the same to the Priesthood, for which he should not haue benefite, vntles hee had become man, and that like vnto vs in all things, sinned onely except. ¶ Not onely at touching nature, but qualities also. ¶ That he might be truly touched with the feeling of our miseries. ¶ Doing his office sincerely. ¶ Was tried and eggett to wickednesse by the deuill.

¶ Hee proueth moreover by other arguments, why hee honour the Sonne of God, who is true God (as hee proueth a little before) to become man not withstanding, subiect to all miseries, sinned onely except. ¶ God.

10 First of all, because the Father, to whose glory all these things are to be referred, purposed to bring many sonnes vnto glory. And howe could hee haue men for his sonnes, vntles his onely begotē Sonne had become brother to man? ¶ Secondly, The Father determined to bring those sonnes to glory, to wit, out of that ignominie wherein they lay before. Therefore the Sonne should not haue bene seene plainly to be made man, vntles hee had bene made like vnto other men, that he might come to glory by the selfe same way, by the which he should bring other: yea rather it became him which was Prince of the saluation of other, to be consecrated about other, through those afflictions, Prophet, King, & Priest, which are y partes of that principallitie for the saluation of other.

¶ The Chieftaine, who as he is chiefest in dignitie, so is hee the first begotten from among the dead, among many brethren. ¶ 12 The ground of both the former arguments: for neither should wee be sonnes through him, neither could he be consecrated through afflictions, vntles hee had bene made man like vnto vs. But because this Sonneshoode dependeth not vpon nature onely, for no man is accomptē y sonne of God, vntles that besides that he is a Sonne of a man, he be also Christs brother (which is by sanctification, that is, by becoming one with Christ, who sanctifieth vs through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, & of them that are sanctified, to wit, of all the faithfull, whom therefore Christ vouchsafeth to call brethren.

¶ Hee sheweth the time that now is, to shew vs that we are yet still going on, and increasing in this sanctification, and by sanctification he meaneth our separation from the rest of the world, our cleansing from sinne, and our dedication wholly vnto God, all which Christ aloue worketh in vs.

¶ One, of one selfe same nature of man,

12 ¶ Saying, ¶ I will declare thy Name vnto my brethren: in the middes of the Church will I sing praises to thee.

13 ¶ And againe, ¶ I will put my trust in him. And againe, ¶ Beholde, here am I, and the children which God hath giuen me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himselfe likewise tooke part with them, that hee might destroy through death, him that had y power of death, that is, the deuill,

15 And that hee might deliuer all them, which for feare of a death were all their life time subiect to bondage.

16 ¶ For he in no sort tooke on him the Angels nature, but hee tooke on him the seeds of Abraham.

17 ¶ Wherefore in all things it behoued him to be made like vnto his brethren, that he might be mercifull, and a faithfull hie Priest in things concerning God, that he might make reconciliation for the finnes of the people.

18 For in that he suffered, and was tempted, he is able to succour them that are tempted.

of him, then of Esay. ¶ Are made of flesh and blood, which is a fraille & brittle nature. ¶ Hose, 13. 14. 1. cor. 15. 55. ¶ The deuill is sayde to haue the power of death, because he is the author of sinne: & from sinne cometh death, and for this cause hee eggett vs daily to sinne. ¶ Hee speaketh of one as of the Prince, saying to him secretly all his angels. ¶ By (death) thou must understand here, that death which is toyed with the wrath of God, as it must needs be, if it be without Christ, then the which there can be nothing deuised more miserable.

15 Hee expoundeth those wordes of flesh and blood, shewing that Christ is true man, and that not by turning his diuine nature, but by taking of mans nature. And he nameth Abraham, respecting the promises made to Abraham in this behalfe.

¶ The nature of Angels. ¶ The very nature of man. 16 Hee applyeth the same to the Priesthood, for which he should not haue benefite, vntles hee had become man, and that like vnto vs in all things, sinned onely except. ¶ Not onely at touching nature, but qualities also. ¶ That he might be truly touched with the feeling of our miseries. ¶ Doing his office sincerely. ¶ Was tried and eggett to wickednesse by the deuill.

¶ Hee proueth moreover by other arguments, why hee honour the Sonne of God, who is true God (as hee proueth a little before) to become man not withstanding, subiect to all miseries, sinned onely except. ¶ God.

10 First of all, because the Father, to whose glory all these things are to be referred, purposed to bring many sonnes vnto glory. And howe could hee haue men for his sonnes, vntles his onely begotē Sonne had become brother to man? ¶ Secondly, The Father determined to bring those sonnes to glory, to wit, out of that ignominie wherein they lay before. Therefore the Sonne should not haue bene seene plainly to be made man, vntles hee had bene made like vnto other men, that he might come to glory by the selfe same way, by the which he should bring other: yea rather it became him which was Prince of the saluation of other, to be consecrated about other, through those afflictions, Prophet, King, & Priest, which are y partes of that principallitie for the saluation of other.

¶ The Chieftaine, who as he is chiefest in dignitie, so is hee the first begotten from among the dead, among many brethren. ¶ 12 The ground of both the former arguments: for neither should wee be sonnes through him, neither could he be consecrated through afflictions, vntles hee had bene made man like vnto vs. But because this Sonneshoode dependeth not vpon nature onely, for no man is accomptē y sonne of God, vntles that besides that he is a Sonne of a man, he be also Christs brother (which is by sanctification, that is, by becoming one with Christ, who sanctifieth vs through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, & of them that are sanctified, to wit, of all the faithfull, whom therefore Christ vouchsafeth to call brethren.

¶ Hee sheweth the time that now is, to shew vs that we are yet still going on, and increasing in this sanctification, and by sanctification he meaneth our separation from the rest of the world, our cleansing from sinne, and our dedication wholly vnto God, all which Christ aloue worketh in vs.

¶ One, of one selfe same nature of man,

12 ¶ Saying, ¶ I will declare thy Name vnto my brethren: in the middes of the Church will I sing praises to thee.

13 ¶ And againe, ¶ I will put my trust in him. And againe, ¶ Beholde, here am I, and the children which God hath giuen me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himselfe likewise tooke part with them, that hee might destroy through death, him that had y power of death, that is, the deuill,

15 And that hee might deliuer all them, which for feare of a death were all their life time subiect to bondage.

16 ¶ For he in no sort tooke on him the Angels nature, but hee tooke on him the seeds of Abraham.

17 ¶ Wherefore in all things it behoued him to be made like vnto his brethren, that he might be mercifull, and a faithfull hie Priest in things concerning God, that he might make reconciliation for the finnes of the people.

18 For in that he suffered, and was tempted, he is able to succour them that are tempted.

of him, then of Esay. ¶ Are made of flesh and blood, which is a fraille & brittle nature. ¶ Hose, 13. 14. 1. cor. 15. 55. ¶ The deuill is sayde to haue the power of death, because he is the author of sinne: & from sinne cometh death, and for this cause hee eggett vs daily to sinne. ¶ Hee speaketh of one as of the Prince, saying to him secretly all his angels. ¶ By (death) thou must understand here, that death which is toyed with the wrath of God, as it must needs be, if it be without Christ, then the which there can be nothing deuised more miserable.

15 Hee expoundeth those wordes of flesh and blood, shewing that Christ is true man, and that not by turning his diuine nature, but by taking of mans nature. And he nameth Abraham, respecting the promises made to Abraham in this behalfe.

¶ The nature of Angels. ¶ The very nature of man. 16 Hee applyeth the same to the Priesthood, for which he should not haue benefite, vntles hee had become man, and that like vnto vs in all things, sinned onely except. ¶ Not onely at touching nature, but qualities also. ¶ That he might be truly touched with the feeling of our miseries. ¶ Doing his office sincerely. ¶ Was tried and eggett to wickednesse by the deuill.

¶ Hee proueth moreover by other arguments, why hee honour the Sonne of God, who is true God (as hee proueth a little before) to become man not withstanding, subiect to all miseries, sinned onely except. ¶ God.

### CHAP. III.

1. Now hee sheweth howe saue inferior Moses is to Christ, & euen so much as the seruant to the Master: and so hee bringeth in certaine exhortations and threatenings taken out of Dauid, against such as either stubbornly resist, or els are very slowe to obey.

¶ Therefore, y holy brethren, partakers of the heavenly vocation, consider the Apostle and high Priest of our profession Christ Iesus;

2 ¶ Who was faithfull to him that hath appointed him, euen as Moses was in all his house.

3 ¶ For this man is counted worthy of more glory then Moses, inasmuch as he which had builded the house, hath more honour then the house.

4 ¶ For euery house is builded of some man, and he that hath built all things, is God.

5 ¶ Nowe Moses verely was faithfull in all his house, as a seruant, for a witnesse of the things

Iohua, vnto the 14 verse of the next Chapter, & with Aaron touching the Priesthood And he propoundeth y which hee purposeth to speake of, with a most graue exhortation, that all our faith may tend to Christ, as to the onely enuelling teacher, gouernour, and high Priest. ¶ The Embassadour or messenger, as Rom 1. 1. he is called the minister of circumcision. ¶ Of the doctrine of the Gospel which we profess. ¶ Hee confirmeth this exhortation with two reasons, first of all, because Christ Iesus was appointed such a one of God: secondly, because hee was thoroughly executed the offices that his Father enioyned him. ¶ Apostle and high Priest.

¶ Nowe hee cometh to the comparison with Moses, and he maketh them like one to the other in this, that they were both appointed rulers ouer Gods house, and executed faithfully their office: but by and by after hee sheweth that there is great valikelinesse in that similitude. ¶ Num. 12. 7.

¶ The first comparison: The builder of the house is better then the house it selfe, therefore is Christ better then Moses. The reason of the consequent is this, because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder, but a part of the house: But Christ as Lord and God, made all this house.

¶ Another comparison: Moses was a faithfull seruant in this house, that is in the Church, seruing the Lord that was to come, but Christ ruleth and gouerneth his house as Lord,

¶ Hee proueth moreover by other arguments, why hee honour the Sonne of God, who is true God (as hee proueth a little before) to become man not withstanding, subiect to all miseries, sinned onely except. ¶ God.

10 First of all, because the Father, to whose glory all these things are to be referred, purposed to bring many sonnes vnto glory. And howe could hee haue men for his sonnes, vntles his onely begotē Sonne had become brother to man? ¶ Secondly, The Father determined to bring those sonnes to glory, to wit, out of that ignominie wherein they lay before. Therefore the Sonne should not haue bene seene plainly to be made man, vntles hee had bene made like vnto other men, that he might come to glory by the selfe same way, by the which he should bring other: yea rather it became him which was Prince of the saluation of other, to be consecrated about other, through those afflictions, Prophet, King, & Priest, which are y partes of that principallitie for the saluation of other.

¶ The Chieftaine, who as he is chiefest in dignitie, so is hee the first begotten from among the dead, among many brethren. ¶ 12 The ground of both the former arguments: for neither should wee be sonnes through him, neither could he be consecrated through afflictions, vntles hee had bene made man like vnto vs. But because this Sonneshoode dependeth not vpon nature onely, for no man is accomptē y sonne of God, vntles that besides that he is a Sonne of a man, he be also Christs brother (which is by sanctification, that is, by becoming one with Christ, who sanctifieth vs through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, & of them that are sanctified, to wit, of all the faithfull, whom therefore Christ vouchsafeth to call brethren.

¶ Hee sheweth the time that now is, to shew vs that we are yet still going on, and increasing in this sanctification, and by sanctification he meaneth our separation from the rest of the world, our cleansing from sinne, and our dedication wholly vnto God, all which Christ aloue worketh in vs.

¶ One, of one selfe same nature of man,

12 ¶ Saying, ¶ I will declare thy Name vnto my brethren: in the middes of the Church will I sing praises to thee.

13 ¶ And againe, ¶ I will put my trust in him. And againe, ¶ Beholde, here am I, and the children which God hath giuen me.

5 He applieth the former doctrine to this end, exhorting all men by the words of David to heare the Sonne himselfe speake, and to giue full credite to his wordes, seeing that otherwise they cannot enter into that eternall rest.

6 To wit, Christ.

7 He calleth that excellent gift of faith (whereby we see, Abba, that is, Father) confidence, and to confidence he ioyneth hope.

8 Psal. 95. 8. chap. 4. 7.

9 So that God was to speake once againe after Moses.

10 In the day that they vexed the Lord, or strove with him.

11 They are brutish and made.

12 Now weying the words of David, he shewe. h first by this word, To day, that wee must not neglect the occasion while we haue it: for that word is not to be restrained to David time, but is comprehendeth all that time wherein God calleth vs.

13 While to day lasteth, that is to say, so long as the Gospel is offered to vs.

14 Now he considereth these words, If you heare his voyce, &c. shewing that they are spoken & meant of the hearing of faith, against which he setteth hardening through vbeliefe. k That beginning of trust and confidence 2 and after the manner of the Hebrewes, he calleth that beginning, which is chiefest. l So long as this voyce soundeth out. s Num. 14. 37.

1 By these words, his voyce, he sheweth that David meant the preaching of Christ, who was then also preached, for Moses and the Prophets respected none other.

2 He compareth the preaching of the Gospel to drinke, which being drunke, that is to say, heard, profiteth nothing: vntill it be tempered with faith.

3 Least any man should object, that those words were meant of the land of Canaan, and of Moses doctrine, and therefore cannot well be drawn to Christ, and to eternall life, the Apostle sheweth that there are two manner of rests spoken of in the Scriptures: the one, of y<sup>e</sup> seventh day, wherein God is said to haue rested from all his works: another is said to be y<sup>e</sup> same, wherein Iohannes the people: but this rest is not y<sup>e</sup> last rest wherunto we are called, & that he proueth by two reasons. For seeing that David so long time after, speaking to the people which were placed in y<sup>e</sup> land of Canaan, vntill these words, To day, and threateneth them still y<sup>e</sup> they shall not enter into the rest of God, which rest is the voyce of God that sounded in their eares, we must needs say that he meant another time then the time of Moses, and another rest then the rest of the land of Canaan: And that is that euertlasting rest, wherein we begin to liue to God, after that the race of this life ceaseth: as God rested the seventh day from all his works, this is to say, from making the world. Moreover, the Apostle therewithall signifieth that the way to this rest, which Moses and the land of Canaan & all that order of the Law did shadow, is opened in the Gospel onely.

which should be spoken after,

6 But Christ is as the Sonne, ouer his owne house, whose house we are, if we hold fast that confidence and that reioycing of that hope vnto the end.

7 Wherefore, as the holy Ghost saith, & To day if ye shall heare his voyce,

8 Harden not your hearts, as in the 8 promocation, according to the day of the tentation in the wilderness.

9 Where your fathers tempted me, prouoked me, and saw my works fourtie yeeres long.

10 Wherefore I was grieved with that generation, and said, They have erre euery in their heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, If they shall enter into my rest.

12 Take heed, brethren, least at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, while it is called to day, least any of you be hardened through the deceitfulness of sinne.

14 For we are made partakers of Christ, if we keepe sure vnto the end that beginning, where-with we are vpholden,

15 So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeeres: Was he not displeased with them that sinned, & whose carkeises fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but vnto them that obeyed not?

19 So we see that they could not enter in, because of vnbeliefe.

20 Now he considereth these words, If you heare his voyce, &c. shewing that they are spoken & meant of the hearing of faith, against which he setteth hardening through vbeliefe. k That beginning of trust and confidence 2 and after the manner of the Hebrewes, he calleth that beginning, which is chiefest. l So long as this voyce soundeth out. s Num. 14. 37.

#### CHAP. IV.

1 He ioyneth exhortation with threatening, lest they, euen as their fathers were deprived of the rest offered vnto them, 11 but that they endeauour to enter into it, 14 And so he beginneth to intimate of Christs Priesthood.

2 Et vs feare therefore, least at any time by forsaking the promise of entering into his rest, any of you should seeme to be deprived.

3 For vnto vs was the Gospel preached as also vnto them: but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.

4 For wee which haue beleueed, doe enter

into rest, as he said to the other, & As I haue sworne in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the seventh day on this wise, & And God did rest the seventh day from all his works.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therinto, and they to whom it was first preached, entered not therein for vbeliefs sake:

7 Againe hee appointed in David a certaine day, by To day, after so long a time, saying, as it is said, To day, if ye heare his voyce, harden not your hearts.

8 For if Iesus had giuen them rest, then would he not after this haue spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, hath also ceased from his owne works, as God did from his.

11 Let vs studie therefore to enter into that rest, least any man fall after the same ensample of disobedience,

12 For the word of God is lively, & mightie in operation, and sharper then any two edged sword, and entrencheth thorow, euen vnto the diuiding asunder of the soule and the spirit, and of the ioynts, and the marrow, and is a discernor of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open vnto his eyes, with whom we haue to doe.

14 Seeing then that we haue a great hie Priest, which is entered in to heauen, euen Iesus the Sonne of God, let vs holde fast our profession.

15 For we haue not an high Priest, which can not be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that wee may receiue mercie, and finde grace to helpe in time of neede.

called the minde. i In Gods sight. 5 Now hee entrencheth into the comparison of Christs Priesthood with Aarons, and declareth euen in the very beginning the maruelous excellencie of this Priesthood, calling him the Sonne of God, & placing him in the seat of God in heauen, plainly and evidently setting him against Aarons Priests, and the transitorie tabernacle: which comparisons he setteth forth after more at large. k And let it not goe out of your hearts. 6 Least he might seeme by this great glory of our high Priest, to stay and stoppe vs from going vnto him, he addeth straight wayes after. y be is notwithstanding our brother in cede (as he proued it also before) and that hee accounteth all our miseries, his owne, to call vs boldly to him.

#### CHAP. V.

1 First he sheweth the dutie of the hie Priest. 5 Secondly, that Christ is appointed of God to be our hie Priest, 7 & that he hath fulfilled all things belonging there vnto.

2 For euery hie Priest is taken from among men, and is ordeined for men, in things pertaining to God, 2 that he may offer both a gittes and b sacrifices for sinnes.

3 Which is able sufficiently to haue compassion on them that are ignorant, and that are

after the order of men. a The first part of the second comparison, Others as weakes, are made hie Priests, to the end that feeling the same infirmities in themselves which is in all the rest of the people, they should in their owne and the peoples name offer gittes and sacrifices, which are witnesses of common faith and repentance. a Offering of things without life. b Beasts which were killed, but effectually in the sacrifices for sinnes and offences. c F and merite. d On them that are sinfull: for in the Hebrew tongue, vnder ignorance & error is euery sinne meant, euen that sinne that is voluntarie.

Psal. 95. 11.

Gene. 2. 2.

Heb. 3. 7.

He speaketh of Iesus the sonne of David: and as the land of Canaan was a figure of our true rest, so was Iesus a figure of Christ.

As God rested the seventh day, so must we rest from our works, that is, from such as proceede from our corrupt nature.

He returneth to an exhortation.

Least any man become a like example of insatiety.

An amplification taken from the nature of the word of God, the power whereof is such, that it entrencheth euen to the deepest and most inward and secret parts of the heart, wounding them deadly that are stubborn, & plainly quickening the beleeuers.

The doctrine of God which is preached both in the Law and in the Gospel.

He calleth the word of God lively, by reason of the effects it worketh in them, to whom it is preached.

He calleth that the soule, which hath the affections resident in it.

By the spirit, he meaneth that noblest part which is

The first part of the first comparison of Christs Priesthood, with Aarons: O-ther hie Priests are taken from among men, and a c called



*e For that he himselfe beareth about with him a name for himselfe to the same dimensions and uses.*

*1. Chro. 13, 20.*

*and 13, 13.*

*3 The third comparison which is whole. The others*

*are called of God,*

*and so was Christ,*

*but in another*

*order then Aaron:*

*for Christ is called*

*the Sonne, begotten*

*of God, and a*

*Priest for ever after*

*the order of*

*Melchisedec.*

*1. Psal. 110, 4.*

*chap. 7, 17.*

*f After the like-*

*ness or manner as it*

*is afterward declar-*

*ed,*

*Chap. 7, 15.*

*4 The other part*

*of the second com-*

*parison: Christ be-*

*ing exceedingly*

*afflicted, and exceed-*

*ingly mercifull,*

*asked, not for his*

*sinners, for he had*

*none, but for his*

*sears, and obtained*

*his request, and of-*

*fered himselfe for*

*all his.*

*g While he lived*

*here with vs, in our*

*weake and fraile*

*nature.*

*h To deliver him fro*

*death, he learned indeed*

*what it is to have a Father,*

*whom a man must obey.*

*i The other part of the first comparison: But Christ was consecrate of God the*

*Father as the an hour of our saluation, & an he Priest for ever, & therefore he is*

*for a man, that notwithstanding he is far above all men. 1. Look chap. 10, 6. A*

*digestion, untill he come to the beginning of the seventh chapter: wherein he*

*purely holdeth the Hebrewes in the diligent consideration of those things which*

*he hath sayd, & partly prepareth them to y vnderstanding of those things whereof*

*he will speake. 7 An example of an Apostolike chiding. 1 In the word which*

*teacheth righteousness. m All their power whereby they understand and iudge.*

*CHAP. VI.*

*1 He briefly toucheth the childish foolishness of the*

*Hebrewes, 4 and terrifieth them with severe threatenings.*

*7 He stirreth them up to endeavour in time to go forward.*

*9 He hopeth well of them: 13 He allegeth Abrahams*

*example: 17 and compareth faith that taketh holde on*

*the word. 19 unto an ancre.*

*2 Therefore, leaving the doctrine of the begin-*

*ning of Christ, let vs be led forward unto per-*

*fection, not laying againe y foundation of repen-*

*tance from dead works, and of faith toward God.*

*2 Of the doctrine of baptisme, and laying on*

*of handes, and of the resurrection from the dead,*

*and of eternall iudgement.*

*3 And this will we doe if God permit.*

*4 \* For it is b impossible that they which were*

*once lightened, and haue tasted of the heavenly*

*gift, and were made partakers of the holy Ghost,*

*the articles of which doct ine, were demanded of them which were not as*

*yet received members of the Church, at the dayes appoynted for Baptisme: and of*

*the children of the faithfull which were baptized in their infancie, when handes*

*were layed upon them. And of those articles, two are by name recited: the resur-*

*rection of he flesh, and the eternall iudgement. 7 He addeth a vehemencie to his*

*exhortation, & a most sharpe threatening of y certaine destruction that shall come*

*to them which fall from God and his religion. \* Chapter 10, 26. math. 12, 45.*

*2 pet. 2, 10 b He speaketh of a generall backsliding, and such as doe altogether*

*fall away from the faith, & not of y sinnes which are committed through the frail-*

*tie of man againe? the first and the second table. c We must marke the force of*

*this worde, for it is one thing to beleeve as Lydia did, whose heart God opened,*

out of the way, because that he also is e compassed with infirmities.

3 And for the sames sake he is bound to offer for sinnes, as wel for his owne part, as for y peoples.

4 \* And no man taketh this honor vnto himselfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe this honour, to be made the hie Priest, but he that sayd vnto him, \* Thou art my sonne, this day begate I thee, gave it him.

6 As he also in another place speaketh, \* Thou art a Priest for ever, after the order of Melchisedec.

7 \* Who in the 8 dayes of his flesh did offer vp prayers and supplications, with strong crying and tears vnto him, that was able to haue him from death, and was also heard in that which he feared.

8 And though he were the Sonne, yet learned he obedience, by the things which he suffered.

9 \* And being k consecrate, was made the author of eternall saluation vnto all them that obey him:

10 And is called of God an high Priest after the order of Melchisedec.

11 \* Of whom wee haue many things to say, which are hard to be vterred, because yee are dull of hearing.

12 7 For when as concerning the time, ye ought to be teachers, yet haue ye neede againe that wee teach you what are the first principles of the word of God: and are become such as haue neede of milke, and not of strong meate.

13 For euery one that vseth milke, is inexpert in the word of righteousness: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discerne both good and euill.

#### CHAP. VI.

1 He briefly toucheth the childish foolishness of the Hebrewes, 4 and terrifieth them with severe threatenings.

7 He stirreth them up to endeavour in time to go forward.

9 He hopeth well of them: 13 He allegeth Abrahams

example: 17 and compareth faith that taketh holde on

the word. 19 unto an ancre.

2 Therefore, leaving the doctrine of the beginning of Christ, let vs be led forward unto perfection, not laying againe y foundation of repentance from dead works, and of faith toward God.

2 Of the doctrine of baptisme, and laying on of handes, and of the resurrection from the dead, and of eternall iudgement.

3 And this will we doe if God permit.

4 \* For it is b impossible that they which were once lightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost,

the articles of which doct ine, were demanded of them which were not as yet received members of the Church, at the dayes appoynted for Baptisme: and of the children of the faithfull which were baptized in their infancie, when handes were layed upon them. And of those articles, two are by name recited: the resurrection of he flesh, and the eternall iudgement. 7 He addeth a vehemencie to his exhortation, & a most sharpe threatening of y certaine destruction that shall come to them which fall from God and his religion. \* Chapter 10, 26. math. 12, 45.

2 pet. 2, 10 b He speaketh of a generall backsliding, and such as doe altogether fall away from the faith, & not of y sinnes which are committed through the frailtie of man againe? the first and the second table. c We must marke the force of this worde, for it is one thing to beleeve as Lydia did, whose heart God opened,

Acts 16, 13, and another thing to haue some taste.

5 And haue tasted of the good word of God, and of the powers of the world to come,

6 If they fall away, should be renewed againe by repentance: seeing they crucifie againe to themselves the Sonne of God, & make a mocke of him,

7 3 For the earth which drinketh in the raine that cometh oft vpon it, & bringeth forth herbs meete for them by whom it is dressed, receiveth blessing of God.

8 But that which beareth thornes and briars, is reprooued, and is neere vnto curling, whose end is to be burned.

9 4 But beloved, we haue perswaded our selues better things of you, and such as accompany saluation, though we thus speake.

10 5 For God is not variegious, that he should forget your worke, and labour of loue, which yee shewed toward his Name, in that ye haue ministered vnto the Saints, and yet ministrer.

11 And wee desire that euery one of you shew the same diligence, to the full assurance of hope vnto the end.

12 6 That ye be not slothfull, but followers of them, which through faith and patience, inherit the promises.

13 7 For when God made the promise to Abraham, because he had no greater to swear by, he swore by himselfe.

14 Saying, \* Surely I will e abundantly blesse thee, and multiply thee maruellously.

15 And so after that he had taried patiently, he enioyed the promise.

16 For men verely swear by him that is greater then themselves, and an oathe for confirmation is among them an end of all strife.

17 So God, willing more abundantly to shew vnto the heires of promise the stablesse of his counsell, bound himselfe by an oathe,

18 That by two immutable things, wherein it is impossible that God should lie, wee might haue strong consolation, which haue our refuge to lay holde vpon that hope that is set before vs,

19 8 Which hope wee haue, as an ancre of the soule, but sure and stedfast, and it eneth into that which is within the vaile,

20 9 Whither the forerunner is for vs entered in, even Iesus that is made an hie Priest for ever after the order of Melchisedec.

needful, were it not for the wickednesse of men which beleeue not God, no though he sweare. 8 He likeneth hope to an ancre: because that eu as an ancre being cast into the bottome of the sea, stayeth the whole ship, so doeth hope also enter eu into the very secret places of heauen. And he maketh mention of the Sanctuary, alluding to the old tabernacle, & by this meanes returneth to the comparisons of the Priesthood of Christ with the Leuiticall. 9 He repeateth Davids wordes, wherein all those comparisons whereof he hath before made mention, are signified as he declarerh in all the next chapter.

#### CHAP. VII.

1 He hath hitherto stirred them up, to marke diligently what things are to be considered in Melchisedec.

15 Wherein he is like vnto Christ. 20 Wherefore the Law should giue place to the Gospel.

For this Melchisedec was King of Salem, the Priest of the most high God, who met Abraham, is hee returned from y slaughter of y Kings, and blessed him:

2 To whom also Abraham gave the tithes of the Priesthood of all things: who first is by interpretation King of Christ, with the righteousness: after that, he is also King of Salem, which is, King of peace,

figure of Christ, and these are the heades of that comparison, Melchisedec was a King and a Priest: and such an one in deede is Christ alone. He was a King of peace and righteousness: such an one in deed is Christ alone. \* Gen. 14, 18. a With y soleme and Priestly blessing.

Declaring those words. According to the order of Melchisedec, whereupon that comparison standeth of the Priesthood of Christ, with the righteousness: after that, he is also King of Salem, which is, King of peace, is considered as the

figure of Christ, and these are the heades of that comparison, Melchisedec was a King and a Priest: and such an one in deede is Christ alone. He was a King of peace and righteousness: such an one in deed is Christ alone. \* Gen. 14, 18. a With y soleme and Priestly blessing.

3 Without

4 As men that

hate Christ, and

as though they crucified him againe,

make him a mocking

stocke to all the

world, and that

is their owne destruction, as Iulian

the Apostata or

backslider did.

5 He setteth forth

the former threaten-

ing with a similitude.

6 Hee mitigateth

and aduageth all

that sharpest,

hoping better of

them to whom he

writeth.

7 He praiseth

them for their char-

itie, thereby en-

couraging them to

goe forward, and

to holde out to

the ende.

8 Hee sheweth

what vertues

chiefly they haue

neede of to goe

forward constant-

ly, and also to pro-

fit to wit, of char-

itie, and patience:

and least any man

should object, and

say, that these

things are impos-

sible to be done, he

willeth them to see

before themselves

the examples of

their ancessors, and

to followe them.

7 Another pike

to pricke them

forward: Because

the hope of the

inheritance is cer-

taine, if we conti-

nue to the end, for

God hath not one-

ly promised it, but

also promised it

with an oathe.

\* Gen. 12, 1 and

17, 1 and 22, 17

e I will heape up

benefits most plen-

tifully vpon thee.

f More then was

by

is

the

pro-

ta-

bu-

ty-

me-

an-

Ac-

sa-

pe-

al-

ly

it

in

lu-

7

to

ex-

wh-

th-

no

sp-

th-

3

2 An other figure: Melchisedec is before vs to be considered as one without beginning and without ending, for neither his father, nor his mother, nor his death are written of: and such an one indeed is the Sonne of God, to wit, an euerlasting Priest: as he is God, without mother wonderfully begotten: as he is man, without father wonderfully conceived.

3 An other figure: Melchisedec in consideration of his Priesthood was above Abraham, for hee tooke tithes of him, and died him as a Priest: Such an one indeed is Christ vpon whom dependeth euen Abraham's justification, and all the believers, and whom all men ought to worship and reuerence as the without of all. *Num 18. 21.*

4 Hee began of Abraham. *He speaketh of the publike blessing which the Priests receiue.*

4 A double amplification: The first, that Melchisedec tooke the tithes as one immortal (to wit, in respect that he is the figure of Christ, for his death is in no place made mention of, and David stretch him forth as an euerlasting Priest) but the Leuiticall Priests, as mortall men, for they succede one another: the second, that Leui himselfe was tithed in Abraham by Melchisedec. Therefore the Priesthood of Melchisedec (that is, Christes, who is pronounced to be an euerlasting Priest according to his order) is more excellent then the Leuiticall.

5 The third treatise of this Epistle, wherein after hee hath proued Christ to be a King, a Prophet, and a Priest, hee nowe handleth distinctly the condition and excellencie of all these offices, the which that all these were but shadowes in al other, but in Christ they are true & perfect. And hee beginneth with the Priesthood, where with also the former treatise ended, that by this means all the parts and members of this disputation, may better hang together. And first of all hee proueth that the Leuiticall Priesthood was imperfect, because another Priest is promised a long time after, according to another order, that is to say, another manner of rule and fashion. *¶ If the Priesthood of Leui could haue made any man perse.* 6 Hee sheweth how that by the institution of the new Priesthood not onely the imperfection of y Priesthood of Leui was declared, but also that it was changed for this: for these two cannot stand together, because y first appointment of the tribe of Leui, did shut forth the tribe of Iuda and made it also interieure to Leui: and this latter doeth place the Priesthood in the tribe of Iuda. *¶ Of the institution of Aaron.* 7 Had anything to doe about the altar. 7 Least any man might object, that y Priesthood indeed was transfused from Leui to Iuda, but yet notwithstanding the same remaineth still, hee both weigheth and expoundeth these words of David, *for euer, according to y order of Melchisedec.* Whereby also a diuers intimation of Priesthood is well perceived. 8 He proueth the diuersitie and excellencie of the institution of Melchisedecs Priesthood, by this, that the Priesthood of the Law did it and vpon the outward and bodily appointing: but the sacrifice of Melchisedec is set out to be euerlasting and more spiritual. *¶ Not after the ordination, which commandeth fraine and transitory things, as was done in Aarons consecration, and all that whole Priesthood.* 9 *Psalm 110. 4, chap. 1. 6.*

3 Without father, without mother, without kinred, and hath neither beginning of his dayes, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 Nowe consider how great this man was, vnto whom euen the Patriarch Abraham gave the tithes of the spoiles.

5 For verely they which are the children of Leui, which receiue the office of the Priesthood, haue a commandement to take, according to the Law, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

6 But hee whose kinred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the lesse is blessed of the greater.

8 And here men that die, receiue tithes: but there he receiveth *them*, of whom it is witnessed, that he liueth.

9 4 And to say as the thing is, Leui also which receiuerh tithes, payeth tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchisedec met him.

11 If therefore perfection had beene by the Priesthood of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, if another Priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?

12 For if the Priesthood be changed, then of necessity there be a change of the Law.

13 For hee of whom these things are spoken, pertaineth vnto another tribe, whereof no man floueth at the altar.

14 For it is euident, that our Lord spung out of Iuda, concerning the which tribe Moles spake nothing, touching the Priesthood.

15 7 And it is yet a more euident thing, because that after the similitude of Melchisedec there is risen vp another Priest.

16 Which is not made Priest after the Law of the carnall commandement, but after the power of the euerlasting life.

17 For hee testifieth thus, & Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandement that went afore, is disanulled, because of the weaknesse thereof, and vnpitchable.

19 For the Law made nothing perfecte, but the bringing in of a better hope made perfecte, whereby we draw neere vnto God.

20 And forasmuch as it is not without an oathe (for these are made Priests without an oathe:

21 But this is made with an oathe by him that sayd vnto him, & The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchisedec.)

22 By so much is Iesus made a suerty of a better Testament.

23 And among them many were made Priests, because they were not suffered to endure, by the reason of death.

24 But this man, because hee endureth euer, hath a Priesthood, which cannot palle from one to another.

25 Wherefore, hee is able also perfectly to saue them that come vnto God by him, seeing hee euer liueth to make intercession for them.

26 For such an he Priest it became vs to haue, which is holy, blamelesse, vncorrupted, separate from sinners, and made higher then the heauens:

27 Which needeth not dayly as those he Priests to offer vpp sacrifices, first for his owne finnes, and then for the peoples: for that did hee once, when he offered vpp himselfe.

28 For the Law maketh men he Priests, which haue infirmitie: but the word of the oathe (that is, since the Lawe, maketh the Sonne, who is consecrated for euermore.

euerlasting, so hath he also an euerlasting Priesthood, making more effectual intercession for them which by him come vnto God. *i Which cannot passe away.* *k Hee is first and last.* 12 An other argument: There are required in an he Priest innocencie and perfect purenesse, which may separate him from finnes for whom hee offereth. But the Leuiticall he Priests shall not be found to be such, for they offer first for their owne finnes: But Christ onely is such a one, and therefore the true and onely he Priest. *¶ Leuiticus 16. 11* 13 An other argument which notwithstanding hee handleth afterward: The Leuiticall Priests offered sacrifice at a sacrifice, first for themselves, and then for the people. But Christ offered not for himselfe, but for others, not sacrifices, but himselfe, not oftentimes, but once. And this ought not to seeme strange, sayth he, forasmuch as they are weakes, but this man is consecrated an euerlasting Priest, and that by an oathe. *¶ That sacrifice which hee offered.* *m It was so done, that it needeth not to be repeated or offered againe any more.* *n The commandement of God which was bound with an oathe.* 14 Another argument: taken of the time, former things are taken away by the latter. *¶ Exhibited.*

#### CHAP. VIII.

1 To proue more certainly that the ceremonies of the Law are abrogated, 5 hee sheweth that they were appointed to serue the heavenly pattern. 8 He bringeth in the place of Ieremie, 15 to proue the amendment of the side covenant.

Nowe of the things which wee haue spoken, this is the summe, that wee haue such an high Priest, that sitteth at the right hand of the throne of the Maiestie in heauens,

2 And is a minister of the Sanctuary, and of that true Tabernacle which the Lord pight, and not man.

3 4 For euer high Priest is ordeined to offer both gifts and sacrifices: wherefore it was of necessity, that this man should haue somewhat alfoffer.

2 They of Leui were high Priestes in an earthly sanctuary. But Christ is in the heavenly. *¶ Of heauen.* 3 They of Leui exercised their Priesthood in a frail tabernacle, but Christ beareth about with him a farre other tabernacle to wit his body which God himselfe made to be euelling, as it that afterward he declared. *chap. 9. 11. b of his bodie.* 4 He bringeth a reason why it must needs be that Christ should haue a bodie (which he callth a tabernacle which y Lord pight & not man) to wit, that he might haue what to offer: for otherwise he could not be an high Priest. And the selfe same body is both the tabernacle and the sacrifice.

NOO 3

4 5 For

9 Again, that no man might object that the last Priesthood was added to make a perie one, by the coupling of them both together, nee proueth that the first was abrogated by the latter, as vnpitchable, and that by the nature of them both. For how could those corporall and ratiocinable things laste vnto the end of themselves, or being ioyed with another?

10 The ceremonial Lawe.

11 Another argument whereby hee proueth that the Priesthood of Christ is better then the Priesthood of Leui, because it was established with an oathe, but theirs was not so.

12 Psal. 110. 4.

13 An other argument tending to the same purpose, The Leuiticall Priests (as mortall men) could not be euerlasting, but Christ as he is

14 An other argument: There are required in an he Priest innocencie and perfect purenesse, which may separate him from finnes for whom hee offereth. But the Leuiticall he Priests shall not be found to be such, for they offer first for their owne finnes: But Christ onely is such a one, and therefore the true and onely he Priest. *¶ Leuiticus 16. 11* 15 An other argument which notwithstanding hee handleth afterward: The Leuiticall Priests offered sacrifice at a sacrifice, first for themselves, and then for the people. But Christ offered not for himselfe, but for others, not sacrifices, but himselfe, not oftentimes, but once. And this ought not to seeme strange, sayth he, forasmuch as they are weakes, but this man is consecrated an euerlasting Priest, and that by an oathe. *¶ That sacrifice which hee offered.* *m It was so done, that it needeth not to be repeated or offered againe any more.* *n The commandement of God which was bound with an oathe.* 14 Another argument: taken of the time, former things are taken away by the latter. *¶ Exhibited.*

1 Hee briefly repeateth that where vnto all these things are to be referred, to wit, that wee haue a farre other high Priest then those Leuiticall high Priests are, euen such an one as lieth at the right hand of the most high God in heauen.



y Hee giueth a reason why he said that our hie Priest is in the beaurly sanctuary, and not in the earthly: because, saith he, if he were now on the earth, hee could not minister in the earth y sanctuary, seeing, there are yet Leuiticall Priests, which are appointed for him: that is to say, to be paterne of that perfit example. And so what purpose should the paterne serue when the true and original example is present.

Exod. 25. 40. Actes 7. 44.

He entred into the comparison of the vlt and transitorie Testament or covenant being but for a time, whereof the Leuiticall Priests were mediators, with the new, the euerlasting Mediatour whereof is Christ, to shew that this is not onely better then that in all respects, but also that that was abrogated by this. 7 He prooueth by the testimonie of Ieremie, that there is a second Testament or covenant, and therefore that the first was not perfit.

Leue. 31. 31. 32. 33. 34. rom. 11. 17. chap 10. 16. e He calleth it an house, as it were one familie of the whole kingdome: for whereas the kingdome of David was diuided into two factions, the Prophet giueth vs to vnderstand that through the new Testament they shalbe ioyned together againe in one. 8 The conclusion: Therefore by the latter and the newe, the first and olde is taken away, for it could not be called new if it differed not from y old. And againe that same is at length taken away, which is subiect to corruption, and therefore imperfect.

#### CHAP. IX.

a Comparing the forme of the Tabernacle, to and the ceremonies of the Law, to vnto the truthes set out in Christ. 15 he concludeth that now there is no more need of an other Priest, 22 because Christ himselfe had fulfilled these duties vnder the new covenant.

Then the first Testament had also ordinances of religion, and a worldly Sanctuary.

2 For the first Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the Holy places.

3 And after the second vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Arke of the Testament overlaid round about with gold, wherein the golden pot, which had Manna was, and Aarons rod that had budded, and the tables of the Testament.

5 And ouer the Arke were the glorious Cherubims, shadowing the mercie seate: of which things we will not now speake particularly.

1 A diuision of the first Tabernacle which hee calleth worldly, that is to say, transitorie and earthly into two parts, to wit, into the holy places and the Holiest of all. a An earthly and a sitting. b He calleth it the second vaile, not because there were two vailes, but because it was behind the Sanctuary or the first Tabernacle. c The holiest Sanctuary. 2 Numb 7. 10. 3 1 King 8. 9. 4 chron 5. 6. 5 Exo. 25. 22. d The Hebrewes call the cover of the Arke of the covenant, the mercie seate, whom both the Grecians and we follow.

4 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

5 Who serue vnto the paterne and shadowe of heavenly things, as Moses was warned by God, when he was about to finish the Tabernacle, & See, sayd he, that thou make all things according to the paterne, shewed to thee in the mount.

6 But now our hie Priest hath obtained a more excellent office, in as much as he is the Mediatour of a better Testament, which is established vpon better promises.

7 For if that first Testament had bene vnbelaieable, no place should haue bene sought for the second.

8 For in rebuking them hee saith, Beholde, the dayes will come, saith the Lord, when I shall make with the house of Israel, and with the house of Iuda a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, sayth the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people.

11 And they shall not teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 In that he saith a new Testament, hee hath abrogate the olde: now that which is disanulled and waxed old, is ready to vanish away.

6 Now when these things were thus ordered, the Priests went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the hie Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the ignorances of the people.

8 Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing.

9 Which was a figure for that present time, wherein were offered gifts & sacrifices that could not make holy, concerning the conscience, him that did the seruice,

10 Which onely stood in meates and drinckes, and diuers washings, and carnall rites, & which were enioyned, vntill the time of reformation.

11 But Christ being come an high Priest of good things to come, by a greater and a more perfect Tabernacle, not made with handes, that is, not of this building

12 Neither by the blood of goates and calves: but by his owne blood entred hee in once vnto the holy place, & obtained eternall redemption for vs.

13 For if the blood of bulles and of goats, and the ashes of an heifer, sprinkling them that are vnclene, sanctifieth as touching the purifying of the flesh,

14 How much more shall the blood of Christ which through the eternal Spirit offered himselfe without fault to God, & purge your conscience from dead workes, to serue the liuing God?

15 And for this cause is he the Mediatour of

heauen by those sacrifices (that is to say, if the worshippers were not purged by them) why then were those ceremonies vsed? to wit, that men might be called backe to that spirituall example, that is to say, to Christ, who should conuict all these things at his coming. f For that time that that figure had to do.

g An other reason why they could not make cleane the conscience of the worshippers, to wit, because they were outward and carnall or corporall thing. 4 For they were as yea would say a burden, from which Christ deliuered vs. 6 Now hee entred into the declaration of the figures, and first of all comparing the Leuiticall high Priest with Christ, (that is to say, the figure with the thing itselfe) hee attributeth to Christ the adiminitation of good things to come, that is, euerlasting, which those carnall things had respect vnto. 7 An other comparison of the first corruptible Tabernacle with the latter (that is to say, with the human nature of Christ) which is the true incorruptible Temple of God, whereinto the Sonne of God entred, as the Leuiticall high Priest into the other which was frail and transitorie. h By a more excellent and better. 8 An other comparison of the blood of the sacrifices with Christ. The Leuiticall high Priest entering by those their holy places into their Sanctuary offered corruptible blood for one yeere onely: our Christ entering into that holy bodie of his, entred by it into heauen itselfe, offering his owne most pure blood for an euerlasting redemption: For one selfe same Christ auereth both to the hie Priest, and the Tabernacle, and the sacrifices, and the offerings themselves, as the truth to the figures, so that Christ is both the high Priest, and Tabernacle, & Sacrifice. yea, all these but truly and forever. i For in this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. k Leuiticus 16. 14. numbers 19. 4. l In this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. m Leuiticus 16. 14. numbers 19. 4. n In this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. o Leuiticus 16. 14. numbers 19. 4. p In this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. q Leuiticus 16. 14. numbers 19. 4. r In this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. s Leuiticus 16. 14. numbers 19. 4. t In this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. u Leuiticus 16. 14. numbers 19. 4. v In this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. w Leuiticus 16. 14. numbers 19. 4. x In this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. y Leuiticus 16. 14. numbers 19. 4. z In this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe.

heauen by those sacrifices (that is to say, if the worshippers were not purged by them) why then were those ceremonies vsed? to wit, that men might be called backe to that spirituall example, that is to say, to Christ, who should conuict all these things at his coming. f For that time that that figure had to do. g An other reason why they could not make cleane the conscience of the worshippers, to wit, because they were outward and carnall or corporall thing. 4 For they were as yea would say a burden, from which Christ deliuered vs. 6 Now hee entred into the declaration of the figures, and first of all comparing the Leuiticall high Priest with Christ, (that is to say, the figure with the thing itselfe) hee attributeth to Christ the adiminitation of good things to come, that is, euerlasting, which those carnall things had respect vnto. 7 An other comparison of the first corruptible Tabernacle with the latter (that is to say, with the human nature of Christ) which is the true incorruptible Temple of God, whereinto the Sonne of God entred, as the Leuiticall high Priest into the other which was frail and transitorie. h By a more excellent and better. 8 An other comparison of the blood of the sacrifices with Christ. The Leuiticall high Priest entering by those their holy places into their Sanctuary offered corruptible blood for one yeere onely: our Christ entering into that holy bodie of his, entred by it into heauen itselfe, offering his owne most pure blood for an euerlasting redemption: For one selfe same Christ auereth both to the hie Priest, and the Tabernacle, and the sacrifices, and the offerings themselves, as the truth to the figures, so that Christ is both the high Priest, and Tabernacle, & Sacrifice. yea, all these but truly and forever. i For in this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. k Leuiticus 16. 14. numbers 19. 4. l In this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. m Leuiticus 16. 14. numbers 19. 4. n In this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. o Leuiticus 16. 14. numbers 19. 4. p In this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. q Leuiticus 16. 14. numbers 19. 4. r In this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. s Leuiticus 16. 14. numbers 19. 4. t In this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. u Leuiticus 16. 14. numbers 19. 4. v In this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. w Leuiticus 16. 14. numbers 19. 4. x In this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. y Leuiticus 16. 14. numbers 19. 4. z In this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe.

the

4 Rom. 5. 6.  
1 Pet. 3. 18.

11 A reason why the Testament must be established by the death of the Mediator, because this Testament hath the condition of a Testament or gift, which is made effectually by death, and therefore that it might be effectually, it must needs be that he that made the Testament, should die.

Gal. 3. 15.

12 There must be a proportion between those things which purify, and those which are purified: Under the Law all those figures were earthly, the Tabernacle, the bones, the vessels, the sacrifices, although they were the signs of heavenly things. Therefore it was requisite that all those should be purified with some matter and ceremony of the same nature, to wit, with the blood of beasts, with water, wool, hyssop. But under Christ all things are heavenly, an heavenly tabernacle, an heavenly sacrifice, an heavenly people, an heavenly doctrine, and heaven itself is set open before us for an everlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that everlasting offering of the quickening blood of Christ. *m As the Lord had commanded. n He used to sprinkle. o Exod. 24. 8. p The similitudes of heavenly things were earthly, & therefore they were to be set forth with earthly things, as with the blood of beasts, and wool, and hyssop. But under Christ all things are heavenly, and therefore they could not but be sanctified with the offering of his lovely blood. 13 Another double comparison: The Levitical high Priest entered into the Sanctuary, which was made indeed by God's commandment, but yet with mens hands, that it might be a pattern of another more excellent, to wit, of the heavenly place. But Christ entered even into heaven itself. Again, he appeareth before the Father, but Christ before God the Father himself. 14 Another double comparison: The Levitical high Priest offered other blood, but Christ offered his own: he every year once iterated his offering: Christ offering himself but once, abolished sinne altogether, both of the former ages and of the ages to come. 15 An argument to prove that Christs offering ought not to be repeated: Seeing that sinnes were to be purged from the beginning of the world, and it is proved that sinnes can not be purged, but by the only blood of Christ: he must needs have died oftentimes since the beginning of the world. But a man can die but once: therefore Christs oblation which was once done in y<sup>e</sup> latter dayes, neither could, nor can be repeated. Seeing then it is so, surely the virtue of it extendeth both to sinnes that were before, and to sinnes that are after his coming. *p In the latter dayes. q That whole rest of sinne. r He speaketh of the naturall state and condition of man: For as for Lazarus & certain other that died twice, that was no usuall thing, but extraordinary, and as for them that shall be changed, their changing is a kinde of death. 1. Cor. 15. 51. \* Rom. 5. 8. 1. pet. 3. 18. f Thus the generall promise is restrained to the elect only: and we have to seeke y<sup>e</sup> testimonie of our election: not in the secret counsel of God, but in the effects that our faith worketh, and so we must climb up from the lowest step to the highest, there to finde such comfort as is most certaine, and shall never be moued. 16 Shortly by the way he setteth out Christ as Judge, partly to terrifie them, which do not rest themselves in the onely oblation of Christ once made, and partly to keepe the faithfull in their due tie, that they goe not backe,**

the new Testament, that through death which was for the redemption of the transgressions that were in the former Testament, they which were called, might receive the promise of eternall inheritance.

16 For where a Testament is, there must be the death of him that made the Testament.

17 For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is alive.

18 Wherefore, neither was the first ordained without blood.

19 For when Moses had spoken every precept to the people, according to the Law, he took the blood of calves and of goats, with water and purple wool and hyssop, and sprinkled both the booke, and all the people,

20 Saying, This is the blood of the Testament, which God hath appointed unto you.

21 Moreover, he sprinkled likewise the Tabernacle with blood, and all the ministering vessels,

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessarie, that the similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices then are these.

24 For Christ is not entered into the holy places that are made with handes, which are similitudes of the true Sanctuary: but is entered into very heaven, to appeare now in the sight of God for vs.

25 Not that he should offer himselfe of ten, as the high Priest entered into the Holy place every yeere with other blood.

26 (For then must he have often suffered since the foundation of the world) but now in the end of the world hath he bene made manifest, once to put away sinne by the sacrifice of himselfe.

27 And as it is appointed unto men that they shall once die, and after that commeth the iudgement:

28 So Christ was once offered to take away the sinnes of many, and unto them that

looke for him, shall hee appeare the second time without sinne unto saluation.

## CHAP. X.

1 He proueth that the sacrifices of the Law were imperfect, 2 because they were yeerely renewed. 3 But that the sacrifice of Christ is one, and perpetual. 4 He proueth by Davids testimonie: 19 Then he addeth an exhortation, 29 and severely threatneth them that resist the grace of Christ. 36 In the end he praiseth patience, 38 that commeth of faith.

For the law hauing the shadow of good things, can neuer with those sacrifices, which they offer yeere by yeere continually, sanctifie the conuersers thereunto.

2 For would they not then haue ceased to haue bene offered, because that the offerers once purged should haue had no more conscience of sinnes?

3 but in those sacrifices there is a remembrance againe of sinnes every yeere.

4 For it is impossible that the blood of bulles and goats should take away sinnes.

5 Wherefore when he commeth into the world, he saith, Sacrifice and offering thou wouldest not: but a bodie hast thou ordained me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure,

7 Then I said, Lo, I come (in the beginning of the booke it is written of me) that I should do thy will, O God.

8 About, when he said, Sacrifice and offering, and burnt offerings, and sinne offerings, thou wouldest not haue, neither hadst pleasure therein (which are offered by the Law.)

9 Then said hee, Lo, I come to doe thy will, O God, he taketh away the first, that he may stablish the second.

10 By the which will we are sanctified, euen by the offering of the body of Iesus Christ once made.

11 And every Priest standeth daily ministering, and oft times offereth one manner of offering, which can neuer take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, & sitteth for euer at the right hand of God.

13 And from henceforth tareth till his enemies be made his footstool.

14 For with one offering hath he consecrated for euer them that are sanctified.

15 For the holy Ghost also beareth vs record: for after that he had said before,

16 This is the Testament that I will make

1 Hee proueth that a priuie objection, why then were those sacrifices offered? The Apostle answereth, first touching that yeerely sacrifice which was the solemnity of all, wherein (saith he) there was made every yeere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sinnes which are purged be repeated againe, and wherefore should new sinnes come to be repeated every yeere, if those sacrifices did absolutely sinne?

2 A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Law could not doe it, therefore Christ speaking of himselfe as of our high Priest maunifested in the flesh, witnesseth evidently that God relieueth not in the sacrifices, but in the obedience of his Sonne our high Priest, in which *b The Sonne of God is said to come into the world, when he was made man. c Psal. 40. 7. d It is word for word in the Hebrew text, Thou hast pleased mine eares thorow, that is, thou hast made me obedient, and willing to heare. e That is, the sacrifice, to establish the second, that is, the will of God. 3 A conclusion, with the other part of the comparison. The Levitical high Priest repeateth the same sacrifices daily in his sanctuary: Whereupon it followeth that neither those sacrifices, neither those offerings, neither those high Priests could take away sinnes. But Christ, hauing offered one sacrifice once for the sinnes of all men, & hauing sanctified his owne for euer, sitteth at the right hand of the Father, hauing all power in his handes. e At the altar. f Chap. 1. 13. psal. 110. 1. 1. cor. 15. 25. 4 He proueth that a priuie objection, to wit, that yet notwithstanding we are subiect to sinne & death, whereunto the Apostle answereth, that the full efficacy of Christs vertue hath not yet shewed itselfe, but shall at length appeare when hee will at once put to flight all his enemies, with whom as yet we riue. 5 Chapter 1. 13. 6 Although there doe yet remaine in vs reliques of sinne, yet the worke of our sanctification which is to be perfected, hangerth vpon the selfe same sacrifice which neuer shall be repeated: and that the Apostle proueth by alledging againe y<sup>e</sup> testimonies of Ieremie, thus. Sinne is taken away by the new Testament, seeing the Lord saith that it shall come to passe, that according to the forms of it, he will no more remember our sinnes: Therefore we neede now no purging sacrifice to take away that which is already taken away, but we must rather take paines, that we may now through faith be partakers of that sacrifice. 7 Ier. 31. 33. rom. 11. 27. chap. 3. 8.*



## The new and liuing way.

## To the Hebrewes.

## The force of faith.

**¶ Why then, where as the fire of Purgatorie, and that Popish distinction of the fault and the punishment?**  
**¶ He said well, for sinne: for there remaineth another offering, to wit, of thanksgiving.**  
**¶ The summe of the former treatise:** We are not shut out now of the holy place, as the Fathers were, but we haue an entrance into the true holy place (that is, into heauen) seeing that we are purged with the blood not of beasts, but of Iesus. Neither as in times past, doeth the hie Priest shut vs out: by letting the vail against vs, but through the vail, which is his flesh, he hath brought vs into heauen it selfe, being present with vs, so that wee haue now truly an high Priest, which is ouer the house of God.  
**¶ So Christs flesh sheweth vs the Godhead as it were vnder a vail, for otherwise we were not able to abide the brightness of it.**  
**¶ A most graue exhortation, wherein he sheweth how that sacrifice of Christ may be applied to vs: to wit, by faith, which also he describeth by the consequences, to wit, by sanctification of the Spirit, which causeth vs surely to hope in God, and to procure by all means possible one another saluation, through the loue that is in vs one towards another.**

**¶ With no double and counterfeit heart, but with such an heart as is truly and indeede giuen to God.** **¶ That is it which the Lord saith, 'Beye holy, for I am holy.'** **¶ With the grace of the holy Ghost.** **¶** Having mentioned the last coming of Christ, he stirreth vp the godly to the meditation of an holy life, and citeth the faithlesse fallers from God, to the fearefull iudgement: feare of the iudge, because they wickedly reiect him in whom onely saluation consisteth. **¶ Chap. 6.4.** **¶ Without any cause or occasion, or shew of occasion.** **¶ For it is another matter to sinne through the frailtie of mans nature, & another thing to proclaim warre as it were to God as to an enimie.** **¶ If the breach of the Law of Moses was punished by death, how much more worthy death is it to fall away from Christ?** **¶ Deut. 19.15. Mat. 18. 16. Ioh. 8. 17. 1. cor. 13.1.** **¶ To the reason of all these things is, because God is a reuenger of such as dispise him: otherwise he should not rightly gouerne his Church. Now there is nothing more horrible then the wrath of the liuing God.** **¶ Deut. 32.35. Rom. 12.19.** **¶ Role or gouerne.** **¶ As he terrified the fallers away from God, so doeth hee now comfort them that are constant and stand strongly, setting before them the successe of their former fight, so stirring them vp to a sure hope of a full and readie victorie.** **¶ You were brought forth to be Iuda.** **¶ In taking their miseries to be your miseries.**

vnto them after those dayes, sayth the Lord, I will put my Law in their heart, and in their mindes I will write them.

17 And their finnes and iniquities will I remember no more.

18 Nowe where remission of these things is, there is no more offering for sinne.

19 Seeing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place,

20 By the new and liuing way, which he hath prepared for vs, through the vail, that is, his flesh:

21 And seeing we haue an high Priest, which is ouer the house of God.

22 Let vs draw neere with a true heart in assurance of faith, our hearts being pure from an euill conscience.

23 And washed in our bodies with pure water, let vs keepe the profession of our hope, without wauering, (for he is faithfull that promised.)

24 And let vs consider one another, to provoke vnto loue, and to good workes,

25 Not forsaking the fellowshipp that wee haue among our selues, as the manner of some is: but let vs exhort one another, & that so much the more, because ye see that the day draweth neere.

26 For if we sinne willingly after that wee haue receiued and acknowledged that truth, there remaineth no more sacrifice for finnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries.

28 He that despiseth Moses Law, dieth without mercy & vnder two, or three witnesses:

29 Of how much forer punishment suppose yee shall hee be worthy, which treadeth vnder foote the Sonne of God, and counteth the blood of the Testament as an vnholly thing, wherewith hee was sanctified, and doeth despite the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth vnto mee: I will recompense, saith the Lord. And againe, The Lord shall iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after yee had receiued light, ye indured a great fight in afflictions,

33 Partly while ye were made a gazing stock both by reproches and afflictions, and partly while ye became companions of them which were so tossed to and fro.

34 For both yee sorrowed with mee for my

bondes, and suffered with ioy the spoyling of your goods, knowing in your selues how that ye haue in heauen a better, and an enduring substance.

35 Cast not away therefore your confidence which hath great recompense of reward.

36 For ye haue neede of patience, that after yee haue done the will of God, ye might receiue the promise.

37 For yet a very little while, and he that shall come, will come, and will not tarie.

38 Now the iust shall liue by faith: but if any withdraw himselfe, my soule shall haue no pleasure in him.

39 But wee are not they which withdrawe our selues vnto perdition, but follow faith vnto the consecration of the soule.

### CHAP. XI.

**¶ Hee declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approued of God, attained saluation no other way then by faith, that the Iewes may know that by the same onely, they are knit vnto the Fathers in an holy union.**

**N**owe faith is the ground of things which are hoped for, and the euidence of things which are not seene.

2 For by it our elders were well reported of.

3 Through faith wee vnderstand that the world was ordered by the word of God, so that the things which we see, are not made of things which did appeare.

4 By faith Abel offered vnto God a greater sacrifice then Cain by the which he obtained witness that he was righteous, God testifying of his gifts: by the which faith also he being dead, yet speaketh.

5 By faith was Enoch translated, that he should not see death: neither was he found: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is impossible to please him: for he that cometh to God, must beleue that God is, and that he is a rewarder of them that seeke him.

7 By faith Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the saving of his household, through which Arke he condemned the world, and was made heire of the righteousness, which is by faith.

8 By faith Abraham, when he was called, obeyed God, to goe out into a place, which he should afterward receiue for inheritance, and hee went out, not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Iacob heires with him of the same promise.

10 For he looked for a city having a foundation, whose builder and maker is God.

11 Through faith Sara also receiued strength to conceiue seede, and was deliuered of a childe when she was past age, because shee iudged him faithfull which had promised.

12 And therefore sprang thereof one, euen of one which was dead, so many as the starres of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in faith, and receiued not

**¶ Goods and riches.**

**¶ He will come within this very little while.**

**¶ Habak. 2.4. Dom.**

**¶ Gal. 3.11.** **¶** He commendeth the excellency of a sure faith by the effect, because it is the onely way to life, which sentence he setteth forth and amplifieth by setting the contrary against it.

**¶ An excellent description of faith by the effects, because it representeth things which are but yet in hope, and setteth as it were before our eyes things that are invisible.**

**¶ He sheweth that the Fathers ought to be accounted of, by this vertue.**

**¶ That is, those Fathers of whom we came: and whose authoritie and example ought to moue vs very much.**

**¶ Gen. 1.1.**

**¶ Ioh. 1.10.**

**¶ He sheweth the propriety of faith, by setting out voto vs most piked examples of such as from the beginning of the world excelled in the Church.**

**¶ So that the world which we see, was not made of any matter that appeared, or was before, but of nothing.**

**¶ Abel.**

**¶ Gen. 4.4.**

**¶ Mat. 23.35.**

**¶ Enoch.**

**¶ Gen. 5.25.**

**¶ That hee should not die.**

**¶ This reward is not referred to our merits, but to the free promise, as Paul teacheth in**

**¶ Abraham the father of all the faithfull, Rom. 4.4.**

**¶ Noe.**

**¶ Gen. 6.13.**

**¶ Abraham and Sara.**

**¶ Gen. 12.4.**

**¶ This foundation is set against their tabernacles.** **¶ Gen. 17.19. and 21.2.** **¶ As unlikely to beare children, as if she had bene sharke dead.** **¶ In faith, which they had while they liued, and followed them euen to their graves.**

**the**

*b* This is the figure  
Metonymie, for the  
things promised  
For the Patriarchs  
were wont when  
they received the  
promises, to profeſſe  
their religion, by  
building of altars,  
and calling on the  
name of the Lord.

*Gen. 22. 10.*  
*k* Tried of the  
Lord.  
*l* Although the  
promises of life  
were made in that  
only begotten Sonne  
Iſaac, yet he ap-  
pointed him to die,  
and ſo againſt hope  
he beleeveth in hope.  
*Gen. 22. 12.*  
*m* From which  
death.  
*n* For there was  
not the true and  
verie death of Iſa-  
ac, but as it were  
the death, by  
meanes whereof  
hee ſeemed alſo as  
it were to have  
riſen againe.  
*3* Iſaac.

*Gen. 27. 28. 39.*  
*3* Iacob.  
*Gen. 48. 19.*  
*4* Gen. 47. 31.  
*10* Ioseph.  
*Gen. 50. 25.*  
*11* Moſes.  
*Exod. 23. 2.*  
*12* 7. 22.  
*13* They were not  
afraid to bring  
him up.  
*Exod. 1. 16.*  
*14* Exod. 2. 11.  
*15* Such pleasures  
as he could not en-  
joy, but he muſt  
needs provoke  
Gods wrath a-  
gainſt him.  
*Exod. 12. 21.*  
*16* The red ſea.  
*Exod. 14. 22.*  
*17* Jericho.  
*18* Iosb. 6. 10.  
*19* Rabab.  
*20* A notable ex-  
ample of Gods  
goodneſſe.  
*21* Iosb. 6. 13.  
*22* Iosb. 2. 1.

*23* Courteouſly and  
friendly, ſo that he  
did not onely not  
hurt them but alſo  
kept them ſafe.  
*24* Gideon, Barac,  
and other iudges  
and Prophets.  
*25* Iudg. 6. 11.  
*26* Iudg. 4. 6.  
*27* Iudg. 13. 24.  
*28* Iudg. 11. 1. and  
12. 7.  
*29* The fruit of the  
promiſes.  
*30* He ſeemeth to  
meane the ſtorie  
of that woman of  
Sarepta, whoſe ſonne Elias raiſed againe from death: and the  
Samaritanes, whoſe ſonne Eliſa raiſed againe from death.

the promises, but ſawe them aſſure off, and beleev-  
ued them, and received them thankſfully, and  
confeſſed that they were ſtraungers and pilgrimes  
on the earth.

14 For they that ſay ſuch things, declare plain-  
ly, that they ſeek a countrey.

15 And if they had beene mindfull of that coun-  
trei, from whence they came out, they had leaſure  
to have returned.

16 But now they deſire a better, that is an hea-  
venly: wherefore God is not aſhamed of them to  
be called their God: for he hath prepared for them  
a citie.

17 By faith Abraham offered vp Iſaac, when  
he was tryed, and he that had received the pro-  
miſes, offered his onely begotten ſonne.

18 (To whom it was ſaid, In Iſaac ſhall thy  
ſeed be called)

19 For hee conſidered that God was able to  
raiſe him vp even from the dead: from whence  
he received him alſo after a ſort.

20 By faith Iſaac bleſſed Iacob and Eſau,  
concerning things to come.

21 By faith Iacob when he was a dying bleſ-  
ſed both the ſonnes of Ioseph, and leaning on  
the end of his ſtaffe, worſhipped God.

22 By faith Ioseph when hee dyed, made  
mention of the departing of the children of Iſrael,  
and gave commandement of his bones.

23 By faith Moſes when he was borne, was  
hid three moneths of his parents, becauſe they ſaw  
hee was a proper child, neither feared they the  
kings commandement.

24 By faith Moſes when he was come to age,  
refuſed to be called the ſonne of Pharaohs daugh-  
ter,

25 And choſe rather to ſuffer aduerſitie with  
the people of God, then to enioy the pleasures of  
finne for a ſeaſon,

26 Esteeming the rebuke of Chriſt greater ri-  
ches, then the treaſures of Egypt: for hee had re-  
ſpect vnto the recompence of the reward.

27 By faith he forſooke Egypt, and feared not  
the herceneſſe of the king: for hee endured, as hee  
that ſaw him which is inviſible.

28 Through faith he ordained the Paſſeover  
and the ſuffuſion of blood, leaſt hee that deſtroyed  
the firſt borne, ſhould touch them.

29 By faith they paſſed through the red ſea  
as by drie land, which when the Egyptians had af-  
ſayed to doe, they were ſwallowed vp.

30 By faith the walls of Jericho fell downe  
after they were compaſſed about ſeven dayes.

31 By faith the harlots Rabab periſhed  
not with them which obeyed not, when ſhe had  
received the ſpies peaceably.

32 And what ſhall I more ſay? for the time  
would be too ſhort for me to tell of Gedeon, of  
Barac, and of Sampſon, and of Iephth, alſo  
of David, and Samuel, and of the Prophets:

33 Which through faith ſubdued kingdomes,  
wrought righteouſnelle, obtained the promiſes,  
ſtopped the mouthes of Lyons,

34 Quenched the violence of fire, eſcaped the  
edge of the ſworde, of weak were made ſtrong,  
waxed valiant in battell, turned to flight the armies  
of the aliens.

35 The women received their dead raiſed to

life: other alſo were racked, and would not be  
delivered, that they might receive a better reſurre-  
ction.

36 And others have beene tryed by mockings  
and ſcourings, yea, moreouer by bonds, and pri-  
ſonment.

37 They were ſtoned, they were hewen aſun-  
der, they were tempted, they were ſlaine with the  
ſword, they wandred vp and downe in ſheepes  
ſkinnes, and in goates ſkinnes, being deſtitute, af-  
flicted, and tormented:

38 Whom the world was not worthe of: they  
wandred in wilderneſſes and mountaines, and  
denes, and caves of the earth.

39 And theſe all through faith obtained good  
report, and received not the promiſe.

40 God providing a better thing for vs, that  
they without vs ſhould not be made periſhe.

## C H A P. X I I.

*1* He deeth not onely by the examples of the Fathers before  
recited, exhort them to patience and conſtancie, but alſo  
by the example of Chriſt. *11* That the chaſtenings of God  
cannot be rightly iudged by the outward ſenſe of our ſi-  
b.

Wherefore, let vs alſo, ſeeing that we are  
compaſſed with ſo great a cloud of witneſſes,  
caſt away every thing that preſſeth downe, and the  
ſinne that hangeth ſo faſt on: let vs run with pa-  
tience the race that is ſet before vs.

Looking vnto Ieſus the author and fini-  
ſher of our faith, who for the cjoy that was ſet be-  
fore him, endured the croſſe, and deſpiſed the  
ſhame, and is ſet at the right hand of the throne of  
God.

3 Conſider therefore him that endureth ſuch  
ſpeaking againſt ſinners, leaſt ye ſhould be wea-  
ried and faint in your mindes.

4 Ye have not yet reſiſted vnto blood, ſtri-  
ving againſt ſinne.

5 And yee have forgotten the conſolation  
which ſpeaketh vnto you as vnto children, My  
ſonne, diſpiſe not the chaſtning of the Lord, nei-  
ther ſaine when thou art rebuked of him.

6 For whom the Lord loveth, hee chaſtleneth:  
and he ſcourgeth every ſonne that he receiveth.

7 If yee endure chaſtning, God offered him-  
ſelfe vnto you as vnto ſonnes: for what ſonne is it  
whom the father chaſtleneth not?

8 If therefore ye be without correction, wher-  
of all are partakers, then are ye baſtards, and not  
ſonnes.

9 Moreouer wee have had the fathers of our  
bodies which corrected vs, & we gave them reue-  
rence: ſhould we not much rather be in ſubjecti-  
on vnto the father of ſpirits, that we might live?

10 For they verely for a few dayes chaſtened

ſelves: for how great is Ieſus in compariſon of vs, and how farre more grievous  
things did he ſuffer then wee? Hee taketh an argument of the profit which  
commeth to vs by Gods chaſtiſements, vntoſſe wee be in fault. Firſt of all becauſe  
finne, or that rebellious wickedneſſe of our fleſh, is by this meanes turned. Secondly,  
becauſe they are teſtimonies of his fatherly good will towards vs, in ſo  
much y they ſlew themſelves to be baſtards, which cannot abide to be chaſtened  
of God. Thirdly, if all men yeeld this right to fathers, to whom  
next after God wee owe this life, that they may rightfully correct their children,  
ſhall wee not be much more ſubieſt to that our Father, who is the Author of the  
ſpiritual and everlaſting life? An amplification of the ſame argument: Thoſe  
fathers haue corrected vs after their faſhion, for ſome ſinfull and tranſgreſſive  
faults. God chaſtleneth and iuſtifieth vs for our ſingular profite, to make vs partakers  
of his holie inheritance: which thing althoough theſe our ſenſes doe not preſently perſuade,  
yet the end of the matter prooveth it.

*2* He meaneth that  
perfection which  
Antiochus wrought.  
*3* In vile and rough  
clothing, ſo were the  
ſaints brought to  
extreme poverty,  
and conſtrained  
to live like beaſts in  
wilderneſſes.  
*4* An amplification  
taken of the  
circumſtance of the  
time: their faith is  
ſo much the more to  
be maruelled at, by  
how much the pro-  
miſes of things to  
come were more  
darke, yet at length  
were in deed exhi-  
bited to vs, ſo that  
there ſaith and cura  
is at one, as is alſo  
their conſecration  
and ours.  
*5* But ſaw Chriſt  
aſſure off.

*6* For their ſalva-  
tion, and hang upon  
Chriſt, who was ex-  
hibited in our dayes:

*7* Rom. 6. 4.  
coloff. 3. 8.  
ephe. 4. 24.

*1* An applying of  
the former exam-  
ples, whereby we  
ought to be ſtirred  
vp to runne the  
whole race, caſt-  
ing away all ſtops  
and impediments.  
*2* For ſinne beſe-  
geth vs on all ſides,  
ſo that we cannot  
ſcape out.

*3* He ſetteth be-  
fore vs, as the  
marke of this race,  
Ieſus himſelfe our  
captaine, who wil-  
lingly overcame  
all the roughneſſe  
of the ſame way.  
*4* As it were upon  
the marke of our  
faith.

*5* Whereas he had  
all kind of bleſſe-  
dneſſes in his hand and  
power, yet ſuffered  
willingly the igno-  
minie of the croſſe.  
*6* An amplifica-  
tion taken of the  
circumſtance of  
the perſon, and the  
things themſelves,  
which he compa-  
reth betwixt them-  
ſelves.



**8** The conclusion, we must goe forward courageously and keepe alwayes a right courtesie, and (as farre forth as we may) without any staggering or stumbling.

**d** The description of a man that is out of heart and cleane discouraged.

**e** Keepe a right course, and so, that you shew example of good life for others to follow.

**f** Rom. 12. 18. 9 We must live in peace, and holiness with all men.

**g** We must studie to edifie one another, both in doctrine and example of life.

**h** That no heresie, or backsliding be an offence.

**i** We must eschew fornication, and a profane mind, that is, such a mind, as giueth not to God his due honour, which wickedness how severely God will al length punish, the horrible example of Esau teacheth vs.

**j** Gen. 25. 33. 10 There was no place left for his repentance: and it appeareth by the effects, what his repentance was, for when he was gone out of his fathers sight, he threatened his brother to kill him.

**k** Now he applieth the same exhortation, to the Propheticall and kingly office of Christ compared with Moses, after this sort, If the mediatic of the Lawe was so great, how great thinke you that the glorie of Christ and the Gospel is? And this comparison he declareth also particularly.

**l** Exod. 19. 16. 11 Which might be touched with hands, which was of a grosse and earthly matter. \* Exod. 20. 19. \* Exod. 19. 12. 12 The shape and forme which he saw, which was no counterfeit and forged shape, but a true one. 13 So he calleth them that are taken up into heauen, although one part of them doeth sleepe in the earth. 14 The applying of the former comparison, If it were not lawfull to contemne his worde which spake on the earth, how much lesse his voice which is from heauen? 15 He compareth the steadfast maiestie of the Gospel, wherewith the whole world was shaken, and euen the verie frame of heauen was as it were astonied, with the small and rauiding sound of the gouernance by the Law. 16 Age. 2. 7. 17 It appeareth evidently in this, that the Prophet speaketh of the calling of the Gentiles, that these wordes must be referred to the kingdom of Christ. 18 A general exhortation to liue reuerently and religiously vnder the most happie subiection of so mightie a king, who as he blesteth his most mightily, so doeth he most severely reuenge the rebellious. And this is the summe of a Christian life, respecting the first table,

vs after their owne pleasure, but he chastened vs for our prolike, that we might be partakers of his holiness.

**11** Now no chastising for the present seemeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruit of righteousness, vnto them which are thereby exercised.

**12** Wherefore lift vp your hands which hang downe, and your weak knees,

**13** And make straight steps vnto your feete, lest that which is halting, be turned out of the way, but let it rather be healed.

**14** Follow peace with all men, and holiness, without the which no man shall see the Lord.

**15** Take heede, that no man fall away from the grace of God: let no root of bitterness spring vp, and trouble you, least thereby many be defiled.

**16** Let there be no fornication, or prophane person as Esau, which for one portion of meate sold his birthright.

**17** For ye know how that afterward also when he would haue inherited the blessing, he was reiecte: for he found no place to repentance, though he sought that blessing with teares.

**18** For ye are not come vnto the mount that might be touched, nor vnto burning fire, nor to blacknesse and darkenesse, and tempest,

**19** Neither vnto the found of a trumpet, and the voice of wordes, which they that heard it, excused themselves, that the word should not be spoken to them any more,

**20** (For they were not able to abide that which was commanded, yea, though a beast touch the mountaine, it shall be stoned, or thrust through with a dart:

**21** And so terrible was the sight which appeared, that Moses said, I feare and quake.)

**22** But ye are come vnto the mount Sion, and to the citie of the liuing God, the celestiall Hierusalem, and to the companie of innumerable Angels,

**23** And to the assembly and congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men,

**24** And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

**25** See that ye despise not him that speaketh: for if they escaped not which refused him, y speake on earth: much more shall we not escape, if wee turne away from him that speaketh from heauen.

**26** Whose voice then shooke the earth, and now hath declared, saying, Yet once more will I shake, not the earth onely, but also heauen.

**27** And this worde, Yet once more, signifieth the remoouing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

**28** Wherefore seeing wee receive a king-

dome, which cannot be shaken, let vs haue grace whereby we may so serue God, that we may please him with reuerence and feare.

**29** For euen our God is a consuming fire.

*m* By reuerence is meant that honest shamefastnes which keepeth them in their duties.

*n* Religious and godly feare.

*o* Deuter. 4. 14.

CHAP. XIII.

1 Hee giueth good lessons not onely formanners, but also for doctrine.

**L** Et brotherly loue continue.

**2** Be not forgetfull to entertaine strangers: for thereby some haue receiued Angels into their houses vniwares.

**3** Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the bodie.

**4** Marriage is honourable among all, and the bed vndehiled: but whoremongers and adulterers God will iudge.

**5** Let your conuersation be without couetousnesse, and be content with those things that ye haue, for he hath said,

**6** I will not faile thee, neither forsake thee:

**7** So that wee may boldly say, The Lord is mine helper, neither will I feare what man can doe vnto me.

**8** Remember them which haue the oversight of you, which haue declared vnto you the worde of God: whose faith follow, considering what hath beene the end of their conuersation. Iesus Christ yesterday, and to day, the same also is for euer.

**9** Be not caried about with diuers and strange doctrines: for it is a good thing that the heart be stablished with grace, and not with meats, which haue not profited them that haue beene occupied therein.

**10** Wee haue an altar, whereof they haue no authoritie to care, which serue in the Tabernacle.

**11** For the bodies of those beasts whose blood is brought into the holy place by the high Priest for sinne, are burnt without the campe.

**12** Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

**13** Let vs goe forth to him therefore out of the campe, bearing his reproach.

**14** For here haue we no continuing citie: but wee seeke one to come.

**15** Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the fruite of the lips, which confesse his Name.

**1** Rom. 12. 10. 1 He commeth to the second table, the summe whereof is charitie, especially toward strangers, and such as are afflicted.

**2** 1. Pet. 4. 9. 3 Gen. 13. 3. and 19. 3. 4 Be so much touched, as if their miserie were yours.

**5** He commendeth chaste marriage in all sorts of men, and threateneth vnder destruction from God, against whoremongers and adulterers.

**6** Couetousnesse is condemned, against which is set a contented mind with that which the Lord hath giuen.

**7** Euen the Lord himselfe.

**8** 1. Ioh. 5. 9. 9 Psa. 118. 6. 10 He setteth man against God.

**11** We haue roses before vs the examples of valiant Captaines, whom we ought diligently to follow.

**12** He repeateth the summe of the doctrine, to wit, the onely ground of all precepts of maners, and that is this: That we ought to quiet and content our selues in Christ onely: for there was yet neuer any man saved without the knowledge

of him, neither is at this day saved, neither shall be saved hereafter. 13 He toucheth them which mixed an externall worship, and especially the difference of meats, with the Gospel, which doctrine bee plainly condemneth as cleane repugnant to the benefite of Christ. 14 By this one kind which concerneth the difference of cleane and uncleane meats, we haue to understand all the ceremonials worship. 15 Which obserued the difference of them superstitiously. 16 He refuteth their error by an apt and fit comparison. They which in times past serued the Tabernacle, did not eate of the sacrifices whose blood was brought for sinne into the holy place by the high Priest. Moreover these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which serue the Tabernacle, that is, such as stand in the seruice of the Law: but let not vs be ashamed to follow him out of Hierusalem, from whence hee was cast out & suffered: for in this also Christ, who is the truth, answereth that figure, in that he suffered without the gate. 17 By the Altar, he meaneth the offerings. 18 Whereof they cannot be partakers which stubbornly retaine the rites of the Law. 19 Levit. 4. 11. and 6. 30. and 16. 27. 20 Hee goeth on further in this comparison, and sheweth that this also signified vnto vs, that the godly followers of Christ must as it were goe out of the world, bearing his crosse. 21 Mich. 2. 10. 22 Now that those corporall sacrifices are taken away, he teacheth vs that the true sacrifices of confession remaine, which consist partly in giuing of thanks, and partly in liberalitie, with which sacrifices indeed God is now delighted. 23 Hebr. 14. 3.

to We must obey the warnings and admonitions of our Ministers and Elders, which watch for the salvation of the soules which are committed unto them. 11 The last part of this Epistle, wherein he commendeth his ministry to the Hebrewes, and willerth them continuance and increase of graces from the Lord: and of the sheepe, through the blood of the ever-living himselfe in that he hath used but few words to comfort them, having spent the Epistle in disputing: and saluted certaine brethren familiarly and friendly

a That is, written to no one man, cite or country, but to all the Jewes generally, being now dispersed.

b To all the believing Jewes, of what Tribe soever they be, and are dispersed throvout the whole world. 1 The first place or part touching comfort is, afflictions wherein we ought not to be cast downe and be faint hearted: but rather reioyce and be glad. c Seeing their condition was miserable, in that scattering abroad, hee doeth will to begin as he doeth. 2 The first argument: because our faith is tried through afflictions: which ought to be moit pure, for so it is becomable for vs. d Rom. 5. 3. 3 The second, Because patience, a faire passing and moit excellent vertue, is by this means ingendered in vs. d That wherein your faith is tried, to wit, those manifold temptations. 6 The third argument propounded in manner of an exhortation, that true & continual patience may be discerned from fained and for a time. The crosse is as it were y instrument wherewith God doeth polish and fine vs. Therefore the worke and effect of afflictions, is the perfecting of vs in Christ. 5 An answer to a priuie objection: It is easily sayd, but it is not so easily done. He answereth that we neede in this case a farre other manner of wisdom, then the wisdom of man, to iudge those things befit for vs, which are moit contrary to the flesh. but yet we shall easily obtaine the gift of wisdom, if we aske it rightely, that is, with a fure confidence of God, who is moit bountifull and liberrall. e By wisdom he meaneth the knowledge of that doctine wherof mention is made before, to wit, wherefore we are afflicted of God, and what fruit we haue to reape of affliction. f Math. 7. 7. may 11. 24. Luke 11. 9. 10. 13. and 16. 23. g Why then, what neede other Meditations? 8 A digression or going aside fro his matter, aginst prayers which are conceived with a doubting minde, whereas we haue a certaine promise of God: & this is y second part of the E. little. h In all his thoughts and his doings. 7 He returneth to his purpose, repeating the proposition, which is, that we may reioyce in the crosse, for it doeth not presse vs downe, but exalt vs. i Who is afflicted with powerlesse, or contempt, or with any kind of calamitie. 3 Before he concludeth, he giueth a doctrine contrary to the former: to wit, how we ought to vse prosperitie, which is plenty of all things: to wit, so that none therefore please himselfe, but be so much the more void of pride. j Who hath all things as his will.

16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

17 Obeie them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioy, and not with griefe: for that is vaprofitable for you.

18 Pray for vs: for wee are assured that wee haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so doe, that I may bee restored to you more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shepheard of the sheepe, through the blood of the ever-living himselfe in that he hath used but few words to comfort them, having spent the Epistle in disputing: and saluted certaine brethren familiarly and friendly

lasting Couenant,

21 Make you perfect in all good werkes, to doe his will, i working in you that which is pleasant in his sight through Iesus Christ, to whom bee praise for euer and euer, Amen.

22 I beseech you also, brethren,, suffer the wordes of exhortation: for I haue written vnto you in fewe words.

23 Know that our brother Timotheus is delineated, with whom (if he come shortly) I will see you.

24 Salute all them that haue the ouersight of you, and all the Saintes. They of Italie salute you.

25 Grace be with you all, Amen.

¶ Written to the Hebrewes from Italie, and sent by Timotheus.

b Make you fit or meete. c Hence commeth that saying of the Fathers, that God crowne his werkes in vs.

# THE GENERAL EPISTLE OF IAMES.

## CHAP. I.

4 He entreateth of patience, 6 of faith, 10 of lowlinesse of minde in rich men. 13 That tentations come not of God for euill, 17 because hee is the author of all goodnesse. 21 In what manner the word of life must be received.



Ames a servant of God, and of the Lord Iesus Christ, to the twelue Tribes, which are scattered abroad, salutation.

2 My brethren, c count it exceeding ioy, 2 when yee fall into diuers tentations,

3 3 Knowing that the d tnying of your faith bringeth forth patience,

4 4 And let patience haue her perfect worke, that ye may be perfect & entire, lacking nothing.

5 5 If any of you lacke wisdom, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it shall be giuen him.

6 6 But let him aske in faith, and wauer not: 6 for he that wauereth, is like a waue of the sea, toft of the winde, and caried away.

7 Neither let that man thinke that he shall receive any thing of the Lord.

8 8 A double minded man is vnstable in s all his wayes.

9 9 Let the brother of b lowe degree reioyce in that he is exalted:

10 8 Again, he that is i rich, in that hee is

made low: 9 for as the floure of the grasse, shall he 4 vanish away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his floure falleth away, and the goodly shape of it perisheth: euen so shall the rich man wither away in all his wayes.

12 10 Blessed is the man, that endureth l temptation: for when he is tryed, hee shall receive the crowne of life, which the Lord hath promised to them that loue him.

13 11 Let no man say when hee is m tempted, I am tempted of God: 12 for God cannot be tempted with euill, neither tempteth he any man.

14 But euerie man is tempted, when hee is drawn away by his owne concupiscence, and is entruied.

15 Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 13 Erre not my deare brethren.

17 Euerie good giuing and euerie perfect gift is from aboue, and commeth downe from the o Father of lights, with whom is no variablenesse, neither shadow of turning.

18 14 Of his owne will begate he vs with the word of truth, that we should be as the f first fruits of his creatures.

19 Wherefore my deare brethren, v let every

9 An argument taken of the venenature of the things themselves, for that they are moit vaine and vn certaine. c Esa. 40. 6. d Pet. 2. 24. e Whatsoever he either purposeth in his mind, or doeth. f The conclusion: Therefore we must patiently beare the crosse: and he addeth a fourth argument, which comprehendeth all the summe of all the former, to wit, because we come by this way to the crowne of life, but yet of grace according to the promise. g Job 5. 17. h Affliction whereby the Lord tryeth him. i The third part of this Epistle, wherein he descenderh from outward tentations, that is, from afflictions whereby God trieth vs, to inward, that is, to those lites whereby we are stirred vp to doe euill. The summe is this: Euerie man is the author of these temptations to himselfe, & not God: for wee beare about in our bosomes that wicked corruption, which trieth occasions by what meane soeuer, to fine vp euill motions in vs, whence our at length proceed wicked doings, and in conclusion followeth death y iust reward of them. m When he is provoked to doe euill. n Here is a reason shewed, why God cannot bee the author of euill doing in vs, because hee doeth not euill. o By sinne is meant in this place actual sinne. p Another reason taken of contraries: God is the author of all goodnesse, & so, that hee is alwayes like himselfe: how then can he be thought to be author of euill? From him who is the fountaine and author of all goodnesse. q Hee goeth on in the metaphor: for the sunne by his manifold and sundrie kinds of turning, maketh hours, dayes, yea, yers, light and darknesse. r The fourth part concerning the excellencie and finie of the worde of God. The summe is this: wee must heare the worde of God moit carefully and diligently, seeing it is the seede, wherewith God of his free fauour and loue hath begotten vs into himselfe, picking vs out of the number of his creatures. And the Apostle concerneth two fautes, which doe greatly trouble vs in this matter, to wit, for that vs so please our selues, that wee had rather speake our selues then heere God speaking: yea, wee sinne and are angrie when wee are reprehended: aginst which fautes hee setteth a peaceable & quiet mind, and such a one as is desirous of puritie. s This is it which Paul calleth gracious fauour, and good will, which is the fountaine of our saluation. t As it were an holy kind of offering, taken out of the residue of men.



*f That which God appointeth.*

*2 By meeknesse, he meaneth modestie, and whatsoever is contrary to an haughty and proud stomacke.*

*3 Mat. 7. 21.*

*4 Rom. 2. 13.*

*5 Another admonition. Therefore is Gods word heard, that wee may frame our liues according to the precept thereof*

*6 He addeth reasons, and those most weighty: first, because they that doe otherwise, doe very much hurt themselves.*

*7 Secondly, because they lose the chiefest vse of Gods worde, which correct not by it the faults that they know. 8 Hee alludeth to that naturall spot, to which is contrary that puritie whereunto we are borne againe, the lively image whereof we be hold in the Law. 9 Behaving himselfe so: for workes doe shewe faith. 10 The third admonition: The word of God prescribeth a rule not onely to doe well, but also to speake well. The fountaine of all blyssing, and cursed, speaking, and iawynesse, is this, that men know not themselves. 11 The fourth: the true seruice of God standeth in charitie toward our neighbors (especially such as neede others helpe, as the fatherlesse and widowes) and puritie of life. 12 To haue a care of them, and to helpe them as much as we can.*

man be swift to heare, slowe to speake, and slowe to wrath.

20 For the wrath of man doeth not accomplish the righteousnesse of God.

21 Wherefore lay apart all filthinesse, and superfluitie of malicousnesse, and receiue with meekenesse the word that is graffed in you, which is able to saue your soules.

22 15 And be yee doers of the word, and not hearers onely, 16 deceiuing your owse selues.

23 17 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his naturall face in a glasse.

24 For when he hath considered himselfe, hee goeth his way, and forgetteth immediatly what manner of one he was.

25 But who so looketh in the perfect lawe of libertie, and continueth therein, hee not being a forgetfull hearer, but a doer of the worke, shall be blessed in his deed.

26 18 If any man among you seeme religious, and refraineth not his tongue, but deceiue to his owne heart, this mans religion is vaine.

27 19 Pure religion and vndetiled before God, euen the Father, is this, to visit the fatherlesse, and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

## CHAP. II.

1 Hee sayth, that to haue respect of persons is not agreeable to Christs faith, 14 which to professe in words is not enough, vntill 15 we shewe it also in deedes of mercie and charitie, 21 after the example of Abraham.

*1 The fifth: Charitie which proceedeth from a true faith, cannot stand with the accepting of persons: which hee proueth plainly by setting forth their example, who with the reproach or disdain of the poore, honour the rich.*

*a For if we knew what Christs glory is, & esteemed it as we ought to doe, there would not be such respect of persons as there is.*

*3 Lewis. 9. 15. dent. 1. 17 and 16. 19. pro. 24. 23.*

*b In a worshipfull and honorable place.*

*c Haue yee not (which you ought not to doe) by this meanes with your selues iudged one man to be preferred before another? 2 Hee sheweth that they are peruerse and naughtie iudges, which preferre the rich before the poore, by that that God on the contrary side preferreth the poore, whom he hath enriched with true riches, before the rich. d The merdes and wretched, and (if we measure it after the opinion of the world) the veriest abjects of all men. 3 Secondly, he proueth them to be madde men: for that the rich men are rather to be holden execrable and cursed, considering that they persecute the Church, and blaspheme Christ: for hee speaketh of wicked and prophane rich men, such as the most part of them haue beene alwayes, against whom hee setteth the poore and abjects. e Word for word, which is called vpon of you.*

MY brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persons.

2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And yee haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footstoolle,

4 Are ye not partially in your selues, and are become iudges of euill thoughts?

5 2 Hearken my beloved brethren, hath not God chosen the poore of this world that they should be rich in faith, and heires of the kingdom which he promised to them that loue him?

6 But ye haue despised the poore. 3 Doe not the rich oppresse you by tyranny, and doe they not draw you before the iudgement seate?

7 Doe not they blaspheme the worthy Name after which ye be named?

8 4 But if ye fulfill the royall Law according to the Scripture, which saith, Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 But if yee regard the persons, yee commit sinne, and are rebuked of the Law, as transgressors.

10 5 For whosoener shall keepe the whole Lawe, and yet faileth in one point, he is guiltie of all.

11 6 For he that said, Thou shalt not commit adulterie, sayd also, Thou shalt not kill. Nowe though thou doe it none adulterie, yet if thou killest, thou art a transgressor of the Law.

12 7 So speake ye, and so doe, as they that shall be iudged by the Law of libertie.

13 For there shall be condemnation mercilesse to him that sheweth not mercie, and mercie reioyceth against condemnation.

14 8 What availeth it my brethren, though a man faith, he hath faith, when he hath no workes? can that faith saue him?

15 9 For if a brother or a sister be naked and destitute of dayly food,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, without giuing ye giue them not those things, which are needfull to the bodie, what haileth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But some man might say, Thou hast the faith, and I haue workes. shew me thy faith out of thy workes, and I will shewe thee my faith by my workes.

19 10 Thou beleeuest that there is one God: thou doest well: the devils also beleeue it, and tremble.

20 11 But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father justified through workes, when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith wrought with his workes? and through the workes was the faith made perfect.

23 And the Scripture was fulfilled which saith, Abraham beleeued God, and it was imputed vnto him for righteousness: and hee was called the friend of God.

For we should maintaine & cherish charitie and good will one towards another, and who so doeth not so, shall not taste of the grace of God. b He that is hard and curseth against his neighbour, or eise hee pereth him not, he shall find God as hard and rough iudge to himselfeward. 8 The fifth place which hangeth vnto the former treatise, touching a true and lively faith. And the proposition of this place is this: faith which bringeth forth workes, is not that faith whereby wee are iustified, but an image of faith: or else this, they are not iustified by faith, which shewe not the effects of faith. 9 The first reason taken of a similitude: If a man say to one that is hungry, Fill thy belly, and yet giueth him nothing, this shall not be true charitie: so if a man say he beleeueth, and bringeth forth no workes of his faith, his shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to brag, vntill he wil openly in curte reprobation, seeing that the cause is vnderstood by the effects. 1 Nay, thus may euery man beate downe thy pride. 10 Another reason taken of an absurditie: If such a faith were the true faith whereby wee are iustified, the devils should be iustified, for they haue that, but yet notwithstanding they tremble, and are not iustified therefore: neither is that faith a true faith. 11 The third reason from the example of Abraham, who no doubt had a true faith: but hee in offering his sonne, shewed himselfe to haue that faith which was not void of workes, and therefore hee reieued a true testimonie when it was said, that faith was imputed to him for righteousness. k Was he not by his workes known and found to be iustified for he speaketh not here of the causes of iustification, but by what effects we may know that a man is iustified. l Genes. 22. 10. I was effectually and fruitfull with good workes. m That the faith was declared to be a true faith, and that by workes. n Then was the Scripture fulfilled, when it appeared plainly, how truly it was written of Abraham. 3 Gen. 15. 6. rom. 4. 3. galas. 3. 6.

12 The conclusion: he is only justified that hath that faith which hath works following it.

13 It is presumed to be sufficient.

14 Of that dead and fruitless faith which you boast of. 13 A fourth reason taken from a like example of Rahab the harlot, who also professed by her works that she was justified by a true faith. 14 The conclusion repeated again: faith which bringeth not forth fruits and works, is not faith, but a dead carcass.

## CHAP. III.

3 To shew that a Christian man must govern his tongue with the bridle of faith and charity, 6 hee declareth the commodities and mischiefs that issue thereof: 15 and how much mans wisdom 17 differeth from heavenly.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we shall sinne all. 3 If any man sinne not in word, he is a perfect man, and able to bridle all the body.

3 Behold, we put bittes into the horses mouths, that they should obey vs, and we turne about all their bodie.

4 Behold also the shippes, which though they be so great, and are driven of fierce winds yet are they turned about with a very small rudder, whilst the governour listeth.

5 Even so the tongue is a little member, & boasteth of great things: behold, howe great a thing a little fire kindleth.

6 And the tongue is fire, yea, a world of wickednesse: so is the tongue set among our members, that it defileth the whole bodie, and setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beasts, & of birdes, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an unruly euill, full of deadly poison.

9 Therewith bleste we God euen the Father, and therewith curse we men, which are made after the similitude of God.

10 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send forth at one place sweete water and bitter?

12 Can the figge tree, my brethren, bring forth olives, either a vine figges? so can no fountaine make both salt water and sweete.

13 Who is a wise man & endued with knowledge among you? let him shew by good conversation his works in meekenesse of wisdom.

14 But if yee have bitter envying and strife in your hearts, reioyce not, neither be lyars against the truth.

15 This wisdom descendeth not from above, but is earthly, sensuall, and deuillish.

16 For where envying and strife is, there is sedition, and all manner of euill works.

17 But the wisdom that is from above, is first pure, then peaceable, gentle, easie to be intreated, full of mercie and good fruites, without iudging, and without hypocisie.

18 And the fruite of righteousness is sown in peace, of them that make peace.

world perswadeh it selfe that they are miserable which liue peaceably & simply; on the contrary side the Apostle pronounceth that they shall at the length reape the harvest of peaceable righteousness.

## CHAP. IV.

1 Hee reckoneth up the mischiefs that procede of the works of the flesh. 7 Hee exhorteth to humilitie, and to purge the heart from pride, 10 backbiting, 14 and the forgetfulness of our owne infirmities.

FROM whence are waies and contentions among you? are they not hence, even of your pleasures, that fight in your members?

2 Ye lust, and have not: ye envie, and desire immoderately, and cannot obtaine: ye fight, and waite, and get nothing, because ye aske not.

3 Ye aske, and receiue not, because ye aske amiss, that yee might lay the same on your pleasures.

4 Ye adulterers and adulteresses, know yee not that the amitie of the world is the enemie of God? Whosoever therefore will be a friend of the world, maketh himselfe the enemie of God.

5 Doe ye thinke that the Scripture sayeth in vaine, The spirit that dwelleth in vs, lusteth after enuie?

6 But the Scripture offereth more grace, and therefore saith, God resisteth the proude, and giueth grace to the humble.

7 Submit your selues to God: resist the deuill, and he will flee from you.

8 Drawe neere to God, and he will draw neere to you. Cleanse your hands, ye sinners, and purge your hearts, ye double minded.

9 Suffer afflictions, and sorow ye, and weepe: let your laughter be turned into mourning, and your ioy into heavinesse.

10 Cast downe your selues before the Lord, and he will lift you vp.

11 Speake not euill one of another, brethren. He that speaketh euill of his brother, or hee that condemneth his brother, speaketh euill of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an observer of the Law, but a iudge.

of that holy and spirituall marriage. 4 The taking away of an obiectiō. Iudee our miādes runne headlong into these vices, but wee ought so much the more diligently take heede of them: which care and studie shall not be in vaine, seeing that God resisteth the stubburne, and giueth that grace to the modest and humble that surmounteth all those vices. 4 *Prov.* 3. 34. *1. peter.* 5. 5. *Ephes.* 4. 27. The conclusion: Wee must set the contrary vertues against those vices, and therefore whereas wee obeyed the suggestions of the deuill, wee must submit our mindes to God, and resist the deuill with a certaine and assured hope of victorie: To be short, wee must employ our selues to come neere vnto God by puritie and sinceritie of life. 6 Hee goeth on in the same comparison of contraries, & setteth against those prophane ioyes an earnest sorowe of minde, and against pride & arrogancie, holy modestie. 7 By this worde the Grecians meant an heavinesse joyned with shame: asnesse, which is to be sene in a cast downe countenance, & fetted as it were vpon the ground. 8 *1. Peter.* 5. 6. Hee reprehendeth most charpely another double mischiefe of pride: the one is, in that the proude and arrogant will haue other men to liue according to their will & pleasure, and therefore they doe most arrogantly condemne whatsoever pleaseth the rest: which thing cannot bee done without great iniurie to our onely Lawe-maker, for by this meanes his Lawes are found fault withall, as not circumspectly y enough written, and men challenge that vnto themselves which properly belongeth to God alone, in that they lay a Law vpon mens consciences.

12 There

4 He setteth mercie against the fierce and cruel nature of man, and sheweth that heavenly wisdom bringeth forth good fruites, for he that is heavenly wise, reuereth all things to Gods glory, and the profit of his neighbour. 10 Because the

world perswadeh it selfe that they are miserable which liue peaceably & simply; on the contrary side the Apostle pronounceth that they shall at the length reape the harvest of peaceable righteousness.

## CHAP. IV.

1 Hee reckoneth up the mischiefs that procede of the works of the flesh. 7 Hee exhorteth to humilitie, and to purge the heart from pride, 10 backbiting, 14 and the forgetfulness of our owne infirmities.

FROM whence are waies and contentions among you? are they not hence, even of your pleasures, that fight in your members?

2 Ye lust, and have not: ye envie, and desire immoderately, and cannot obtaine: ye fight, and waite, and get nothing, because ye aske not.

3 Ye aske, and receiue not, because ye aske amiss, that yee might lay the same on your pleasures.

4 Ye adulterers and adulteresses, know yee not that the amitie of the world is the enemie of God? Whosoever therefore will be a friend of the world, maketh himselfe the enemie of God.

5 Doe ye thinke that the Scripture sayeth in vaine, The spirit that dwelleth in vs, lusteth after enuie?

6 But the Scripture offereth more grace, and therefore saith, God resisteth the proude, and giueth grace to the humble.

7 Submit your selues to God: resist the deuill, and he will flee from you.

8 Drawe neere to God, and he will draw neere to you. Cleanse your hands, ye sinners, and purge your hearts, ye double minded.

9 Suffer afflictions, and sorow ye, and weepe: let your laughter be turned into mourning, and your ioy into heavinesse.

10 Cast downe your selues before the Lord, and he will lift you vp.

11 Speake not euill one of another, brethren. He that speaketh euill of his brother, or hee that condemneth his brother, speaketh euill of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an observer of the Law, but a iudge.

of that holy and spirituall marriage. 4 The taking away of an obiectiō. Iudee our miādes runne headlong into these vices, but wee ought so much the more diligently take heede of them: which care and studie shall not be in vaine, seeing that God resisteth the stubburne, and giueth that grace to the modest and humble that surmounteth all those vices. 4 *Prov.* 3. 34. *1. peter.* 5. 5. *Ephes.* 4. 27. The conclusion: Wee must set the contrary vertues against those vices, and therefore whereas wee obeyed the suggestions of the deuill, wee must submit our mindes to God, and resist the deuill with a certaine and assured hope of victorie: To be short, wee must employ our selues to come neere vnto God by puritie and sinceritie of life. 6 Hee goeth on in the same comparison of contraries, & setteth against those prophane ioyes an earnest sorowe of minde, and against pride & arrogancie, holy modestie. 7 By this worde the Grecians meant an heavinesse joyned with shame: asnesse, which is to be sene in a cast downe countenance, & fetted as it were vpon the ground. 8 *1. Peter.* 5. 6. Hee reprehendeth most charpely another double mischiefe of pride: the one is, in that the proude and arrogant will haue other men to liue according to their will & pleasure, and therefore they doe most arrogantly condemne whatsoever pleaseth the rest: which thing cannot bee done without great iniurie to our onely Lawe-maker, for by this meanes his Lawes are found fault withall, as not circumspectly y enough written, and men challenge that vnto themselves which properly belongeth to God alone, in that they lay a Law vpon mens consciences.

12 There



8 Rem. 14. 4.  
8 The other fault is this: that mea- due so confidently determine vpon these and those matters and busi- nesses, as though that every moment of their life did not depend of God.  
9 1. Cor. 4. 19.  
9 The conclusion of all the former treatise: The know- ledge of the will of God doe. h not onely nothing at all profite, vnto it, but also maketh the finnes farre more grieuous.

1 He denounceth vnto destruction to the wicked and prophace rich men, and such as are drowned in their riotousnesse, mocking at their foolish confidence when as there is nothing indeed more valie then such things.  
a The Lord who is more mightie then ye are, hath heard them.  
b Ye haue promp- ted up your felues.  
c The Hebrewes call a day that is appointed to so- lemn banquetting, a day of slaughter or feasting.  
d He applieth that to the poore, which he spake against the rich, warning them to wait for the Lords comming patient- ly, who will re- uenge the iniuries which the rich men doe them.  
e The taking away of an obiection: Although his comming seeme to linger, yet at the least we must follow the husbandmen, who doe patiently waite for the times that are proper for the fruites of the earth. And againe, God will not deferre the least iore of the time that he hath appointed. f He commendeth Christian patience, so that whereas o- ther through impatience vse to accuse one another, the faithfull on the contrary side complaine not, although they receive iniurie. g By grudging, hee meaneth a certaine inward complaining which betokeneth im- patience. h The conclusion: The Lord is at the doore, who will defend his owne, and reuenge his enemies, and therefore we need not to trouble our felues.

12 There is one Lawgiuer, which is able to save, and to destroy. ¶ Who art thou that iudget another man?

13 ¶ Goe to now, ye that say, To day or to mor- row we will goe into such a citie, and continue there a yeere, and buy and sell, and get gains,

14 (And yet ye cannot tell what shall be to mo- rowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterward vanissheth away.)

15 For that ye ought to say, ¶ If the Lord will, and, If we Hue, we will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 ¶ Therefore to him that knoweth how to do well, and doeth it not, to him it is sinne.

CHAP. V.

1 He threatneth the rich with Gods severe iudgement, for their pride, 7 that the poore hearing the miserable ende of the rich, 8 may patiently beare afflictions, 11 as Iob did, 14 euen in their distresses.

Goe to now, ye rich men: weepe, and howle for your miseries that shall come vpon you.

2 Your riches are corrupt, and your garments are motheaten.

3 Your gold and siluer is cankered, and the rust of them shall be a witness against you, and shall eat your flesh, as it were fire. Ye haue heaped vp trea- sure for the last dayes.

4 Behold, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraude) crieth, and the cries of them which haue reaped, are entered into the eares of the Lord of hostes.

5 Ye haue lined in pleasure on the earth, and in wantonnesse. Ye haue nourished your hearts, as in a day of slaughter.

6 Ye haue condemned, and haue killed the iust, and he hath not resisted you.

7 ¶ Be patient therefore, brethren, vnto the comming of the Lord. ¶ Beholde, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, vntill hee receiue the for- mer, and the latter raine.

8 Be ye also patient therefore, and seale your hearts for the comming of § Lord draweth neere.

9 ¶ ¶ Grudge not one against another, bre- thren, least ye be condemned: ¶ beholde, the iudge

standeth before the doore.

10 ¶ Take, my brethren, the Prophets for an example of suffering aduersite, and of long pa- tience, which haue spoken in the Name of the Lord.

11 Beholde, we count them blessed which en- dure. Yee haue heard of the patience of Iob, and haue known what end the Lord made. For the Lord is very pittifull and mercifull.

12 ¶ But before all things, my brethren, ¶ swaue not, neither by hamen, nor by earth, nor by any o- ther cause: but let § your yea, be yea, and § your nay, nay, least ye fall into condemnation.

13 ¶ Is any among you afflicted? Let him pray, Is any merry? Let him sing.

14 ¶ Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with § oyle in the § Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if he haue com- mitted finnes, they shall be forgiven him.

16 ¶ Acknowledge your fautes one to ano- ther, and pray one for another, that ye may be hea- led: ¶ for the prayer of a righteous man availeth much, if it be fervent.

17 ¶ Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, &c it rained not on the earth for three yeeres and sixe moneths.

18 And he prayed againe: and the heauen gaue syne, and the earth brought forth her fruit.

19 ¶ Brethren, ¶ If any of you hath erred from the truth, and some man hath ¶ conuerted him,

20 Let him know that hee which hath conuer- ted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a mul- titude of finnes.

cularly, to what physicians especially wee must goe, when wee are diseased, to wit, to the prayers of the Elders, which then also coude cure the bodie, (for so much as the gift of healing was then in force) and take away the chiefest cause of sicknesses and diseases, by obtaining for the sicke through their prayers and exhortations, remission of finnes. ¶ Marke 6. 13. g This was a signe of the gift of healing: and now seeing wee haue the gift no more, the signe is no longer necessary. h By calling on the Name of the Lord. i Hee hath reason in making mention of finnes, for diseases are for the most part sent because of finnes. 10 Be- cause God pardoneth their finnes which confesse and acknowledge them, and not theirs which iustifie themselves, therefore the Apostle addeth, that wee ought freely to confesse one with another touching those inward diseases, that wee may helpe one another with our prayers. 11 Hee commendeth prayer by the effectes that come of them, that all men may vnderstand that there is no- thing more effectuall then they are, so that they proceede from a pure minde, 12 1 Kings 17. 1. and 18. 45. Luke 4. 25. 13 The taking away of an obiection: All reprehensions are not conuenient, seeing that on the contrary part there is no- thing more acceptable to God, then to call into the way a brother that was wandring out of the way. ¶ Mathe. 18. 15. k Hath called him backe from his way.

¶ Because most men are wont to obiect, that it is good to repell iniuries by what means soeuer, he setteth against that, the examples of the Fathers, whose patience had a most happy end, because God as a most bounti- full Father, neuer forsaketh his. ¶ What end the Lord gaue. 7 Because euen the best mea sometimes through impati- ence breake out into oaths, sometime leser, sometime greater, the Apostle warneth vs to detest such wickednesse, and to assewaine our tongues to simple and true talke. ¶ Mathe. 5. 34. f That thou haue to say or af- firme, speake or as- firme it simply, and without an oathe: and that thou wilt denie, denie it simply and fairly. 8 He sheweth the best remedie against all afflictions, to wit, prayers which haue their place both in sor- row and ioy. 9 He sheweth pe-

THE FIRST EPISTLE GE-  
NERALL OF PETER.

CHAP. I.

1 Hee extollet Gods mercie shewed in Christ, which wee lay holde on by faith, & possesse through hope, 10 whereof the Prophets foretold. 13 Hee exhorteth 15 to renounce the world, 23 and their former life, and so wholly yeeld themselves to God.

PETER an Apostle of IESVS CHRIST, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 ¶ Elect according to the foreknowledge of God the Father vnto b sanctification of the Spirit,

1 Peter purposing to speake of the duties of a Christian life, reasoneth first of the princi- ples and beginnings of all Christian actions, rising farre higher then nature, & ca- rying vs also farre above the same. For he sheweth y wee which are otherwise of nature finnes, were through the free mercie of God the Father first chosen from e- uerlasting: then according to that euertlasting decree, were by a certaine second crea- tion made his sonnes in Christ his onely begotten, by whose Spirit we are inward- ly charged, & by whose blood we also are reconciled, to § end, that as Christ him- selfe rose againe from the dead, we also might be receiued into that same beauenly & euertlasting glory. a Or according to the purpose of God, who neuer altereth nor changeth the same. b That being set apart from the rest of the wicked world, through the working of the holy Ghost, they should be consecrate to God, Ephe. 1. 5. through

through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you:

3 Blessed be God, even the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a lively hope, by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that withereth not, reserved in heauen for vs,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time.

6 Wherein ye reioyce, though now for a season (if neede require) ye are in heauinesse, through manifold tentations,

7 That the trial of your faith, being much more precious then golde that peribeth (though it be tried with fire) might be found vnto your praise, and honour and glory at the appearing of Iesus Christ:

8 Whome yee haue not seene, and yet loue him, in whom now, though yee see him not, yet doe you beleue, and reioyce with ioy vnspokeable and glorious,

9 Recciuing the ende of your faith, such the saluation of your soules.

10 Of the which saluation the Prophets haue inquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or at what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glory that should followe.

12 Vnto whom it was revealed, that not vnto themselves, but vnto vs they should minister the things which are shewed vnto you by them which haue preached vnto you the Gospell by the holy Ghost sent downe from heauen, the which things the Angels desire to behold.

13 Wherefore gird vnto the loynes of your minde: be sober, and trust perfectly on that grace that is brought vnto you, in the reuelation of Iesus Christ.

14 As obedient children, not fashioning your selues vnto the former lustes of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in all manner of conuersation,

16 Because it is written, Be ye holy, for I am holy.

17 And if yee call him Father, which without respect of person ingeth according to euery mans worke, passe the time of your dwelling here in feare,

18 Knowing that yee were not redeemed with corruptible things, as siluer and golde, from your vaine conuersation, receiued by the traditions of the fathers,

19 But with the precious blood of Christ, as of a Lambe vndefiled, and without spot.

20 Which was ordeined before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe beleue in God that rayed him from the dead, and gaue him glorie, that your faith and hope might be in God.

22 Having purified your soules in obeying the truth through the Spirit, to loue brotherly without feining, loue one another with a pure heart feruently:

23 Being borne anew, not of mortall seede, but of immortall, by the word of God, who liueth and endureth for ever.

24 For all flesh is as grasse, & all the glorie of man is as the floure of grasse. The grasse withereth, and the floure falleth away.

25 But the worde of the Lord endureth for ever: and this is the worde which is preached among you,

8 Hee passeth from faith and hope, to the fruites of them both, which are vnder stood in the name of obedience: And it consisteth in two things, in renouncing our lusts, and lining godly: which latter haue their beginning of that blindness wherein all men are borne: but holinesse proceedeth from the grace and fauour of G O D, which adopereth vs, and therefore regenerate vs, that the father and the children may be of one disposition.

9 Hee sheweth that sanctification doeth necessarily follow adoption.

10 As before he distinguished true faith and hope from false, so doeth hee now obedience, setting the quicke and sharpe sight of God, against an outward make, and earnest reuer-

ence against vaine seruilitie.

11 An exhortation, wherein hee setteth forth the excellencie and greatnesse of the benefite of God the Father, in sanctifying vs by the death of his owne Sonne.

12 The taking away of an obiection: what was done to the world before that Christ was sent into the world? was there no holinesse before, and was there no Church? The Apostle answereth, that Christ was ordeined & appointed to redeeme & deliuer mankind, before that mankind was: much lesse was there any Church without him before his coming into the flesh: yet we are happiest about the rest, to whome Christ was exhibited indeede, in this that hee haue suffered and overcome death for vs, doeth now most effectually worke in vs by the vertue of his Spirit, to create in vs faith, hope, and charitie.

13 Hee commendeth the practise of obedience, that is, charitie: earnestly beating into their heads againe, that he speaketh not of any common charitie, & such as proceedeth from that our corrupt nature, but of that whose beginning is the Spirit of God, which purifieth our soules through the worde layed holde on by faith, and ingendreth also in vs a spirituall and euertlasting life, as God is most pure and truly liuing.

14 A reason why wee haue neede of this heauenly generation, to wit, because that men, be their glorie neuer so great, are of an vncleane voyde of all true and sound goodnesse.

15 Again, least any man should seeke that spirituall force and vertue in fained imaginations, the Apostle calleth vs backe to y word of God: teaching vs furthermore, that there is no other worde of the Lord to be looked for, then this which is preached, in which onely wee must trust.

Everlasting hope.

8 Nowe hee sheweth by what way wee come vnto that glory, to wit, through all kinde of afflictions, wherein notwithstanding faith makeeth vs secure, that we are not onely not overcome with sorowe, but also through the beholding of God himselfe (who otherwise is inuisible) with the eyes of faith are vnspokeably ioyfull: because all such things, as they are but for a time, so are they not applied vnto vs to destroy vs, but as it were by fire to purge vs, and to make vs perfite, that at the length we may obtaine saluation.

This is that time which Daniel calleth the time of the endes, when as that great restoring of all things shall be, which all creatures looke for.

13 He speaketh of the second coming of Christ. Or, reward. 3 He putteth a difference betwene true faith, that is to say, that faith which only hath an eye to the doctrine of the Prophets and Apostles, and false faith: Afterward hee maketh two degrees of one and the selfe same faith, according to the manner of the diuers reuelations, when as indeede it is but one onely faith: Thirdly, hee saith by the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for the very Angels.

4 Hee goeth from faith to hope, which is indeede a companion that can not be sundred from faith: and he vseth an argument taken of comparison: We ought not to be wearied in looking for so excellent a thing, which the very Angels waite for with great desire. 5 This is a borrowed speech, taken of a common vsage amongst them: for by reason that they wore long garments, they could not trauaile vnlesse they girded vp themselves: and hence it is that Christ sayde, Let your loynes be girded vp.

6 An argument to stirre vp our minde, seeing that God doeth not wait till wee seeke him, but causeth so great a benefite to be brought euen vnto vs. 7 Hee setteth out the end of faith, least any man should promise himselfe, either sooner or later that full saluation, to wit, the latter coming of Christ: and therewithall warneth vs, not to measure the digritie of the Gospel according to the present state, seeing that that which we see now, is not yet reuealed.

CHAP.



## CHAP. II.

*1 He exhorteth the newe borne in faith, to leade their liues answerable to the same: 6 and leaſt their faith ſhould ſlagger, he bringeth in that which was foretold touching Chriſt. 11 Then hee wiſeth them to be obedient to Magiſtrates, 21 and that they paſſenly beare aduerſitie after Chriſts example.*

**W**herfore, *†* laying aſide all malicioſneſſe, and all guile, and diſſimulation, and enuie, and all euill ſpeaking,

*2* As a newe borne babes deſire that ſincere milke of the worde, that yee may growe thereby,

*3* Becauſe yee *¶* haue taſted that the Lord is bountifull.

*4* To whome comming as vnto a liuing ſtone, diſallowed of men, but choſen of God and precious.

*5* Yee alſo as liuely ſtones, be made a ſpiritual houſe, *†* an holy *¶* Prieſthood: to offer vp ſpiritual ſacrifices acceptable to God by Ieſus Chriſt.

*6* Wherefore alſo it is conteyned in the Scripture, Beholde, I put in Sion a chiefe corner ſtone, elect and precious: and hee that beleueth therein, ſhall not be aſhamed.

*7* Vnto you therefore which beleuee, it is precious: but vnto them which be diſobedient, the *¶* ſtone which the builders diſallowed, the ſame is made the head of the corner,

*8* And a *¶* ſtone to ſtumble at, and a rocke of offence, euen to them which ſtumble at the worde, being diſobedient, vnto the which thing they were euen ordained.

*9* But yee are a choſen generation, a royall

*† Rom 6.4.*

*epheſ. 4.23.*

*col. 3.3.*

*1 Pet. 2.2.*

*1* Having laid for

the foundation the

Spirit of God effe-

ctually working

by the word, and

having built there-

upon three vertues

which are the

grounds of all

Chriſtian actions,

to wit, faith, hope

and charitie: now

he proceedeth to a

generall exhorta-

tion, the firſt mem-

ber whereof is,

that wee ſee all

ſinners, both of

ſecret and alſo

open malice.

*a* The ſecond is,

that being newly

begotten and borne

of the new ſeede

of the vncorrupt

word, drawing and

ſucking greedily

the ſame word as

milke, we ſhould

more and more as

it were growe vp

in that ſpiritual

life. And he cal-

leth it, Sincere,

not onely becauſe it is a moſt pure thing, but alſo that we ſhould

take heed of them which corrupt it. *a* As becometh new men. *3* He com-

mendeth that ſpiritual nourishment for the ſweetneſſe and profite of it. *¶* *¶* Or, doe

*aſſe.* *4* He goeth on forward in the ſame exhortation, and vſeth another kinde

of borrowed ſpeech, alluding to the Temple. Therefore he ſayeth, that the compa-

nie of the faithful is as it were a certaine holy & ſpiritual building, built of liue-

ly ſtones, the foundation whereof is Chriſt, as a liuely ſtone ſuſtaining all that are

joyued vnto him with his liuing vertue, and knitting them together with himſelfe,

although this ſo great a treaſure be neglected of men. *5* Going forward in the

ſame ſimilitude, he compareth vs now to Prieſtes placed to this ende in that ſpiri-

tual temple, that wee ſhould ſerue him with ſpiritual worſhip, that is, with ho-

lineſſe and righteouſneſſe: but as the temple, ſo is the Prieſthood built vpon Chriſt,

in whom onely all our ſpiritual offerings are accepted. *¶* *Reuel. 1.6.* *6* He pro-

ueth it by the teſtimonie of the Prophet Eſai. *¶* *Eſai. 28.16.* *rem. 9.33.* *7* By

ſetting the moſt bleſſed condition of the beleueers, and the moſt miſerable of the

rebellious one againſt another, he pricketh forward the beleueers, and triumpheth

ouer the other: and alſo preueneſt an offence which ariſeth hereof, that none doe

more reſiſt this doctrine of the Goſpell, then they which are chiefeſt amongſt the

people of God, as were at that time that Peter wrote theſe things, the Prieſtes and

Kildes, and Scribes. Therefore he answereth firſt of all *¶* there is no cauſe why any

man ſhould be aſtoniſhed at this their ſtubbornneſſe, as though it were a ſtrange

matter, ſeeing we haue bene forewarned ſo long before, that it ſhould ſo come to

paſſe: and moreover, that it pleaſed God to create and make certaine to this ſelfe

ſame purpoſe, that the Sonne of God might be glorified in their iuſt condemnation.

Thirdly, for that the glory of Chriſt is hereby ſet forth greatly, whereas not-

withſtanding Chriſt remaineth the ſure head of his Church, and they that ſtumble

in him, caſt downe and ouerthrow themſelves, and not Chriſt. Fourthly, although

they be created to this ende and purpoſe, yet their fall and decay is not to be attri-

buted to God, but to their owne obſtinate ſtubbornneſſe which commeth betwene

Gods decree, and the execution thereof or their condemnation, and is the true and

proper cauſe of their deſtruction. *¶* *Pſal. 118.22.* *mat. 21.42.* *act. 4.11.* *¶* *Eſai.*

*5.14.* *rom. 9.33.* *8* The contrary member, to wit, he deſcribeth the ſingular ex-

cellencie of the elect: & alſo leſt any man ſhould doubt whether hee be choſen or

not, the Apoſtle calleth vs backe to the effectual calling, that is, to the voyce of the

Goſpell ſounding both in our eares and mindes by the outward preaching and Sa-

craments, whereby wee may certainly vnderſtand that euery ſuch decree of our

ſaluation, (which otherwiſe is moſt ſecret & hidden) and that through the onely

mercy of God, who freely chuſeth and calleth vs. Therefore this onely remaineth,

ſay he, that by all meanes p. ſible wee ſet forth to great goodaſſe of the moſt

mightie God.

*†* Prieſthood, an holy nation, a people ſet at liber-  
tie, that ye ſhould ſhew forth the vertues of him  
that hath called you out of darkneſſe into his mar-  
ueilous light.

*10* *¶* Which in time paſt were not a people,  
yet are now the people of God: which in time  
paſt were not vnder mercy, but now haue obtained  
mercie.

*11* *¶* Dearly beloved, *10* I beſeech you, as ſtran-  
gers and pilgrims, *¶* abſteine from fleſhly luſts  
*12* which fight againſt the ſoule,

*12* *¶* And haue your conuerſation honeſt a-  
mong the Gentiles, that they which ſpeake euill of  
you as of euill doers, *¶* may by your good *¶* workes  
which they ſhall ſee, glorifie God in the day of  
viſitation.

*13* *¶* Therefore ſubmit your ſelues vnto  
all manner ordinance of man *¶* for the Lordes  
ſake, *¶* whether it be vnto the King, as vnto the  
ſuperiour,

*14* Or vnto gouernours, as vnto them that are  
ſent of him, *¶* for the puniſhment of euill doers,  
and for the praiſe of them that doe well.

*15* *¶* For ſo is the will of God, that by well  
doing yee may put to ſilence the ignorance of the  
fooliſh men,

*16* As free, and not as hauing the libertie for  
a cloake of malicioſneſſe, but as the ſeruants of  
God.

*17* *¶* Honour all men: *¶* loue *¶* brotherly fel-  
lowſhip: feare God: honour the King.

*18* *¶* Seruants, be ſubiect to your maſters  
with all feare, not onely to the good and courte-  
ous, but alſo to the froward.

*19* *¶* For this is thanke worthie, if a man

to fight againſt our ſalutation. *13* The fourth argument, taken of the profit of ſo

doing: for by this meanes alſo wee prouide for our good name and eſtimation,

whicheſt wee compell them at length to change their mindes, which ſpeake euill of

vs. *¶* *Chap. 3.16.* *14* The fifth argument, which alſo is of great force: Becauſe

the glory of God is greatly ſet forth by that meanes, whileſt by example of our

honeſt life, euen the moſt prophane men are brought vnto God, and ſubmit them-

ſelues vnto him. *¶* *Matth. 5.16.* *b* When God ſhall alſo haue mercy on them,

*15* That which he ſpake generally, he now expoundeth by partes, deſcribing ſe-

uerally euery mans duty. And firſt of all he ſpeaketh of obedience which is due

both to the Lawes, and alſo to the Magiſtrates both higher & lower. *¶* *Rom. 13.1.*

*¶* *By ordinances, is meant the ſtanding & ordering of ciuill gouernment: which he*

*calleth ordinance of man, not becauſe man inuented it, but becauſe it is proper to*

*men.* *16* The firſt argument: becauſe the Lord is the authour and reuenger of the

politic of men, that is, which is ſet amongſt men: and therefore the true ſeruants of

the Lord muſt aboue all others be diligent obſeruers of this order. *17* He pre-

uenteth a cauſe which is made by ſome, *¶* ſay they will obey Kings & the higher

Magiſtrates, and yet contemne their miniſters: as though their miniſters were not

armed with their authoritie which ſent them. *18* The ſecond argument taken of

the end of this order, which is not onely moſt profitable, but alſo very neceſſary:

ſeeing that by this meanes vertue is rewarded, and vice puniſhed: where in *¶* quiet-

neſſe and happineſſe of this life conſiſteth. *19* Hee declareth the firſt argument

more amply, ſhewing that Chriſtian libertie doeth amongſt al things leaſt, or not at

all conſiſt: herein, to wit, to caſt off the yoke of Lawes, (as at that time ſome athe-

giſts vnſkilfull in the knowledge of God reported) but rather in this, that liuing

holy according to the will of God, wee ſhould make manifeſt to all men, that the

Goſpel is not a cloake for ſinne & wickedneſſe, ſeeing we are in ſuch ſort free, but

yet we are ſtill the ſeruants of God, and not of ſinne. *20* He diuideth the ciuill life

of man, by occaſion of thoſe things which he ſpake into two generall parts: to wit,

into thoſe duties which priuate men owe to priuate men, and eſpecially the faith-

full to the faithfull, & into that ſubiection whereby inferiours are bound to their

ſuperiours: but ſo, that Kings be not made equal to God, ſeeing that feare is due

to God, and honour to Kings. *d* Be charitable and duetifull towards all men.

*¶* *Chap. 1.12.* *rom. 13.10.* *e* The gentle & fellowſhip of the brethren, as *¶* *Zac.*

*11.14.* *¶* *Epheſ. 5.6.* *col. 3.12.* *21* Hee goeth to the due tie of ſeruants towards

their maſters, which he deſcribeth with theſe boundes, that ſeruants ſubmit them-

ſelues willingly and not by contraint, nor onely to the good and courteous, but

alſo to the froward and ſharpe maſters. *¶* *2. Cor. 7.10.* *22* The taking away of an

obſtacle: Indeed the condition of ſeruants is hard, eſpecially if they haue froward

maſters: but this their ſubiection ſhall be ſo much the more acceptable to God, if

his will preuaile more with ſeruants, then the maſters iniuries.

*¶* *Hef. 2.13.*

*rom. 9.15.*

*9* He returneth to

that generall ex-

hortation.

*10* A reaſon why

we ought to liue

holily, to wit,

becauſe we are

citizens of heauen,

and therefore we

ought to liue ac-

cording to the

Lawes, not of this

world, which is

moſt corrupt, but

of the heauenly

citie, although

we be ſtrangers

in the world.

*¶* *Rom. 13.14.*

*galat. 5.16.*

*11* Another ar-

gument: The

children of God

liue not accord-

ing to the fleſh,

that is, according

to that corrupt

nature, but accord-

ing to the ſpirit.

Therefore fleſhly

motions ought

not to beare rule

in vs.

*12* The third ar-

gument: for al-

though thoſe

liuſtes flatter vs,

yet they ceaſe not

to fight againſt our ſalutation.

*13* The fourth argument, taken of the profit of ſo

doing: for by this meanes alſo wee prouide for our good name and eſtimation,

whicheſt wee compell them at length to change their mindes, which ſpeake euill of

vs. *¶* *Chap. 3.16.* *14* The fifth argument, which alſo is of great force: Becauſe

the glory of God is greatly ſet forth by that meanes, whileſt by example of our

honeſt life, euen the moſt prophane men are brought vnto God, and ſubmit them-

ſelues vnto him. *¶* *Matth. 5.16.* *b* When God ſhall alſo haue mercy on them,

*15* That which he ſpake generally, he now expoundeth by partes, deſcribing ſe-

uerally euery mans duty. And firſt of all he ſpeaketh of obedience which is due

both to the Lawes, and alſo to the Magiſtrates both higher & lower. *¶* *Rom. 13.1.*

*¶* *By ordinances, is meant the ſtanding & ordering of ciuill gouernment: which he*

*calleth ordinance of man, not becauſe man inuented it, but becauſe it is proper to*

*men.* *16* The firſt argument: becauſe the Lord is the authour and reuenger of the

politic of men, that is, which is ſet amongſt men: and therefore the true ſeruants of

the Lord muſt aboue all others be diligent obſeruers of this order. *17* He pre-

uenteth a cauſe which is made by ſome, *¶* ſay they will obey Kings & the higher

Magiſtrates, and yet contemne their miniſters: as though their miniſters were not

armed with their authoritie which ſent them. *18* The ſecond argument taken of

*Because he maketh a conscience of it to offend God, by whose good will and appointment, he knoweth this burden is laid upon him.*

*He mitigateth the grievousness of servitude, while he sheweth plainly that Christ died also for servants, that they should beare so much the more patiently this inequality betwixt men which are of one selfsame nature, moreover setting before them Christ that Lord of Lords for an ensample, he signifieth that they cannot but seeme too delicate, which shew themselves more grieved in bearing of iniuries, then Christ himselfe who was most iust, & most sharplie of all afflicted, and yet was most patient. *g A borrowed kinde of speech taken of painters and schoolmasters. \* Efas. 53. 9. i. Iohn 3. 5. 24 He sheweth them a remedie against iniuries, to wit, that they commend their cause to God, by the ensample of Christ. 25 He seemeth now to turne his speech to masters, which haue also themselves a master and iudge in heauen: who will iustly reuenge the iniuries that are done to servants without any respect of persons. \* Efas. 53. 5. mat. 8. 17. 26 He calleth the servants backe from the consideration of the iniuries which they are constrained to beare, to thinke vpon the greatnesse, and the end of the benefite received of Christ.**

for conscience toward God endure griefe, suffering wrongfully.

20 For what praise is it, if when ye be buffeted for your faults, yee take it patiently: but and if when ye doe well, ye suffer wrong and take it patiently, this is acceptable to God.

21 23 For hereunto ye are called: for Christ also suffered for you, leaving you an example that ye should follow his steps,

22 \* Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reviled, reviled not againe: when hee suffered, he threatned not, but committed it to him: that iudgeth righteously.

24 \* 26 Who his owne selfe bare our sinnes in his body on the tree, that we being dead to sinne, should liue in righteousness, by whose stripes ye were healed.

25 For ye were as sheepe going astray: but are now returned vnto the Shepheard and Bishop of your soules.

### CHAP. III.

*That Christian women should not contemne their husbands, though they be infidels. 5 Hee bringeth in examples of godly Women. 8 General exhortations, 14 patiently to beare persecutions, 25 and boldly to yeeld a reason of their faith. 25 Christes example.*

Likewise \* 1 let the wines be subiect to their husbands, \* that euen they which obey not the word, may without the word be won by the conuersation of the wines.

2 While they behold your pure conuersation which is with feare:

3 \* 3 Whose apparelling let it not bee that outward, with brodered haire, and gold put about, or in putting on of apparell:

4 But let it bee the hidden man of the heart, which consisteth in the incorruption of a meeke and quiet spirit, which is before God a thing much let by.

5 \* 4 For euen after this manner in time past did the holy women, which trusted in God, ure themselves, and were subiect to their husbands.

6 As Sara obeyed Abraham, and \* called him Sir: whose daughters ye are, while ye doe well, not being afraid of any terrour.

7 \* 6 Likewise ye husbands, dwell with them as men of knowledge, 7 giuing e honour vnto

the woman, as vnto the weaker vessel, \* euen as they which are heires together of the grace of life, \* that your prayers be not interrupted.

8 10 Finally, be ye all of one mind: one suffer with another: loue as brethren, be pitifull, be courteous.

9 \* 11 Not rendring euill for euill, neither re-buke for rebuke: but contrariwise blesse, knowing that ye are thereto called. that ye should be heires of blessing.

10 \* 13 For if any man long after life, and to see good dayes, let him refraine his tongue from euill, and his lips that they speake no guile.

11 \* Let him eschew euill and doe good: let him seeke peace and follow after it.

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lord is against them that do euill.

13 14 And who is it that will harme you, if ye follow that which is good?

14 \* Notwithstanding blessed are ye, if ye suffer for righteousness sake. 15 Yea, \* feare not their feare, neither be troubled.

15 But sanctifie the Lord God in your hearts, and be ready alwayes to giue an answer to euery man that asketh you a reason of the hope that is in you, with meeknesse and reuerence.

16 Having a good conscience, that when they speake euill of you as of euill doers, they may be ashamed which slander your good conuersation in Christ.

17 17 For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.

18 \* 18 For Christ also hath once suffered for sinnes, 19 the iust for the vniust, 20 that he might

*The woman is called a vessel after the manner of the Hebrewes, because the husband vseth her as his fellow helper to liue faithfully before God. 8 The third argument: for that they are equall in that which is the chiefest (that is to say, in the benefite of eternall life) which otherwife are vnequall as touching the gouernance and conuersation at home, and therefore they are not to be despised although they be weake.*

*g Of that gracious and free benefite whereby we haue euerylasting life giuen vs. 9 The fourth argument. All brawlings and chiding must be eschewed, because they hinder prayers, and the whole seruice of God whereunto both the husband and the wife are equally called. 10 He returneth to common exhortations and commendeth concord and whatsoever things pertaine to the maintenance of peace and mutual*

*loue. Proverb. 17. 13. and 20. 22. mat. 5. 39. rom. 12. 17. i. thess. 5. 15. 11 We must not onely not recompence iniurie for iniurie, but wee must also recompence them with benefites. 12 An argument taken of comparison: Seeing that wee our selues are called of God whom we offend so often, to so great a benefite (so farre is hee from reuenging the iniuries which we doe vnto him) shall we rather make our selues vnworthy of so great bountyfullnesse, then forgive one anothers fault? And from this verse to the end of the chapter, there is a digression or going from the matter he is in hand with, to exhort vs valiantly to beare afflictions. \* Psal. 34. 13. 13 A secret obedience. But this our patience shall be nothing els but a fleshing & hardening of y wicked in their wickednesse, to make them to set vpon vs more boldly, and to deliuey vs. (Nay saith the Apollie by the words of David) to liue without doing hurt, and to follow after peace when it fleeth away, is the way to the happy and quiet peace. And if so be any man be afflicted for doing iustly, the Lord maketh all things, and will in his time deliuer the godly, which cry vnto him, and will destroy the wicked. h Leade a blessed and happy life. \* Efas. 1. 16. i This word (Fact) after the manner of the Hebrewes, is taken for (anger). 14 The second argument: when the wicked are provoked, they are more wayward: therefore they must rather be ouercome with good turnes: And if they cannot be gotten by that means also, yet notwithstanding wee shall be blessed, if we suffer for righteousness sake. \* Mat. 5. 10. 15 A most certaine counsell in afflictions, be they neuer so terrible, to be of a content minde, and to stand fast. But how shall we attaine vnto it? If wee sanctifie God in our minds & hearts, that is to say, if wee rest vpon him, as one that is Almighty, that loueth mankind, that is good and true indeede. \* Efas. 3. 12, 13. k Be not dismayed as they are. l Giue him all praise and glory, and hang onely on him. 16 Hee will haue vs when wee are afflicted for righteousness sake, to be careful not for redeming of our life, either with denying, or renouncing the truth, or with liue violence, or any such means: but rather to giue an account of our faith boldly, & yet with a meeke spirit, & full of godly reuerence, that the enemies may not haue any thing iustly to object, but may rather be ashamed of themselves. 17 A reason which standeth vpon two general rules of Christianitie, which notwithstanding all men allow not of. The one is, if we must needs suffer afflictions, it is better to suffer wrongfully then rightfully: y other is this, because we are so afflicted, not by happen, but by the will of our God. \* Rom 5. 6. hebr. 9. 15. 18 A purpose of either of the rules, by the example of Christ himselfe our chiefe pattern, who was afflicted, not for his owne sins (which were none) but for ours, & that according to his Fathers decree. 19 An argument taken of comparison: Christ the iust suffered for vs that are vniust, and shall it grieve vs that are vniust to suffer for the iusts cause? 20 Another argument being partly taken of things coupled together, to wit, because Christ bringeth vs to his Father that same way that he went himselfe, and partly from the cause efficient to wit, because Christ is not only set before vs for an example to follow, but also hee holdeth vs vp by his vertue in all the difficulties of this life, untill he bring vs to his Father.*



21 Another Argument taken of the happy end of these afflictions, wherein also Christ goeth before vs both in example and vertue, as one who suffered most grievous torments euen vnto death, although but in one part onely of him, to wit, in the flesh or mans nature, but yet became conquerour by the vertue of his diuinity.

*m As touching his m whol, for his body was dead, and his soule felt the sorowes of death.* 22 A secret obiection: Christ indeed might do this, but what is that to vs? yet (saith the Apostle) for Christ hath shewed forth this vertue in all ages both to the preservation of the godly, were they neuer so few and miserable, and to reuenge the rebellion of his enemies, as it appeared by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present not in corporell presence, but by his diuine vertue, preaching repentance euen by the mouth of Noe his fellowe who then prepared the Arke, to those disobedient spirits which are now in prison waiting for the full recompense of their rebellion, and saved those fewe (that is, eight onely persons) in the water. ¶ By the vertue of which Spirit it, that is to say, of the diuinity: therefore this word, Spirit, cannot in this place taken for the soule, vntill we will say, that Christ was raised vp againe, and quickened by the vertue of his soule. ¶ He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh. ¶ This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more. \* Gen. 6. 14. mat. 24. 33. luke 17. 16. o Men. ¶ 13 A proportionall applying of the former example to the times which followed the coming of Christ: for that preservation of Noe in the waters was a figure of our Baptisme, not as though that materiall water of Baptisme saved vs, as those waters which bare vp the Arke saved Noe, but because Christ with his inward vertue, which the outward Baptisme shadoweth, preferueth vs being waithed, so that wee may call vpon God with a good conscience. ¶ The conscience being sanctified may freely call vpon God. 24 That (elc) same vertue, whereby Christ rose againe, and now being caried vp into heauen, hath receiued all power, doeth at this day defend and preferue vs.

bring vs to God, and was put to death concerning the flesh, but was quickened by the spirit.

19 22 By the which he also went, and preached vnto the spirits that are in prison.

20 Which were in time past disobedient, when once the long suffering of God abode in the dayes of Noe, while the Arke was preparing, wherein few, that is, eight soules were saved in the water.

21 Whereof the baptisme that now is, answering that figure, (which is not a putting away of the filth of the flesh, but a conscient demand of which a good conscience maketh to God) saith vs also 24 by the resurrection of Iesus Christ.

22 Which is at the right hand of God, gone into heauen, to whom the Angels, and Powers, and might are subiect.

22 A secret obiection: Christ indeed might do this, but what is that to vs? yet (saith the Apostle) for Christ hath shewed forth this vertue in all ages both to the preservation of the godly, were they neuer so few and miserable, and to reuenge the rebellion of his enemies, as it appeared by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present not in corporell presence, but by his diuine vertue, preaching repentance euen by the mouth of Noe his fellowe who then prepared the Arke, to those disobedient spirits which are now in prison waiting for the full recompense of their rebellion, and saved those fewe (that is, eight onely persons) in the water. ¶ By the vertue of which Spirit it, that is to say, of the diuinity: therefore this word, Spirit, cannot in this place taken for the soule, vntill we will say, that Christ was raised vp againe, and quickened by the vertue of his soule. ¶ He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh. ¶ This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more. \* Gen. 6. 14. mat. 24. 33. luke 17. 16. o Men. ¶ 13 A proportionall applying of the former example to the times which followed the coming of Christ: for that preservation of Noe in the waters was a figure of our Baptisme, not as though that materiall water of Baptisme saved vs, as those waters which bare vp the Arke saved Noe, but because Christ with his inward vertue, which the outward Baptisme shadoweth, preferueth vs being waithed, so that wee may call vpon God with a good conscience. ¶ The conscience being sanctified may freely call vpon God. 24 That (elc) same vertue, whereby Christ rose againe, and now being caried vp into heauen, hath receiued all power, doeth at this day defend and preferue vs.

#### CHAP. IV.

1 He bringeth in Christs example, and applieth it to the mortifying of the flesh, especially commending Charity: 2 And so intreateth of patience: 17 That it is necessary that correction begin at the Church.

¶ Orasmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same mind, which is, that he which hath suffered in the flesh, hath ceased from sinne,

2 That he henceforward should liue (as much time as he remaineth in the flesh) not after the lusts of men, but after the will of God.

3 ¶ For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles walking in wantonnes, lusts, drunkenness, in gluttony, drinkings, and in abominable idolatries.

4 ¶ Wherein it seemeth to them strange, that ye runne not with them vnto the same excess of riot: therefore speake they euill of you.

5 Which shall giue account to him, that is ready to iudge quick and dead.

6 ¶ For vnto this purpose was the Gospell

a Having ended his d gression and sliding from his matter, now he returneth to the exhortation which he brake off, taking occasion by that which he said touching the death, and resurrection of Christ, so defining our sanctification, that to be sanctified, is all one as to suffer in the flesh, that is to say: to leave off from our wickednesse and viciousnesse: and to rise againe to God, that is to say, to be renewed by the vertue of the holy Ghost, that wee may lead the rest of our life which remaineth, after the will of God, as much of this present life as remaineth yet to be passed over. \* Ephes. 4. 22. 2 By putting vs in minde of the dishonesty of our former life led in the filth of sinne, he calleth vs to earnest repentance. b Wickedly and licentious after the manner of the Gentiles. 3 That wee be not moued with the enemies peruse and snderous iudgements of vs, wee haue to set against them that last iudgement of God which remaineth for them, for none, whether they bee thn found liuing, or were dead before, shall escape it. c They thinke it a new and strange matter. d A digression because hee made mention of the last generall iudgement. And he presenteth an obiection, that seeing Christ came very lately, they may seeme to be excusable which died before. But this y Apostle denieth for (alib) this selfe same Gospell was preached vnto them also: (for he speaketh vnto the Iewes) and that to the same end that I now preach it vnto you, to wit, that the flesh being abolished & put away (that is to say, that wicked & naughty corruption which engeeth in men) they should suffer themselves to be gouerned by the vertue of the Spirit of God.

preached also vnto the dead, that they might be condemned according to men in the flesh, but might liue according to God in the spirit.

7 ¶ Now the end of all things is at hand. Bee ye therefore sober, and watching in prayer.

8 ¶ But aboue all things haue feruent loue among you: for loue shall couer the multitude of finnes.

9 ¶ Be ye as barberous one to another, without grudging

10 ¶ Let euery man as he hath receiued the gift, minister the same one to another, as good disposers of the manifold grace of God.

11 ¶ If any man speake, let him speake as the words of God. If any man minister, let him doe it as of the ability which God ministereth, that God in all things may be glorified through Iesus Christ, to whom is praise and dominion for euer, and euer, Amen.

12 ¶ Dearly beloved, thinke it not strange concerning the fiery triall, which is among you to prooue you as though some strange thing were come vnto you.

13 ¶ But reioyce, inasmuch as ye are partakers of Christs sufferings, that when his glory shall appeare, ye may be glad and reioyce.

14 ¶ If ye be railed vpon for the Name of Christ, blessed are ye: for the spirit of glorie and of God resteth vpon you: which on their part is euill spoken of, but on your part is glorified.

15 ¶ But let none of you suffer as a murderer, or as a thiefe, or an euill doer, or as a busiebody in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 ¶ For the time is come that iudgement must begin at the house of God. If it first begin at vs, what shall the end be of them which obey not the Gospell of God?

18 ¶ And if the righteous scarcely be saved,

bour. \* Rom. 12. 6. phil 2. 14. ¶ A reason, because that what gift soeuer wee haue, wee haue receiued it of God vpon this condition, to be his disposers & towards. 10 He reckoneth vp two kindes of these gifts as chiefe, to wit, the office of teaching in the Church, and the other Ecclesiasticall functions, wherein two things specially are to be obserued, to wit, that the pure word of God be taught, and whatsoever is done, be referred to the glorie of God the Father, in Christ as to the proper make. 11 Because the crosse is ioyned with the sincere profession of Religion, the Apostle slyly repeateth that which hee touched before warning vs not to be troubled at persecutions and afflictions, as a new and strange thing. d As though some new thing had befallen you, which you neuer thought of before. 12 The first reason: Because the Lord meaneth not to consume vs with this fire (as it were) but to purge vs of our drosse, and make vs perfect. 13 Another reason: Because the afflictions of the godly and wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. \* Math. 5. 10. 14 Secondly, because that although the iustly thinke farre otherwise, who in afflicting the godly, blaspheme God, yet the godly in that they are so railed vpon, are honoured of God with y true spiritual glory, and their adoption sealed in them by the Spirit of God. e By Spirit hee meaneth the gifts of the Spirit. 15 The third difference: for the godly are not afflicted for their euill doings, but for righteousness sake as Christians: whereby it cometh to pass, that the Crosse, seeing it is a testimonie vnto them of faith and righteousness, mislieth vnto them not an occasion of sorrow, but of vnspokeable ioy: now the Apostle propoundeth y third difference vnder y forme of an exhortation. 16 The third reason because the Lord of all the world being especially careful for them of his household, doeth therefore chastise them first of all, yet so that he keepeth a measure in his greatest severity: and as he hath alwayes vied to do heretofore, so do he now specially wiss as he exhibited himselfe in person to his Church. 17 Let the godly shoud be offended and stumble at that vaine shadow of felicitie of the wicked, as though God were not y gouernour of the world: for that the wicked are in good case, & the godly in euill, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, but nutureth them vnder the crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom hee hath appointed to vnter destruction. \* Prou. 11. 31.

where

18 The conclusi-  
on, Seeing the god-  
ly are not afflicted  
by chance, but by  
the will of God, they ought not to despaire, but goe forward, notwithstanding in  
the way of holinesse and well doing, commendeth themselves to God their faith-  
full Creator, that is to say, their Father.

where shall the vngodly and the sinner appeare?  
19 Wherefore let them that suffer according  
to the will of God, commit their soules to him in  
well doing, as vnto a faithfull Creator.

## C H A P. V.

1 He warneth the Elders not to vsurpe authoritie ouer  
the Church, 5 willing the younger sort to be willing to be  
taught, and to be modest, 8 to be sober and watchfull to  
resist the cruell aduersarie.

1 He describeth  
peculiarly the of-  
fice of the Elders,  
that is to say, of  
them that haue  
the care of the  
Church.

2 He vseth a pre-  
face touching the  
circumstance of  
his owne person:  
to wit, that he as  
their companion,  
commune with  
them not of mat-  
ters which hee  
knoweth not, but  
wherein he is as  
well experienced  
as any, and pro-  
poundeth vnto  
them no other  
condition, but that  
which he himselfe hath sustained before them, & doeth still take the same paines,  
and also hath one selfe same hope together with them. 3 The first rule: Hee that  
is a Shepherd let him feed the flocke. 4 He saith not, Offer for the quicke and  
dead, and sing patched shreds in a strange tongue, but (Feed.) 4 The second. Let  
the shepherd consider, that the flocke is not his, but Gods. 5 The third: Let not  
the shepherds inuade other mens flockes, but let them feed that which God hath  
committed vnto them. 6 Let the shepherds gouerne the Church with the word  
and example of godly & vblameable life, not by contraint but willingly, not for  
filthie lucre, but of a ready minde, not as lords ouer Gods portion & heritage, but  
as his ministers. 7 Which is the Christian people. 7 That the shepherds minde  
be not overcome either with the wickednesse of men, or their cruellie, he warneth  
them to cast their eyes continually vpon that chiefe Shepherd, & y crowne which  
is layd vp for them in heauen. 8 Hee commendeth many peculiar Christian ver-  
tues, and especially modestie: which admonition all of vs stand in need of, but es-  
pecially the younger sort, by reason of the vntowardnesse and pride of that age.

The Elders which are among you, I beseech  
which am also an Elder, and a witness of the  
sufferings of Christ, and also a partaker of the  
glory that shalbe reuealed,

2 3 Feed the 4 flocke of God, 5 which depen-  
deth vpon you, 6 caring for it not by contraint,  
but willingly: not for filthie lucre, but of a ready  
minde:

3 Not as though yee were Lords ouer Gods  
heritage, but that yee may be ensamples to the  
flocke.

4 7 And when that chiefe Shephard shall  
appeare, ye shall receiue an incorruptible crowne  
of glory.

5 8 Likewise yee younger submit your selues  
vnto the Elders, and submit your selues euery man

one to another: \* decke your selues inwardly in  
lowlinesse of minde: \* for \* God resisteth the  
proud, and giueth grace to the humble.

6 Humble \* your selues therefore vnder the  
mighty hand of God, that hee may exalt you in  
due time.

7 \* Cast all your care on him: for hee careth  
for you.

8 11 Be sober, and watch: for \* your aduersary  
the deuill as a roaring lyon waiketh about, seeking  
whom he may deuoure:

9 Whom resist stedfast in the faith, 12 know-  
ing that the same afflictions are accomplished in  
your brethren which are in the world.

10 13 And the God of all grace, which hath  
called vs vnto his eternall glory by Christ Iesus,  
after that ye haue suffered a litle, make you per-  
fite, confirme, strengthen, and stablish you.

11 To him be glory and dominion for euer  
and euer, Amen.

12 14 By Siluanus a faithfull brother vnto you,  
as I suppose, haue I written briefly, exhorting and  
testifying how that this is the true grace of God,  
wherein ye stand.

13 15 The Church that is at Babylon elected  
together with you, saluteth you, and Marcus my  
sonne.

14 Greete yee one another with the \* kisse of  
loue. Peace be with you all which are in Christ  
Iesus, Amen.

\* Rom. 12, 10.  
9 Because pride  
seemeth to many,  
to be the way vnto  
the glory of  
this life, the Apo-  
stle witnesseth on  
the contrary side,  
that ignominie  
and shame is the  
reward of pride,  
and glory the re-  
ward of modestie.  
\* James 4, 6.  
\* James 4, 10.  
10 Because these  
proud and losie  
spirits threaten  
the modest and  
humble, the Apo-  
stle warneth vs to  
set the power of  
God against the  
vanitie of proud  
men, and to hang  
wholly vpon his  
providence.  
\* Psal. 55, 23,  
math 6, 25.  
luke 12, 22.  
11 The cruellie  
of Satan, who  
seeketh by all  
meanes to de-  
uoure vs, is over-  
come by watchful-  
nesse and faith.  
\* Luke 22, 31.  
12 The perfec-  
tions which Satan stirreth vp, are neither newe nor proper to any one man, but  
from old and ancient time common to the whole Church, and therefore wee must  
suffer that patiently, wherein wee haue such & so many fellowes of our conflicts  
& combates. c Amongst your brethren which are dispersed throughout the world.  
13 Hee saileth vp as it were with a scale, the former exhortation with a solemne  
prayer, againe willing them to aske increase of strength at his hands, of whom  
they had the beginning, and hope to haue the accomplishment, to wit, of God the  
Father in Iesus Christ, in whom wee are sure of the glory of eternall life. 14 Con-  
tinuance and perseverance in the doctrine of the Apostles, is the onely ground and  
foundation of Christian strength: Now the samme of the Apostles doctrine, is  
saluation freely giuen of God. 15 Familiar salutations. d In that famous ci-  
tie of Assyria, where Peter the Apostle of the circumcision then was. \* Rom.  
16, 16. 1. cor. 16, 20. 2. cor. 13, 11.

THE SECOND EPISTLE GENE-  
RALL OF PETER.

## C H A P. I.

3 Having spoken of the bountifullnesse of God, 5 and of the  
vertues of faith, 6 He exhorteth them to holinesse of life.  
12 And that his counsell may be the more effectually, 14  
Hee sheweth that his death is at hand, 16 & that him-  
selfe did see the power of Christ, which he opened vnto  
them

1 A salutation  
wherein he giueth  
them to under-  
stand that he dea-  
leth with them as  
Christs ambassa-  
dour, and other-  
wise agreeth with  
them in one selfe  
same faith which  
is grounded vpon  
the righteousness  
of Iesus Christ our  
God and Saviour.  
a In that that God  
standing to his prom-  
ises, shewed himselfe faithfull, and therefore inst vnto vs.  
2 Faith is the acknowledging of God and Christ, from whence all our blessednesse  
floweth and floweth. 3 Christ tenneth forth himselfe to vs plainly in the Gospel,  
and that by his onely power, and giueth vs all things which are requisite both  
to eternall life, wherein hee hath appointed to glorifie vs, and also to godlinesse, in  
that he doeth furnish vs with true vertue. b He speaketh of Christ, whom hee  
maketh God, and the onely Saviour. c Vnto saluation. d This is the summe  
of true Religion, to be led by Christ to the Father, as it were by the hand.



Imon: Peter a seruant & an Apostle  
of Iesus Christ, to you which haue ob-  
tained like precious faith with vs by  
the \* righteousness of our God and  
Saviour Iesus Christ.

2 Grace and peace bee multiplied to you,  
through the acknowledging of God, and of Iesus  
Christ our Lord,

3 According as his diuine power hath gi-  
uen vnto vs all things that pertaine vnto life and  
godlinesse, through the acknowledging of him

that hath called vs vnto glory and vertue.

4 4 Whereby most great and precious pro-  
mises are giuen vnto vs, that by them yee should  
be partakers of the diuine nature, in that ye flee  
the corruption, which is in the world through  
lust.

5 5 Therefore giue euen all diligence there-  
vnto: b Ioyne moreover vertue with your faith:  
and with vertue, knowledge:

6 6 And with knowledge, temperance: and  
with temperance, patience: and with patience,  
godlinesse:

from the wicked lustes which wee carie about vs) and are made, after a sort, like  
vnto God himselfe. e By the diuine nature, hee meaneth not the substance of the  
Godhead, but the partaking of these qualities whereby the image of God is re-  
flected in vs. f In men. g For lust is the seate of corruption, and hath his seate  
euen in our very bowels and inmost parts. 5 Having layd the foundation (that is,  
having declared y causes of our saluation & especially of our sanctification) now  
hee beginneth to exhort vs to giue our mindes wholly to y true vie of this grace.  
And hee beginneth with faith without which nothing can please God, & hee war-  
neth vs to haue it full fraught with vertue (that is to say) with good & godly  
maners, being ioyned with the knowledge of Gods will, without which there is  
neither faith neither any true vertue. h Supply also, and support or ayde. i Hee re-  
membereth vp certaine other principall vertues, whereof some pertaine to the first  
Table of the Law, others to the last

4 An explica-  
tion of the for-  
mer sentence,  
declaring the  
causes of so great  
benefits, to wit,  
God and his free  
promise, from  
whence all these  
benefits proceed.  
I say, these most  
excellent benefits,  
whereby we are  
delivered from  
the corruption of  
the world, (that is,  
from the wicked lustes which wee carie about vs) and are made, after a sort, like  
vnto God himselfe. e By the diuine nature, hee meaneth not the substance of the  
Godhead, but the partaking of these qualities whereby the image of God is re-  
flected in vs. f In men. g For lust is the seate of corruption, and hath his seate  
euen in our very bowels and inmost parts. 5 Having layd the foundation (that is,  
having declared y causes of our saluation & especially of our sanctification) now  
hee beginneth to exhort vs to giue our mindes wholly to y true vie of this grace.  
And hee beginneth with faith without which nothing can please God, & hee war-  
neth vs to haue it full fraught with vertue (that is to say) with good & godly  
maners, being ioyned with the knowledge of Gods will, without which there is  
neither faith neither any true vertue. h Supply also, and support or ayde. i Hee re-  
membereth vp certaine other principall vertues, whereof some pertaine to the first  
Table of the Law, others to the last



7 As those fruits doe spring from the true knowledge of Christ, so in like sort the knowledge it selfe is fostered, and groweth by bringing forth such fruits, inso-much that he that is vnfruitfull doe either neuer knowe the true light, or hath forgotten the gift of sanctification which hee hath receiued.

8 He that hath not an effectiual knowledge of God in him, is blind as touching the kingdom of God, for he cannot see things that are as farre off, that is to say, heavenly things.

9 The conclusion: 8 The conclusion: our calling and election is approoued by those fruits, and is confirmed in vs, and moreover seeing this is the onely way to the euerlasting kingdome of Christ, it remaineth that we call our minds wholly that way.

9 An amplifying of the conclusion ioyned with a modest excuse, wherein he declarerh his loue towards them, and foretelleth them of his death, which is at hand.

k In this body.

\* Iohn 11. 26.

\* 1. Cor. 1. 17.

and 2. 1.

10 Another amplification taken both of the great certaintie and also excellencie of this doctrine, as whereof our Lord Iesus Christ the sonne of God is authour, whose glory y<sup>e</sup> Apostle himselfe both saw and heard.

\* Mat. 17. 5.

11 The truth of the Gospel is hereby also manifest, in y<sup>e</sup> it agreeth wholly with the foretellings of the Prophets.

12 The doctrine of the Apostles doeth not flit out the doctrine of the Prophets, for they confirme each other by each others testimonies, but the Prophets were as candles which gaue light vnto the blinde, vntill the brightnesse of the Gospell beganne to shine.

1 A more full and open knowledge then was vnder the shadowes of the Law.

m That clearer doctrine of the Gospel.

\* 2. Tim. 3. 16.

13 The Prophets are to be read, but so, that wee aske of God the gift of interpretation: for hee that is the authour of the writings of the Prophets, is also the interpreter of them.

n He ioyneth the Scripture and prophetic together, to distinguish true Prophecies from false.

o For all interpretation cometh from God.

p The godly interpreters and messengers.

q Inspired of God: and these their motions were in very good order, and not such as were the motions of the prophane soothsayers and foretellers of things to come.

7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, loue.

8 7 For if these things be among you, and abound, they will make you that ye neither shall be idle, nor vnfruitfull in the acknowledging of our Lord Iesus Christ:

9 For he that hath not these things, is blinde, and cannot see farre off, and hath forgotten that he was purged from his old finnes.

10 8 Wherefore, brethren, giue rather diligence to make your calling and election sure: for if yee doe these things, ye shall neuer fall.

11 For by this meanes an entering shall be ministered vnto you abundantly into the euerlasting kingdome of our Lord and Sauour Iesus Christ.

12 9 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be established in the present truth.

13 For I thinke it meet as long as I am in this tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.

15 \* I will endeavour therefore alwayes, that ye also may be able to haue remembrance of these things after my departing.

16 \* 10 For wee followed not deceiueable fables, when we opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:

17 For he receiued of God the Father honour and glory, when there came such a voyce to him from that excellent Glory, \* This is my beloued Sonne, in whom I am well pleased.

18 And this voyce wee heard when it came from heauen, being with him in the holy mount.

19 11 We haue also a most sure word of the Prophets, 12 to the which ye doe well that yee take heed, as vnto a light that shineth in a darke place, vntill the day dawne, and the day: starre arise in your hearts.

20 \* 13 So that ye first know this, that no prophetic of the Scripture is of any private interpretation:

21 For the prophecies came not in old time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

# CHAP. II.

1 Hee foretelleth them of false teachers, 3 whose wicked flights and destruction hee declarerh, 12 Hee comparerh them to brute beastes, 17 and to welles without water, 20 because they seeke to withdraw men from God to their old filthinesse.

B<sup>y</sup> there were false prophets also among the people, euen as there shall be false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lord, that hath bought them, and bring vpon themselves swift damnation.

2 1 And many shall follow their destructions, by whom the way of truth shall bee euill spoken of,

3 3 And through couetousnesse shall they with fained words make merchandise of you, whose condemnation long since resteth not, and their destruction slumbereth not.

4 For if God spared not the \* Angels that had sinned, but cast them downe into hell, and deliuered them into chains of darkenesse, to be kept vnto damnation:

5 Neither hath spared he the old world, but saved \* Noe the eighth person a f preacher of righteousness, and brought in the Flood vpon the world of the vngodly,

6 And \* turned the cities of Sodom and Gomorrah into ashes, condemned them and overthrew them, and made them an ensample vnto them that after should liue vngodly,

7 And deliuered iust Lot vexed with the vncleanly consuetudine of the wicked:

8 (For hee being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their vnlawfull deeds.)

9 The Lord knoweth to deliuer the godly out of temptation, and to reserue the vniuirt vnto the day of iudgement vnder punishment:

10 5 And chiefly them that walke after the flesh, in the lust of vncleannesse, and despise gouernment, which are bold, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie,

11 Whereas the Angels which are greater both in power and might, giue not railing iudgement against them before the Lord.

12 6 But these as naturall brute beasts, led with sensualitye, and made to be taken, and destroyed, speake euill of those things which they know not, and shall perish through their owne corruption,

13 And shall receive the wages of vnrighteousnesse, as they which count it pleasure dayly to liue deliciously. 11 Spots they are and blots, delighting themselves in their decciulings, in feasting with you,

were with chaines: and by darkenesse, he meaneth that most miserable state of life, that is full of horreur.

e Which was before the Flood: not that God made a new world, but because the world seemed new.

\* Gen. 7. 1.

f For hee ceased not for the space of an hundredth & twentie yeeres to warne the wicked both by word & deed, what wrath of God hanged ouer their heads.

\* Gen. 19. 13, 14.

g Which way sooner he looked and turned his eares.

h He hath a troubled soule, and being vehemently grieved, liued a painfull life.

i He hath bene long practised in fauing and deliuering the righteous.

j He goeth to another sort of corrupt men, which notwithstanding are within y<sup>e</sup> bosome of the Church, which are wickedly giuen, & doe seditiously speake euill of the authoritie of Magistrates, (which the Angels themselves that minister before God, doe not dispraise.)

k A true and liuely description of the Romish Clergie (as they call it.)

l Princes and great men, be they neuer so high in authority.

m A liuely painting out of the same persons, wherein they are compared to beastes, which are made to snare themselves to destruction, while they giue themselves to fill their bellies: For there is no greater ignorance then is in these men, although they most impudently find fault with those things which they know not: and it shall come to passe that they shall destroy themselves as beastes, with those pleasures wherewith they are delighted, and dishonour and defile the company of the Godly.

n Made to this end, to be a pray to others: so doe these men willingly cast themselves into Satan snares.

m Their owne wicked manners shall bring them to destruction.

o Or, little rocks.

p When as by being amongst the Christians in the holy banquet which the Church keepeth, they would seeme by that meanes to be true members of the Church, yet they are indeed but blots of the Church,

7 Hee condemne  
meth those men,  
as shewing euē in  
their behaviour  
and countenance  
an vnmeasurable  
hate, as making  
merchandise of  
the soules of light  
persons, as men  
exercised in all the  
craftes of coue-  
tousnesse, to be  
short, as men that  
sell themselves for  
money to curse the  
Sonnies of God  
after Balaams ex-  
ample, whom the  
dumbe beast re-  
prooued.

\* Numb. 22, 23.

\* Iude 12.

8 Another more  
whereby they may  
be well knowne  
what manner of  
men they are, be-  
cause they haue in-  
wardly nothing  
but either vicerly  
vaine or very hurt-  
full, although they  
make a shew of  
some great good-  
nesse: but they  
shall not escape  
vpunished for it,  
because vader pre-  
tence of false li-  
berty, they draw  
men into most mi-  
serable slavery of  
sine.

9 Which booke of  
knowledge, and haue nothing in them. p Most greefe darkenesse. q They deceiue  
men with vaine and swelling words. r They take them as fishes are taken with  
the hook. s Vnfaignedly & indeed cleane departed from Idolatrie. \* Iohn 8. 34.  
Rom 6. 10. 9 It were better neuer to haue knowne the way of righteousness,  
then to turne backe from it to the olde filthinesse: and men that doe so, are com-  
pared to dogs and swine. \* Mat. 23. 45. Hebr. 6. 4. \* Prov. 16. 11.

### CHAP. III.

1 Hee sheweth that hee writeth the same things againe.  
2 Because they must often be stirred up, 4 because dan-  
gers hang ouer their heads through certaine mockers.  
3 Therefore he warneth the godly that they doe not after  
the iudgement of the flesh, 12 appoint the day of the Lord,  
14 but that they thinke it alwayes at hand, 15 in which  
doctrine hee sheweth that Paul agreeth with him.

**T**His second Epistle I now write vnto you,  
beloued, wherewith I stirre vp, and warne  
your pure mindes.

2 To call to remembrance the word's, which  
were tolde before of the holy Prophets, and also  
the commandement of vs the Apostles of our  
Lord and Sauour.

3 \* 1 This first vnderstand, that there shall  
come in the last dayes, a mockers, which will  
walke after their lusts,

4 And say, Where is the promise of his com-  
ming? for since the Fathers died, all things con-  
tinue alike from the beginning of the creation.

5 4 For this they willingly know not, that the  
heauens were of olde, and the earth that was

of the water, and by the water, by the word of  
God.

6 Wherefore the world that then was, peri-  
shed, overflowed with the water.

7 But the heauens and earth, which are now,  
are kept by the same word in store, and reserued  
vnto fire against the day of condemnation, and  
of the destruction of vngodly men.

8 7 Dearly beloued, be not ignorant of this  
one thing, that one day is with the Lord, \* as a  
thousand yeeres, and a thousand yeeres as one  
day.

9 3 The Lord of that promise is not slacke (as  
some men count slackenesse), but is patient to-  
ward vs, and \* would haue no man to perish, but  
would all men to come to repentance.

10 10 But the day \* of the Lord will come as a  
thiefe in the night, in the which the heauens shall  
passe away with a 4 noyse, and the elements shall  
melt with heat, and the earth with the workes  
that are therein shall be burnt vp.

11 11 Seeing therefore that all these things  
must be dissolued, what manner persons ought  
ye to be in holy conuersation and godlinesse,

12 Looking for, and \* hastning vnto the com-  
ming of that day of God, by the which the hea-  
uens being on fire, shall be dissolued, and the ele-  
ments shall melt with heate?

13 But wee looke for \* new heauens, and a  
new earth, according to his promise, f wherein  
dwelleth righteousness.

14 Wherefore, beloued, seeing that yee looke  
for such things, be diligent that yee may bee  
found of him in 2 peace, without spot and blame-  
lesse.

15 \* And suppose that the long suffering of  
our Lord is saluation, 12 euen as our beloued bro-  
ther Paul according to the wisdom given vnto  
him wrote vnto you,

16 As one that in all his Epistles speaketh of  
these things: 13 among the which, some things  
are hard to be vnderstood, which they that are  
vnlearned and vnstable, wrest as they doe also o-  
ther Scriptures vnto their owne destruction.

17 Ye therefore beloued, seeing ye know these  
things before, beware, least yee be also plucked a-  
way with the error of the wicked, and fall from  
your owne stedfastnesse.

18 But grow in grace, and in the knowledge  
of our Lord and Sauour Iesus Christ: to him be  
glorie both now and for euermore. Amen.

none of them may perish. \* Ezekiel 8. 33. and 33. 11. 1. Tim. 2. 4. 10 A  
very short description of the least distinction of the world, but in such sort as  
nothing could be spoken more grauely. Mat. 24. 44. 1. Thess. 5. 2. reuel. 3. 3. and  
16. 15. d With the violence as it were of a hissing storme. 11 An exhortation  
to purity of life, setting before vs that horrible iudgement of God both to bridle  
our wantonnesse, and also to comfort vs, so that we be found watching and ready  
to meete him at his coming. e Hee requirerh patience of vs, yet such patience  
as is not slothfull. \* Esa. 65. 17. & 66. 22. Reuelat. 21. 1. f In which heauens.  
g That you may trie to your profite, how gentle and peaceable hee is. \* Rom 2. 4.  
12 Pauls Epistles are allowed by the expresse testimonie of Peter. 13 There be  
certain of these things obscure and darke, whereof the vnlearned take occasion to  
ouerthrow some men that stand not fast, wresting the testimonies of the Scripture  
to their owne destruction. But this is the remedy against such deceit, to labour  
that wee may daily more and more grow vp and increase in the knowledge of  
Christ. || That is to say, among the which things: for he dispuereth not here  
whether Pauls Epistles be plaine or darke, but saith, that amongst those things  
which Paul hath written of in his Epistles, & Peter himselfe in these two of his  
owne, there are some things which cannot be easily vnderstood, and therefore are  
of some drawne to their owne destruction: and this he saith to make vs more re-  
tentive and diligent, and not remouue vs from the reading of holy things, for to  
what ende should they haue written vaine speculations?

5 Secondly, hee  
lettereth against them  
the vniuersall  
flood which was  
the destruction,  
as it were of the  
whole world.

c For the waters  
returning to their  
former place this  
world, that is to  
say, this beauty of  
the earth, which  
we see, and all li-  
ving creatures  
which liue vpon  
the earth perished.

6 Thirdly, he pro-  
nounceth that it  
shall not be har-  
der for God to  
burne heauen and  
earth with fire, in  
that day which is  
appointed for the  
destruction of the  
wicked, (which  
thing he will also  
doe) then it was  
past to make them  
with his onely word

and afterward  
to ouerwhelme  
them with  
water.

7 The taking away  
of an objection:  
In that he se-  
meth to deferre  
this iudgement a  
long season, in re-  
spect of vs it is  
true, but not be-  
fore God with  
whom there is no  
time either long or  
short.

\* Psal. 90. 4.  
8 The Lord will  
surely come, be-  
cause he hath pro-  
mised: and that  
neither sooner nor  
later then he hath  
promised.

9 A reason why  
the latter day com-  
meth not out of  
hand, because God  
doth patiently  
waite till the  
elect be brought to  
repentance, that

10 A  
very short description of the least distinction of the world, but in such sort as  
nothing could be spoken more grauely. Mat. 24. 44. 1. Thess. 5. 2. reuel. 3. 3. and  
16. 15. d With the violence as it were of a hissing storme. 11 An exhortation  
to purity of life, setting before vs that horrible iudgement of God both to bridle  
our wantonnesse, and also to comfort vs, so that we be found watching and ready  
to meete him at his coming. e Hee requirerh patience of vs, yet such patience  
as is not slothfull. \* Esa. 65. 17. & 66. 22. Reuelat. 21. 1. f In which heauens.

g That you may trie to your profite, how gentle and peaceable hee is. \* Rom 2. 4.  
12 Pauls Epistles are allowed by the expresse testimonie of Peter. 13 There be  
certain of these things obscure and darke, whereof the vnlearned take occasion to  
ouerthrow some men that stand not fast, wresting the testimonies of the Scripture  
to their owne destruction. But this is the remedy against such deceit, to labour  
that wee may daily more and more grow vp and increase in the knowledge of  
Christ. || That is to say, among the which things: for he dispuereth not here  
whether Pauls Epistles be plaine or darke, but saith, that amongst those things  
which Paul hath written of in his Epistles, & Peter himselfe in these two of his  
owne, there are some things which cannot be easily vnderstood, and therefore are  
of some drawne to their owne destruction: and this he saith to make vs more re-  
tentive and diligent, and not remouue vs from the reading of holy things, for to  
what ende should they haue written vaine speculations?

1 The remedy  
against those wic-  
ked enemies both  
of true doctrine  
and holinesse, is to  
be sought for by  
the continuall me-  
ditation of the  
writings of the  
Prophets and  
Apostles.

\* 1. Tim. 4. 1.

1. Tim. 3. 1.

Iude 18.

2 Hee voucheth  
the second com-  
ming of Christ  
against the Epi-  
cures by name.

3 Mockers men,

who will seme wise by their contempt of God, & wicked boldnesse. 3 The reason  
which these mockers pretend, because the course of nature is all one as it was  
from the beginning: therefore the world is from euertlasting, and shall be for euer.  
4 He fettereth against them the creation of heauen and earth by the word of God,  
which these men are willingly ignorant of. b Which appeared when the waters  
were gathered together into one place.



# THE FIRST EPISTLE GENERAL OF IOHN.

## CHAP. I.

1 Hee testifieth that he bringeth the eternall word, wherein is life, and light. 2 God will be mercifull vnto the faithfull, if groaning vnder the burden of their finnes, they turne to see vnto his mercy.



**H**ath which was from the beginning, which we haue heard, which we haue seene with these our eyes, which wee haue looked vpon, and these hands of ours haue handled of that word of life.

2 (For that life was made manifest, and wee haue seene it, and heare witness, and shew vnto you that eternall life, which was with the Father, and was made manifest vnto vs.)

3 That I say, which we haue seene and heard, declare we vnto you, that yee may also haue fellowship with vs, and that our fellowship also may be with the Father and with his Sonne Iesus Christ.

4 And these things write I vnto you, that your ioy may be full.

5 This then is the message, which we haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse.

6 If wee say that wee haue fellowship with him, and walke in darkenesse, we lie, and doe not truly.

7 But if we walke in the light as he is in the light, we haue fellowship one with another, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 If we say that we haue no sinne, we deceiue our selues, and truth is not in vs.

9 If we acknowledge our finnes, he is faithfull and iust, to forgive vs our finnes, and to cleanse vs from all vnrighteousnesse.

10 If wee say, wee haue not sinned, wee make him a liar, and his word is not in vs.

1 He becometh with the description of the person of Christ, whom he maketh one and not two: and him both God from euery thing (for he was with the Father from the beginning, and is that eternall life) and also made true man whom Iohn himselfe and his companions, both heard and beheld, and handled.

a I heard him speak, I saw him my selfe with mine eyes, I handled with mine hands him that is very God, being made very man, and not I alone, but others also that were with mee.

b That same euerylasting word by whom all things are made, and in whom onely there is life.

c Being sent by him: and that doctrine is rightly said to be shewed, for no man could so much as haue thought of it, if it had not bene thus shewed.

d The use of this doctrine is this that

all of vs being coupled and ioyned together with Christ by faith, might become of the Sonnes of God, in which thing onely consisteth all happinesse. 3 Now he entreth into a question, whereby we may vnderstand that wee are ioyned together with Christ, to wit, if wee be gouerned by his light, which is perceived by the ordering of our life. And thus he reasoneth, God is in himselfe most pure light, therefore he agreeth with them, which are light some, but with them which are darkesome he hath no fellowship. \* Iohn 1, 12. d God is said to be light of his owne nature, and to be in light, that is to say, in that everlasting infinite blessednesse: if wee are said to walke in light, in that the beams of that light doe shine vnto vs in the world.

4 A digression or going from the matter he is in hand with, to the remission of finnes: for this our sanctification which walke in the light, is a testimony of our ioyning & knitting together, with Christ: but because this our light is very dark, wee must needs obtaine another benefit in Christ, to wit, that our finnes may be forgiven vs being sprinkled with his blood: and this in conclusion is the proppre and itay of our saluation. \* Heb. 9, 18. 1. Peter 1, 19. Rom. 1, 5.

5 There is none but needeth this benefit, because there is none that is not a sinner. \* 1. Kings 8, 46. 1. Chron. 6, 36. Prou. 20, 9. e This place doeth fully refuse that prescience, & workes of supererogation which the Papist dreame of. f When Iohn speaketh not thus for modesties sake, as some say, but because it is so indeede.

6 Therefore the beginning of saluation is to acknowledge our wickednesse, and to require pardon of him who freely forgiveth all finnes, because he hath promised so to doe, and he is faithfull and iust. g So then our saluation hangeth vpon the free promise of God, who because he is faithfull and iust will performe that which he hath promised. h Where are then our merits? for this is our true felicity.

7 A rehearfall of the former sentence: wherein he condemned all of sinne without exception, in so much that if a y man perswade himselfe otherwise, he doeth as much as in him lieth, make the word of God himselfe vaine and to no purpose, yea he maketh God a liar, for to what end either in times past needed sacrifices or now Christ and the Gospel, if wee be not sinners? i They doe not onely decriue themselves, but also are blasphemous against God. k His doctrine shal haue no place in vs, that is, in our hearts.

## CHAP. II.

1 Hee declareth that Christ is our mediatour & advocate, 2 and sheweth that the knowledge of God consisteth in holmes of life, 3 which appertaineth to all sorts, 4 that depend on Christ alone: 5 Then hauing exhorted them to contemne the world, 6 hee giueth warning that Antichrists be avoided, 7 and that the knowne trutheth be stood vnto.

**M**Y little children, these things write I vnto you, that ye sinne not: and if any man sinne, wee haue an Advocate with the Father, Iesus Christ, the iust.

2 And he is the reconciliation for our finnes: and not for ours onely, but also for the finnes of the whole world.

3 And hereby we are sure that we know him, if we keepe his commandements.

4 Hee that faith, I knowe him, and keepeth not his commandements, is a liar, and the truth is not in him.

5 But he that keepeth his word, in him is the floure of God perfect indeede: heereby wee know that we are in him.

6 He that faith he remaineth in him, ought euen so to walke as he hath walketh.

7 Brethren, I write no new commandement vnto you: but an old commandement, which yee haue had from the beginning: this old commandement is that word, which ye haue heard from the beginning.

8 Againe, a new commandement I write vnto you, that which is true in him: and also in you: for the darkenes is past, & that true light now shineth.

9 Hee that faith that he is in that light, and hateth his brother, is in darkenes, vntill this time.

10 He that loueth his brother, abideth in that light, and there is no occasion of euill in him.

11 But he that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth, because that darkenesse hath blinded his eyes.

12 Little children, I write vnto you, because your finnes are forgiven you for his Names sake.

to walke in light, to wit, to keepe Gods commandements. Whereby it followeth that holines doeth not consist in those things which men haue deuised, neither in a vaine profession of the Gospel. d This must be vnderstood of such a knowledge, as hath faith with it, and not of a common knowledge. e For the Tree is knowne by the fruit. 4 Holinesse, that is, a life ordered according to the prescript of Gods commandements how weakes fouer they be, is of necessity ioyned with faith, that is, with the true knowledge of the Father in the Sonne. 5 Hee that keepeth Gods commandements, loueth God indeede. Hee that loueth God, is in God, or is ioyned together with God. Therefore hee that keepeth his commandements, is in him. f Wherewith we loue God. g Hee meaneth our communion with Christ. h Hee that is one with Christ, must needs liue his life, that is, must walke in his steps. 6 The Apostle going about to expound the commandement of charity one toward another, telleth first, that when he vrgeth holines he bringeth no new trade of life (as they vse to doe which deuise traditions, one after another) but putteth them in minde of the same Lawe which God gaue in the beginning, to wit, by Moses, at that time that God began to giue Lawes to his people. 7 Hee addeth y the doctrine indeed is old, but it is now after a sort new born in respect of Christ, and also of vs: in whom he through the Gospel, engraue his Lawe effectually, not in tables of stone, but in our mindes. h Which thing, (to wit, that the doctrine is new of which I write vnto you) is true in him and in you. i Now he cometh to the second Table, that is, to charity: one towards another, & denieth that that man hath true light to him, or is indeede regenerate & the sonne of God, which hateth his brother: and such an one wandreth miserably in darkenesse brag he of neuer so great knowledge of God, for that with willingly he castrh himselfe headlong into hell. \* Chap. 3, 14. 9 Hee returneth againe from sanctification to remission of sins, because y free reconciliation in Christ is the ground of our saluation, wherupon afterwards sanctification must be built as vpon a foundation. i Therefore I write vnto you, because y are of their number whom God hath reconciled to himselfe. k For his own sake: And in that hee nameth Christ, he sheweth out all others, whether they be in heauen or earth.

10 He sheweth that this doctrine agreeth to all ages, and first of all speaking to old men, he sheweth that Christ and his doctrine are passing ancient, and therefore if they be delighted with old things, no hing ought to be more acceptable vnto them.

11 He sheweth yong men, if they be desirous to follow their strength that they haue a most glorious combat set before them, to wit, Satan the worst enemy, who must be overcome: willing them to be as true of the victory as if they had already gotten it.

12 Finally, he sheweth to children, that that true Father, from whom they haue to looke for all good things, is set forth vnto them in the Gospell.

13 He addeth afterward in like order, as many exhortations: as if he should say, Remember your fathers, as I wrote euen now, that the euertlasting Sonne of God is revealed to vs, Remember ye yong men, that that strength whereby I said that

ye put Satan to flight, is giuen you by the word of God, which dwelleth in you, 14 The world which is full of wicked desires, lusts or pleasures & pride, is vnto us hated of our heavenly Father. Therefore the Father and the world cannot be loued together: and this admonition is very necessary for Greene and flourishing youth. 15 He speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to loue the world with an infinite love, Iohn 3, 16 that is to say, those whom he choseth out of the world. 16 Where with the Father is loued, 17 He sheweth how much better it is to obey the Fathers will, then the lusts of the world, by both their nature and value. 18 Now he turneth himselfe to little children, which notwithstanding are well instructed in the summe of religion, and willett them by diuerse reasons to shake off slouthfulness, which is too too familiar with that age. 19 He useth this word (little) not because he speaketh to children, but to allure them the more by using such sweet words, 20 First, because the last time is at hand, so that the master suffereth no delay, 21 Secondly because Antichrist, that is, such as fall from God, are already come, euen as they heard that they should come. And it was very requisite to warne that vnderdy & warlike age of that danger, 22 A digression against certaine offence & stumbling blocks, whereat that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foule falling backe of certaine, first he maketh plaies vnto them, that although such as fall from God & his religion, had place in the Church, yet they were neuer of the Church, because the Church is the company of the elect which cannot perish, and therefore cannot fall from Christ. 23 So then the elect can neuer fall from grace. 24 Secondly, he sheweth that these things fall out to the profite of the Church, that hypocrites may be plainly known. 25 Thirdly, he comforteth them to make them stand fast, inasmuch as they are anointed of the holy Ghost with the true knowledge of saluation. 26 The grace of the holy Ghost: this is a borrowed kinde of speech taken from the writings used in the Law. 27 From Christ who is peculiarly called holy. 28 The taking away of an objection. He wrote not these things as to men which are ignorant in religion, but rather as to them which doe well know & trust, yet so farre forth that they are able to discern truth from falsehood. 29 He sheweth now plainly the false doctrine of the Antichrists, to wit, that either they fight against y person of Christ, or his office, or both together, and a once. And they that do so do in vaine boast and brag of God, for that in denying the Son, the Father also is denied. 30 Is the true Messiah. They then are deceiued themselves, and also doe deceiue others, which say that the Turkes & other infidels worship the same God that we doe. 31 The whole preaching of the Prophets and Apostles is contrary to that doctrine: Therefore it is vnto us to be cast away, and this is holy to be holden & kept, which leadeth vs to seeke eternall life in the free promise, that is to say, in Christ alone, who is giuen vs of the Father.

13 10 I write vnto you fathers, because ye haue known him that is from the beginning. 11 I write vnto you, yong men, because ye haue overcome that wicked one. 12 I write vnto you, little children, because ye haue known the Father.

14 13 I haue written vnto you fathers, because ye haue known him that is from the beginning. I haue written vnto you, yong men, because yee are strong, and the word of God abideth in you, and ye haue overcome that wicked one.

15 14 Loue not this world, neither the things that are in this world. If any man loue this world, the love of the Father is not in him.

16 15 For all that is in this world, (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

17 16 And this world passeth away, and the lust thereof: but he that fulfilleth the will of God abideth euer.

18 17 Little children, 17 it is the last time, 18 and as ye haue heard that Antichrist shall come, euen now there are many Antichrists: whereby we know that it is the last time.

19 19 They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. 20 But this cometh to passe, that it might appeare, that they are not all of vs.

20 21 But yee haue an Oymntment from that Holy one, and know all things.

21 22 I haue not written vnto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 23 Who is a liar, but hee that denieth that Iesus is that Christ: the same is that Antichrist that denieth the Father and the Sonne.

23 24 Whosoever denieth the Sonne, the same hath not the Father.

24 24 Let therefore abide in you that same

which ye haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye shall also continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, euen that eternall life.

26 25 These things haue I written vnto you, concerning them that deceiue you.

27 But that anointing which ye received of him, dwelleth in you: and ye neede not that any man teach you: but as the same anointing teacheth you of all things, and it is true and is not lying, and as it taught you, ye shall abide in him.

28 26 And now, little children, abide in him, that when he shall appeare, we may be bold, and not be alhamed before him, at his coming.

29 27 If ye know that he is righteous, know ye that he which doth righteously, is borne of him,

and therefore I teach them not as things that were neuer heard of, but call them to your remembrance as things which you doe know. x He commendeth both the doctrine which they had embraced, and also highly praiseth their faith and the diligence of such as taught them, yet so, that hee taketh nothing from y honour due to the holy Ghost. 26 The conclusion both of the whole exhortation, and also of the former treatise. 27 A passage ouer to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order: for before hee taught vs to goe vp from the effects to the cause, and in this that followeth, he goeth downe from the causes to the effects. And this is the summe of this argument: God is the fountaine of all righteousness, and therefore they that giue themselves to righteousness, are knowne so be borne of him, because they resemble God the Father.

### CHAP. III.

x Setting downe the ineffimable glory of this that we are Gods sonnes, 7 he sheweth that newnes of life must be testified by good works, whereof charity is a manifest token. 19 Of faith. 22 and praying vnto God.

Behold, 1 what loue the Father hath giuen to vs, that we should be called the sonnes of God: for this cause this world knoweth you not, because it knoweth not him.

2 2 Dearely beloued, now are we the sonnes of God, but yet it is not made manifest what wee shall be: and we know that when hee shall be made manifest, we shall be like him: for wee shall see him as he is.

3 3 And euerie man that hath this hope in him, purgeth himselfe, euen as he is pure.

4 4 Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

5 5 And ye know that he was made manifest, that he might take away our sinnes, and in him is no sinne.

6 6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seene him, neither hath known him.

7 7 Little children, let no man deceiue you, hee that doeth righteousness, is righteous, as hee is righteous.

knowne to the world, for the world knoweth not God the Father himselfe. 3 The other: This dignity is not fully made manifest to our selues, much lesse to strangers, but we are sure of the accomplishment of it, inasmuch that we shall be like to the Sonne of God himselfe, and shall enjoy his sight indeed, such as he is now: but yet notwithstanding this is deferred vntill his excomming. c Like, but not equal. d For now we see as in a glasse, 1 Cor. 13, 12. 4 Now he describeth this adoption, (the glory whereof as yet consisteth in hope) by the effect, to wit, because that whosoever is made the Sonne of God, endeoureth to resemble y Father in puritie. e This word signifieth a likeness, but not in equality. 5 The rule of this puritie can from no whence els be taken but from the Lawe of God, the transgression whereof is that which is called sinne. f Giueth not himselfe to puritie. g A short definition of sinne. 6 An argument taken from the materiall cause of our saluation: Christ in himselfe is most pure, and he came to take away our sinnes, by sanctifying vs with the holy Ghost. Therefore, whosoever is truly partaker of Christ, doeth not giue himselfe to sinne: & contrariwise he that giueth himselfe to sinne knoweth not Christ. 7 Iff. 53. 6. 9. 11. 2. pet. 2, 22, 24. 8 Hee is said to sinne, that giueth not himselfe to puritie, and in him sinne reigneth: but sinne is said to dwell in the faithful, and not to reigne in them. 7 Another argument of things coupled together: Hee that liueth iustly, is iust, & resembleth Christ that is iust, and by that is knowne to be the Sonne of God.



8 An argument taken of contraries: the deuill is the author of sinne, and therefore he is of the deuill, or is ruled by the inspiration of the deuill that serueth sinne: and if he be the deuill's sonne, then is hee not Gods sonne: for the deuill and God are so contrary the one to the other, that euen the Sonne of God was sent to destroy the works of the deuill. Therefore on the contrary side, whosoever resisteth sinne, is the Sonne of God, being borne againe of his spirit as of new seed, inasmuch that of necessity hee is no more deliuered from the slauerie of sinne.

\* Iohn 3. 4. 4. *Rebelleth the deuill, as the childe doeth the father, and is gouerned by his spirit.*

k *He saith not, sinned, but sinneth, for he did nothing els but sinne.*

l *From the very beginning of the world.*

m *The holy Ghost is so called of the effect he worketh, because by his vertue and mighty working, as it were by seed, we are made new men.*

9 The conclusion, by a wicked life they are known which are governed by the spirit of the Deuill, and by a pure life, which are Gods children. 10 Hee beginneth to commend charity towards the brethren, as another mark of the Sonnes of God.

11 The first reason, taken of the authority of God, which giueth y<sup>e</sup> commandment.

\* Iohn 13. 14 and 15. 12 An amplification, taken of the contrary example of Cain, which slew his brother. \* Genesis 4. 8. *Hee bringeth forth a very fit and very old example, wherein we may behold both the nature of the sonnes of God, and of the sonnes of the deuill, and what state and condition remaineth for vs in this world, and what shall be the end of both at length.* 13 A short digression: Let vs not maruile that wee are hated of the world for doing our duty, for such was the condition of Abel who was a iust person: and who would not rather be like him then Cain?

14 The second reason: Because charity is a testimony that wee are translated from death to life: and therefore hatred towards the brethren is a testimony of death, & whosoever nourisheth it, doeth as it were so for death in his bosome. 15 *Loue is a token that wee are translated from death to life, forasmuch as by the effects the cause is knowne.* \* Chap. 2. 10. Iohn 9. 17. 16 A confirmation: Whosoever is a murderer, is in eternall death, who so hateth his brother, is a murderer, therefore he is in death. And thereupon followeth the contrary: Hee that loueth his brother, hath passed to life, for indeed wee are borne dead, Iohn 5. 13. ephes. 5. 2. 16 Now hee sheweth how farre Christian charity extendeth euen so farre, that according to the example of Christ, euery man forget himselfe, to provide for and helpe his brethren. \* Luke 3. 11. 17 Hee reasoneth by comparison: For if we are bound euen to giue our life for our neighbours, how much more are wee bound to helpe our brothers necessity with our goods and substance? 18 *Wherewith this life is sustained.* 19 *Openeth not his heart to him, nor helpeth him willingly and cherefully.* 20 Christian charitie standeth not in wordes, but in deede, and proceedeth from a sincere affection. 21 Hee commendeth charitie by a triple effect: for first of all, by it wee know that wee are indeed the sonnes of God, as he sheweth before. 22 Thereof it commeth that wee haue a quiet confidence, as on the contrary side he that thinketh that he hath God for a iudge, because he is guiltie to himselfe, either hee is neuer or els very rare quiet: for God hath a farre quicker sight then wee, & iudgeth more severely. 23 *If an euill conscience conuinceth vs, much more ought the iudgements of God to conuinc vs, who knoweth our hearts better then we our selues doe.* 24 A third effect also riseth out of the former, that in these miseries wee are sure to be heard, because we are the sonnes of God, as we vnderstand by the grace of sanctification which is proper to the elect.

25 He that committeth sinne, is of the deuill: for the deuill sinneth from the beginning: for this purpose, was made manifest that Sonne of God, that hee might loofe the workes of the deuill.

9 Whosoever is borne of God sinneth not: for his sinne remaineth in him, neither can hee sinne, because he is borne of God.

10 In this are the children of God known, and the children of the deuill: whosoever doeth not righteousness, is not of God, neither hee that loueth not his brother.

11 For this is the message that yee heard from the beginning, that we should loue one another.

12 Not as Cain which was of that wicked one, and slew his brother: 13 and wherefore slew he him? because his owne workes were euill, and his brothers good.

14 Maruile not my brethren, though this world hate you.

15 Wee know that we are translated from death vnto life, because we loue the brethren: \* he that loueth not his brother, abideth in death.

16 Whosoever hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

17 Hereby haue we perceiued loue, that he laide downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

18 And whosoever hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

19 My little children, let vs not loue in word, neither in tongue only, but indeed and in truth.

20 For thereby we know that we are of the truth, and shall before him assure our hearts.

21 For if our hearts condemne vs, God is greater then our heart, and knoweth all things.

22 Beloued, if our heart condemne vs not,

then haue we boldnesse toward God.

23 And whosoever wee aske, we receiue of him, because wee keepe his commandments, and doe those things which are pleasing in his sight.

24 This is then his commandment, that we beleue in the Name of his sonne Iesus Christ, and loue one another, as hee gaue commandment.

25 For hee that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in vs, when by that Spirit which hee hath giuen vs.

\* Iohn 6. 23. and 17. 3. \* Iohn 13. 34. and 15. 10. *f Hee meaneth the Spirit of sanctification whereby we are borne anew, and liue vnto God.*

#### CHAP. IV.

1 Having spoken somewhat touching the trying of spirits: 2 For some speake after the world, 3 and some after God. 4 He returneth to charitie, 11, 19 and by the example of God he exhorteth to brotherly love.

Dearly beloued, beleene not euery spirit, but trie the spirits whether they are of God: for many false Prophets are gone out into the world.

2 Hereby shall yee know the spirit of God, 3 Euery spirit that confesseth that Iesus Christ is come into the flesh, is of God.

4 And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whom yee haue heard; how that he should come and now already he is in this world.

5 Little children, ye are of God, and haue overcome them: for greater is hee that is in you, then he that is in this world.

6 They are of this world, therefore spake they of this world, and this worlde heareth them.

7 We are of God, \* hee that knoweth God, heareth vs: he that is not of God heareth vs not. Hereby know we the spirit of truth, and the spirit of error.

8 Beloued, let vs loue one another: 9 for loue commeth of God, and euery one that loueth is borne of God, and knoweth God.

10 Hee that loueth not, knoweth not God, 11 for God is loue.

which are altogether to be followed fro impure spirits which are to be eschewed. *This is spoken by the figure Metonymie, and it is as if he had said, Beleene not euery one that sayeth that hee hath a gift of the holy Ghost to doe the office of a Prophet.* 2 Hee giueth a certaine and perpetuall rule to knowe the doctrine of Antichrist by, to wit, if he be the diuine or humane nature of Christ, or the true uniting of them together be denied, or if the least iore that may be, be derogate from his office who is our onely King, Prophet, and euertlasting high Priest. *Hee speaketh simply of the doctrine, and not of the person.* 3 *The true Messiah, is true man.* 4 Hee comforteth the elect with a most sure hope of victory: but yet so, that hee teacheth them that they fight not with their owne vertue, but with the verue and power of God. 5 Hee bringeth a reason: why the world receiue these teachers more willingly then the true: to wit, because they breathe out nothing but that which is worldly: which is another note also to knowe the doctrine of Antichrist by. 6 Hee tellieth vnto them that his doctrine and the doctrine of his fellowes, is the assured word of God, which of necessity we haue boldly to set against all the mouths of the whole world, and thereby discerne the truth from falshood. \* Iohn 1. 47. *A True Prophet against whom are set false Prophets, that is, such as erre themselves, and lead other into error.* 7 Hee returneth to the commanding of brotherly loue and charitie. 8 The first reason: Because it is a very diuine thing: and therefore very meet for the sonnes of God: so that whosoever is voyde of it, cannot be sayde to know God aright. 9 A confirmation: For it is the nature of God to loue men, whereof wee haue a most manifest prooffe aboue all other: in that that of his onely free and infinite good will towards vs his enemies, hee deliuered vnto death not a common man, but that his owne Sonne, yea, his onely begotten Sonne, to the end that wee being reconciled through his blood, might be made partakers of his euertlasting glory. *f In that hee called God, Loue hee sayth more then if hee had said that he loueth vs infinitely.*

9 \* Herein

\* Iohn 3. 16.

9 Another reason by comparison: if God so loued vs, shall not we his children loue one another.  
\* Iohn 1. 18.  
1. Iohn 6. 16.  
10 A third reason: Because God is invisible, therefore by this effect of his Spirit, to wit, by charitie, he is vnderstood, yea, and to be not out of vs, but ioyned with vs, & in vs, in whom he is so effectually working.  
2. Is surely in vs, in deed and in truth.  
11 He vnderlayeth this charitie with another foundation, to wit, faith in Iesus, which ioyneth vs iudee with him, even as charitie witnesseth that we are ioyned with him. Furthermore he testifieth of Christ, as who had seene him with his eyes.  
h With such a confession as commeth from true faith and is accompanied with loue, so that there be an agreement of all things.

12 A fourth reason: God is the fountaine and wellspring of charitie, yea, charitie it selfe: therefore whoſoever abideth in it, hath God with him. 13 Again (as a little before) he commendeth loue, for that seeing that by our agreement with God in this thing, we haue a certaine testimonie of our adoption, it commeth thereby to passe, that without feare we looke for y<sup>e</sup> latter day of iudgement, so that trembling and that torment of conscience is cast out by this loue. 14 This signifieth all likeness, not equality. k If we vnderstand by loue, that we are in God, and God in vs, that we are sonnes, and that we know God, and that euermolting life is in vs: he concludeth a right that we may well gather peace and quietnes thereby. 15 Lett any man should thinke that that peace of conscience proceedeth from our loue as from the cause, he goeth backe to the fountaine, to wit, to the free loue, wherewith God loueth vs although we deserued and doe deserue his wrath. And hereof springeth another double charitie, which both are tokens and witnesseth of that first, to wit, that wherewith we loue God, who loued vs first, and then for his sake our neighbours also. 16 As he shewed that the loue of our neighbour cannot be separate from the loue wherewith God loueth vs, because this last enderth the other: so he denieth that the o<sup>r</sup> her kinde of loue wherewith we loue God, can be separate from the loue of our neighbour: whereof it followeth, that they lye impudently which say they worship God, and yet regard not their neighbour. 17 The first reason taken of comparison, why we cannot hate our neighbour and loue God, to wit, because that hee that cannot loue his brother, whom he seeth, how can hee loue God whom he seeth not? \* Iohn 13. 34. and 15. 12. 17 A second reason, why God cannot be hated and our neighbour loued, because the selfe same Lawmaker commanded both to loue him and our neighbour.

CHAP. V.

1 Hee sheweth that brotherly loue and faith are things inseparable: o And that there is no faith towards God, but by beleeuing in Christ: 14 Hence proceedeth calling vpon God with assurance: 16 And also that our prayers be available for our brethren.

1 He goeth on forward in the same argument, shewing how both those loues come into vs from the loue wherewith God loueth vs, to wit, by Iesus our Mediatour laid hold on by faith, in who we are made the childre of God, and doe loue the Father of whom we are so begotten and also our brethren which are begotten with vs. a Is the true Meſſias. b By one he meaneth all the faithfull. 2 The loue of our neighbour doeth hang vpon the loue wherewith we loue God, that this last must needs goe before the first, whereof it followeth, that that is not to be called loue when men agree together to doe euill, neither that, when as in louing our neighbours, wee respect not Gods commandments.

Whoſoever beleueth that Iesus is that a Christ, is borne of God: and euery one that loueth him, which begate, loueth him also which is begotten of him.

2 In this we know that we loue the children

of God, when we loue God, and keepe his commandments.

3 For this is the loue of God, that we keepe his commandments: 4 and his commandments are not burdensome.

5 For all that is borne of God, ouercometh this world: 6 and this is that victory that hath ouercome this world, euen our faith.

7 Who is it that ouercometh this world, but hee which beleueth that Iesus is that Sonne of God?

8 This is that Iesus Christ that came by water and blood: 9 not by water onely, but by water and blood: and it is that Spirit that beareth witness: for that Spirit is truth.

10 For there are three, which beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one.

11 And there are three, which beare record in the earth, the Spirit, and the Water, and the Blood: and these three agree in one.

12 If we receiue the witness of men, the witness of God is greater: for this is the witness of God, which he testified of his Sonne.

13 Hee that beleueth in that Sonne of God, hath the witness in himselfe: he that beleueth not God, hath made him a liar, because hee beleueth not the record, that God witnessed of that his Sonne.

14 And this is that record, to wit, that God hath giuen vnto vs eternall life, and this life is in that his Sonne.

15 Hee that hath that Sonne, hath that life: and he that hath not that Sonne of God, hath not that life.

16 These things haue I written vnto you,

regenerate, that is to say, borne anew which are led by the Spirit of God, and are through grace deliuered from the curse of the Law. 5 A reason: Because by regeneration wee haue gotten strength to ouercome the worlde, that is to say, whatſoever striueth against the commandments of God. 6 He declareth what that strength is, to wit, Faith. e Hee vseth the time that is past to giue vs to vnderstanding, that although wee be in the battell, yet undoubtedly wee shall be conquerours, and are most certaine of the victorie. f Which is the instrumentall cause, and as a meane and hand whereby wee lay hold on him who indeed doeth performe this, that is, hath and doeth ouercome the world, euen Christ Iesus: \* 1. Cor. 15. 57. 7 Moreouer hee declareth two things, the one what true faith is, to wit, that which resteth vpon Iesus Christ the Sonne of God alone: wherevpon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawn from Iesus Christ the Sonne of God. 8 Hee proueth the excellencie of Caritt, in whom onely all things are giuen vs by fixe witness, three heauenly, and three earthly which wholly and fully agree together. The heauenly witness are: the Father who sent the Sonne, the Word that selfe became flesh, and the holy Ghost. The earthly witness are, water, (that is, our sanctification) blood, (that is, our iustification) the Spirit, (that is, acknowledging of God the Father in Caritt by faith through the testimonie of the holy Ghost.) 9 Hee warneth vs not to separate water from blood, (that is, sanctification from iustification, or righteousness begun, from righteousness imputed) for wee stand not vpon sanctification, but so farre forth as it is a witness of Christs righteousness imputed vnto vs: and although this imputation of Christs righteousness be neuer separated from sanctification, yet it is onely the matter of our saluation. 10 Our Spirit, which is the third witness, testifieth that the holy Ghost is truth, that is to say, that that is true which he telleth vs, to wit, that we are the sonnes of God. b Looke Iohn 8. 14. i Agree in one. 11 Hee sheweth by an Argument of comparison, of what great weight the heauenly testimonie is, that the Father hath giuen of the Sonne, vnto whom agreeeth both the Sonne himselfe and the holy Ghost. k I conclude this aright: for that testimonie which I said is giuen in heauen, commeth from God, who so setteth forth his Sonne. \* Iohn 3. 16 12 Hee proueth the surenesse of the earthly witness by euery mans conscience, hauing that testimonie in it selfe, which conscience hee faith cannot be deceived, because it countereth the heauenly testimonie, which y<sup>e</sup> Father giueth of the Sonne: For otherwise the Father must needs be a liar, if the conscience, which accordeth & assenteth to the Father should lye. 13 Now at length hee sheweth what this testimonie is, that is confirmed with so many witness: to wit, that life or euermolting felicitie, is the mere and onely gift of God, which is in the Sonne, and proceedeth from him into vs, which by faith are ioyned with him, so that without him life is no where to be found. 14 The conclusion of the Epistle wherein hee sheweth first of all, that euery thing which already beleene, doe stand in derre of this doctrine to the ende that they may growe more and more in faith, that is to say, to the ende that they may be dayly more and more certified of their saluation in Christ through faith.

that

There is no loue where there is no true doctrine. 3 The reason: for to loue God is to keepe his commandments, which being so, and seeing that both the loues are commanded of one and the selfe same lawmaker (as he taught before) it followeth also that we doe not loue our neighbour, when we breake Gods commandments. 4 Because experience teacheth vs that there is no ability in our flesh, neither yet will to performe Gods commandments, therefore least the Apostle should seeme, by so often putting them in minde of the keeping of the commandments of God, to require things that are impossible, he pronounceth that the commandments of God are not so such fortigious or burdensome, that we can be oppressed with the burden of them. \* Matth. 11. 30. d To them that are



that beleue in the name of that Sonne of God, that ye may know that yee haue eternall life, and that yee may beleue in the Name of that Sonne of God.

14 And this is that assurance that we haue in him, \* that if we aske any thing according to his will, he heareth vs:

15 And if we know that he heareth vs, whatsoever we aske, we know that wee haue the petitions, that we haue desired of him.

16 If any man see his brother sinne a sinne that is not vnto death, let him aske, and he shall giue him life for them that sinne not vnto death.

\* There is a sinne vnto death, I say not that thou shouldest pray for it.

14 Because we do not yet in effect obtaine that which we hope for, the Apottle ioyneeth inuocation or prayer with faith, which he will haue to proceede from faith, and moreover to be conceived in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vaine. \* Chap. 3. 22. We haue to make prayers not onely for our selues, but also for our brethren which doe sinne, that their finnes be not vnto them, to death: and yet hee excepteth that sinne, which is neuer forgiven, or the sinne against the holy Ghoist, that is to say, an vniuersall and willfull falling away from the knownen truth of the Gospel. *This is as much as if he said, Let him desire the Lord to forgive him, and hee will forgive him being so desired.* \* Math. 12. 31. Marke 3. 29.

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 We know that whosoever is born of God, sinneth not: but he that is begotten of God kepeth himselfe, and that wicked one toucheth him not.

19 Wee know that we are of God, and this whole world lieth in wickednesse.

20 But we know that that Sonne of God is come, and hath giuen vs a mind to know him, which is true, and we are in him that is true, that is, in that his Sonne Iesus Christ, the same is that very God, and that eternall life.

21 Little children, keepe your selues from idoles. Amen.

is to say, made the sonnes of God in Christ, and being indued with his Spirit, they doe not sinne sin, neither are dead y wounded of Satan. 18 Every man must particularly apply to himselfe the generall promises, that we may certainly persuade our selues, that whereas all the world is by nature lost, we are freely made y sons of God, by y sending of Iesus Christ his Sonne vnto vs, of whom we are lightened with the knowledge of the true God, and euerlasting life. \* Luke 24. 45. *The divinitie of Christ is most plainly prooued by this place.* 19 He expretheth a phine precept of taking heed of idoles: which he setteth against the onely true God, that with this seale as it were he might seale vp all the former doctrine.

16 The taking away of an obiect: on: Indeed all iniquitie is comprehended vnder the name of sin, but yet we must not despair therefor, because every sinne is not deadly, and without hope of remedie.

17 A reason why not all, may rather why no sin is mortal to some: to wit, because they be borne of God, that

## THE SECOND EPISTLE OF IOHN.

1 This Epistle is written to a woman of great renoume, who brought up her children in the feare of God: 6 he exhorteth her to continue in Christian charitie, 7 that she accompanie not with Antichrists, 10 but auoid them.

**THE ELDER** to the elect Lady, and her children, whom I loue in the truth: and not I onely, but also all that haue knownen the truth,

2 For the truths sake which dwelleth in vs, and shall be with vs for euer:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with c truth and loue.

4 I reioyced greatly, that I found of thy children walking in d truth, as we haue receiued a commandement of the Father.

5 And now beseech I thee, Lady, (not as writing a new commandement vnto thee, but the same which we had from the beginning) that we \* loue one another.

a This is no proper name, but to be taken as the word foundeth, that is to say, to the worthy and noble Lady. b Excellent and honourable Dame. c The bond of Christian consuetudion or linking together, is the true and constant profession of the truth. d With true knowledge, which hath alwayes lone iyned with it, and following it. e This true profession consisteth both in loue one toward another which the Lord hath commanded, and also especially in wholesome and sound doctrine, which also is deliuered vnto vs: for the commandement of God is a sound and sure foundation both of the rule of manners and of doctrine, and these cannot be separated the one from the other. d According as the truth directeth them. \* Iohn 15. 12.

6 And this is that loue that we should walke after his commandements. This commandement is, that as ye haue heard from the beginning, yee should walke in it.

7 For many deceiuers are entred into this world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist.

8 Look to your selues, that we loose not the things, which we haue done, but that we may receiue a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 If there come any vnto you, and bring not this doctrine, \* receiue him not to house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his euill deeds. Although I had many things to write vnto you, yet would I not write with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine elect sister greete thee, Amen.

3 Antichrists fighting against the person and office of Christ, were already crept into the Church, in the time of the Apolles. 4 He that maketh shipwracke of doctrine, loseth all. e Beware and take good heed.

5 We ought to haue nothing to doe with them that defend peruerse doctrine. \* Rom. 16. 17.

## THE THIRD EPISTLE OF IOHN.

1 Hee commendeth Gaius for hospitalitie, 9 and reprehendeth Diotrefes for vaine glory: 10 hee exhorteth Gaius to continue in well doing: 12 and in the ende commendeth Demetrius.

**THE ELDER** vnto the beloued Gaius whom I loue in the truth.

2 Beloued, I wish chiefly that thou prosperedst and farest wel as thy soule prospereth.

3 For I reioyced greatly when the brethren came and testified of the truth that is in thee, how thou walkest in the truth.

4 I haue no greater ioy then a these, that is, to heare that my sonnes walke in veritie.

5 Beloued, thou doest faithfully, whatsoever thou doest to the brethren, and to strangers.

6 Which bare witness of thy loue before the Churches, Whom if thou bringest on their iour-

ney as it becometh according to God, thou shalt doe well.

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue such, that we might be d helpers to the truth.

9 I wrote vnto the Church, but Diotrefes which loueth to haue the preeminence among them, receiue vs not.

10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, prating against vs with malicious words, and not therewith content, neither hee himselfe receiue the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: he that doth well is of God: but he that doeth euill, hath not seene God.

12 Demetrius

d That wee our selues may helpe somewhat to the preaching of the truth.

a Ambition and contentiousnesse, two pestilent plagues (especially in them which haue any Ecclesiasticall function) are condemned in Diotrefes person.

e Hath not knownen God.

1 An example of a Christian gratulation. a These thynges. b As becometh a beleuer and a Christian. c He commendeth to Gaius either those selfe same men whom he had entertained before, returning now againe to him about the affaires of the Church or els some other which had like businesse.

12 Demetrius hath good report of all men, and of the truth it selfe: yea, and wee our selues beare record, and ye know that our record is true.  
13 I haue many things to write: but I will

# THE GENERAL EPISTLE OF I V D E.

3 Hee warneth the godly to take heed of such men, & that make the grace of God a cloake for their wantonnesse: 5 and that they shoul not scape unpunished, for the contempt of that grace, 6. 7 hee proueth by three examples: 34 and allegeth the prophetic of Ezech. 30 Finally hee sheweth the godly a meane to ouerthrow all the snares of these deceiuers.



**I** V D E a seruant of Iesus Christ, and a brother of Iames, to the which are called and sanctified of God the Father, and referred to Iesus Christ:

2 Mercy vnto you, and peace and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you, that ye should earnestly contend for the maintenance of the faith, which was once given vnto the Saints.

4 For there are certaine men crept in, which were before of olde ordained to this condemnation: 3 vngodly men they are, which turne the grace of our God into wantonnesse, and denie God the onely Lord, and our Lord Iesus Christ.

5 I will therefore put you in remembrance, forasmuch as yee once knew this, how that the Lord, after that hee had deliuered the people out of Egypt, destroyed them afterward which beleued not.

6 The Angels also which kept not their first estate, but left their owne habitation, he hath referred in euermlasting chaines vnder darkenesse vnto the iudgement of the great day.

7 As Sodom and Gomorreh, and the cities about them, which in like maner as they did, committed fornication, and followed strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.

8 Likewise notwithstanding these sleepers also defile the flesh, and despise gouernment, and speake euill of them that are in authoritie.

9 Yet Michael the Archangel, when hee strove against the deuill, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.

10 But these speake euill of those things, which they know not: and whatsoever things they know naturally as beasts, which are without

not with yoke and pen write vnto thee:

14 For I trust I shall shortly see thee, & we shall speake mouth to mouth. Peace be with thee. The friends salute thee. Greete the friends by name.

reason, in those things they corrupt themselves.

11 Woe be vnto them: for they haue followed the way of Cain, and are cast away by the deceit of Balaams wages, and perish in the gaine-saying of Core.

12 These are rockes in your I feastes of charity, when they feast with you, without all feare, feeding themselves: cloudes they are without water, caried about of windes, corrupt trees and without fruit, twise dead, and plucked vp by the rootes.

13 They are the raging waues of the sea, forming out their owne shames: they are wandring starres, to whom is referred the blackenesse of darkenesse for euer.

14 And Enoch also the seuenth from Adam, prophesied of such, saying, Beholde, the Lord commeth with thousands of his Saints.

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speaking, which wicked signers haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes: whose mouthes speake proud things, hauing mens persons in admiration, because of aduantage.

17 But, yee beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ:

18 How that they tolde you that there should be mockers in the last time, which should walke after their owne vngodly lusts.

19 These are they that separate themselves from other, naturally hauing not the Spirit.

20 But, yee beloued, edifie your selues in your most holy faith, praying in the holy Ghost.

21 And keepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ, vnto eternall life.

22 And haue compassion of some, in putting difference:

23 And other saue with feare, pulling them out of the fire, and hate euen that garment which is spotted by the flesh.

24 Now vnto him that is able to keepe you that yee fall not, and to present you faultlesse before the presence of his glory with ioy.

25 That is, to God onely wise, our Sauour be glory, and maiestie, and dominion, and power, both now and for euer, Amen.

2 tim. 3. 1. 3 peter 3. 3. 11 It is the property of Antichristes to separate themselves from the godly, because they are not gouerned by the Spirit of God: and contrariwise it is the property of Christians to edifie one another through godly prayers both in faith and also in loue vntill the mercy of Christ appeare to their full saluation. 13 Among them which wander and goe astray, the godly haue to vie this choise, that they handle some of them gently, and that other some being in the very flame, they enenour to saue with sincere and sharpe instruction of the present danger: yet so, that they doe in such sort abhorre the wicked and dishonest, that they eschew euen the least contagion that may be. p By hearing them, & holding them backe with godly fruenitie. q An amplification taken from the forbidden things of the Law which did defile. 14 He commendeth them to the grace of God, declaring sufficiently that it is God onely that can giue vs that co. lta. c. which hee requireth of vs.

9 He foretelleth their destruction, because they resemble or shew forth Cores shamelesse malice, Balaams filthy couetousnesse, and to be short, Cores sedicious and ambitious head.

\* Gen. 4. 8.

\* Num. 22. 21.

2. pet. 2. 15.

\* Num. 16. 1.

10 He rebuketh most sharply with many other notes and markes, both their dishonestie or filthinesse, and their sauciness, but especially their vainglory of words, and most vainglory, ioyning therewithall a most graue and heauie threatening out of a most ancient prophetic of Ezech touching the iudgement to come.

1 The faul of charity were certaine bankers, which the bre. hren that were members of the Church kept all together, as Tertullian setteth them forth in his Apolog. Chap. 3. 9. m Impudently, without all reverence either to God or man.

\* 2 Pet. 2. 17.

n Most grosse darkenesse.

\* Reuel. 1. 7.

o The present time for the time to come.

\* Psal. 17. 10.

11 The rising vp of such monster was spoken of before, that wee should not be troubled at the newnesse of the matter.

\* 1 Tim. 4. 1.

a This is put to make a difference betweene him and Iudas Iscariot.

b By God the Father.

c Set apart by the euermlasting counsell of God, to be deliuered to Christ to be kept.

1 Toeend and marke whereat he shooeth in this Epistle, is, that he confirmeth the godly against certaine wicked men, both in wholesome doctrine and good maners.

d Of these things that pertaine to the saluation of all of vs.

e That ye should defend the faith by all the might you can, both by true doctrine and good example of life.

f Which was once giuen, that it may neuer be changed.

g It is by Gods prouidence and not by chance, that many wicked men creepe into the Church.

h Hee condemneth this first in them, that they take a pretence or occasion to waue wanton, by the grace of God: which cannot be, but the chief empire of Christ must be abrogated, in that such men giue vp themselves to Satan: as at this time the sect of the Anabaptists doeth, which they call Libertines.

\* 2. Pet. 2. 1.

i Hee setteth forth the horrible punishment of them which haue abused the grace of God to follow their owne lustes.

\* Numb. 14. 37

j The fall of the Angels was most sincerely punished, how much more then with the Lord punish wicked and false men?

\* 2. Pet. 2. 4. \* Gen. 19. 24.

k Following the steps of S. dome as Gomorreh.

l Thus hee covertly setteth forth their horrible and monstrous lustes.

m Which are so blackish & void of reason, as if all their senses and wits were in a most dead sleepe.

n Another most pernicious doctrine of theirs, in that they take away the authority of Magistrates, & speake euill of them, as at it is by the Anabaptists doe.

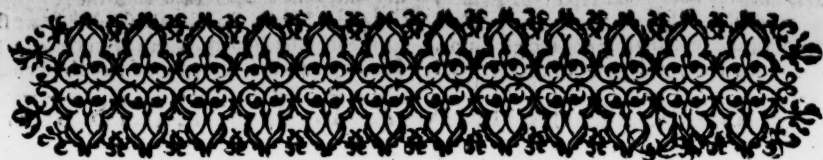
o It is a greater matter to despise gouernment, then the gouernours, that is to say, the matter it selfe, then the persons.

p An argument of compulsion, Michael one of the chiefest Angels, was content to deliuer

Satan although a most cursed enemy, to the iudgement of God to be punished: & these seruile men are not ashamed to speake euill of the povers which are ordained of God.

q The conclusion. Tese men are in a double fault, to wit, both for their rash follie in condemning some, and for their impudent and shamelesse contempt of the knowledge, which when they had gotten, yet notwithstanding they liued as brute beasts, feeding their bellies.





# THE ORDER OF TIME,

wherevnto the Contents of this  
booke are to be referred.

The yeeres  
of Christ.

1.8cc.

34.

67.

70.

97.

1073.

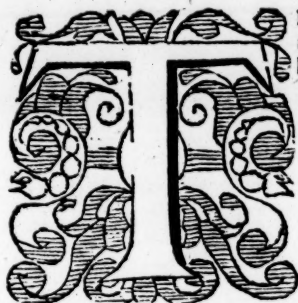
1217.

1295.

1300.

1301.

1305.



**T**HE dragon watcheth the Church of the Iewes, which was ready to trauaile: She bringeth forth, beeth, and hideth her selfe, whilst Christ was yet vpon the earth.

The dragon persecuted Christ ascending into heauen, hee fighteth and is throwen down: and after persecuteth the Church of the Iewes.

The Church of the Iewes is receiued into the wilderness, for three yeeres and an halfe.

When the Church of the Iewes was ouerthrowen, the dragon inuaded the Catholike Church, all this in the 12. chap.

The dragon is bound for a 1000 yeeres, chap. 20.

The dragon raiseth vp the beast with seven heads, and the beast with two heads, which make haucke of the Church Catholike, and her Prophets for 1260 yeeres after the Passion of Christ, chap. 13. and 11.

The seven Churches are admonished of things present, somewhat before the end of Domitian his reigne, &c are forewarned of the persecution to come vnder Traiane for ten yeeres, chap. 2. and 3.

God by word and signes prouoketh the world, and sealeth the godly, chap. 6 and 7.

He sheweth forth examplars of his wrath vpon all creatures, mankinde excepted, chap. 8.

The dragon is let loose after 1000. yeeres, and Gregory the viij. being Pope, rageth against Henrie the third then Emperour, chap. 20.

The dragon vexeth the world 150. yeeres, vnto Gregory the ix. who writ the Decretals, and most cruelly persecuted the Emperour Frederick the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap. 9.

The dragon killeth the Prophets after 1260. yeeres, when Boniface the viij. was Pope, who was the authour of the sixt booke of the Decretals: hee excommunicated Philip the French King.

Boniface celebrateth the Jubile.

About this time was a great earthquake, which ouerthrew many houses in Rome.

Prophecie ceaseth for threes yeeres and an halfe, vntill Benedict the second succeeded after Boniface the viij. Prophecie is reuiued, chap. 11.

The dragon and the two beasts, oppugne Prophecie, chap. 13.

Christ defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 15. with singular iudgements, chap. 16.

Christ giueth his Church victorie over the harlot, chap. 17. and. 18. Over the two beasts, chap. 19. Over the dragon and death, chap. 20.

The Church is fully glorified in heauen with eternall glory, in Christ Iesus, chap. 21. and 22.

T H E

# THE REVELATION OF SAINT JOHN THE APOSTLE AND Euangelist, with the Annotations of

Francis Junius.

## CHAP. I.

*He declareth what kind of doctrine is here handled, & euen his that is the beginning & ending: 12 Then the mystery of the seven Candlestickes and starres 20 is expounded.*

*1 This Chapter hath two principal parts, the title or inscription, which standeth in stead of an exordium: and a narration going before the whole prophetic of this booke: The inscription is double, generall and particular. The generall containeth the kind of prophetic, the author, end, matter, instruments, and manner of communicating the same, in the first verse: the most religious faithfulness of the Apostle as a public witness, verse 2. And the use of communicating the same taken from the promise of God, and from the circumstance of the time, verse the third.*

*2 An opening of a secret and hidden thing.*  
*3 Which the Sonne opened to vs out of his Father: because by Angels. 3 This is the particular of singular inscription, where in salutation is written vnto certaine Churches by name, which represent the Church Catholike: and the certainty and the truth of the same is declared, from the Author thereof, vnto the eight verse. 3 That is, from God the Father, eternall, immortall, immutable: whose vnbchangeableness S Iohn declareth by a forme of speech which is vnderlined. For there is no incongruities in this place, where, of necessity the words must be tempered vnto the mysteries, and not the mysteries corrupted or impaired by the word. 2 By these three times, Is, Was and shall be, is signified this word Ithouah, which is the proper name of God. \* Exod. 3. 14. 4 That is, from the holy Ghost which proceedeth from the Father and the Sonne. Tals Spirit is one in person according to his subsistence: but in communication of his vertue, and in demonstration of his diuine workes in those seven Churches, doeth so perfectly manifest himselfe, as if there were so many Spirits, every one perfectly working in his owne Church, wherefore after Chap. 5. 6 they are called the seven hornes and seven eyes of the Lambe, as much to say, is his most absolute power and wisdom: and Chap. 3. 1. Christ is said to haue these seven Spirits of God, and Chap. 4. 5. it is said, that seven lampes doe burne before his throne, which also are those seven Spirits of God. That this place ought to be so vnderstood, it is thus proued: For first grace and peace is asked by prayer of this Spirit, which is a diuine worke, & in action incommunicable, in respect of 3 most high Deitie. Secondly, he is placed betwene the Father and the Sonne, as set in the same degree of dignitie & operation with them. Besides he is before the throne, as of the same substance with the Father and the Son: as the seven eyes and seven hornes of the Lambe. Moreover, these spirits are neuer sayde to adore God, as all other things are. Finally, that is the power whereby the Lambe opened 7 booke, & loosed the seuen seales thereof, when none could be found amongst all creatures by whom the booke might be opened, Chap 5. Of these things long agoe Master Iohn Luid of Oxford wrote learnedly vnto mee, Now the holy Ghost is set in order of words before Christ, because there was in that which followeth, a long process of speech to be vsed concerning Christ. 4 These are the seven spirits, which are afterward Chap. 5. verse 6. called the hornes and eyes of the Lambe, and are now made as a garde waiting vpon God 5A most ample and graue commendation of Christ, first from his offices the Priesthood & Kingdome, secondly from his benefits, as his loue toward vs, and washing vs with his blood, in this verse, and communication of his Kingdome and Priesthood with vs thirdly from his eternall glory and power, which alwayes is to be celebrated vs, verse 6. Finally from the accomplishment of all things due to be effected by him, at his second coming, what time hee shall openly destroy the wicked, and shall comfort the godly in the truth, verse 7. \* Psal. 39. 33. \* 1 Cor. 15. 21. col. 1. 13. \* Heb. 9. 14. 1. Pet. 1. 29. 3. Iohn 1. 9. \* 1. Pet. 2. 5. \* Esay. 3. 14. Matth. 24. 30. Luke 24. 4. All men.*



**I** He Reuelation of Iesus Christ, which God gaue vnto him, to shewe vnto his seruants things which must shortly be done: which hee sent, and shewed by his Angel vnto his seruant Iohn, 2 Who bare record of the word of God, and of the testimonie of Iesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that heare the words of this prophetic, and keepe those things which are written therein: for the time is at hand.

4 Iohn to the seuen Churches which are in Asia, Grace be with you, and peace 3 from him, 5 Which \* is, and Which was, and Which is to come, and from 4 the 4 seuen Spirits which are before his Throne,

5 And from Iesus Christ, which is that \* faithfull witness, and \* that first begotten of the dead, and that Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his \* blood,

6 And made vs \* Kings and Priests vnto God euen his Father, to him, I say, be glory, and dominion for euermore, Amen.

7 Behold, he cometh with \* clouds, and every eye shall see him: yea, euen they which

perced him thorow: and all kindreds of the earth shall waile before him, Euen so, Amen.

8 I \* am f Alpha and Omega, the beginning and 5 ending, saith the Lord, Which is, and Which was, and Which is to come, euen the Almighty.

9 I Iohn, euen your brother and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the 8 Ile called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was rauished in 6 spirit on the 1 Lord's day, and heard behind me a great voyce, as it had bene of a trumpet,

11 Saying, I am Alpha and Omega, that first and that last: and that which thou seest write in a booke, and send it vnto the seuen Churches which are in Asia, vnto Ephefus, and vnto Smyrna, & vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 8 Then I turned backe to 9 see the voyce that spake with me: 9 and when I was turned, I sawe seuen golden candlestickes,

13 And in the mids of the seuen candlestickes, one like vnto the Sonne of man, cloathed with a garment downe to the feete, and girded about the paps with a golden girdle.

14 His head and haire were white as white wool, & as snw, & his eyes were as a flame of fire,

15 And his feete like vnto fine brasse burning as in a fornace: and his voyce as the sound of many waters.

16 And he had in his right hand seuen starres: and out of his mouth went a sharpe two edged sword: and his face shone as the sunne shineth in his strength.

17 10 And when I sawe him, I fell at his feete as dead: 11 then he laide his right hand vpon me, saying vnto me, Feare not: 12 I am that \* first

at what time, and by what meanes, namely, by the Spirit and the word, and that on the Lords day, which day euen since the resurrection of Christ, was consecrated for Christians vnto the religion of the Sabbath: that is to say, to be a day of rest, verse 10. Thirdly, who is the author that calleth him, and what is the sum of his calling, 9 Patmos is one of the yles of Sporas whither Iohn was banished as some write. 8 This is that holy rauishment expressed, wherewith the Prophets were rauished, and being as it were carried out of the world, were conversant with God, and so Ezekiel saith often that hee was carried from place to place of the Lords Spirit, and that the Spirit of the Lord fell vpon him. 1 Hee calleth it the Lords day, which Paul calleth the first day of the weeke, 1 Cor. 16. 2. 8 The exposition, declaring the third & last point of the proposition (for the other points are euident of themselves) wherein is spoken first of the author of his calling vnto the 17. ver. Secondly of the calling it selfe vnto the end of the Chap. And first of all the occasion is noted in this verse, in that S. Iohn turned himselfe towards the vision: after is set downe the description of the author in the verses following, 13. 14. 15. 16. 17. To see him whose voyce I had heard, 9 The description of the Author, which is Christ: by the candlestickes that standeth about him, that is the Churches that stand before him, and depend vpon his direction, in this verse: by his properties, that hee is one furnished with wisdom and dexterity to the archieuing of great things, verse 13. and ancient grauitie and most excellent sight of the eyes, verse 14. with strength invincible and with a mighty word, verse 15. By his operations, that he ruleth the ministry of his seruants in the Church, giueth the effect thereto by the sword of his word. & enlightening all things with his countenance, doeth most mightily prouide for euery one by his diuine providence, verse 16. 10 A religious feare that goeth before the calling of the Saints, & their full confirmation to take vpon them the vocation of God. 11 A diuine confirmation in this calling partly by signe and partly by word of power. 12 A most elegant description of this calling contained in three things, which are necessary vnto a iust vocation: first the authority of him that calleth, for that he is the beginning and the end of all things, in this verse, for that hee is eternall and omnipotent, verse 13. Secondly, the sum of this propheticall calling, and reuelation, verse 19. Lastly a declaration of those persons vnto whom this prophetic is by the commandment of God directed in the description thereof, verse 20, \* Esay. 41. 4.

*6 A confirmation of the salutation a foregoing, taken from the words of God himselfe: in which he authorizeth his operation in euery singular creature, the immutable eternitie that is in himselfe, and his omnipotence in all things: and concludeth in the voice of his owne effluence, that Trinitie of persons, which was before spoken of.*

*\* Chap. 21. 6. and 22. 13.*

*f I am he before whom there is nothing, yea, by whom euery thing that is made, was made, and shall remaine though all they should perish.*

*7 The narration, opening the way to the declaring of the authority and calling of Saint Iohn the Euangelist in this singular Reuelation, and to procure faith, and credit vnto this prophetic. This is the second part of this Chapter: consisting of a proposition and an exposition. The proposition sheweth, first who was called vnto this Reuelation, in what place, & how occupied, verse 9. Then*

and



13 The summe of this prophetic, that the Apostle must write whatsoever he should see, adding nothing, nor taking away any thing, as verse 2. Hereof there are two parts: one is a narration of those things which are, that is, which then were at that time contained in the second and third Chapters, the other part is of those things which were to come, contained in the rest of this booke. 14 That is, the things which were mytticall, signified by the particulars of the vision before going. 1 By the Angels he meaneth the Ministers of the Church.

and that last,

18 And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: and I haue the keyes of hell and of death.

19 Write these things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 The mystery of the seuen starres which thou sawest in my right hand, and the seuen golden candlestickes is this, The seuen starres are the Angels of the seuen Churches: and the seuen candlestickes which thou sawest, are the seuen Churches.

14 That is, the things which were to come, contained in the rest of this booke. 14 That is, the things which were mytticall, signified by the particulars of the vision before going. 1 By the Angels he meaneth the Ministers of the Church.

## CHAP. II.

1 John is commanded to write these things which the Lord knew necessary to the Churches of Ephesus, 8 Of the Smyrnians, 12 of Pergamus, 18 and of Thyatira, as that they keepe those things which they receiued of 4 Apostles.

Vnto the Angel of the Church of Ephesus write, These things saith he that holdeth the seuen starres in his right hand, and walketh in the mids of the seuen golden candlestickes,

2 I know thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

3 And thou wast burdened, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Neuerthelesse, I haue somewhat against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, and repent, and doe the first workes: or else I will come against thee shortly, and will remooue thy candlesticke out of his place, except thou amend.

6 But this thou hast that thou hast the workes of the Nicolaitanes, which I also hate.

7 Let him that hath an eare heare what the Spirit saith vnto the Churches: To him that ouercometh, will I giue to eate of the tree of life which is in the middes of the Paradise of God.

8 And vnto the Angel of the Church of the Smyrnians write, These things saith hee that is first and last, which was dead and is aliue,

9 I know thy workes and tribulation, and pouertie (but thou art rich) and I know the blasphemie of them, which say they are Iewes, and are not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the deuill shall cast some of you into prison, that yee

may be tried, and ye shall haue tribulation ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare heare what the Spirit saith vnto the Churches. He that ouercometh shall not be hurt of the second death.

12 And to the Angel of the Church, which is at Pergamus write, Thus saith he which hath that sharpe sword with two edges.

13 I know thy workes, and where thou dwellest, euere where Satans throne is, and thou keepst my Name, and hast not denied my faith, euere in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast there them that maintaine the doctrine of Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should feate of things sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou them that maintaine the doctrine of the Nicolaitanes, which thing I hate.

16 Repent thy selfe, or else I will come vnto thee shortly, and will fight against thee with the sword of my mouth.

17 Let him that hath an eare, heare what the spirit saith vnto the Churches. To him that ouercometh, will I giue to eate of the Manna that is hid, and will giue him a white stone, and in the stone a new name written, which no man knoweth, sauing he that receiueith it.

18 And vnto the Angel of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.

19 I know thy workes and thy loue, and thy seruice and faith, and thy patience, and thy workes, and that they are more at the last, then at the first.

20 Notwithstanding, I haue a few things against thee, that thou sufferest the woman Iezabel which calleth herselfe a prophetesse, to teach and to deceiue my seruants, to make them commit fornication and to eat meate sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

the Kings of the Attalians were alwayes resident. 12 The proposition of praise is in this verse, of reprehension in the two following, and of exhortation ioyned with a conditionall threat, verse 16. Now this Antipas was the Angel or minister of the Church of Pergamus, as Aretas writeth. The faith of them of Pergamus is so much the more highly commended, because they remained constant euere in the very heat of persecution. \* Num. 24, 14 & 15. 1. f That which is here spoken of things offered to idoles, means of the same kinde which Paul speaketh of 1 Cor. 10, 13. 13 Which follow the footsteps of Balaam, and such as are abandoned vnto all filthinesse, as he shewed in the verse aforegoing, and is here signified by a note of similitude. And thus also must the first verse be understood. For this matter especially Ireneus must be consulted withall. 14 The conclusion, standing of exhortation as before, & of promise. See alundeth to that sermon which wee reade of Iohn 6. and to the place we finde Psalme 105, 40. h Aretas writeth, that such a stone was wont to be giuen to wrestlers as games, or else that such stones did in old time witness the quiting of a man. 15 The bread of life, inuisible, spirittuall, and beaueously, which is kept secretly with God, from before all eternitie, 16 Which is a signe and witnesse of forgiveness and remission of sinnes, of righteousness and true holinesse, and of puritie vncorrupted, after that the old man is killed. 17 A signe and testimonie of newnesse of life in righteousness and true holinesse, by putting on the new man: whom none doeth inwardly know, saue the spirit of man which is in himselfe, the praise whereof is not of man, but of God Rom. 2, 28. 18 The fourth place is vnto the Pastours of Thyatira. The exordium is taken out of the 14. and 15. verses of the first Chapter. 19 The proposition of praise is in this verse: of reprehension, for that they tolerated with them, the doctrine of vngodlinesse and vnrightheousnesse, is verse 20. the author, wereof though they were called backe of God, yet repented not verse 21 whereunto is added a most heauie threatening, verse 22 and 23. of a conditionall promise, and of exhortation to hold fast the truth, is in the two verses following. 20 See alundeth those offices of charity which are done to the Saints. k By fornication, is oft times in the Scripture idolatrie meant.

22 Behold,

x The former part of this booke is comprised in a narration of those things which then were as S. Iohn taught vs, chap. r. 19. it belongeth wholly to instruction: and in these 2. next Chapters, containeth seuen places according to the number, and condition of those Churches which were named before, Chap. r. 11. figured verse 12. and distributed most aptly into their Pastors and flockes verse 20. which verse of that Chap. is as it were a passage vnto the first part. Euery one of the seuen places hath three principall members, an Exordium taken from the person of the Author: a Proposition, in which is praise and commendation of that which is good, reprehension of that which is euill: and instruction containing either an exhortation alone, or withall a dissuasion opposite vnto it, and a conclusion stirring vnto attention by diuine promises. And this first place is vnto the Pastours of the Church of Ephesus. 2 The exordium wherein are contained the speciall praises of Christ Iesus the Author of this prophetic, out of the 16 and 13 vers. of the first Chapter: 3 The proposition, first condemning the Pastour of this Church verse 2, 3. then reproouing him, verse 4. after informing him and withall threatening that hee will translate the Church to another place, verse 5. This commination or threat Christ mitigateth by a kind of correction, calling to minde the particular vertue & piety of the Church, which God neuer leaueth without recompense verse 6. Concerning the Nicolaitanes see after vpon the 11 verse. 7 To deale with thee for. 4 The conclusion, containing a commendement of attention & a promise of euertlasting life, shadowed out in a figure of which Gene. 2, 9. 5 That is, in Paradise after the manner of the Hebrew phrase. 6 Thus Christ speaketh as the Mediator. 6 The second place is vnto the Pastours of the Church of the Smyrnians. The exordium is taken out of the 17 and 18 verses of the first Chap. c Smyrna was one of the cities of Ionia in Asia. 7 The proposition of praise is in this verse, and of exhortation ioyned with promise, is in the next verse.

8 That is, often yeeres. For so commonly both in this booke and in Daniel, yeeres are signified by the name of dayes: that God thereby might declare, that the space of time is appointed by him, and the same very short. Now because Saint Iohn wrote this booke in the end of Domitian the Emperour his reign, as Iustine and Ireneus doe witnesse, it is altogether necessarie that this should be referred vnto that persecution which was done by the authority of the Emperour Traian, who began to make haucke of the Christian Church in the 11th yeere of his reign, as the Historiographers doe write: and his bloody persecution continued vntill Adrian the Emperour had succeeded in his place: the space of which time is precisely tenne yeeres, which are here mentioned. 9 The conclusion as verse 7. 10. See Chap. 20, 6. 11 The third place is vnto the Pastours of Pergamus. The Exordium is taken out of the 16 verse of the first Chapter. 2 Pergamus was the name of a famous citie in old time in Asia, where

\* 1 Sam. 16, 7.

psal. 7, 10. ier. 11, 20 and 17, 10.

1 He pointeth out the bragging of certaine men, which boasted of their deepe, that is, plentiful and common knowledge, which notwithstanding is deceitful.

20 I will speake no worse thing against you, being content to haue showed you what I require to be in you.

20 The conclusion, wherein Christ affeeth vnto his seruants the communion of his Kingdome and glory, in this verse and the next following, and commendeth an holy attention in the last verse.

21 That is, I will make him a King by communion with me, & my fellow heire, as it is promised, Mat. 19, 28 and 25, 34. Rom. 8, 17, and 1 Cor. 6, 3. Eph. 2, 6. and 1 Tim. 2, 12. Apoc. 3, 21 and 4, 4. \* Psal. 2, 9.

22 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

### CHAP. III.

1 The first Epistle sent to the Pastors of the Church of Sardis, 7 of Philadelphia, 14 And of the Laodiceans, 16 that they be not like waines, 20 but endenour to further Gods glory.

1 The first place is vnto the Pastors of Sardis. The exordium is taken out of the 4. and 6. verses of the 1. Chap.

a Sardis is the name of a most flourishing and famous Citie, where the Kings of Lydia kept their courts.

2 The proposition of reproofe is in this verse: of exhortation byed with a threatening in the two verses that follow, and of qualification by way of correction vnto the comfort of the good, which yet remained there, verse 4.

b Then art said to line, but art dead in deede.

c Other things, whose state is such, that they are now going, and vntil they be confirmed, will perish forthwith.

\* Chap. 16, 15.

1 the 5. 2. 1. pet. 3, 10

2 That is, who haue with all religion guarded themselves from sinne and contagion, euen from the very shadow of euill, as S. Iude exhorteth, verse 23.

4 Pure from all spot and shining with glory. So it is to be understood alwayes hereafter as in the next verse.

5 The conclusion standing vpon a promise and a commendement as before.

d They are meet and fit, to witte, because they are iustified in Christ, as they haue truly shewed it: for he is righteous that worketh righteousness: but so, as the tree bringeth forth the fruit. Look Rom. 8, 13. \* Chap. 20, 12. and 20, 17. phil. 4, 8.

6 The first place is vnto the Pastors of Philadelphia. The exordium is taken out of the 13 verse of the 1. chapter.

e All power of rule in commanding and forbidding, delivering and punishing.

f And the house of David is the Church, and the continuall promise of Dauid: Kingdome belongeth to Christ.

7 The proposition of praise is in this verse, of promise, to bring home againe them that wander,

verse 2, and to perswade the godly, verse 10, and of exhortation, verse 11.

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their works.

23 And I will kill her children with death, and all the Churches shall know that I am he which search the reins and hearts: and I will giue vnto euery one of you according vnto your works.

24 And vnto you I say, the rest of them of Thyatira, As many as haue not this learning, neither haue knowen the deepnesse of Satan (as they speake) I will put vpon you none other burden,

25 But that which ye haue already, holde fast till I come.

26 For he that overcommeth and keepeth my words vnto the end, to him will I giue power ouer nations.

27 And he shall rule them with a rod of yron: and as the vessels of a potters, shall they be broken:

28 Euen as I receiued of my Father, so will I giue him the morning Starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

30 That is, I will make him a King by communion

with me, & my fellow heire, as it is promised, Mat. 19, 28 and 25, 34. Rom. 8, 17, and 1 Cor. 6, 3. Eph. 2, 6. and 1 Tim. 2, 12. Apoc. 3, 21 and 4, 4. \* Psal. 2, 9.

31 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

32 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

33 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

34 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

35 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

36 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

37 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

38 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

39 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

40 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

41 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

42 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

43 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

44 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

45 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

46 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

47 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

48 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

49 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

50 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

51 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

52 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

53 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

54 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

55 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

56 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

57 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

58 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

59 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

60 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

61 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

62 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

63 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

64 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

65 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

66 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

67 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

68 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

69 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

70 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

71 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

72 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

73 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

74 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

75 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

76 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

77 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

78 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

79 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

80 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

81 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

82 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

83 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

84 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

85 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

86 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

87 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

88 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

89 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

90 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

91 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

92 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

93 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

94 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

95 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

96 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

97 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

98 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

99 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

100 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

word, and hath not denied my Name.

9 Behold, I will make them of the Synagogue of Satan, which call themselves Iewes, and are not, but doe lie: behold, I say, I will make them that they shall come and worship before thy feet, and shall know that I haue loued thee.

10 Because thou hast kept the word of my patience, therefore I will deliuer thee from the houre of temptation, which will come vpon all the world, to try them that dwell vpon the earth.

11 Behold, I come shortly: hold that which thou hast, that no man take thy crowne.

12 Him that overcommeth, will I make a pillar in the Temple of my God, and he shall goe no more out: and I will write vpon him the Name of my God, and the name of the city of my God, which is the new Ierusalem, which commeth downe out of heauen from my God, and I will write vpon him my new Name.

13 Let him that hath an eare, heare what the Spirit sayeth vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things saith Amen, the faithfull and true witnes, that is beginning of the creatures of God.

15 I know thy works, that thou art neither cold nor hote: I would thou werest cold or hote.

16 Therefore because thou art luke warme, and neither cold nor hote, it will come to passe, that I shall spe w thee out of my mouth.

17 For thou sayest, I am rich, and increased with goods, and haue need of nothing, and knowest not how thou art wretched and miserable, and poore, and blind, and naked.

18 I counsell thee to buy of me gold tryed by the fire, that thou mayest be made rich: and white raiment, that thou mayest be clothed, and that thy filthy nakednesse doe not appeare: and anoint thine eyes with eye salue, that thou mayest see.

19 As many as I loue, I rebuke and chasten: be zealous therefore and amend.

20 Behold, I stand at the doore, and knocke, if any man heare my voyce, and open the doore, I will come in vnto him, and will sup with him, and he with me.

21 To him that overcommeth, will I graunt to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit sayeth vnto the Churches.

as much as correspondent those remedies which are offered, verse 18. \* Pro. 3, 12. heb. 12, 5. k Zeale is set against them which are neither hote nor cold. 14 This must be taken after the manner of an allegory, as Iohn 14, 23. 15 The conclusion, consisting of a promise, as chap. 1, verse 26. and of an exhortation, hitherto hath bin the first part of the booke of the Apocalypse.

### CHAP. IIII.

1 Another vision containing the glory of Gods Majesty: 8 which is magnified of the foure beasts, 10 and the foure and twenty Elders.

AFTER this I looked, and behold, a doore was open in heauen, and the first voyce which I

1 Hereafter followeth the second part of this booke.

altogether prophetically, foretelling those things which were to come, as was said before, Chap. 1, 19. This is divided into two histories: one common vnto the whole world, vnto the 9 Chapter: and another singular of the Church of God, thence vnto the 22 chapter. And these histories are said to be described in several bookes, chap. 5, 1 and 10, 2. Now this verse is as it were a passage from the former part vnto this second: where it is said, that the heauen was opened, that is, that haue things were unlocked, and that a voice as of a trumpet sounded in heauen to stirre vnto the Apollie, & call him to the vnderstanding of things to come. The first history hath two parts: one of the causes of things done, and of this whole Reuelation, in that and the next chapter. Another of the actes done in the next 4. chapters. The principal causes according to the disposition of prisons in the vntil of the diuine essence, and according to the oeonomie or dispensation thereof, are two. One the beginning, which none can approach vnto, that is, God the Father, of whom is spoken in this chapter. The other, the Sonne, who is the meane cause, easie to be approached vnto, in respect that he is God and man in one person: of whom Chap. 5,

f I will bring them to that case.

8 That is, fall down and worship either thee ciuilly, or Christ religiously at thy feete

(and thus I had rather take it) whether here in the Church (which seemeth more proper to the argument of this place) or there in the world to come. For Christ verily shall fulfill his word.

g Because thou hast bene patient & constant, as I would my seruants should be.

9 The conclusion, which containeth a promise and a commendement.

10 That is, the new man shall be termed after his Father, Mother, and head, Christ.

11 The seuenth place is vnto the pastors of the Church of Laodicea. The exordium is taken out of the 15 verse of the 1. chapter.

h Amen soundeth as much in the Hebrew tongue, as Truly, or Truth it selfe.

i Of what all things that are made, haue their beginning.

12 The proposition of reproofe is in this verse, wherein is adioyned a threatening, verse 16, with a confirmation declaring the same, verse 17 and of exhortation vnto faith and repentance, verse 18, 19, wherein vnto is added a conditionall promise verse 20.

13 The spiritual misery of men is metaphorically expressed in three points: vnto which are much as correspondent those remedies which are offered, verse 18. \* Pro. 3, 12. heb. 12, 5. k Zeale is set against them which are neither hote nor cold.

14 This must be taken after the manner of an allegory, as Iohn 14, 23. 15 The conclusion, consisting of a promise, as chap. 1, verse 26. and of an exhortation, hitherto hath bin the first part of the booke of the Apocalypse.

16 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

17 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

18 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

19 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

20 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

21 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

22 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

23 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

24 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

25 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

26 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

27 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

28 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

29 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

30 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

31 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

32 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

33 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

34 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

35 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

36 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.

37 The brightness of greatest glory and honour sheweth app. chi. g vnto the light of Christ, who is the Sonne of righteousness, and our head, Matth. 4.



2 The manner of reuelation, as before, 1. 10.

3 A Look Chap. 1. 11.

4 A description of God the Father, and of his glory in the heavens, framed vnto the manner of men, by his office, nature, company, attending, effect, instruments and equiments that follow afterwards. In this verse, hee is prefigured in office a iudge, as Abraham sayd, Gen. 18. which is declared by his throne, as an ensigne of iudgement, and his sitting thereupon.

4 By his nature, in that he is the Father, most glorious in his owne person, and with his glory overflourishing all other things.

5 By the company attending about him in that, as that most high Iudge, he is accompanied with the most honourable attendance of Prophets and Apostles, both of the old and new Church, whom Christ hath made to be Priests and Kings. Chap. 1. 6. and 5. 10.

6 By effects, in that most mightily he speaketh all things by his voice and word, as Psal. 29. 3. and with the light of his spirit & providence perfecteth and passeth through all.

7 By instruments used, in that he both hath a most readie treasure, and as it were a workhouse excellently furnished with all things, vnto the executing of his will, which things flow from his commandment, as is repeated, chap. 15. 2. And hath also the Angels most ready assistants in his counsels and pleasure vnto all parts of the world, continually watching (in this verse) working by reason otherwise then the instruments, without life last mentioned, courageous as lions, mightie as bulls, swift as men, swift as eagles, ver. 7. most apt vnto all purposes, as furnished with wings on every part, most piercing of sight, and finally pure and perfect spirits, alwayes in continuall motion, ver. 8. Every beast had fixe wings.

8 By euenes, in that for all the causes before mentioned, God is glorified both of Angels, as holy, Iudge, omnipotent, eternall and immutable, ver. 8. and also after their example hee is glorified of holy men (ver. 9.) in fig. e and in speech, ver. 10. 11. e God is sayd to haue glory, honour, kingdom, and such like giuen vnto him, when we godly and reuerently set forth that which is properly and onely his.

9 Three signes of diuine honour giuen vnto God, prostration or falling downe, adoration and casting their crownes before God, in which the godly, though made kings by Christ, doe willingly empty themselves of all glory, moued with a religious respect of the maiesty of God.

10 The summe of their speech: that all glory must be giuen vnto God: the reason, because hee is the eternall beginning of all things, from whose onely will they haue their being and are gouerned: and finally in all respects are that which they are. \* Chap. 5. 12. 11 That is, that thou shouldest challenge y same to thy self alone. But as for vs, we are unworthy, that euen by thy goodness we should be made partakers of this glory. And hitherto hath bin handled the principall cause vnapproachable, which is God.

## C H A P. V.

1 The booke sealed with seven seales, 3 which none could open, 6 That Lambe of God is thought worthy to open, 12 euen by the consent of all the company of heauen.

1 A Nd I saw in the right hand of him that sat vnto the Father manifested in the flesh. This chapter hath two parts: one that prepareth the way vnto the Reuelation, by rehearsal of the occasions that did occur in the first foure verses. Another, the history of the Reuelation of Christ, thence vnto the end of the chapter.

2 That is, in the very right hand of God.

upon the throne, 3 a booke written within, and on the backside sealed with seven seales.

2 And I saw a strong Angel which preached with a loude voyce, Who is worthy to open the booke, and to loose the seales thereof?

3 And no man in heauen nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to read the booke, neither to looke thereon.

5 And one of the Elders said vnto me, Weepe not: behold, that \* 6 Lion which is of the tribe of Iuda, that roote of David, hath obtained to open the booke, and to open the seven seales thereof.

6 Then I beheld, and loe, 7 in the midst of the throne, and of the foure beasts, and in the midst of the Elders stood a Lambe, as though he had beene killed, which had seven hornes, and seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came, and tooke the booke out of the right hand of him that sat vpon the throne.

8 And when hee had taken the booke, the foure beasts, and the foure and twenty Elders fell done before the Lambe, hauing every one 10 harpes and golden vials full of odours, which are the prayers of the Saints.

9 And they sung a new song, saying, 12 Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euery kindred, and tongue, and people, and nation,

10 And hast made vs vnto our God \* Kings, and Priests, and we shall reigne on the earth.

11 Then I beheld, & I heard the voice of many Angels round about the throne, and about the beasts and the Elders, 14 and there was \* 10 ten thousand times ten thousand, and thousand thousands,

12 Saying with a loude voyce, Worthy is the Lambe that was killed, to receiue power, and ri-

is in heauen about the earth: another in the sea: and another vnder the earth in the sea, as is after declared, ver. 13. 5 The second part of this chapter, in which is set downe the Reuelation of the Sonne, as before was said. This part containeth first an history of the manner how God prepared S. Iohn to vnderstand this Reuelation in this verse. Secondly, the Reuelation of the Sonne himselfe vnto the 7 verse. Thirdly, the accidents of this Reuelation, in the rest of y chapter. The manner how, is here described in two parts, one from without him, by speech in this verse. Another within, by opening the eyes of S. Iohn (which before were held) that he might see, in the verse following. \* Gen. 49. 6. 6 That is, the most mighty and most approved Prince according to the vse of the Hebrew speech, 7 The summe of this Reuelation: Christ the mediator, altho and openeth the booke, ver. 6. 7 Therefore in his Reuelation is described the person of Christ, in this verse. His fact, in the next verse. The person is thus described, Christ, the mediator betweene God, Angels and men, as the eternall word of God, and our redeemer: as the Lambe of God, standing as slain, and making intercession for vs by the vertue & merit of his euertlasting sacrifice, is armed with the Spirit of God, in his own person, y is, with the power & wisdom of God essentiall y vnto y government of this whole world.

8 The fact of Christ the Mediator, that he cometh vnto the throne of the Father, of which chap. 4. and taketh the booke out of his hand to open it. For that he opened it, it is first exprest, chap. 6. 1. &c. 9 Now follow in the end the accidents of the Reuelation last spoken of, that all the holy Angels, & men did sing vnto him: both the chief, ver. 9. 10 & common order of Angels, ver. 11. 12. and of all things created, ver. 13. the princes of both sorts agreeing therevnto, ver. 14. 10 The symbols or signes of praise, sweet in saour, & acceptable vnto God. See chap. 8. 3. a Look chap. 9. 3. b No common song. 11 That is, composed according to the present matter: the Lambe hauing receiued the booke, as it were with his feet, and opened it with his hornes, as is said in the Canticles. 12 The song of the Nobles or Princes standing by the throne, consisting of a publication of y praise of Christ & a confirmation of the same from his benefits, both which we haue receiued of himselfe (as are the suffering of his death, our redemption vpon y crosse by his blood in this verse: and our communion with him in Kingdome & Priesthood, which long ago he hath granted vnto vs with himself) & which we haue receiued to obtaine, as our kingdome to come in Christ, in the verse following. \* Chap. 1. 6. 1. pr. 2. 9. 13 The consent of the common order of Angels, answering in melody vnto their Princes that stood by the throne. 14 A number finite, but almost infinite (or one is finite indeed, as Dan. 7. 10. \* Daniel 7. 10. c By this is meant a great number. d To haue all praise giuen to him, as to the mightiest of which, &c. ches,

3 Here are shewed the occasions for which this principall cause, and this Reuelation was also necessary: the same are three, the first a present vision of the booke of the counsels of God, concerning the gouernment of this whole worlde, which booke is sayd to be layd vpon with the Father as it were in his hand: but that and vnto all creatures, in this verse. The second is a religious desire of the Angels of God to vnderstand the mysteries of this booke, ver. 1. whereof see 1. Pet. 1. 12. The third is a lamentation of Saint Iohn and all the godly, moued by the same desire, ver. 4. when they sawe that it was a thing vnpossible for any creature to effect: which is declared in the third verse.

4 Thus neither of them that are in heauen, nor of them which are in the earth, &c. And this I like better. Now this enumeration of partes is sufficient to the denying of the whole. For of the creatures one sort

35 The content of all the common multitude of the creatures

36 A confirmation of the praise beforegoing, from the constellation of the Nobles, expressed in word and signes, as once or twice before this,

2 This is the second part of this first history (which I said was common and of the whole world) of the workes of God in the government of all things. Of this part there are generally 3. members, the forefiguring, the caution, and the execution of all the evils which God powred out vpon this world, which hath most hardly deferred of him. The forefiguring is set downe in this chap. the caution for preserving the Church, is in the next chap. and the execution is described, chap. 8. 9. in every part of the forefiguring, there are three branches: the fearful and expresse calling of S. Iohn, to prepare himselfe to take knowledge of the things that were to be shewed vnto him in the opening of the

scales: the signe & the word expounding the signe: And albeit the expresse calling of S. Iohn, be used only in four of the signes, yet the same is also to be vnderstood in the rest that follow. The author of the forefiguring is the Lamb, as that word of the Father made the Mediator opening the scales of the booke. The instruments are the Angels in most of the visions, who expound the signe & the words thereof. Now this first verse containeth an expresse calling of S. Iohn, to make the opinion of the first scale. The first signe ioyned with declaration, is that God for the sin and horrible rebellion of the world, will invade the same: and first of all will as a farre off, with his darts of pestilence most suddenly, mightily, and gloriously beate downe the same as Iudge, and triumph ouer it as conquerour. 3 The second signe ioyned with wordes of declaration (after the expresse calling of S. Iohn as before) is that God being prouoked vnto wrath by the obduracy & hard heartednes of the world not repenting for the former plague, as setting vpon the same at hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another. 4 The third signe with declaration, is, that God will destroy the world with famine, withdrawing all prouision: which is by the figure Synecdoche comprehended in wheate, barley, wine, & oyle. 5 Hereby is signified what great scarcity of corn there was, for the word here used is a kind of measure of thry things, which is in quantity but the eight part of a bushel, which was an ordinary portion to be given to seruants for their stint of meat for one day. 5 I had rather distinguish and read the wordes thus, and the wine and the oyle thou shalt not deale vnjustly. In this sense likewise the wine and the oyle shall be sold a very little for a penny. Thou shalt not deale vnjustly, namely, when thou shalt measure out a very little for a great price: so is the place euident: otherwise that is most true, which the Wise man saith, that who so withholdeth the corne shall be cursed of the people, Proverb. 11. 26. 6 The fourth signe ioyned with wordes of declaration, is, that God will additt the fourth part of the world indifferently, vnto death & hel, or the graue by all those meanes at once, by which before severally, and in order hee had recalled their mindes vnto amendment. Vnto these are also added the wilde and cruell beasts of the earth, out of Leuiticus 26. 22. Thus doeth God according to his wisedome dispen'se the treasures of his power, iustly towards all, mercifully towards the good, and with patience or long sufferance towards his enemies.

ches, and widdome, and strength, and honour, and glory, and praise.

13 15 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Praise, and honour, and glory, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 16 And the foure beasts said, Amen, and the foure and twenty Elders fell downe and worshipped him that lieth for euermore.

#### CHAP. VI.

1 The Lambe openeth the first scale of the booke. 2 The second, 3 the third, 7 the fourth, 9 the fifth, 12 And the sixth, and then arise murders, famine, pestilence, outcries of Saints, earthquakes, and diuers strange sights in heauen.

1 After I beheld when the Lambe had opened one of the scales, and I heard one of the foure beasts say, as it were the noise of thunder, Come and see.

2 Therefore I beheld, and loe, there was a white horse, and he that sat on him had a bow, and a crowne was giuen vnto him, and he went forth conquering that he might overcome.

3 And when he had opened the second scale, I heard the second beast say, Come and see.

4 And there went out another horse, that was red, and power was giuen to him that sat thereon to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 4 And when he had opened the third scale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and he that sat on him, had balances in his hand.

6 And I heard a voyce in the mids of the foure beasts say, A measure of wheate for a penny, and three measures of barley for a penny, and oyle, and wine hurt thou not.

7 6 And when he had opened the fourth scale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse, and his name that sat on him was Death, and Hell followed after him, and power was giuen vnto

them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 7 And when he had opened the fifth scale, I saw vnder the altar the soules of them that were killed for the word of God, and for the testimony which they maintained.

10 And they cryed with a loud voyce, saying, How long, Lord, which art holy and true! dost thou not iudge and auenge our blood on them, that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was said vnto them, that they should rest for a little season vntill their fellow seruants, and their brethren that should be killed euen as they were, were fulfilled.

12 9 And I beheld when hee had opened the sixth scale, and loe, there was a great earthquake, and the Sunne was as blacke as sackcloth of haire, and the Moone was like blood.

13 And the starres of heauen fell vnto the earth, as a figge tree casteth her greene figges, when it is shaken of a mighty winde.

14 And heauen departed away, as a scroule, when it is rolled, and euery mountaine and yle were moued out of their places.

15 10 And the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, & euery free man, hid themselves in deanes, and among the rockes of the mountaines,

16 And said to the mountaines and rockes, Fall on vs and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

verse: falling from on high, verse 13. withdrawing themselves and flying away for the greatness of the tremble, verse 14. So holily doe all creatures depend vpon the will of God, and content themselves in his glory. So they called in old time those women workes that were of haire. 10 The content of the signe afore going: that there is no man that shall not be astonied at that generall commotion, flee away for feare, and hide himselfe in this verse, and wisn vnto himselfe most bitter death for exceeding horror of the wrath of God, & of the Lambe, at which before he was astonied. Now this perplexity is not of the godly, but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psal. 17. 14. Not that sorrow which is according vnto God, which worketh repentance vnto saluation, whereof a man shall neuer repent him, but that worldly sorrow that bringeth death, 1 Cor. 7. 9 as their wishings doe declare: for this history is of the whole world, seuered from the history of the Church, as I haue shewed before, chap. 4. 1. 11 These are wordes of such a despaire of their escape: of which despaire there are two arguments, the presence of God and of the Lamb prouoked to wrath against the world in this verse, and the confidence of their owne weaknesse, whereby men feele that they are no way able to stand in the day of the wrath of God, verse 17. as it is Elay 14. 27. \* Eza. 2. 19. Ios. 10. 8. Iuke 23. 30.

#### CHAP. VII.

1 The Angels coming to hunt the earth, 3 are stayed vntill the elect of the Lord 5 of all tribes were sealed, 23 Such as suffered persecution for Christs sake, 16 haue great felicitie, 17 and 107.

And after that, I saw foure Angels stand on the foure corners of the earth, holding the foure winds of the earth, that the windes should

before, Chap 6. 1. that is of the caution whereby God tooke care before hand and prouided for his that after the example of the Israelites of old, Exod. 8. 23. the faithfull might be exempted from the plagues of this wicked world. This whole place is a certaine interloquution & bringing in for this whole Chap. by occasion of the prediction & argument of the sixth scale. For first that euill is presented in the elect vnto the 9. vers. Then thanks are given by the elect for that cause, ver. 10. 11. 12. Lastly, the accomplishment of the thing is set forth vnto the end of the cha. The first vers. is a transition speaking of 4 Angels which keep these inferiours parts from all euill, vntill God doe command. For as it is excellently figured by Ezech. 11. 12. their faces and their wings are reached vpwards, continually waiting vpon & beholding the countenance of God for their direction, and euery of them goeth into that part, that is right before his face, whither soeuer the Spirit shall goe, they goe. they step not out of the way, that is, they depart not so much as a foot breadth from the path commanded the of God. 16 On the foure quarters or coasts of the earth,

Ppp

not



2 That is, neither into the ayre, into which the tops of trees are ascended. 3 Now God provideth against the danger of his elect by commandment, verse 2. and 3. and by signe, or figure, both for those of the nation of the Jewes, thence vnto the 3. verse, and also of the Gentiles, verse 9. 4 Not only another, or differing in number from the common Angels of God, but also in essence, office, and operation exceeding all Angels: that is: Christ Iesus the eternall Angel or word of God, and mediator of the new ant. 5. hereafter, chapter 8. 3. and 10. 1. 5 That is, of the Jewes a more certaine in it selfe before God and such as may be numbered of vs: for which cause also the same is here set doxine as certain. But of the elect which are of the Gentiles, the number indeed is in it selfe certaine with God but of vs not possibly to be numbered, as God, Gen. 15. 5. and often else where, and Esay figured most excellently, Chap. 49. a. d. 60. Therefore is spoken with respect, when a certaine number is put for one vncertaine. Conferre this with verse 6. 6 He skipper Dan, & reckoneth Levi. 7 Of Ephraim, who was Josephs other sonne, and had the birthright given him, whereof he is called Joseph. 8 Here the tribe of Levi is reckoned vpon in common with the Israelites were equally made Priests with them in Christ by his Priesthood, chap. 1. 6. and 5. 10. and Rom. 12. 1. and 1. Pet. 2. 9. The name of Dan is not mentioned, because the Danites long before forsaking the worship of God, were fallen away from the fellowship of Gods people vnto the part of the Gentiles, which euill many ages before Iacob foresaw, Ge. 49. 18. for which cause also there is no mention made of this tribe in the first booke of the Chronicles. 7 See before vpon the 4. verse. 8 As Priests, Kings, and glorious conquerors by martyrdom: which things are noted by their proper signes in this verse. 9 The praise of God celebrated first by the holy men, in this verse, then by the heavenly Angels in the two verses following. 10 A passage out vnto the expounding of the vision, of which the Angell enquireth of S. Iohn to sit him vp withall in this verse & Iohn in the forme of speech, both acknowledgeth his owne ignorance, attributing knowledge vnto the Angel and also in most modest manner requesteth the expounding of the vision. 11 The exposition of the vision, wherein the Angel telleth first the actes of the Saints, that is, their sufferings and work of Faith in Christ Iesus, in this verse. Secondly, their glory both present, which consisteth in two things, that they minister vnto God, and that God ministereth them verse 15. and to come in their perfect deliuerance from all annoyances verse 16. and in participation of all good things which euen the memory of former euils shall neuer be able to diminish, vers. 17. The cause efficient & which containeth all these things, is only one, euen the Lambe of God, the Lord, the Mediator, and the Saviour Christ Iesus.

not blow on the earth, neither on the sea, neither on any tree.

2 And I saw 4 another Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the sea, saying,

3 Hurt ye not the earth, neither the sea, neither the trees, till we haue sealed the seruaunts of our God in their foreheads.

4 And I heard the number of them which were sealed, and there were sealed; an hundred and foure and fourtie thousand of all the tribes of the children of Israell.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephtali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simcon were sealed twelue thousand. 6 Of the tribe of Levi were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of Joseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

9 After these things I beheld, and loe, a great multitude, 7 which no man could number, of all nations, and kinreds, & people, and tongues stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands.

10 And they cryed with a loud voice, saying, Saluation cometh of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and about the Elders, and the foure beasts, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen, Praise, and glory, and wisdom, and thanks, and honour, and power, and might, be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying, vnto me, What are these which are arrayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said vnto me, These are they which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne. The Israelites were equally made Priests with them in Christ by his Priesthood, chap. 1. 6. and 5. 10. and Rom. 12. 1. and 1. Pet. 2. 9. The name of Dan is not mentioned, because the Danites long before forsaking the worship of God, were fallen away from the fellowship of Gods people vnto the part of the Gentiles, which euill many ages before Iacob foresaw, Ge. 49. 18. for which cause also there is no mention made of this tribe in the first booke of the Chronicles. 7 See before vpon the 4. verse. 8 As Priests, Kings, and glorious conquerors by martyrdom: which things are noted by their proper signes in this verse. 9 The praise of God celebrated first by the holy men, in this verse, then by the heavenly Angels in the two verses following. 10 A passage out vnto the expounding of the vision, of which the Angell enquireth of S. Iohn to sit him vp withall in this verse & Iohn in the forme of speech, both acknowledgeth his owne ignorance, attributing knowledge vnto the Angel and also in most modest manner requesteth the expounding of the vision. 11 The exposition of the vision, wherein the Angel telleth first the actes of the Saints, that is, their sufferings and work of Faith in Christ Iesus, in this verse. Secondly, their glory both present, which consisteth in two things, that they minister vnto God, and that God ministereth them verse 15. and to come in their perfect deliuerance from all annoyances verse 16. and in participation of all good things which euen the memory of former euils shall neuer be able to diminish, vers. 17. The cause efficient & which containeth all these things, is only one, euen the Lambe of God, the Lord, the Mediator, and the Saviour Christ Iesus.

throne of God, and serue him day and night in his Temple, and he that sitteth on the throne will dwell among them.

16 They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate.

17 For the Lambe, which is in the midst of the throne, shall gouerne them, and shall leade them vnto the liuely fountaines of waters, and God shall wipe away all teares from their eyes.

#### CHAP. VIII.

1 After the opening of the seventh seale, 3 the Saints prayers are offered vp with odours. 6 The seven Angels come forth with trumpets. 7 The foure first blow, and first falleth on the earth, 8 the sea is turned into blood, 10. 11. the waters were bitter, 12 and the flames are darkened.

1 And when he had opened the seventh seale, there was silence in heauen about halfe an

2 And I saw the seven Angels, which stood before God, and to them were giuen seven trumpets.

3 Then another Angel came and stood before the Altar, hauing a golden censer, and much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with fire of the Altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

6 Then the seven Angels which had the seven trumpets, prepared themselves to blow the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all greene grass was burnt.

8 And the second Angell blew the trumpet,

afflict the world. 2 Now followeth the third branch of the common history, as euen now I said, which is the execution of the iudgements of God vpon y world. This is first generally prepared vnto the 6. verse, then by severall parts expounded according to the order of this that admitteth the same vnto the end of the chapter following. Vnto the preparation of this execution are declared these things: First, who were the administrators and instruments thereof in this verse Secondly, what is the work both of the Prince of Angels, giuing order for this execution, thence vnto the 5. verse, and of his administrators in the 6. verse. The administrators of the execution are said to be seven Angels: their instruments, trumpets, whereby they should as it were sound the alarme at the commandment of God. They are expounded seven in number, because it pleased God not at once to powre out his wrath vpon the rebellious world, but at diuers times, and by piece meale, and in slow order, & as with an unwilling mind to exercise his iudgements vpon his creatures, so long called vpon both by word & signes if happily they had learned to repent. A Which appeare before him as his ministers. 3 This is that great Emperour, the Lord Iesus Christ our King and Saviour: who both maketh intercession to God the Father for the Saints, filling the heavenly Sanctuary with most sweete odour, and offering vp their prayers, as the Calues & burnt sacrifices of their lips, in this verse, in such sort as euen one of them (so powerfull is that sweet fauour of Christ, and the efficacy of his sacrifice) are held in reconciliation with God and themselves made most acceptable vnto him, verse 4. And then also out of his treasury, & from the same sanctuary powreth forth vnto the world the fire of his wrath, adding also diuine tokens therunto, and by that meane (as of old the Heraulds of Rome were wont to doe) he proclaimeth warre against the rebellious world. 4 Our prayers are nothing worth, vntill that true and sweet fauour of that only oblation be especially and before all things with them, that is to say, vntill wee being first of all iustified through faith in his Sonne, be acceptable vnto him. 4 This is the worke of the administrators. The Angels the administrators of Christ, only by sounding trumpet and voyce (for they are only as Heraulds) do effectually call forth the instruments of the wrath of God, through his power. Hierberts haue bene things general. Now followeth the narration of this particular, which the Angels fix in number wrought in their order set out in the 19. verse of the next chap. and is concluded with the declaration of the euent which followed vpon these things done in the world, and in the 10. and 11. chap. 5 The first execution at the found of the first Angel vpon y earth, that is, the inhabitants of the earth (by Metonymie) & vpon all the sinners thereof as the comparing of this verse with the second member of the 9 verse doth not obscurely declare. 6 The second execution, vpon the sea in this verse, and all things that are therein in the next Verse, and

He alundeth to the Lemites which seru'd day and night, for else there is no night in heauen. Or, vpon them, whereby is meant Gods defence and protection, as it were towards them, who are as safe, as men in the Lords tents. \* Esai. 49. 10. \* Esai. 25. 8. chap. 11. 4.

He returneth to the history of the seales of the booke, which the Lambe openeth. The seventh seale is the next foretelling, and a precise commandment of the execution of the most heauy iudgements of God vpon this wicked world: which foretelling being vnderstood by the seale, all things in heauen are silent, and in horror thorow admiration, vntill commandment of execution be feverently giuen of God vnto the ministers of his wrath. So he passeth vnto the third member of which I spake before in Chap. 6. vers. 1. which is of the execution of those euils where-with God most iustly determined to

and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 7 Then the third Angel blew the trumpet, and there fell a great starre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the star is called 8 wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 9 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 10 And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because of the founds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

14 11 And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because of the founds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

### CHAP. IX.

1 The first Angel bloweth his trumpet, 3 and spoiling locusts come out, 13 The first Angel bloweth, 16 and bringeth forth horsemen, 20 to destroy mankind.

And the first Angel blew the trumpet, and I saw a starre fall from heauen vnto the earth, and to him was given the key of the bottomlesse pit.

2 4 And he opened the bottomlesse pit, and there arose the smoke of the pit, as the smoke of a great furnace, and the sunne, and the ayre were darkened by the smoke of the pit.

3 5 And there came out of the smoke Locusts vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

7 The third execution vpon the floods and fountaines, that is, vpon all fresh waters, in this verse: the effect whereof is, that many are destroyed with the bitterness of waters, in the verse following.  
8 This is spoken by Metaphor, of the name of a most bitter herbe, and commonly known, vnto the people, as a man following those that note the derivation of words had rather expound it rad-ictually, for that which by reason of bitterness cannot be drunk, or which maketh the liquor into which it is poured, more bitter then any man can drink the same.  
9 The fourth execution vpon these lightsome bodies of heauen, which minister vnto this inferior world. 10 A lamentable prediction or foretelling of those parts of the diuine execution which are yet behind: which also is a passage vnto the argument of the next Chapter. Of all these things in a manner Christ himselfe expressly foretold in the 11. Chapter of S. Luke, Verse 24, &c. and they are common plaies generally denounced, without particular note of time.

1 The first execution vpon the wicked men inhabiting the earth (as a little before the Angel said) wrought by the infernall powers, is declared in this place vnto the eleventh verse. And after the first execution thence vnto the nineteenth verse. And lastly is shewed the common euent that followed the former execution in the world, in the two last verses. 2 That is, that the Angel of God glittering with glory, as a starre fell downe from heauen. Whether thou take him for Christ, who hath the keys of hell of himselfe, and by Princely authority. Chap. 1. verse 18. or whether for some inferior Angel, who hath the same key permitted vnto him, & occupieth it ministerially, or by office of his ministry, here, & Chap. 20. for the word falling, is taken, Gen. 14. 10. and 24. 64. and Heb. 6. 6. 3 The key was giuen to this starre. For those powers of wickedness are thrust downe into hell, & bound with chains of darknesse, and are there kept vnto damnation, vntill God for a time doe let them loose. 2. Pet. 2. 4. Iude 6. and of this booke, Chap. 20. 10. the historie of which chapter hath agreement of time with this present chapter. 4 By the bottomlesse pit, hee meaneth the deepest darknesse of hell. 5 Vnto this is added, the smoke of the hellish & infernall spirits, all darke, and darkening all things in heauen and in earth. The spirituall darknesse are the causes of all disorder and confusion. For the deuill at a time certaine (whereof verse the fifth) sent these darknesse into his kingdomes, that he might: once & with one impression ouertrow all things, and peruert if it were possible the elect themselves. By this darknesse all spirituall light, both actiue as of the Sunne, and passive, as of the ayre which is lightened by the Sunne, is taken away: and this is that which goeth before the spirits: it followeth of the spirits themselves. 6 A description of the malignaunt spirits inuading for the world, taken from their nature, power, forme and order. From their nature, for that they are like vnto certaine locusts, in quicknesse, subtiltie, hurtfulnesse, number, and such like, in this verse. From their power, for that they are as the scorpions of the earth, of a secret force to doe hurt. For our battell is not here with flesh and blood, but with powers, &c. Eph. 6. 12. This place of the power of the Devils generally noted to this verse, is particularly declared afterwards in the three next verses.

4 6 And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which haue not 7 seale of God in their foreheads.

5 And to them was commanded that they should not kill them, but that they should be vexed five moneths, and that their paine should be as the paine that commeth of a scorpion, when he hath stung a man.

6 7 Therefore in those dayes shall men seeke death, and shall not find it, and shall desire to die, and death shall flie from them.

7 7 And the forme of the locusts was like vnto horses prepared vnto the battell, and on their heads were as it were crownes, like vnto gold, and their faces were like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of Lyons.

9 And they had habbergions, like vnto habbergions of yron, and the found of their wings was like the found of charrets when many horres runne vnto battell.

10 And they had tailes like vnto scorpions, and there were stings in their tailes, and their power was to hurt men five moneths.

11 8 And they haue a king ouer them, which is the Angel of the bottomlesse pit, whose name in Hebrew is Abaddon, and in Greeke hee is named Apollyon, that is, destroying.

12 9 One woe is past, and behold, yet two woes come after this.

for five moneths or for an hundred and fiftie dayes, that is, for so many yeeres in which the deuils haue indeed mightily peruered all things in the world: and yet without that publike and unpunished licence of killing, which afterward they usurped when the first Angel had blowen his trumpet, as shalbe said vpon the 13. verse. Now this space is to be accounted from the end of that thousand yeeres mentioned, Chap. 20. 3. & that is from the Popedome of that Gregory the seventh, a most monstrous Necromancer, who before was called Hildebrandus Senensis: for this man being made altogether of impiety and wickednesse, as a flane of the deuill, whom he serued, was the most wicked firebrand of the world: he excommunicated he Emperour Henry the fourth: went out by all manner of treachery to set vp and put downe empires and kingdomes as liked himselfe: and doubted not to set Rodolph the Swedon ouer the Empire in stead of Henry before named, sending vnto him a Crowne with this verse annexed vnto it, *Petrus aduictus Petro, Petrus aduictus Rodolpho*: that is, The Roocke to Peter gaue the crowne, and Peter Rodolph doth reouerne. Finally, he so finely bestirred himselfe in his affaires, as he miserably set all Christendome on fire, and conueyed ouer vnto his successors the burning brand of the same: who enraged with like ambition, neuer ceased to nourish that flame, and to enkindle it more and more: whereby Cities, Common-weales, and whole kingdomes set together by the eares amongst themselves by most expert cut throats, came to ruine, whilst they miserably wounded one another. This terme of an hundred and fiftie yeeres, taken end in the time of Gregory the ninth, or *Huguenius Anagninensis* (as he was before called) who caused to be compiled by one Raimond his chaplaine and confessor, the body of Decretals, and by suiferance of the Kings and Princes to be published in the Christian world, and established for a law. For by this sleight at length the Popes arrogated vnto themselves licence to kill whome they would: whilst other were vnware: and without feare established a butchery out of many of the wicked Canons of the Decretals, which the trumpet of the first Angel had expressly forbidde, and had hindered vntill this time. The effects of these bloody actions are declared vpon the first verse: that the miserable world languishing in so great calamities, should willingly run together vnto death, and preserve the same before life, by reason of the grievousnesse of the miseries that oppressed them. \* Chap. 6. 15. *Esaie 2. 19. Hofe. 10. 8.* 7 The forme of these hellish spirits and administrators, is shadowed out by signes and visible figures in this sort: that they are very expert and swift: that wherefoeuer they are in the world, the kingdomes is theirs: that they manage all their affaires with cunning & skill, in this verse, that making shew of millicie and tender affection to draw on men withall, they most impudently rage in all mischief: that they are most mighty to doe hurt. Verse 8. that they are freed from being hurt of any man, as armed with the colour of religion, and sacred authoritie of priuiledge, that they fill all things with horror. Verse 9. that they are fraudulent: that they are venomous & extremely noisome, though their power bee limited, Verse 10. All which things are properly in the infernall powers, & communicated by them vnto their ministers & vassals. 8 The order of the powers of maliciousnes: that they are subiect to one infernall King, whom thou mayest call in English, The Destroyer: who drieth the whole world both Iewes and Gentiles into the destruction that belongeth vnto himselfe. And I cannot tell whether this name belongeth vnto the Etymological interpretation of Hildebrand, by a figure often vsed in the holy Scripture: which albeit it may otherwise be turned of the Germanes (as the sense of compound words is commonly ambiguous) yet in very deed it signifieth as much as if thou shouldst call him the firebrand, that is, he that setteth on fire those that be faithfull vnto him, 9 A passage vnto the next point, and the historie of the time following.



20 The sixt execution done vpon the world by the tyrannicall powres thereof, working in the foure parts of the earth, that is in most cruell manner executing their tyrannous dominion through the whole world, and killing the miserable people without punishment, which before was not lawfull for them to doe in that sort, as I shewed vpon the fourth vers. This narration hath two parts: a commandment from God, in the 24. ver. and an execution of the commandment, in the verse following.

21 The commandment given by Christ himselfe, who is gouernour ouer all.

*b Hee adueth to the altar of incense, which stood in the Court which the Priests were in, ouer against the Arke of the Couenants, hauing a vail betwixt them.*

22 As if he should haue said, These hitherto haue bene so bound by the power of God, that they could not freely run vpon all men as themselves liued, but were stayed & restrained at that great flood of Euphrates, that is, in their spirituall Babylon (for this is a Periphrasis of the spirituall Babylon, by the limits of the spirituall Babylon long since ouertrowen) that they might not commit those horrible slaughters which they long breathed after. Now goe to: let loose those foure Angels, that is, administrators of the wrath of God, in that number that is conuenient to the slaughtering of the foure quarters of the world: stirre them vp and giue them the bridle, that ruling of that Babylon of theirs, which is the feare of the wicked ones, they may flie vpon all the world, therein to age. and most licentious to exercise their tyrannie, as God hath ordained. This was done when Gregorie the ninth by publike authoritie established for law his owne Decretals, by which he might fierly lay traines for the life of simple men. For who is it that feeth not that the lawes Decretall most of them are as snares to catch foules vntill? Since that time (O good God!) how great slaughters haue there bene? how great massacres? All histories are full of them: and this our age aboundeth with most horrible and monstrous examples of the same.

23 The execution of the commandment is in two points: one, that those butchers are let loose, that out of their tower of the spirituall Babylon they might with furie runne abroad through all the world, as well the chiefe of that crew which are most prom. vnto all aflies. in this verse: as their multitudes, both most copious, of which a number, certaine is named for a number infinite, Verse 16. and in themselves by all meanes fully furnished to bide and to hurt, Verse 17. as being armed with fire, smoke, & brimstone, as appeareth in the colour of their armour, which dazeleth the eyes of all men: and haue the strength of Lyons to hurt with all, from which (as out of their mouth) the ferie, smoke, and stinking darts of the Pope are shot out, Verse 18. The other point is, that these butchers haue effected the commandment of God by fraud and violence, in the two verses following.

24 That is they are hartefull every way on what part soeuer thou put thine hand vnto them, or they touch thee, they doe hurt. So the former are called Scorpions, Verse 3.

25 Now remaineth the reuent (as I said vpon the first verse) which followed of so many and so grievous iudgements in the most wicked world: namely, an impenitent obduracy of the vngodly in their impietie and vnrighteousnesse, though they feele themselves most vehemently pressed with the hand of God: for their obdurate vngodlinesse is shewed in this verse: and their vnrighteousnesse in the verse following. Hitherto hath bene the generall historie of things to bee done vniuersally in the whole world: which because it doeth not so much belong to the Church of Christ, is therefore not so expressly distinguished by certainty of time & other circumstances, but is woued as they say with a slight hand. Also there is none other cause why the historie of the seuenth Angel is passed ouer in this place, then for that the same more properly appertaineth vnto the historie of the Church. But this is more diligently set out according to the time thereof, Chap. 11. and 16. as shall appeare vpon those places. \* Psal 115 4. and 135 15.

## CHAP. X.

1 Another Angel appeareth clothed with a cloude, holding a booke open, 3 and crieth out. 8 A voice from heauen commandeth Iohn to take the booke, 10 He eateth it.

And I sawe another mightie Angel come downe from heauen, clothed with a cloude, and the rainebowe vpon his head, and his face was as the Sunne, and his face as pillars of fire.

2 And hee had in his hand a little booke open, and hee put his right foot vpon the sea, and his left on the earth,

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, seuen thunders vttered their voyces.

4 And when the seuen thunders had vttered their voyces, I was about to write: but I heard a voyce from heauen, saying vnto mee, a Seale vpon those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth, lift vp his hand to heauen,

6 And sware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that a time should be no more.

7 But in the dayes of the voyce of the seuenth Angel, when hee shall begin to blow the trumpet, even the myserie of God shall be finished, as he hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake vnto mee againe, and said, Goe, and take the little booke which is open in the hand of the Angel, which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and sayd to him, Giue mee the little booke. And he said vnto mee, Take it, and eate it vp, and it shall make thy belly bitter, but it shall bee in thy mouth as sweet as hony:

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweet as hony: but when I had eaten it, my belly was bitter.

11 And he said vnto mee, Thou must prophesie againe among the people and nations, and tongues, and to many Kings.

open Reuelation, set forth vnto the eye, to signifie the same vnto the sea & land, as Lord ouer all, verse the second. Thirdly, that he offered the same not whispering or muttering in a corner (as false prophets doe) but crying out with a loud voyce vnto them which sleepe, and with a lyonish & terrible voyce roused vp the secure: the very thunders themselves giuing testimony thereunto, verse the third. Lastly, for that he confirmed all by an oath, Verse 5. 6. 7. 1. Christ Iesus, see the seuenth Chapter, & the second verse. 3. Namely, a specially booke of the affaires of Gods Church. For the booke that containeth things belonging vnto the whole world, is said to bee kept with the Creatour, the first Chapter, and the first verse, but the booke of the Church, with the Redeemer, and out of this booke is taken the rest of the historie of this Apocalypse. 4. A godly care is laudable, but most bee ioynd with knowledge. Therefore nothing is to bee takē in hand, but by calling, which must bee expected & waited for of the godly. 4. *K. epe them close. 6. This was a gesture used of one that sweareth, which men doe now a dayes use. 5. Neither time it selfe, nor the things that are in time: but that the world to come is at hand, which is altogether of eternitie & beyond all times. 6. I shall neuer bee any more time. 7. Whereof Chap. 11. 15. and 16. 17. 7. The other part of this Chapter, concerning the particular calling of Saint Iohn to the receiving of the prophecy following, which is enioyned him, first by signe in three verses, then in plaine words in the last verse. Vnto the setting forth of the signe belong these things: That Saint Iohn is taught from heauen to demaund the booke of the Prophecy in this verse: For these motions & desires, God doeth inspire: 1. demanding the booke, hee is charged to take it in a figurative manner, the vfe whereof also is expounded, verse the ninth, (as in the second Chapter of Ezechiel, and the ninth verse) whence this similitude is borrowed: Lastly, for that Saint Iohn at the commandment of Christ tooke the booke, and found by experience that the same as proceeding from Christ was most sweet, but in that it foretelleth the afflictions of the Church it was most bitter vnto his spirit. 8. A simple and plaine declaration of the signe before going, witnessing the diuine calling of S. Iohn, and laying vpon him the necessitie thereof.*

## CHAP.

## CHAP. XI.

**1** The temple is commanded to be measured. **2** The Lord huried up two witnesses. **7** whom the beast murdereth, **9** and no man burieth them. **11** God raise them to life, **12** and calleth them up to heauen. **13** the wicked are terrified, **15** by the trumpet of the seventh Angel the resurrection, **18** and iudgment is described.

**T**his was giuen me a reede like vnto a rod, and the Angel stood by, saying, Rise and meeete the Temple of God, and the Altar, and them that worship therein.

**2** But the Court which is without the Temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy citie shall they tread vnder foote, two and fourtie Moneths.

**3** But I will giue power vnto my two wit-

**1** The authoritie of the intended reuelation being declared, together with the necessity of that calling, which was particularly imposed vpon Saint Iohn: hereafter followeth the historie of the estate of

Christ his Church both conficting or warfaring, and ouercomming in Christ. For both the true Church of Christ is said to fight against y<sup>e</sup> which is falsly so called, ouer the which Antichrist ruleth, Christ Iesus ouerthrowing Antichrist by y<sup>e</sup> spirit of his mouth: and Christ is said to ouercome most gloriously vntill he shall slay the Antichrist by the appearance of his coming as the Apostle excellently teacheth, **2. Thess. 2. 3.** So this historie hath two parts. One of the state of the Church conficting with temptations, vnto the 16. Chapter. The other of the state of the same Church obtaining victory, thence vnto the 20. Chapter. The first part hath two members most conueniently distributed into their times, whereof the first containeth an historie of the Christian Church for 1260 yeeres, what time the Gospell of Christ was as it were taken vp from amongst men into heauen: the second containeth an historie of the same Church vnto the victorie perfected. And these two members are briefly, though distinctly, propounded in this Chapter, but are both of them more at large discoursed after in due order. For wee vnderstand the state of the Church conficting out of Chapters 12. and 13. and of the same growing out of afflictions, out of the 14. 15. & 16. Chapters. Neither did Saint Iohn at any waies ioyne together the historie of these two times in this Chapter, because here is spoken of prophesie, which all confesse to bee but one iuit and immutable in the Church, and which Christ commaunded to be continuall. The historie of the former time reacheth vnto the 14. verse: the latter is set downe in the rest of this Chapter. In the former are shewed these things: the calling of the seruants of God in 4. verses: the conficts which the faithfull must vndergoe in their calling, for Christ and his Church, thence vnto the 10. verse, and their resurrection and recieuing vp into heauen vnto the 14. verse. In the calling of the seruants of God are mentioned two things: the begetting and setting of the Church in two verses, and the education thereof in two verses. The begetting of the Church is here commaunded vnto Iohn by signe and by speech: the signe is a measuring rod, and the speech a commaundement to measure the Temple of God, that is, to reduce the same vnto a new forme: because the Gentiles are already entred into the Temple of Ierusalem, and shall shortly desile and ouerthrow the same vnto the 13. verse. **3** Either that of Ierusalem which was a figure of the Church of Christ, or that heauenly example, when of verse 19. but the first liketh me better, and the things following doe all agree thereto. The seufe therefore is, Thou seest all things in Gods house, almost from the passion of Christ to be disordered: and that not onely the citie of Ierusalem but also the court of the Temple is trampled vnder foot of the nations, and of prophane men whether Iewes or strangers: and that onely the Temple, that is, the body of the Temple, with the Altar, and a small company of good men which truly worship God, doe now remaine, whom God doeth sanctifie and confirme by his presence. Measure therefore this, when this true Church, or rather the true type of the true Church omitting the rest, and so describe all things from me that the true Church of Christ may be as it were a very little center, and the Church of Antichrist as the circle of the center, euery way in length and breadth compassing about the same, that by way of prophesie thou maist declare openly, that the state of the Temple of God and the faithfull which worship him, that is, of the Church, is much more streight then the Church of Antichrist. **3** As if he should say, it belongeth nothing vnto thee to iudge those which are without, **1. Cor. 15. 12.** which bee innumerable: looke vnto those of the household onely, or vnto the house of the liuing God. **4** Hee speaketh of the outward court, which was called the peoples court, because all men might come into that. **5** That is counted to be cast out, which in measuring is refused as prophane. **4** To prophane persons wicked & vobeleueers, aduersaries vnto the Church. **5** Or a thousand, two hundred and threescore dayes, as I say in the next verse: that is a thousand two hundred and threescore yeeres, a day for a yeere, as often in Ezechiel & Daniel, which thing I noted before **2. 10.** The beginning of these thousand two hundred and threescore yeeres, wee account from the passion of Christ, whereby the partition wall being broken downe) wee were made of two one, Ephes. **2. 14.** I say one flocke vnder one Shepherd, Iohn **10. 16.** and the end of these yeeres precisely falleth into the Popedom of Boniface the eight: who a little before the end of y<sup>e</sup> yeere of Christ a thousand two hundredth ninetie foure, entred the Popedom of Rome, in the feast of S. Lucie (as Bergomensis faith) hauing put in prison his predecessor *Coelestinus*, whom by fraud, vnder colour of oracle, he decieued: for which cause, that was well said of him, *Inuansit vt vulpes, regnauit vt leo, mortuus est vt canis*. That is, he entred like a foxe, raigned like a lyon, and died like a dogge. For if from a thousand two hundred ninetie foure yeeres thou shalt take the age of Christ which he liued on the earth, thou shalt finde there remaineth iust 1260 yeeres, which are mentioned in this place and many others. **6** I had rather translate it *illud* then *illam*, the Temple then the citie: for God saith, I will giue that Temple, and commit it vnto my two witnesses, that is vnto the Ministers of the word, who are seay indeede, we kee & conserue: but yet two, that is, of such a number as one of them may helpe another, and one confirme the testimony of another vnto all men, that from the mouth of two or three witnesses euery word may bee made good amongst men, **1. Cor. 13. 1.**

nesses, & they shal prophesie a thousand two hundred and threescore dayes clothed in sackcloth.

**4** These are two olive trees, and two candelsticks, standing before the God of the earth.

**5** And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, thus must hee be killed.

**6** These haue power to shut heauen, that it raine not in the dayes of their prophesying, and haue powers ouer waters to turne them into blood, and to smite the earth with all maner plagues, as often as they will.

**7** And when they haue finished their testimony, the beast that commeth out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them.

**8** And their corpses shall lie in the streets of the great citie, which spiritually is called Sodom and Egypt, where our Lord also was crucified.

**9** And they of the people and kindreds, and tongues, and Gentiles, shall see their corpses three dayes and an halfe, and shall not suffer their carkeises to be put in graues.

**10** And they that dwell vpon the earth, shall reioyce ouer them and be glad, and shall send gifts one to another, for these two Prophets vexed them that dwell on the earth.

**7** They shall exercise their office enioyned by me by the space of thise thousand two hundred & sixtie yeeres, in the midst of afflictions though neuer so lamentable, which is figuratiuely shewed by the mourning garment.

**9** That is, the ordinary and perpetuall instruments of spirituall grace, peace and light in my Church, which God by his onely power preferred in this Temple. See Zacharie **4. 3.**

**9** The power and efficacy of the holy ministration, and which is truly Euangelicall, is declared both in earth & in heauen, protecting the administrators thereof, and destroying the enemies in this verse, verue indeed diuine most mightily shewing

it selfe forth in heauen, earth and the sea, vers. 6 as it is described, **2. Cor. 10. 4.** according to the promise of Christ, Mark **16. 17.** And this is the second place (as I said before) of the combats which the seruants of God must needs vndergoe in the executing of their calling, and of the things that follow the same combats. In the combats or conficts are these things: to overcome, in these two verses: to be overcome and killed, vers. 7. After the slaughter follow these things, that the carkeises of the godly are layd abroad, vers. 8. being vnburied, are made a matter of scorn, together of cursing and bitter execrations, vers. 9. and that therefore gratulations are publicly and priuately made, vers. 10. **10** That is, when they haue spent those thousand two hundred and sixty yeeres, mentioned vers. 2. and 3. in publishing their testimony according to their office. **c** When they haue done their message. **11** Of which after, chap. 13. Sec. That beast is the Roman Empire, made long agoe of ciuill, Ecclesiasticall: the chiefe heade whereof was then Boniface the eight, as I said before: who lifted vp himselfe in so great arrogancy (saith the authour of *Fasciculus temporum*) that he called himselfe Lord of the whole world, as well in temporal causes as in spiritual: There is an extant of that matter, written by the same Boniface most arrogantly, shall I say or most wickedly, *ca. v. nam sanctam, extra de maiestate et auctoritate*, and in the list of the Decretals (which is from the same authour) many things are found of the same argument. **12** Hee shall persecute most cruelly the holy men, and put them to death, and shall wound and pierce through with cursings both their names and writings. And that this was done to very many godly men by Boniface and others, the histories do declare, especially since the time that the odious and condemned name amongst the multitude first of the brethren Waldenses or Lugdunenses, then also of the Fraticels, was pretended, that good men might with more approbation be massacred. **13** That is, openly at Rome: where at that time was a most great concourse of people, the yeere of Iubile being then first ordained by Boniface vnto the same ende, in the yeere of Christ a thousand three hundred, example whereof is read chap. 1. *Extra de penitentis & remissionibus*. So by one act he committed double iniurie against Christ, both abolishing his truth by the restoring of the type of Iubile, and triumphing ouer his members by most wicked superstitions. O religious heart! Now that wee should vnderstand the things of Rome, Saint Iohn himselfe is the authour, both after in the seueenteenth Chapter almost throughout, and also in the circumscription now next following, when he saith, it is that great Citie (as Chap. 17. 18. hee calleth it) and is spirituallie termed Sodom and Egypt: that spirituallie (for that must here againe be repeated from before) Christ was there crucified. For the two first appellations signifie spirituall wickednesse: the latter signifieth the shew and pretence of good, that is, of Christian & sound religion. Sodom signifieth most licentious impiety and iniustice: Egypt most cruell persecution of the people of God: and Ierusalem signifieth the most confident glorying of that citie, as it were in true religion, being yet full of falsehood and vngodlinesse. Now who is ignorant that these things doe rather, and more agree vnto Rome, then vnto any other citie? The commendations of the citie of Rome for many yeeres past are publicly notorious, which are not for me to gather together. This only I will say that he long since did very well see what Rome is, who taking his leaue thereof, vied these verses,

*Roma vale, vidi, satis est vidi: reuertar*

*Quum lens meretrix, curra cinabus ero.*

Now farewell Rome, I haue thee seene: It was inough to see:

I will reuerne when as I meane, baud, harlot, knaue to be.

**d** After a most secret kinde of meaning and vnderstanding. **14** Namely in his members, as also he said vnto Saul, **Act. 9. 5.** **15** That is, for three yeeres and a halfe: for so many yeeres Boniface liued after his Iubile, as Bergomensis witnesseth. **16** So much the more shall they by this occasion exercise the iolity of their Iubile. **17** The Gospell of Christ, is the affliction of the world, and the ministration thereof, the fauour of death vnto death: to those that perish, **1. Cor. 2. 16.**



CHAP. XII.

11 The third place as I noted before, is of the rising againe of the Prophets from the dead, and their carrying vp into heauen. For their resurrection is shewed in this verse: their calling and lifting vp into heauen, in the verse following.

19 That is, what time God shall destroy that wicked Boniface.

20 That is, the Prophets of God shall, in a fort rife againe, not the same in person (as they say) but in spirit, that is in the power and efficacy of their ministry, which S. Iohn expressed before ver. 5. & 6. And so the prophetic that is spoken of Elias, is interpreted by the Angel to be vnderstood of Iohn the Baptist, Luke 1. 17. For the same Boniface himselfe, who sought to kill and destroy them, was by the fire of Gods mouth (which the holy mulitery she with & exhibeth) deuoured and died miserably in prison, by the endeauour of Sarra Columenis, and

Mogaretus a french knight, whom Philip the faire King of France sent into Italy but with a small power. 21 That is, the most greuous heat of afflictions and persecution shall stay for a while, for the great amaze that shall arise vpon y<sup>e</sup> sudden and vnlooked for iudgement of God. 22 They were called by God into heauen and taken out of this malignant world, into the heauenly Church, which also lieth hidde here in the earth, to exercise their calling secretly: as of w<sup>ch</sup> this wretched world was unworthy, Heb. 11. 38. For the Church of the wicked is by comparison called the earth or the world: and the Church of the godly heauen. So in ancient time amongst the godly Israelites: so amongst the Iewes in the dayes of Manasses and other Kings, when the earth refused the helles of heauen, we read that they lay hidden as heauen in the earth. 23 Yet could they not hinder the secret ones of the Lord (as the Psalmist called them, Psal. 83. 4.) but they that went on forward in his worke. 24 Bergomensis saith, in the yeere of our Lord 1301. this yeere a blasing starre foretelling great calamity to come, appeared in heauen, in which yere vpon the feast of S. Andrew, so great an earthquake arose, as neuer before: which also continuing, by times, for many dayes, ouerthrew many itately houses. This saith he of the yeere next following the Iubile: which S. Iohn so many ages before, expressed word for word. 25 They were indeed broken with present astonishment of mind, but did not earnestly repent as they ought to haue done. 26 *Glorified God by confessing his name.* 26 Hee passeth vnto the second historie: which is the second part of this Chapter. S. Iohn calleth these the second and third woe, hauing respect vnto Cha. 9. 12. 27 Of whose founding the trumpet Christ expressly foretold, Chap. 10. 7. and this the second part of this Chapter, containing a general historie of the Christian Church, from the time of Boniface 8. vnto the consummation of the victorie declared by voyce from heauen. In this historie there are three branches: a preparation by the found of y<sup>e</sup> Angels trumpet: a narration by the voyces of heauenly Angels and Elders: and a confirmation by signe. 28 The narration hath two parts: an acclamation of the heauenly creatures, in this verse, and both an adoration by all the Elders ver. 16. & also a most ample thanksgiving, ver. 27. 18. The sense of the acclamation is, Now the Lord is entred on his kingdom, & hath restored his Church, in which most mightily recovered from the profanation of the Gentiles, he may glorifie himselfe. Namely, that which the Lord ordained when first he ordained his Church, that the faith of the Saints doth now behold as accomplished. 29 As before 7. 11. This giuing of thanks is altogether of the same confesse with the words going before. 30 A speech of the Hebrew language, as much to say, as, Gentiles being angrie thine inflamed wrath came vpon them & shewed it selfe from heauen, occasioned by their anger and furie. 31 This is the confirmation of the next prophetic before going by signes exhibited in heauen, and that of two sorts, w<sup>ch</sup> of some are visible, as the passing away of the heauen, the opening of the Temple, the Arke of the couenant appearing in the Temple, and testifying the glorious presence of God, and the lightnings: others apprehended by sense as such dull senses which beare witness in heauen & in earth to the truth of the iudgement of God.

11 But after 19 three dayes & an halfe, 20 the spirit of life coming from God, shall enter into them, and they 21 shall stand vp vpon their feete: and great feare shall come vpon them which saw them.

12 And they shall heare a great voyce from heauen, saying vnto them, 22 Come vp hither: And they shall ascend vp to heauen in a cloude, 23 and their enemies shall see them.

13 24 And the same houre shall there be a great earthquake, and the tenth part of the citie shall fall, and in the earthquake shall be slaine in number seuen thousand: & the remnant were fore feared, 25 and gaue glory to God of heauen.

14 26 The second woe is past, and behold, the third woe will come anon.

15 27 And the seventh Angel blew the trumpet, and there were great voyces in heauen, saying, 28 The kingdomes of the world are our Lords, and his Christs, and he shall reigne for euermore.

16 29 Then the foure and twenty Elders, which sat before God on their seates, fell vpon their faces and worshipped God,

17 Saying, We giue thee thanks, Lord God Almighty, Which art, and which wast, and which art to come: for thou hast receiued thy great might, and hast obtained thy kingdom.

18 30 And the Gentiles were angry, & thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, & to the Saints, & to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was 31 opened in heauen, and there was scene in the Temple the Arke of his couenant: and there were lightnings, and voyces, and thundrings, and earthquake, and much haile.

1 A woman 2 appeareth travelling with child, 3 whose child the dragon would deuoure, 7 but Michael ouercommeth him, 9 and casteth him out. 13 and the more he is cast downe and vanquished, the more fiercely he exercised his subtilties.

And 1 there appeared a great wonder in heauen: 2 A woman clothed with the Sun, and the Moone was vnder her feet, and vpon her head a crowne of twelue Starres.

2 And 3 she was with child, and cried travelling in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: 4 for behold, a great red dragon hauing 7 seuen heads, and ten 6 hornes, and seuen crowns vpon his heads:

4 7 And his taile drewe the third part of the starres of heauen, and cast them to the earth. And the dragon 8 stood before the woman, which was ready to be deliuered, 9 to deuoure her child, when she had brought it forth.

5 10 So she brought forth a man 11 child, which should rule all nations with a rod of yron: and that her child was taken vp vnto God & to his throne.

6 12 And the woman fled into the wilderness, where she hath a place prepared of God, that 13 they should feed her there a thousand, two

1 Herbert hath bene the general prophetic comprehended in 2 parts, as I shewed vpon Cha. 11. Now shall be declared the first part of this prophetic, in this & the next cha. and the latter part in the 14. 15. and 16. chap. Vnto the first part, which is of the confounding militant Church belong 2 things. The beginning and the progress of the same in conflicts & Christian combats. Of which two, the beginning or vpspring of the Church is described in this Chap. and the progress thereof in the Chap. following. The

beginning of the Christian Church, we define to be from the first moment of her conception of Christ, vntill that time wherein this Church was as it were weined and taken away from the breast or milke of her Mother: which is the time when the Church of the Iewes with their citie & Temple was ouerthrowne by y<sup>e</sup> iudgement of God. So we haue in this chapter the story of 60. yeeres and vppwards. The parts of this chap. are three. The first is, the historie of the conception & bearing in womb, in 4. verses. The second, an history of the birth from the 5. verse vnto the 12. The third is, of the woman that had brought forth, vnto the end of the chap. And these severall parts haue euery one their conflicts. Therefore in this first part are two things contained, one, the conception & bearing in womb, in two verses: and another of the lying in wait of the Dragon against that should be brought forth, in the next 4. verses. In the first point are these things, the description of y<sup>e</sup> mother, verse 1. and the dolors of childbirth, verse 2. all shewed vnto Iohn from heauen. 2 A type of the true and holy Church, which then was in the nation of the Iewes. This Church (as is the state of the holy Church Catholike) did in it selfe shine about with glory giuen of God, trod vnder feet mutability and changeableness, and possessed the kingdom of heauen as the heire thereof. 3 For this is that barren woman that brought forth, of which Esa. 45. 1. and Gal. 4. 27. shee cried out for good cause, and was tormented at that time, when in the iudgement of all she seemed neere vnto death, and in meane ready to giue vp the ghost by reason of her weaknesse and pouerty. 4 That is the deuill or Satan (as is declared verse 9.) mighty, angry, and full of wrath. 5 Thereby to withstand those seuen Churches spoken of, that is the Catholike Church, and that with kingly furniture & tyrannical magnificence: signified by the crowne set vpon his head, & if the same with our controuersie belonged vnto him by the proper right: as also hee boalled vnto Christ, Matth. 4. 9. See after, vpon chap. 13. 1. 6 More then are the hornes of the Lambe, or then the Churches are: so well furnished doth the tyrant brag himselfe to be, vnto all manner of mischiefes. 7 After the description of Satan followeth this action, that is, his battell offered vnto the Church partly to y<sup>e</sup> which is visible wherein the wheat is mingled with the chaffe, & the good fifth with that which is euill: a good part thereof, though in appearance it shined as the Starres shine in heauen, he is said to thrust downe out of heauen, & so peruert: for if it were possible he would peruert euery elect, Matth. 24. 24. and partly to the elect members of the holy Catholike Church in the second part of this verse. Many therefore of the members of this visible Church (saith S. Iohn) he ouerthrew and triumphed vpon them. 8 He withstood that elect Church of the Iewes, which was now ready to bring forth the Christian Church, and watched for that she should bring forth. For the whole Church, and whole body is compared vnto a woman: and a part of the Church vnto that which is brought forth as wee haue noted at large vpon Cant. 7. 6. 9 Christ mistakall (as they call him) that is the whole Church, consisting of the person of Christ as the head, and of the body vniued thereto by the Spirit, so is the name of Christ taken, 1. Cor. 11. 12. 10 The history of the Church deliuered of child: in which first the consideration of the child borne, and of the Mother is described in a verses: secondly the battell of the Dragon against the young child, and the victory obtained against him 3. verses following: last of all in sung a song of victory, vnto the 12. verse. Now S. Iohn in consideration of the child borne, noteth two things: for he describeth him, and his station or place in this verse. 11 That is, Christ the head of the Church (the beginning, root and foundation whereof is the same Christ) endowed with kingly power, & taken vp into heauen out of the iawes of Satan (who as a serpent did bite him vpon the crosse) that sitting vpon the celestial throne he might reigne ouer all. 12 The Church of Christ which was of the Iewes, after his assumption into heauen, hid it selfe in the world as in a wilderness, trusting in the only defence of God, as witnesseth S. Luke in the Acts of the Apostles. 13 Namely the Apostles, and seruants of God ordained to feed with the word of life, the Church collected both of the Iewes and Gentiles, vnto that any man will take the word *alernis* impersonally after the vse of the Hebrewes instead, of *alernis*, but I like the first better. For hee hath respect vnto those two Prophets of whom chap. 11. 3. as for the meaning of the 1260. dayes, looks the same place.

24 Christ is the Prince of Angels, and head of the Church, who beareth that yron rod vnto the ſiſt. See the notes vpon Daniel, chap. 12, v. 1. In this verſe a deſcription of the battell and of the victory in the two verſes following. The Pſalmiſt had reſpect vnto this battell, Pſal. 68, 9. and Paul Eph. 4, 8. and Col. 2, 15.

25 The deſcription of the victory, by denying of the thing in this verſe, and by affirming the contrary in the next verſe. As that Satan gained nothing in heauen but was by the power of God thrown downe into the world, whereof he is the prince, Chriſt himſelfe and his elected members ſtanding ſtill by the throne of God. *a They were caſt out, ſo that they were neuer ſcene any more in heauen.*

26 The ſong of victory or triumph containing firſt, a propoſition of the glory of God and of Chriſt ſhewed in that victory: ſecondly, it containeth a reaſon of the ſame propoſition taken from the effects, as that the enemy

is overcome in battell in this verſe, and that the godly are made conquerours (and more then conquerours. Rom. 8, 37.) verſe 11. Thirdly, a conſolation wherein is an exhortation vnto the Angels, and the Saints, and vnto the world, a prophetic of great miſerie, and of deſtruction procured by the deuill againſt mankind, leaſt himſelfe ſhould ſhortly be miſerable alone, verſe 12. *b He is ſaid in the Hebrew tongue, to loſe his life: that eſteemeth nothing more precious then his life: and on the other ſide, he is ſaid not to loſe his life, who doeth not to hazard it, where ſeuer neede requireth.* 17 The third part: an hiſtory of the woman deliuered, conſiſting of two members, the ſecond battell of Satan againſt the Chriſtian Church of the Jewiſh nation, in foure verſes: and the battell intended againſt the ſeed thereof, that is, againſt the Church of the Gentiles, which is called holy, by reaſon of the Goſpel of Chriſt in the two laſt verſes. 18 That is, being ſtrengthened with diuine power: and taught by oracle, ſhe fled ſwiftly from the aſſault of the deuill, and from the common deſtruction of Ieruſalem, and went into a ſolitary Citie beyond Iordan called Peila, as Eusebius telleth in the ſix Chapter of the third booke of his Eccleſiaſticall hiſtorie, which place God had commanded her by Reuelation. *c Into that place where God had appointed her.* 19 That is, for three yeeres and a halfe: ſo the ſame ſpeech is taken; Dan. 7, 25. This ſpace of time is reckoned in manner from that laſt and moſt grievous rebellion of the Iewes, vnto the deſtruction of the citie and Temple, for their deſtruction or falling away, began in the twelfth yeere of Nero, before the beginning whereof many foretold and predictions were ſhewed from heauen, as Iosephus writeth, lib. 7. chap. 13. and Hegeſippus lib. 5. cap. 44. amongſt which this is very memorable, that in the feaſt of Pentecoſt, not only a great ſound and noiſe was heard in the Temple, but alſo a great voyce was heard of many out of the Sanctuary which cried out vnto all, Let vs depart hence. Now three yeeres and a halfe after this deſection was begun of the Iewes, & thoſe wonders happened, the Citie was taken by force, the Temple ouerthrowen, and the place forſaken of God: and this compaſſe of time Saint Iohn noted in this place. 20 That is, he enſlaved the Romanes and nations, that they perſecuting the Jewiſh people with cruell armes might by the ſame occaſion invade the Church of Chriſt, now departed from Ieruſalem and out of Iudea. For it is an vſual thing in Scripture, that the raging tumults of the nations, ſhould be compared vnto waters, at That is, there was offered in their place other Iewes, vnto the Romanes and nations raging againſt that people: and it came to paſſe thereby that the Church of God was ſaved whole from that violence, that moſt raging flood of perſecution which the Dragon vomited out being altogether ſpent in the deſtruction of thoſe other Iewes.

hundred and threſcore dayes.

7 And there was a battell in heauen, 74 Michael and his Angels, fought againſt the dragon, and the dragon fought and his angels.

8 11 But they preuailed not, neither was their place found any more in heauen.

9 And the great dragon that olde ſerpent, called the deuill and Satan, was caſt out, which deceiueth all the world: hee was *ewen* caſt into the earth, and his angels were caſt out with him.

10 Then I heard a loude voyce in heauen, ſaying, 16 Now is ſaluation, and ſtrength, and the kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt downe, which accuſed them before our God day and night.

11 But they overcame him by that blood of that Lambe, and by that worde of their teſtimonie, and they bloued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the ſea: for the deuill is come downe vnto you, which hath great wrath, knowing that he hath but a ſhort time.

13 And when 17 the dragon ſaw that he was caſt vnto the earth, hee perſecuted the woman which had brought forth the man child.

14 18 But to the woman were giuen two wings of a great Eagle, that ſhee might flee into the wildernes, into her place where ſhe is nourished for a 19 time, and times, and halfe a time, from the preſence of the ſerpent.

15 20 And the ſerpent caſt out of his mouth water after the woman, like a flood, that hee might cauſe her to bee caried away of the flood.

16 21 But the earth holpe the woman, and the earth opened her mouth, and ſwallowed vp the flood, which the dragon had caſt out of his mouth.

17 22 Then the dragon was wroth with the woman, and went and made warre with the remnant of her ſeede, which keepe the commandments of God, and haue the teſtimonie of Ieſus Chriſt.

18 23 And I ſtood on the ſea ſand.

Church of the Jewiſh remnant was come to nought, hee reſolved to fall vpon her ſeed, that is, the Church gathered alſo by God of the Gentiles, and the holy members of the ſame. And this is that other branch, as I ſaid vpon the 13 verſe in which the purpoſe of Satan is ſhewed, verſe 17, and his attempt verſe 18. 23 That is, a moſt mighty tempeſt, that he ruſhed vpon the whole world (whoſe prince hee is) to raiſe the floods and prouoke the nations, that they might with their furious bellows toſſe vp and downe, driue here and there, and finally deſtroy the Church of Chriſt with the holy members of the ſame. But the providence of God reſiſted his attempt, that he might ſauour the Church of the Gentiles, yet tender and as it were gentle. The reſt of the ſtory of the Dragon is excellently profecuted by the Apoſtle S. Iohn hereafter in the twentieth chapter. For here the Dragon endeavouring to doe miſchiefe, was by God caſt into priſon.

### CHAP. XIII.

1 The beaſt with many heads is deſcribed, 11 which draweth the moſt part of the world to idolatrie. 13 The other beaſt riſing out of the earth, 15 giueth power vnto him.

And I ſaw a beaſt riſe out of the ſea, hauing ſeuē heads, and 3 ten hornes, and vpon his hornes were ten crownes, and 4 vpon his head the name of blaſphemie.

2 And the beaſt which I ſaw was

taken her beginning, doeth now paſſe vnto the ſtory of the progreſſe thereof, as I ſhewed in the entrance of the former Chapter. And this hiſtorie of the progreſſe of the Church and the battell thereof, is ſet downe in this Chapter, but diſtinctly in two parts, one is of the ciuill Roman Empire, vnto the tenth verſe. Another of the body Eccleſiaſticall or prophetically, thence vnto the ende of the chapter. In the former part are ſhewed theſe things: Firſt the ſtate of that Empire, in foure verſes: then the effects thereof in three verſes: after the effect, which is exceeding great glory, verſe 8. And laſt of all is commended the viſe: and the inſtruction of the godly againſt the euils that ſhall come from the ſame, verſe 9, 10. The hiſtorie of the ſtate containeth a moſt ample deſcription of the beaſt firſt entire, verſe 1, 2, and then reſtored after hurt, verſe 3, 4. 1 On the ſand whereof flood the deuill praſticing new temple is againſt the Church, in the verſe next before going: what time the Empire of Rome was endangered by domeſticall diſſentions, and was mightily colled, hauing euē and an one new heads, and new Emperours. See in the ſeuenteenth chapter and the eighth verſe. 3 Hauing the ſame inſtruments of power, providence, and moſt expert gouernment which the Dragon is ſaid to haue had in the 11 chapter and in the verſe 3. 4 We read in the twelfth chapter & third verſe, that the Dragon had ſeuē crownes ſet vpon ſeuē heads: becauſe the theſe ſeuen crowns he ſet proper Lord and Prince of the world: but this beaſt is ſaid to haue ten crowns ſet vpon ſeuē heads, not heads, but hornes: becauſe the beaſt is beholder for all vnto the Dragon, verſe 2, and doth not otherwiſe raigne them by law of ſubiectiō given by him, namely that he employ his hornes againſt the Church of God. The ſpeech is taken from the ancient cuſtome of forme of dealing in ſuch caſe: by which they that were abſolute kings did wear the diademe vpon their heads: but their vallaſs and ſuch as raigned by grace from them, wore the ſame vpon their hoods: for ſo they might commodiouſly lay downe their diademes when they came into the preſence of their Soueraignes: as alſo their Elders are ſaid, when they adored God which ſate vpon the throne, to haue caſt downe their crownes before him, chap. 4. verſe 10. 4 Contrary to that which God of old commanded ſhould be written in y head peece of the hie Prieſt, that is, *Sanctitas Iehoua*. Holineſſe vnto the Lord. The name of blaſphemie impoſed by the Dragon, is (as I thinke) that which S. Paul ſayeth in the 2. chapter of his 1. Epistle to the Theſſalonians, the 4. verſe. *He ſitteth as God, and beaſteth himſelfe to be God.* For this name of blaſphemie both the Romane Emperours did then challenge vnto themſelues, as Suetonius and Dion doe report of Caligula and Domitian: and after them the Popes of Rome did with full mouth profeſſe the ſame of themſelues, when they chalenged vnto themſelues ſoueraignitie in holie things: of which kind ſayings the ſix booke of the Decretals, the Clementines, and the Extravagants, are very full. For theſe men were not content with that which Angliſus wrote in his *Poetria* (the beginning whereof is, *Papa ſuſcepit mundi*). The Pope is the wonder of the world. *Nec Deus es, nec homo, ſed noueris inter utrumque.* Thou art not God, ne art thou man, but neuer mixt of both: as the gloſſe winneſſeth vpon the ſix booke: but they were bold to take vnto themſelues the very name of God, and to accept it giuen of other: accordiſg as almoſt an hundred and twentie yeeres ſince, there was made for Sixtus the fourth, when he ſhould firſt enter into Rome in his dignitie Papal, a Pageant of triumph, and cunningly fixt vpon the gate of the citie he ſhould enter at, hauing written vpon it this blaſphemous verſe,

Oraclo vocis mundi moderaris habenas,  
Et merito in terris crederis eſſe deus.

By oracle of thine owne voice the world thou gouernſt all,  
And worthily a god on earth, men thinke, and doe thee call.

Theſe and ſixe hundred the like who can impuē vnto that modeltie whereby good men of old would haue themſelues called the ſeruants of the ſeruants of God, verily either this is a name of blaſphemie, or there is none at all.



6 Swift as the Leopard, easily clasping all things, as the Beare doth with his foot, and tearing and devouring all things with the mouth as doth the Lion. 7 That is, bee, I fear the same vnto the beast to vse, when he perceived that himselfe could not escape, but must needs be taken by the hand of the Angel, and cast into the bottomlesse pit, Chapter 10. yet did not he abandon the same utterly from himselfe, but that hee might vse it as long as he could. 8 This is the other place that pertaineth to the description of the beast of Rome: that besides that naturall dignitie and amplitude of the Roman Empire, which was shadowed in the two former verses, there was added this also as miraculous, that one head was wounded as it were vnto death,

and was healed againe, as from heauen, in the sight of all men. This head was Nero the Emperour, in whose the race of the Cæsars fell from the imperiall dignitie, and the gouernment of the Common weale was translated vnto others: in whose handes the Empire was cured and recovered vnto health, as he seemed vnto all so much the more deeply rooted and grounded fast, then euer before. And hence followed those effects, which are next spoken of: First on admiration of certaine power, as it were sacred and diuine, sustaining the Empire and gouerning it: Secondly the obedience and submission of the whole earth in this verse: Thirdly, the adoration of the Dragon and most wicked worshipping of Deuils, confirmed by 7 Romane Emperours: Lastly, the adoration of the beast himselfe, which grew vnto the great estimation, as that both the name and worship of a God was given vnto him, verse the fourth. Now there were two causes which brought in the mindes of men this religion: the shew of excellencie, which bringeth with it reuerence; and the shew of power inuincible, which bringeth feare. Who is like (say they) vnto the beast? Who shall be able to fight with him? 9 The second member containing an historie of the actes of the beast, as I said verse 1. The historie of them is concluded in two points, the beginning and the manner of them. The beginning is the gift of the Dragon, who put and inspired into the beast both his impiety against God, and his inhumanite and iniustice against all men, especially against the godly and those that were of the household of faith, verse the fifth. The manner of the actes or actions done, is of two sortes, both impious in minde, and blasphemous in speech against God, his Church and the godly, verse sixt: and also most cruell & inuiolent in deedes, such as were done of most raging enemies, & of most insolent and proud conquerours, verse the seuenth. 10 Namely his actions and manner of dealing. As concerning those two and fourtie moneths, I haue spoken of them before in the twelfth Chapter and second verse. 11 That is, the holy Church, the true house of the liuing God. 12 That is, the godly in seuerall who hid themselves from his crueltie. For this bloodie beast surcharged those holy soules most falsely with innumerable accusations for the Name of Christ, as wee read in Iustine Martyr, Tertullian, Arnobius, Minutius, Eusebius, Augustine, and others: which example the latter times followed most diligently, in destroying the flocke of Christ. And wee in our owne memorie haue found by experience, to our incredible griefe. Concerning heauen, See the eleventh Chapter, and the twelfth verse. 13 That is, such as are not from euillallung elect in Christ Iesus. For this is that Lambe slaine, of which Chapter the first verse the sixt. These wordes I doe with Aretas distinguish in this maner: *Whose names are not written euen from the laying of the foundation of the world, in the booke of life of the Lambe slaine.* And this distinction is confirmed by a like place hereafter, chap. 17. 14 The conclusion of this speech of the first beast, consisting of two parts. An exhortation to attentive audience, in this verse: add a foretelling, which partly containeth threatnings against the wicked, and partly comforts for those which in patience and faith shall waite for that glorious coming of our Lord and Saviour Christ, verse the tenth. \* Gen. 9, 6, Mat. 26, 32.

like a leopard, and his feete like a beares, and his mouth as the mouth of a Lyon: 7 and the dragon gaue him his power and his throne, and great authoritie.

3 8 And I saw one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast! who is able to warre with him!

5 9 And there was giuen vnto him a mouth, that spake great things & blasphemies, and power was giuen vnto him, 10 to doe two and fourtie moneths.

6 And hee opened his mouth vnto blasphemy against God, to blaspheme his Name, 11 and his tabernacle, 12 and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saints, and to overcome them, and power was giuen him ouer every kinred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, 13 whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

9 14 If any man haue an eare, let him heare.

10 If any leade into captiuitie, he shall goe into captiuitie: \* if any kill with a sword, he must be killed by a sword: heere is the patience and the faith of the Saints.

11 15 And I behelde, another beast coming out of the earth, 16 which had two hornes like the Lambe, but he spake like the dragon.

12 17 And he didd like that the first beast could do before him, and he caused the earth, and them which dwell therein, 18 to worship the first beast, whose deadly wound was healed.

13 19 And hee didd great wonders, so that hee made fire to come downe from heauen on the earth, in the sight of men.

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the 20 image of the 21 beast, which had the wound of a sword, and did liue.

15 22 And it was permitted to him to giue a spirit vnto the image of the beast, so that the

beid in this verse, then his actes, in the verses following: and the whole speech is concluded in the last verse. This beast is by his breed a Sonnes of the earth (as they say) obscurely borne, and by little and little creeping vp out of his abiect estate, 16 That is, in shew hee sembled the Lambe (for what is more mild or more humble then to be the seruant of the seruants of God) but in deede hee played the part of the Dragon, and of the Wolfe, Math. 7. 15. For euen Satan changed himselfe into an Angel of light, 2. Corin. 11. 14. and what should his honest disciples and seruants doe? 17 The historie of the actes of this beast, containeth in summe three things, hypocritisie, the want of miracles, and tyrannie: of which the first is noted in this verse, the second in the 3. verses following: the third in the sixteenth and seuenteenth verses. His hypocritisie is most full of leasing, whereby hee abused both the former beast and the whole world: in that albeit hee hath by his cunning, as it were by lime, made of the former beast a most miserable *ΧΕΙΛΟΣ* or anaronie, vnto all his authoritie vnto himselfe and most impudently exerciseth the same in the sight and viewe of him: yet hee carrie himselfe so, as if hee honoured him with most high honour, and did in very truth cause him to be honoured of all men. 18 For vnto this beast of Rome, which of a ciuill Empire is made an Ecclesiasticall hierarchie, are giuen diuine honours, and diuine authoritie: so farre as he is beleued to bee about the Scriptures, which the glosses vpon the Decretals declareth by this diuinitie verse,

*Articulos soluit, synodusque facit generalis.*

That is,

He changeth the Articles of faith, and giueth authoritie to generall Councils.

Which is spoken of the Papal power. So the beast is by birth, foundation, seate, and finally substance, one: onely the Pope hath altered the forme and maner thereof being himselfe the head both of that tyrannicall Empire, and also of the false Prophets, for the Empire hath he taken vnto himselfe, and thereunto hath added this cunning deuise. Now these words, *whose deadly wound was cured*, are put here for distinctions sake, as also sometimes afterwards: that euen at that time the godly readers of this prophetic might by this figure bee brought to see the things as present: as if it were said, that they might adore this very Empire that now is, whose head wee haue seene in our owne memorie to haue bene cut off, and to be cured againe. 19 The second point of the things done by the beast, is the credite of great wonders or miracles, appertaining to the strength of this impiety: of which signes some were giuen from above, as it is said, that fire was sent downe from heauen by false forcerie, in this verse. Others were shewed here below in the sight of the beast to establish idolatrie, and deceiue soules, which part S. Iohn setteth forth, beginning (as they say) at that which is last, in this maner: First the effect is declared in these words, *He deceiveth the inhabitants of the earth.* Secondly the common manner of working in two sorts, one of miracles. For the signes that were giuen him to doe in the presence of the beasts: the other of the words added to the signes, and teaching the idolatrie confirmed by those signes, saying *vnto the inhabitants of the earth, & they should make an image vnto the beasts, which &c.* Thirdly, a speciall manner is declared: *That it is giuen vnto him to put life into the image of the beast:* and that such a kind of quickening, that the same both speaketh by answer vnto those that aske counsell of it, and also pronounceth death against all those that doe not obey nor worship it: all which things oftentimes by false miracles through the procurement and inspiration of the Deuill, haue bin effected & wrought in images. The histories of the Papias are full of examples of such miracles, the most of them fained, many also done by the deuill in images as of old in the Serpent, Gen. 3. 1. By which examples is confirmed, not the authoritie of the beast, but the truth of God, and of these prophecies. 20 That is, images by enallage or change of the number: for the worship of them euer since the second Council of Nice, hath bene ordained in the Church by publicke credite, & authoritie contrary vnto the Law of God. 21 In the Greeke the word is of the Darine case, as much to say, as vnto the worship, honour and obeying of the beast: for by this maintenance of images, this Pseudopropheticall beast doth mightily profite the beast of Rome, of whom long agoe, hee reuiued them. Wherefore the same is hereafter very fully called the image of the beast, for that images haue their beginning from the beast, and haue their forme or maner, from the will of the beast, and haue their end and vse fixed in the profit and commoditie of the beast: 22 And of this miracle of the images of the beast (that is, which the beast hath ordained to establish idolatrie) which miraculously speake and giue iudgement, or rather more uiciously, by the fraud of the false prophets, the Papias books are full fraughted. *As to giue life to Images and Lambes imitated the wonders that Moses wrought in the image.*

image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.

16 And he made all, both small and great, rich and poore, free and bond, to receive a marke in their right hande or in their foreheade,

17 And that no man might buy or sell, save he that had the marke or the name of the beast or the number of his name.

18 Here is wisdom. Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is sixe hundredth threescore and sixe.

Then I looked, and loe, a Lamb stood on mount Sion, and with him an hundredth and fourtie and foure thousand, having his Fathers Name written in their foreheade.

2 And I heard a voyce from heauen as the sound of many waters, and as the sound of a great thunder: and I heard the voyce of harpers, harping with their harpes.

3 And they sung as it were a new song before the throne, and before the foure beastes, and the Elders: and no man could learne that song, but the hundredth, fourtie and foure thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins: these follow the Lamb whithersoever he goeth: these are bought from men, being the first fruits vnto God, and vnto the Lamb.

5 And in their mouthes was found no guile: for they are without spot before the throne of God.

6 Then I saw another Angel fly in the midst of heauen, hauing an euerglasting Gospel to preach vnto them that dwell on the earth, and to every nation and kinred, and tongue, and people.

7 Saying with a loude voyce, Feare God, and giue glory to him: for the houre of his iudgement is come: and worship him that made heauen and earth, and the sea and the fountaines of waters.

8 And there followed another Angel, saying, \* Babylon that great citie is fallen, it is fallen: for shee made all nations to drinke of the wine of the wrath of her fornication.

9 And the third Angel followed them, saying with a loud voyce, If any man worship the

The history of

the Church of

Christ being

faithful for more

then a thousand

and three hundred

years, at

which time Boni-

face the eight li-

ued, as before hath

bene said, there re-

maineth the rest

of the historie of

the conflicting or

militant Church,

from thence vnto

the time of the last

victorie in three

chapters. For first

of all, as the foun-

dation of the whole

history, is describ-

ed the standing

of the lambe with

his armie and re-

tiqne in due ves-

ter, after his wor-

thie which he hath

done, and yet doth

in most mightie

maner, while hee

ouerthroweth An-

ticrist with spiri-

tuall of his mouth,

in the rest of this

chapter, and in the

two following.

Vnto the descrip-

tion of the Lambe, a

propounded three

things: his situa-

tion, place & atten-

dance: for hee is ex-

posed in the former

visions, especially vpon the fifth chapter. 3 As ready girt to doe his office (as act. 5. 56) in the midst of the Church which before time mount Sion did presfigure. 3 As before 7. 2. This retinue of the Lambe is described first by diuine marks (as before 7. 2.) in this verse. Then by diuine occupation, in that all and euery one in his retinue most vehemently and sweetly (verse 2.) doe glorifie the Lambe with a special song before God and his elect Angels: which song flesh and blood cannot heare, nor vnderstand, verse 3. Lastly by their deeds done before, and their sanctification in that they were virgins, pure from spirituall and bodily fornication, that is, from impietie, & vniuerseousness, that they followed the Lambe as a guide vnto all goodnes, & cleaued vnto him that they are holy vnto him, as of grace redeemed by him: that in truth & in simplicitie of Christ, they haue exercised all these things, sanctimony of life, the direction of the Lambe, a thankfull remembrance of the redemption by him: finally (to conclude in a word) that they are blameles before the Lord, verse 4. 5. 4 The other part (as I said on the first verse) is of the acts of the Lambe, the manner whereof is deliuered in two sorts, of his speech, and of his facts. His speeches are set forth vnto the 13 verse of this chapter, and his facts vnto the 16 chapter. In the speech of the Lambe, which is the word of the Gospel, are taught in this place, these things: The seruice of Godly consoling inwardly of reverence towards God, and outwardly of the glorifying of him: the visible signe of which is adoration, verse 7. The overthrowing of wicked Babylon, verse 8 and the fall of euery one of the vngodly which worship the beast, verse 9, 10, 11. Finally, the state of the holy seruants of God both present verse 11. and to come, most blessed, according to the promise of God, verse 15. 5 This Angel is a type or figure of the good and faithfull seruants of God, whom God especially from that time of Boniface the eighth, hath raised vp to the publishing of the Gospel of Christ, both by preaching and by writing. So God first, nere vnto the time of the same Boniface, vsed Peter Cassiodorus an Italian after. Arnold de villa noua a French man, then Ockan, Dante, Petrarck, after that Iohnnes de rupe castro a Franciscane: after again Iohn Wickliffe an Englishman, and so continually one or another vnto the restoring of the truth, and enlarging of his Church. 6 That is, Babylon is destroyed by the sentence and iudgement of God: the execution whereof S. Iohn describeth chap. 18. And this voyce of the ministers of Christ hath continued since the time that Babilon (which is Rome) hath by deliberate counsell and manifest malice oppugned the light of the Gospel offered from God. \* Psal. 14. 5. 6. \* Acts 24. 15. \* 1/4. 21. 9. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Of her fornication, whereby God was provoked to wrath. 7 That is, shall not worship God alone, but shall trans- fesse his diuine honour vnto this beast, whether he doth it with his heart or con- uersing in the flesh. For he (saith Christ) that denieth me before men, him will I denie before my Father, and his Angels. Matt. 10. 33. And this is that voyce of the holy ministry, which at this time is very much used of the holy and faithfull seruants of God. For having now sufficiently found out the publique ebullition of Babylon, they labour not any longer to thun- der our against the sinne: but to fau- some particular members by terror (as S. Iohn speaketh) and to plucke them out of y publicke frame, or els by a vehement commendation of the citie to lead them away, they set before the eternall dea- kinto which they will vnwares, vnto the good time they returne vnto God, but the godly which are of their owne choice, they exhort vnto a more perfect obedience, as Iohn in the Lord Iesus, and charge them to giue light by their good example, of good life vnto others.

### CHAP. XLIIII.

The Lambe standeth on mount Sion: 4 With his charpe-  
wings: 5 One Angel preacheth the Gospel: 8 An-  
other foretelleth the fall of Babylon: 9 The third warneth  
that the beast be awayed: 13 A voyce from heauen  
synneth them happy who die in the Lord. 16 The  
Lords sickle thowt the harvest, 18 and into the  
cutting.

33 The third  
place, is a most  
wicked and most  
insolent tyranny  
as was said be-  
fore, vsurped o-  
uer the persons of  
men in this  
verse: and ouer  
their goods and  
actions, in the  
next verse. For he  
is said, both to  
bring vpon all per-  
sons a tyrannous

seuirtude, that as bondslaves they might serue the beast: and also to exercise ouer  
all their goods and actions, a pedler like abuse of indulgences and dispensations (as  
they terme them) amongst their friends, and against other to vse most violent  
interdictions, and to shoot out curfings, even in naturall and ciuill, private & pub-  
like contracts, wherein all good faith ought to haue place. 24 That is, their  
Christme, by which in the Sacrament (as they call it) of Confirmation, they make  
seruile vnto themselves, the persons and doings of men signing them in their  
forehead and hands: and as for the signe left by Christ (Of which Chapter 7. 3.)  
and the holy Sacrament of Baptisme they make as voyd. For whom Christ hath  
ioyned vnto himselfe by Baptisme, this beast maketh challenge vnto them by her  
greasie Christme, which hee doubteth not to preferre before Baptisme, both in  
authoritie and in efficacy. 5 The marke of the name of the beast. 25 That is,  
haue any traffique or entercourse with men, but they onely which haue this an-  
noyning and consecration of Clearely toulure, as they call it. Read Gratian de  
Consecratione, dist. 1. s. c. omnes, cap. Spiritus, &c. of these matters. 26 Here  
the false Prophets doe require three things, which are set down in the order of  
their greatest, a character, a name and the number of the name. The meaning is,  
that man that hath not first their annoyning and clerical toulure or shewing:  
secondly holy orders, by referring whereof is communicated the name of the beast:  
or finally hath not attained that high degree of Pontificall knowledge, and of the  
Law, (as they call it) Canonically, and hath not as it were made vp in account and  
cast the number of the mysteries thereof: for in these things consisteth the number  
of that name of the beast. And this is excellently set forth in the next verse.  
27 That is in this number of the beast consisteth that Popist wisdom, which  
vnto them seemeth the greatest of all others. In these words S. Iohn expoundeth  
that saying which went before of the number of the beast, what it hath about his  
marke or cognisance and his name. These things, sayth S. Iohn, the marke and  
name of the beast, doe easily happen vnto any man: but to haue the number of the  
beast, is wisdom: that is, onely the wise & such as haue vnderstanding, can come  
by that number for they must be most illuminate doctours that attaine thereto, as  
the words following doe declare. 28 How great and of what denomination  
this number of the beast is, by the which the beast accounteth his wisdom,  
S. Iohn declareth these wordes, Doeth thou demaund how great it is? it is so  
great, that it occupieth the whole man: he is alway learning, and neuer cometh  
to the knowledge thereof: he must be a man indeed that doeth straine vnto it. As-  
keth thou of what denomination it is? verily it standeth of fixe throughout, & per-  
fectly ariseth of all the parts thereof in their severall denominations (as they terme  
them) it standeth of fixe by vnties, tennes, hundreds, &c. so as there is no one part  
in the learning, and order Pontificall, which is not either referred vnto the head,  
and as it were the top thereof, or conueined in the same: so fully doe all things in  
this hierarchie agree one with another, and with their head. Therefore that cruell  
beast Boniface the eighth doe commend by the number of fixe those Decretals  
which hee perfected, in the proeme of the fix booke. Which booke (sayeth hee)  
being to be added vnto five other bookes of the same volume of Decretals, were  
thought good to name Sextum the fix: that the same volume by addition thereof  
containing a senarie, or the number of fixe booke (which is a number perfect)  
may yeeld a perfect forme of managing all things, and perfect discipline of beha-  
viour. Here therefore is the number of the beast, who powreth from himselfe all  
his parts, & bringeth them all backe againe vnto himselfe by his discipline in most  
wise and cunning manner. If any man desire more of this, let him reade the gloss  
vpon that place. I am not ignorant that other interpretations are brought vpon  
this place: but I thought it my due tie, with the good fauour of all, & without the  
offence of any, to propound mine opinion in this point. And for this cause espe-  
cially, for that it seemed vnto mee neither profitable, nor like to be true, that the  
number of the beast, or of the name of the beast should be taken as the common  
sort of interpreters doe take it. For this number of the beast teacheth, giueth out,  
imprimeth, as a publike in the of such as be his, and elcemerth that wake about  
all others as the marke of those whom hee loueth best. Now those other expo-  
sitions seeme rather to be farre remoued from his properte and confition of that  
number: whether you respect the name Lanius, or Titan, or another. For these  
beast doeth not teach, nor giue forth, nor imprint, but most diligently forbiddeh  
to be taught, and audaciously denieth: hee approacheth not these, but reprooueth  
them: and hateth them that thinke so of this number, with an hatred, greater then  
that of Katinus.



## CHAP. XV.

<sup>1</sup> The seven Angels having the seven last plagues. <sup>2</sup> They shall conquer the beast praise God. <sup>3</sup> To the seven Angels. <sup>4</sup> Seven vials full of Gods wrath are delivered.

AND I sawe another signe in heauen, great and marueilous, seven Angels hauing the seven last plagues: for by them is fulfilled the wrath of God.

2 And I sawe, as it were a glassie sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God.

3 And they sung the song of Moses the seruant of God, and the song of the Lambe, saying, Great and marueilous are thy works, Lord God Almighty: iust and true are thy wayes, King of Saints.

4 Who shall not feare thee, O Lord, and glorifie thy Name! for thou onely art holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heauen.

6 And the seven Angels came out of the Temple, which had the seven plagues, cloathed in pure and bright linen, and hauing their breasts girded with golden girdles.

7 And one of the foure beasts gaue vnto the seven Angels seven golden vials full of the wrath of God which liueth for euermore.

8 And the temple was full of the smoke of the glory of God and of his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

4. verse: another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his iudgements in 4. other verses: 4 This part of the vision alludeth vnto the sea or large vessel of brass in which the Priests washed themselves in the entrance of the Temple: for in the entrance of the heauenly Temple (as it is called verse 5.) is said to haue bene a sea of glasse, most light some and cleare, vnto the commoditie of choise mixt with fire, that is, containing the treasure of the iudgements of God, which be bringeth forth and dispense according to his owne pleasure: for out of the former, the Priests were cleaused of old: and out of this the vngodly are destroyed now chap. 4. 6. 5 That is the Godly martyrs of Christ, who shall not giue place euen in miracles vnto that beast: of these see before Chap. 13. 17 and 14. 13. 6. 6 Glorified God, from the particular obseruation of the weapons and instruments of Gods wrath, floating in the sea of glasse. 7 Tha. song of triumph which is Exo. 15. 2. *As so Moses called, for honours sake, as it is set forth. Deut. 34. 10.* 8 This song hath two parts, one a confession, but particular in this verse, and generally, in the beginning of the next verse: another, a narration of causes belonging to the confession, whereof one kind is eternall in it selfe, and most perfect vnto the godly in that God is both holy, and alone God, another kind is future and to come in that the elect taken out of the Gentiles (that is, out of the wicked ones and vobeleueing: as Chap. 11. 2.) were to be brought vnto the same state of happinesse by y<sup>e</sup> magnificence of the iudgement of God, in the next verse. \* *Psal. 145. 17. b Thy doings.* \* *Ier. 10. 7.* 9 The second part of the narration (as was not verse 2.) wherein first the authoritie of the whole argument & matter thereof is figured by a forerunning type of a temple opened in heauen: 10, as Chap. 11. 19. namely that all those things are diuine and of God, that proceede from thence, in this verse. Secondly, the administrators or executors, come forth out of the Temple, verse 6. Thirdly, they are furnished with instruments of the iudgements of God, and weapons fit for the manner of the same iudgements, verse 7. Finally they are confirmed by testimonie of the visible glory of God, in the last verse. A like testimonie whereunto was exhibited of old in the law, Exo. 40. 34. 10 That is, commandements to inflict those seven plagues. Here is the figure called *Metonymia*. 11 Which was in old time a figure of the kingly or prince y<sup>e</sup> dignitie. 12 That is, girding was a figure of diligence, and the girdle of gold was a figure of sincerity, and true times in taking in charge the commandements of God 13 Of these before, Chap. 4. 7. 14 None of these seven Angels might returne, till he had performed fully the charge committed vnto him according to the decree of God.

## CHAP. XVI.

2 And 17 the Angels poyre out the seven vials of Gods wrath giuen vnto them, and so diuers plagues arise in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great cities.

\* And

beast and his image, and receiue his marke in his forehead, or on his hand.

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoever receiue the print of his name.

12 Here is the patience of Saints: here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto mee, Write, The dead which die in the Lord, are fully blessed. Euen so saith the Spirit: for they rest from their labours, and their works follow them.

14 And I looked, and behold, a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loud voyce to him that sat on the cloude, Thrust in thy sickle and reape, for the time is come to reape: for the harvest of the earth is ripe.

16 And hee that sat on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loud cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyarde of the earth, and cast them into that great winepresse of the wrath of God.

20 And the winepresse was troden without the cite, and blood came out of the winepresse vnto the horse bridles, by the space of a thousand and sixe hundred furlongs.

12 The patience, sanctification, and iustification by faith: the consequence whereof are, rest, felicitie, and glory eternall, in the heauenly fellowship of God and his Angels.

9 The second part of this Chapter, as I sayde

verse 1. Of the acts and doings of Christ in ouerthrowing of Antichrist and his Church by the Spirit of his diuine mouth: feeling that hauing

beene called back by wordes both publickely and priuately vnto his dutie, and admonished of his most certaine

traine: he yet ceaseth not to maintaine and protect his owne adherents, that they may doe him

seruice: and to afflict the godly with most barbarous persecutions. Of those things which

Christ doeth, there are two kinde: one common or generall in the rest of this chapter, another particular against that sauge and rebellious beast and his worshippers in the 15 and 16. chapters. That common kinde, is the calamitie of warres spread abroad through

the whole earth, and filling all things with blood, and that without respect of any person. This is figured or shadowed out in two types, of the harvest and vintage.

Since the time that the light of the Gospell began to shine out, and since prophetic or preaching by the grace of God was raised vp againe, how horrible warres haue bene kindled in the world? how much humane flesh hath bene throwen to the earth by his diuine reaping? how much blood (alas for woe) hath ouerflowen for these hundred yeeres almost! all histories doe cry out, and this our age (if euer before) is now in horreur, by reason of the rage of y<sup>e</sup> sickle which Antichrist calleth for. In this place is the first type, that is, of the harvest. 10 Declaring his fiercenesse by his colour, like vnto that which is in the white or milke cicle of heauen.

11 That is for the Lord. 12 By workes, is meant the reward which followeth good workes. 13 As one that shall reigne for God, and occupie place of Christ in this miserable execution. 14 That is a most fit and commodious instrument of Execution, destroyed all by heaving and thrusting through, for who may stand against God? \* *Ier. 13. 13.* \* *Matth. 13. 39.* 15 Christ giueth a commandement in this verse. And the Angel executeth it in the next verse. 16 The other type (as I sayde verse 14.) is the vintage: the manner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in seeking out every thing, then is the harvest labour. This is therefore a more grieuous iudgement, both because it succeedeth the other and because it is vnderstood to be executed with great diligence. 15 That is, it ouerflowed very deepe, and very farre and wide: the speech is hyperbolicall or excessiue, to signifie the greatnesse of the slaughter. And these be those pleasant fruites forsooth, of the contempt of Christ, and desiring of Antichrist rather than him, which the miserable, mad, and blinde world doeth at this time reape.

<sup>1</sup> In the former Chapter was set downe the preparation vnto the work of God: here is deliuered the execution thereof. And in this discourse of the execution, is a general commandement, in this verse, then a particular recitall in order of the execution done by euery of the seven Angels, in the rest of the chapter.

This speciall execution against Antichrist and his crew, doeth in manner agree vnto that which was generally done vpon the whole world, chap. 8. and 9. & belongeth (if my conclusion faile me not) vnto the same time. Yet here in they doe differ one from another, that this was particularly effected vpon the Princes and ringleaders of the wickednesse of the world, the other generally against the whole world being wicked.

And therefore these iudgements are figured more grieuously in then those.

<sup>2</sup> The history of the first Angel, whose plague vpon the earth is described almost in the same words with that first plague of the Egyptians. Exo. 9. 9. But it doeth signifie a spirituall vicer, and that torture or butcherie of conscience feared with an hore yron, which accuseth the vngodly within and both by truth of the word (the light whereof God hath now so long shewed forth) & by vicerous thrusts vp & forth out the sword of Gods wrath. <sup>3</sup> See chap. 13. <sup>6</sup> The history of the second Angel who troubleth and molesteth the seas, that he may stirre vp the conscience of men sleeping in their wickednes. See Chap. 8. <sup>8</sup> *It was turned into rotten & filthy blood, such as is in dead bodies.* <sup>5</sup> The history of the third Angel striking the riuers, in this verse who proclaiming the iustice of God, commendeth the same by a most grieuous comparison of the finnes of men with the punishment of God: which is common to this place, & that which went before. Whereof also this praeface is attributed to the Angel of the waters, a name common to the second and third Angels according as both of them are said to be sent against the waters, all be it, the one of the sea the other of the riuers, in two verses. <sup>6</sup> A confirmation of the praise before going, out of the sanctuary of God, whether immediately by Christ, or by some of his Angels, for Christ also is called another Angel, Chap. 7. <sup>13</sup> S. & <sup>17</sup> t. <sup>7</sup> The history of the fourth Angel, who throweth the plague vpon the heauen & on the Sun, of which Luk. 21. <sup>25</sup> the effects whereof are noted two. The one peculiar, that it shall scorche men with heat, in this verse. The other proceeding accidentally from the former, that their furie shall so much the more be enraged against God in the next verse, when yet (O wonderful mercy & patience of God) all other creatures are first stricken off & grieuously by the hand of God before mankind by whom he is provoked: as the things before going do declare. <sup>8</sup> The story of the first Angel, who striketh the kingdom of y beast with two plagues abroad with darkenes, within with byles & dolours most grieuous, throughout his whole kingdom, that thereby he might wound the conscience of the wicked, & punish that most peruerse obstinacie of the idolaters, whereof arose perturbation, and thence a furious indignation and desperate madness, raging against God and hurlling vnto it selfe. <sup>9</sup> The story of the sixth Angel, diuied into his act: & the euent thereof. The act is, that the Angel did cast out of his mouth the plague of a most glowing heat, wherewith euil the greatest floods, & which most were wont to swell & overflow (as Euphrates) were dried vp by the counsell of God in this verse. The euent is, that the meere midoes wherewith the wicked are enraged, that they may scorche the iudgements of God, & abuse them furiously, to ferue their owne turne, & to y excusing of their owne wicked outrage. <sup>10</sup> The bound of the spirituall Babylon, and to the fortresses of the same. chap. 9. <sup>14</sup> <sup>11</sup> So the Church of the vngodly and kingdom of the beast is said to be left naked, all the defences whereof, in which they put their trust, being taken away from it. <sup>12</sup> That is, that euen they which dwell further off, may with more commoditie make hate vnto that sacrifice which the Lord hath appointed.

AND I heard a great voyce out of the Temple, saying to the seven Angels, Goe your wayes, and powre out the seven vials of the wrath of God vpon the earth.

<sup>2</sup> And the first went and powred out his viall vpon the earth: and there fell a noysome & a grieuous fore vpon y men which had the 3 mark of the beast, and vpon them which worshipped his image.

<sup>3</sup> And the second Angel powred out his viall vpon the sea, and it became as the blood of a dead man: and euery liuing thing died in the sea.

<sup>4</sup> And the third Angel powred out his viall vpon the riuers and fountains of waters, and they became blood.

<sup>5</sup> And I heard the Angel of the waters say, Lord. Thou art iust, which art, and Which wait: and Holy, because thou hast iudged these things.

<sup>6</sup> For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.

<sup>7</sup> And I heard another out of the Sanctuary say, Euen so, Lord God almighty, true and righteous are thy iudgements.

<sup>8</sup> And the fourth Angel powred out his viall on the sunne, and it was giuen to him to torment men with heate of fire,

<sup>9</sup> And men boyled in great heat, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not to giue him glory.

<sup>10</sup> And the fifth Angel powred out his viall vpon y throne of the beast, and the kingdom waxed darke, and they gnawed their tongues for sorow.

<sup>11</sup> And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

<sup>12</sup> And the sixth Angel powred out his viall vpon the great riuier <sup>10</sup> Euphrates, and the <sup>11</sup> water thereof dried vp, <sup>12</sup> that the way of the Kings of the East should be prepared.

<sup>13</sup> And I sawe <sup>13</sup> three vncleane spirits <sup>14</sup> like frogs come out of the mouth of that <sup>15</sup> dragon, and out of the mouth of that <sup>16</sup> beast, and out of the mouth of that <sup>17</sup> false prophet.

<sup>14</sup> For they are the spirits of denils, working miracles, to goe vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

<sup>15</sup> (\* Behold, I come as a thiefe. Blessed is he that watcheth, and keepeth his garments, least he walke naked, and men see his filthinesse.)

<sup>16</sup> And they gathered them together into a place called in Hebrew, <sup>20</sup> Armagedon.

<sup>17</sup> And the seventh Angel powred out his viall into the <sup>22</sup> aie: and there came a loud voyce out of the Temple of heauen from <sup>23</sup> the throne, saying, <sup>24</sup> It is done.

<sup>18</sup> And there were voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

<sup>19</sup> And the great citie was diuided into three parts: and the cities of the nations <sup>27</sup> fell: and that great <sup>28</sup> Babylon came in remembrance before God, \* to giue vnto her the cuppe of the wine of the fiercenesse of his wrath.

<sup>20</sup> And euery yle fled away, and the mountaines <sup>29</sup> were not found.

<sup>21</sup> And there fell a great haile, like <sup>c</sup> talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

God warneth his holy seruants who rest in the expectation of Christ, alwayes to adreffe their minds vnto his coming, and to looke vnto themselves, that they be not shamefully made naked and circuncised of these vncleane spirits, and so they be miserably vnprepared at the coming of their Lord, Mat. 24. 16. & 25. 13. *Chap. 8. 3. 13. 24. 44. Luk. 12. 39. 19* Namely y Angel, who holily according to the commandement of God was to do sacrifice: notwithstanding that those impure spirits do the same wickedly as seruants not vnto God but vnto that beast that hath seven heads. <sup>20</sup> That is (to say nothing of other expositions) the mountaine it selfe, or mountaine places of Megiddon. Now it is certaine by the holy Scripture, that Megiddon is a city & territory in the tribe of Manasse, bordering vpon Issacar & Aser, and was made famous by that lamentable ouerthrow of king Iosias, whereof 2. Reg. 23. 30 & 2. Cor. 3. 12. and Zach. 12. 11. In this mountaine country God saith by figure & type, that the kings of the peoples which serue the beast, shall meet together: because the Gentiles did alwayes wait that lamentable ouerthrow in the teeth of the Church of the fewes vnto their great reproach: and therefore were perswaded that that place should be most fortunate vnto them (as they speake) and vnto fortune vnto the godly: but God heere pronounceth, that that reproach of the Church and confidence of the vngodly, shall by himselfe be taken away in the selfe same places where the nations perswaded themselves, they should mightily exult & triumph against God and his Church. <sup>21</sup> The story of the seventh Angel vnto the end of the chapter, in which first is shewed by figure & speech, the argument of this plague, in this verse: and then is declared the execution thereof in the verses following. <sup>22</sup> From whence he might moue the heauen aboue and the earth beneath. <sup>23</sup> That is, from him that sitteth on the throne, by the figure called *Metonymia*. <sup>24</sup> That is, Babylon is vndone, as is shewed ver. 16. & in the Chapters following. For the first onser (as I might say) of this denunciation, is described in this Chapter: and the last containing a perfect victory is described in those that follow. <sup>25</sup> Now is declared the execution (as is said in ver. 27) and the things that shall last come to passe in heauen and in earth, before the ouerthrow of the beast of Babylon: both generally, ver. 18. and particularly in the cursed citie, and such as haue any familiaritie therewith, in the 3 last verses. <sup>26</sup> That fear or standing place of Antichrist. <sup>27</sup> Of all such as cleaue vnto Antichrist, and fight against Christ. <sup>28</sup> That harlot, of whom in the Chapter next following. Now this phrase, *to come into remembrance* is after the common vse of the Hebrew speech, but borrowed from men, attributed vnto God. \* *Ire. 25. 15.* <sup>29</sup> That is, were seene no more, or were no more exant. A borrowed Hebraisme. *6 Appear not, which the Hebrew utter after this sort, were not. Reue. 5. 24.* <sup>30</sup> The manner of the particular execution, most evidently testifying the wrath of God by the originall & greatnesse thereof: the euen: whereof is the same with that which is Chap. 9. <sup>22</sup> and that which hath bene mentioned in this Chapter, from the execution of the fourth Angel hitherto, that is to say, an incorrigible pertinacie of the world in their rebellion, and an heart that cannot repent, ver. 9 and 11. *6* *And it were about the weight of a talent was three score pound, that is fixe hundred pound, whereby is signified a marvelous and strange kind of weight.*

#### CHAP. XVII.

<sup>1</sup> That great whore is described, <sup>2</sup> with whom the Kings of the earth committed fornication, <sup>6</sup> She is drunken with the blood of Saints. <sup>7</sup> The mystery of the woman, and the beast that carried her, expounded. <sup>11</sup> Their destruction. <sup>12</sup> The Lamb's victory.

Then



1 The state of the Church militant being declared, now followeth the state of the Church triumphant, and getting victory, as I shewed before in the beginning of the 10. chapter. The state is set forth in 4 chapters. As in the place before going I noted, that in that historie the order of time was not always exactly observed, for the same is to be understood in this history, that it is distinguished according to the persons of which it treateth, and that in the severall stories of the persons is severally observed in the time thereof. For first is delivered the story of Babylon destroyed, in this & the next chap. (for this Babylon out of all doubt shall perish before the 2 beasts and the

Dragon.) Secondly is delivered the destruction of both the two beasts, chap. 19. And lastly of the Dragon, chap. 20. in y story of the spirituall Babylon are distinctly set forth the state thereof in this chap. & the overthrow done from God, cha. 18. In this verse & that which followeth is a transition or passage vnto the first argument, consisting of a particular calling of the Prophet (as often heretofore) and a general proposition. 2 That is, the damnable harlot, by a figure called hypocrisie. For S. Iohn as yet had not seene her. Although another interpretation may be borne, yet I like this better. *A The sentence that is pronounced against this harlot.* 3 Henceforth is propounded the type of Babylon, and the state thereof in 4 verses. After a declaration of the type, in the rest of this chap. in the type are described two things, the beast (of whom chap. 13.) in the 3. verse, & the woman that sitteth vpon the beast, verse 4, 5, 6. The beast in proceesse of time hath gotten somewhat more then was expressed in the former vision. First in that it is not read before that he was apparelled in scarlet, a robe imperiall and of triumph. Secondly, in that this is full of names of blasphemy: the other carried the name of blasphemy only in his beard. So God did teach that this beast is much increased in impiety and in iudice, and doeth in this last age, triumph in both these more insolently and proudly then ever before. *b A scarlet colour, that is, with a red and purple garment: and surely it was not without cause that the Romish clergy were so much delighted with this colour.* 4 That harlot, the spirituall Babylon, which is Rome. She is described by her attire, profession & deeds. 5 In attire most glorious, triumphant, most rich, and most gorgeous. 6 In profession, the nourisher of all, in this verse, and teaching her mysteries vnto all, ver. 3. setting forth all things most magnificently: but indeed most pernicious bestowing miserable men with her cup & binging vpon them a deadly giddiness. 7 Deceiving with the title of religion, and publike inscription of mystery: which the beast in times past did not beare. 8 An exposition in which S. Iohn declareth what manner of woman this is. 9 In manner of deeds: She is red with blood, and sheddeth it most licentious, and therefore is coloured with the blood of the Saints, as on the contrary part. Christ is set forth imbrued with the blood of his enemies. Esa. 3. 1. 10 A passage vnto the second part of this chapter, by occasion giuen of S. Iohn, as the words of y Angel do shew, in the next verse. 11 The second part or place, as I said ver. 1. The enarration of the vision, promised in this verse, and delivered in the verse following. Now there is delivered first an enarration of the beast, and his story, vnto the 14. verse. After, of the harlot, vnto the end of the chap. 12 The story of the beast hath a triple description of him. The first is a distinctio of this beast from all that ever hath bene at any time: which distinction is contained in this verse: The second is a delineation or painting out of the beast by things present, by which he might euen at that time be knowne of the godly, & this delineation is according to his heads, ver. 9, 10, 11. The third is an historicall foretelling of things to come, and to be done by him: and these are ascribed vnto his hornes, ver. 12, 13, 14. This beast is that Empire of Rome, of which I spake chap. 13, 11. according to the mutations and changes whereof which then had already happened, the holy Ghost hath distinguished and set out the same. The Apostle distinguisheth this beast from all others in these words. *The beast which thou sawest, was and is not.* For so I expound the words of the Apostle for euident sake, as I will further declare in the notes following. 13 The meaning is, that beast which thou sawest before (chap. 13, 1.) and which yet thou hast now seene, was, (I say was) euen from Iulius Caesar in respect of beginning, rising vp, station, glory, dominion, manner and stock, from the house of Iulius and yet is not now the same, if thou looke vnto the house and stock: for the dominion of this family was transfused vnto another, after the death of Nero, from y other vnto a third, from a third vnto a fourth, & so forth, was varied & altered by innumerable changes. Finally, y Empire is one, as it were one beast: but exceeding varied by kindreds, families & persons. It was therefore (saith S. Iohn) in y kindred or house of Iulius: and now it is not in that kindred, but transfused vnto another,

is not, and 14 shall ascend out of the bottomlesse pit, and shall go into perdition, and they that dwell on the earth shall wonder (whose names are not written in the booke of life from the foundation of the world.) 15 when they behold the beast that was, and is not, and yet is.

9 16 Here is the minde that hath wisdom, The 7 seuen heads 17 are seuen mountaines, whereon the woman sitteth: 18 they are also seuen Kings.

10 19 Five are fallen, 20 and one is, 21 and another is not yet come: and when he cometh, he must continue a short space.

11 22 And the beast that was, and is not, is euen 23 the eight, and is 24 one of the seuen, 25 and shall goe into destruction.

12 26 And the ten hornes which thou sawest,

remaining still, but tossed with so many and often alterations, as no man can but marueile that this beast was able to stand and hold out, in so many mutations. Verily no Empire that euer was tossed with so many changes, and as it were with so many tempests of the sea, euer continued so long. 25 That is as many as have not learned the providence of God, according to the faith of the Saints, shall maruel at these rigorous & often changes wherby they shall consider, the selfe same beast, which is the Romane Empire, to haue bin, not to be, and to be and still molested with perpetual mutation, and yet in the same to stand and continue. This in mine opinion is the most simple exposition of this place, confirmed by the euent of the things themselves. Although the last change also, by which the Empire, that before was ciuill became Ecclesiasticall, is not obscurely signified in these words: of which two, the first exercised cruelly vpon the bodies of the Saints: the other also vpon their soules: the first by humane order and policie, the other vnder the colour of the lawe of God, and of Religion, ragged and imbrued it selfe with the blood of the godly. 16 An exhortation preparing vnto audience, by the same argument, with that of Christ: *He that hath eares to heare, let him heare.* Wherefore, for mine owne part, I had rather read in this place, *Let there be here a minde, &c.* So the Angel passeth fully vnto the second place of this description. *A Very children know what that seuen hilled citie is, which is so much spoken of, and whereof Virgil thus reporteth.* And compasseth seuen towres in one wall: that citie it is, which when Iohn wrote these things had rule over the kings of the earth: it was and is not, and yet it remaineth this day, but it is declining to destruction. 17 This is the painting out of the beast by things present (as I said before) wherby S. Iohn endeouored to describe the same, that he might both be knowne of the godly in that age, and be further obserued and marked of posteritie afterwards. This delineation hath one type, that is, his heads, but a double description or application of the type: one permanent from the nature of it selfe, the other changeable, by the working of men. The description permanent, is by the seuen hills, in this verse, the other that flieth, is from the seuen kings, verse 10, 11. And here it is worthy to be obserued, that one type hath sometimes two or more applications, as seemeth good vnto the holy Ghost to expresse either one thing by diuers types, or diuers things by one type. So I noted before, of the seuen spirits chap. 14. Now this woman that sitteth vpon seuen hills, is the citie of Rome, called in times past of the Grecians *ἑξάκωλον*. i. of seuen tops or crests, and of *ἑπτὰ κεφαλαι*. i. of her seuen heads (as here) of seuen heads, and of others *ἑπτὰ κεφαλαι*. i. standing vpon seuen hills. 18 The beginning of these Kings or Emperours is almost the same with the beginning of the Church of Christ, which I shewed before chap. 11, 1. Namely from the yeere 35. after the passion of Christ, what time the Temple and Church of the Iewes was overthrowen. In which yeere it came to passe by the providence of God that that saying, *The beast was and is not*, was fulfilled before that the destruction of the Iewes immediately following came to passe. That was the yeere from the building of the city of Rome 809. from which yeere S. Iohn both numbred the Emperours which hitherto had bene, when he wrote these things, and foretelleth of two other next to come: and that with this purpose, that when this particular prediction or foretelling of things to come, should take effect the truth of all other predictions in the Church, might be the more confirmed, which figure God of old mentioned in the Law, Deut. 18. and Ieremie confirmeth chap. 28, 3. 19 Whose names are these: the first *Seruius Sulpicius Galba*, who was y seuenhth Emperour of y people of Rome, the second *Mavens Saluius Otho*, the third, *Aulus Vitellius*, the fourth, *Titus Flavius Vespasianus*, the fifth, *Titus Vespasianus* his Yonne of his owne name. 20 *Flavius Domitian* sonne of the first *Vespasian*. For in the latter end of his dayes S. Iohn wrote these things: as witnesseth Irenaeus *Lib. 5. aduersus hereses*. 21 *Nerva*. The Empire being now translated from the family of *Flavius*. This man reigned onely one yeere four moneths, and nine dayes, as the history writers do tell. 22 This is spoken by the figure synecdoche, as much to say, as that head of the beast which was & is not, because it is cut off, and *Nerva* in so short time extinguished. How many heads there were, so many beasts there seemed to be in one. See the like speech in the 3. verse of the 13. chap. 23 *Nerva Traianus*, who himself in diuers respects is called here the seuenhth and eighth. 24 Though in number and order of succession he be the eighth, yet he is reckoned together with one of these heads, because *Nerva* and he were one head. For this man obtained autoritie together with *Nerva*, and was Consul with him, when *Nerva* left his life. 25 Namely to molest with persecutions the Churches of Christ, as the histories do accord & I haue briefly noted chap. 1, 10. 26 The third place of this description as I said ver. 8. is a propheticall prediction of things to come which the beast should doe, as in the words following S. Iohn doeth not obscurely signifie, saying, *which haue not yet receiued the kingdom, &c.* For there is an Antichrist or opposition, betwene these kings, and those that went before. And first the persons are described, in this verse, then their deeds in the two verses following.

27 That is, arising with their kingdoms out of the Romane beast: at such time as that politicall Empire began by the craft of the Popes greatly to fall.

28 Namely, with the second beast, whom we called before a false prophet, which beast, ascending out of the earth got vnto himselfe all the authoritie and power of the first beast and exerciseth the same before his face, as was sayd Chapter 4. 11.

29 For when the politicall Empire of the West began to bow downwards, there both arose those ten Kings, and the second beast tooke

the opportunity offered to vsurpe vnto himselfe all the power of the former beast. These kings long ago, many haue numbered & described to be ten and a great part of the euents plainly testifieth the same in this our age. 29 That is, by content and agreement that they may conspire with the beast, and depend vpon his becke. Their storie is diuided into three parts, counsels, actes, and euents. The counsellors some of them consist in communicating of iudgements and affections: and some in communicating of power, which they are said to haue giue vnto this beast in this verse. 30 With Christ and his Church, as the reason following doe declare, and here are mentioned the factes and the euents which followed for Christ his sake, and for the grace of God the Father towards those that are called, elected, & are his faithfull ones in Christ. \* Chap. 19. 16. 1. tim 6. 15. 31 This is the other member of the enarration, as I said verse 7. belonging vnto the harlot, shewed in the vision verse 3. In this historie of the harlot, these 3. things are distinctly propounded, what is her magnificence in this verse, what is her fall, and by whom it shall happen vnto her, in the two verses following: and lastly, who that harlot is, in the last verse. This place which by order of nature should haue bene the first, is therefore made the last, because it was more fit to bee ioynd with the next: Chap. 32 That is, as vnconstant and variable as are the waters. Vpon this foundation fitteth this harlot as Queene, a vaine person vpon that which is vaine. 33 The ten Kings as verse 12. The accomplishment of this fact and euent, is daily increased in this our age by the singular prouidence, and most mightie gouernment of God. Wherefore the facts are propounded in this verse, and the cause of them in the verses following. 34 A reason rendered from the chiefe efficient cause, which is the prouidence of God, by which alone S. Iohn by iurisdiction of order affirmeth to haue come to passe, both that the kings should execute vpon the harlot, that which pleased God, and which hee declared in the verse next before going: and also that by one consent and counsell, they should giue their kingdom vnto the beast, &c. verse 13, 14. For as these being blinded haue before depended vpon the becke of the beast that lieth vnto the harlot, so it is said that afterward it shall come to passe, that they shall turne backe, and shall fall away from her when their hearts shall bee turned into better rate by the grace and mercy of God. 35 That is, Rome that great Citie, or onely Citie (as Iustinian calleth it) the King & head whereof was then the Emperour, but now the Pope, since that the condition of the beast was changed.

### CHAP. XVIII.

<sup>a</sup> The horrible destruction of Babylon set out, 11. 16. 18. The merchants of the earth, who were enriched with the pompe and luxuriosities of it, weepe and wayle: 20 but all the elect reioyce for that will vengeance of God.

1 And after these things, I saw another Angel come down from heauen, hauing great power, so that the earth was lightened with his glory.

2 And he cryed out mightily with a loude voyce, saying, \* It is fallen, it is fallen, Babylon

1 The second place (as I sayd before 17. 1.) of the history of Babylon, is of the wofull fall and ruine of that whore of Babylon. This historical prediction concerning her, is three fold. The first a plaine and simple foretelling of her ruine in three verses. the second a figurative prediction by the circumstances, thence vnto the 20. verse. The third, a confirmation of the same by signe or wonder. vnto the end of the Chapter. 2 Either Christ the eternall word of God the Father (as often elsewhere) or a created Angel, and one deputed vnto this seruice: but thoroughly furnished with greatnesse of power, and with light of glory, as the ensigne of power. 3 The prediction nor foretelling of her ruine, containing both the fall of Babylon, in this verse, and the cause thereof vttered by way of allegory, concerning her spiritual & carnall wickednesse, that is, her most great impietie and vniustice in the next verse: her fall is first simply declared of the Angel: and then the greatnesse thereof is shewed here by the euents, when hee sayth it shall bee the seat and habitation of deuils, of wilde beasts & of cursed soules, as of old Esay, 33. 21. and often elsewhere. \* Chap. 14. 8. Esay. 31. 9. iere. 51. 3.

are 17 ten kings, which yet haue not received a kingdom, but shall receive power, as kings 28 at one houre with the beast. 13 29 These haue one minde, and shall giue their power, and authoritie vnto the beast, 14 These shall fight with the 30 Lambe, and the Lambe shall ouercome them: \* for he is Lord of Lords, and King of Kings: and they that are on his side, called, and chosen, and faithfull. 15 31 And he sayd vnto me, The waters which thou sawest, where the whore sitteth, 32 are people, and multitudes, and nations, and tongues. 16 And the ten 33 hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh, and burne her with fire. 17 34 For God hath put in their hearts to fulfill his will, and to doe with one consent for to giue their kingdom vnto the beast, vntill the words of God be fulfilled. 18 And that woman which thou sawest, is that 35 great citie, which reigned ouer the Kings of the earth.

that great city, and is become the habitation of deuils, and the hold of all foule spirits, and a cage of euery vnclane and hatefull bird.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard an other voice from heauen say, Go out of her, my people, y ye be not partakers of her finnes, & that ye receive not of her plagues:

5 For her finnes are \* come vp into heauen, and God hath remembered her iniquities.

6 7 Reward her, euen as shee hath rewarded you, and giue her double according to her works: and in the cup that she hath filled to you, fill her the double.

7 In as much as she glorified her self, & liued in pleasure, so much giue ye to her torment & sorow: for she saith b in her heart, I sit being a queen, and am c no widow, and shall d see e no mourning.

8 Therefore shall her plagues come at e one day, death, and sorow, and famine, and she shall be burnt with fire: for that God which condemneth her, is a strong Lord,

9 And the kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see that smoke of that her burning,

10 And shall stand asafare off for feare of her torment, saying, Alas, alas, that great citie Babylon, that mightie citie: for in one houre is thy iudgement come,

11 9 And the merchants of the earth shall weepe and wayle ouer her: for no man buyeth their ware any more.

12 The ware of gold, and silver, and of precious stone, and of pearles, and of fine linnen, and of purple, and of silke, and of skarlet, and of all manner of Thynewood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasie, and of yron, and of marble,

13 And of cinamon, and odours, and ointments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beasts, and sheepe, and horses, and charrets, and seruants, and soules of men.

14 (10 And the apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt finde them no more.)

15 The merchants of these things which were waxed rich, shall stand a farre off from her, for feare of her torment, weeping and wayling.

of executing the iudgements of God, stand vpon three causes which are here exprest: the vniuersall wickednes of the whore of Babylon, in this verse her cursed pride opposing it selfe against God, which is the fountaine of all euil actions, verse 7. and her most iust damnation by the sentence of God, verse 8. With her selfe. e I am full of people and mightie. d I shall taste of none. e Shortly and at one instant. 8 The circumstances following the fall of Babylon, or the consequences thereof (as I distinguished them, verse 4.) are two. Namely the lamentation of the wicked vnto the 19. verse: and the reioicing of the godly, verse 20. This most sorrowfull lamentation, according to the persons of them that lament, hath three members, the first whereof is the mourning of the kings and mightie men of the earth, in two verses. The second is, the lamentation of the merchants that traffike by land thence vnto the 16. verse. The third is the wailing of those y merchandise by sea. vers. 16. 17. 18. In euery of these the cause & manner of their mourning is described in order, according to the condition of those that mourne with obseruation of that which best agreeth vnto them. 9 The lamentation of these that trade by land, as I distinguished immediately before. 10 An apostrophe, or turning of the speech by imitation, vsed for more vehemencie. as if those merchants, after the manner of mourners should in passionate speech speake vnto Babylon, though now utterly fallen and overthrowen. So Esai. 33. 9. and in many other places. f By this is meant that season which is next before the fall of the leafe, as what season fruits ripen, and the word signifieth such fruits as are longed for.

4 The second prediction, which is of the circumstances of the ruine of Babylon: of these there are two kinds: one going before it: as that before hand the godly are deliuered vnto the ninth verse: the other following vpon her ruine, namely the lamentation of the wicked and reioicing of the godly, vnto the twentieth verse. 5 Two circumstances going before the ruine, are commanded in this place: one is, that the godly depart out of Babylon: as I mentioned, chapter 12. to haue bene done in time past, before the destruction of Ierusalem: this charge is giuen here, and in the next verse. The other is, that euery one of them occupy themselves in their owne place, in executing the iudgement of God, as it was commanded the Leuites of old, Exod. 32. 27. and that they sanctifie their handes vnto the Lord, verse 6. 7. 8. 6 Of his commandement there are two causes to auoid the contagion of sinne, and to shun the participation of those punishments that be long thereunto. a He useth a word which signifieth the following of sins one after another, and rising one of another in such sort, that they grew as length to such an heape that they came vpon euen to heauen.

7 The prouocation of the godly, and the commandement of executing the iudgements of God, stand vpon three causes which are here exprest: the vniuersall wickednes of the whore of Babylon, in this verse her cursed pride opposing it selfe against God, which is the fountaine of all euil actions, verse 7. and her most iust damnation by the sentence of God, verse 8. With her selfe. e I am full of people and mightie. d I shall taste of none. e Shortly and at one instant. 8 The circumstances following the fall of Babylon, or the consequences thereof (as I distinguished them, verse 4.) are two. Namely the lamentation of the wicked vnto the 19. verse: and the reioicing of the godly, verse 20. This most sorrowfull lamentation, according to the persons of them that lament, hath three members, the first whereof is the mourning of the kings and mightie men of the earth, in two verses. The second is, the lamentation of the merchants that traffike by land thence vnto the 16. verse. The third is the wailing of those y merchandise by sea. vers. 16. 17. 18. In euery of these the cause & manner of their mourning is described in order, according to the condition of those that mourne with obseruation of that which best agreeth vnto them. 9 The lamentation of these that trade by land, as I distinguished immediately before. 10 An apostrophe, or turning of the speech by imitation, vsed for more vehemencie. as if those merchants, after the manner of mourners should in passionate speech speake vnto Babylon, though now utterly fallen and overthrowen. So Esai. 33. 9. and in many other places. f By this is meant that season which is next before the fall of the leafe, as what season fruits ripen, and the word signifieth such fruits as are longed for.



11 The manner of mourning used by them that trade by sea.

12 The other consequent upon the other ruine of Babylon, is the exaltation or reioycing of the godly in heauen and in earth as was noted verse 9.

13 The third prediction, as I said verse 1. standing of a signe, and the interpretation thereof: the interpretation thereof is in 2 sorts, first by a simple propounding of the thing it selfe, in this verse, and then by declaration of the events in the verses following.

\* Jerem. 51. 63.

14 The reuents are two, the one of them opposite vnto the other for amplification sake. There shalbe, faith be, in Babylon no mirth nor ioy at all, in this and the next verse, but all heavy and lamentable things from the bloody slaughters of the righteous and the vengeance of God comming vpon it for the same. 15 That is, shed by bloody massacres, and calling for vengeance. 16 That is, proued and found out, as if God had appointed a iust enquire, concerning the impietie, vnnaturalnesse and vauilts of those men.

17 This chapter hath in summe two parts, one transitory or of passage vnto the things that follow vnto the 10. verse, another historical of the victorie of Christ gotten against both the beastes vnto the end of the chapter, which I sayd was the second historie of this argument, chap. 17. 1. The transition hath two places, one of praising God for the overthrow done vnto Babylon in 4. verses, & another like wise of praise, and Propheticall, for the comming of Christ vnto his kingdome, and his most royall marriage with his Church, thence vnto the tenth verse. The former praise hath three branches, distinguished after the ancient manner of those that sing: *προσφώνισ*, that is, an invitation or pro-  
uokement in two verses, *ἀντρεφω*, a response or answer in the third verse, and *συνοδία*, a close or ioyning together in harmonie; al which I thought good of purpose to distinguish in this place, lest any man should with Porphyrius, or other like dogs, obiect to Saint Iohn of the heauenly Church, a childish and idle repetition of speech. *a Praise the Lord.* 2 The proposition of praise with exhortation in this verse, and the cause thereof, in the next verse. 3 The song of the Antiphonie or response, containing an amplification of the praise of God, from the perpetuall and most certaine testimony of his diuine iudgement as was done at Sodome and Gomorrah, Gen. 19.

16 And saying, Alas, alas, that great citie, that was clothed in fine linnen and purple, and scarlet, and gilded with gold, and precious stones, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupy ships and shipman, and whoeuer traffike on the sea, shall stand a farre off.

18 And cry, when they see that smoke of that her burning, saying, What city was like vnto this great city?

19 And they shall cast dust on their heads, and cry, weeping, and wailing, and say, Alas, alas that great citie, wherein were made rich all that had ships on the sea by her costlines: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath punished her, to be reuenged on her for your sakes.

21 Then a mighty Angel tooke vp a stone, like a great millstone, \* and cast it into the sea, saying, With such violence shall that great city Babylon be cast and shall be found no more.

22 And the voyce of harpers, and musicians and of pipers, and trumpeters: shall bee hard no more in thee, and no craftsman, of whoeuer craft he bee, shall be found any more in thee: and the found of a millstone shall be heard no more in thee.

23 And light of a candle shall shine no more in thee: and the voice of the bridegrome & of the bride shall be heard no more in thee: for thy merchants were the great men of the earth: and with thine enchantment were deceived all nations.

24 And in her was found the blood of the Prophets and of the Saints, and of all that were slaine vpon the earth.

#### CHAP. XIX.

1 The heauenly company praise God for avenging the blood of his seruants on the whore. 2 They are written blessed, that are called to the Lambes supper. 3 The Angel will not be worshipped. 4 That mighty King of Kings appeareth from heauen. 5 The battell, 6 wherein the beast is taken, 7 and cast into the burning lake.

AND after these things I heard a great voyce of a great multitude in heauen, saying, *a* Hallelu-iah, saluation, and glory, and honour, and power be to the Lord our God.

2 For true and righteous are his iudgements: for hee hath condemned the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.

3 And againe they said, *b* Halleluiah: and that her smoke rose vp for euermore.

4 And the foure and twenty Elders, and the

four beast fell downe, and worshipped God that sat on the throne, saying, Amen, Hallelu-iah.

5 4 Then a voyce came out of the throne, saying, Praise our God, all ye his seruants, and yee that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Hallelu-iah: for the Lord that God that Almighty one hath reigned.

7 Let vs bee glad and reioyce, and giue glory to him: for the marriage of the Lambe is come, and his wife hath made her selfe ready.

8 And to her was granted, that shee should be arrayed with pure fine linnen and shining, for the fine linnen is the righteousness of Saints.

9 10 Then he said vnto me, Write, \* Blessed are they which are called vnto the Lambs supper. And he said vnto me, These words of God are true.

10 11 And I fell before his feet, \* to worship him, but he said vnto me, See thou do it not: I am thy fellow seruant, and one of thy brethren, which haue the testimony of Iesus, Worship God: for the testimony of Iesus is the Spirit of prophesie.

11 12 And I saw heauen open, and behold a white horse, and he that sat vpon him was called faithfull and true, and he iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes: and hee had a name written, that no man knew but himselfe.

13 And hee was clothed with a garment dipt in blood, & his name was called, THE WORD OF GOD.

14 And the hostes which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall rule them with a rod of yron, for he it is that treadeth the wine presse of the fiercenes and wrath of Almighty God.

16 And he hath vpon his garment, and vpon his thigh, a name written, \* THE KING OF KINGS AND LORD OF LORDS.

17 And I saw an Angel stand in the sunne who cryed with a loud voyce, saying, to all the foules that did flie by the mids of heauen, Come,

as vpon his spouse. *b* Good workes which are lively testimonies of faith. \* Mat. 22. 2. 10 Namely the Angel, as appeareth by the next verse. 11 The particular historie of this verse is brought in by occasion, and as it were besides the purpose, that Saint Iohn might make a publike example of his owne infirmities, and of the modest sanctimonie of the Angel, who hath renounced for himselfe the diuine honours, & recalled all the seruants of God, vnto the worship of him alone: as also 22. 8. \* Chap. 22. 8. *c* Which are commanded to beare witness of Iesus. *d* For Iesus is the mayke that all the prophetes wrote at. 12 The second place of this Chapter (as I said verse 1.) is of the victory gotten by Christ against both the beastes: in which first Christ is described as one ready to fight, vnto the 16. verse then is shewed the battell to bee begun, thence vnto the 13. verse: lastly is set forth the victory vnto the end of the Chapter. In this place doe shine most excellent properties of Christ as our heauenly Iudge and reuenger, according to his person, companie, effects, and names. 13 Properties belonging to his person, that hee is heauenly, iudge, faithfull, true, iust, in this verse, searching out all things ruling ouer all, to bee feared out of none, verse 12 the trumpet, and the very essentiall worde of God, verse 13. 14 The companie or retinue of Christ, holy, innumerable, heauenly, iudiciall, royall and pure. 15 The effects of Christ prepared vnto battell, that with his mouth hee striketh the Gentiles, ruleth and destroyeth. \* Psalm 2. 9. 16 The name agreeing vnto Christ according to the former properties, expressed after the manner of the Hebrewes. \* Chap. 17. 14. 1 Tim. 6. 15. 17 The second member as I sayd verse 11. A reprochfull calling forth of his enemies vnto battell: in which not themselves (for why should they be called forth of the king of the world, or prouoked being his subjects? for that were not comely) but in their bearing, the birds of the ayre are called to eate their carcases. 18 That is openly, and in sight of all, as Numb. 15. 4. and 2. Sam. 12. 17. 19 That is, through this inferiour heauen, and which is neerer vnto vs: an Hebrew phrase.

and

and gather your selues together vnto the supper of the great God.

18 That yee may eate the flesh of kings and the flesh of high captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bond men, and of small and great.

19 And I saw the beast, and the kings of the earth, and their hosts gathered together to make battell against him that sat on the horse, and against his armie.

20 But the beast was taken, and with him that false prophet that wrought miracles before him, whereby he deceived them that received the beasts marke, and them that worshipped his image. These both were alive cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which cometh out of his mouth, and all the fowles were filled full with their flesh.

20 The 3. member (as was sayde verse 11.) of the victory ouertaken by Christ. Vnto this apperteyne two things: his buckling with the beast and his forces in this verse: and the euent most magnificent, described after the manner of men, in the verses following. All these things are plaine. 21 Namely, that beast with seven heads, of which before, Chapter 13. 1. and 17. 3. 22 That is, that beast with two heads, of which 13. 11. See more, Chap. 16. 14.

### CHAP. XX.

1 The Angel bindeth Satan for a thousand yeeres. 8. Binding loosed, hee stirreth vp Gog and Magog, that is, prynces and open enemies against the Saints, 11. but the vengeance of the Lord cutteth off their inselence. 12. The bookes are opened, of which the dead are iudged.

And I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the deuill and Satan, and he bound him a thousand yeeres:

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that hee should deceiue the people no more till the thousand yeeres were fulfilled: for after that he must bee loosed for a little season.

4 And I saw 7 seates: and they sat vpon them, and iudgement was giuen vnto them, and I saw the soules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued, and

reigned with Christ a thousand yeere.

5 But the rest of the dead men shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priestes of God and of Christ, and shall reigne with him a thousand yeere.

7 And when the thousand yeeres are expired, Satan shall be loosed out of his prison.

8 And shall goe out to deceiue the people, which are in the foure quarters of the earth: euen Gog and Magog, to gather them together to battell, whose number is as the sand of the Sea.

9 And they went vp into the plaine of the earth, and they compassed the tents of the Saints about, and the beloued citie: but fire came downe from God out of Heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where that beast and that false prophet are, and shall bee tormented euen day and night for euermore.

11 And I saw a great white throne, and one that sat on it, from whose face fled away both the Earth and Heauen, and their place was no more found.

12 And I saw the dead both great and small stand before God: and the bookes were opened, and another booke was opened, which is the booke of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 And the sea gaue vp her dead, which were in her, and death and hell delivered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And death, and Hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

10 Whosoever shall lie dead in sin, and not know the truth of God. 11 They shall not be renewed with that newnesse of the life by the enlightning of the Gospell of the glory of Christ. For this is the first resurrection, by which the soules of the godly doe rise from their death. In the second resurrection their bodies shall rise againe. 12 That whereby both body and soule, that is, the whole man is adidged and deliuered vnto eternall death. So chapter 21. 11. 13 A returne vnto the intended history, by resuming the words which are in the end of the fourth verse. 14 The second history, of the latter victorie of Christ, as was said verse 1. In which are summarily described the worke, ouerthrow and eternall punishment of Satan. 15 Of which I spake verse 2. Then therefore shall be giuen vnto him liberty to rage against the Church and to molest the Saints for the times of men:

vnto whom the faithfull shall haue associated themselves more then was meete, raising with them of their impuritie of doctrine and life. 16 The worke or acte of Satan (which is the first member as I distinguished in the verse before going) to deceiue the whole world, euen vnto the vttermoost nations thereof: to arme them against the people of God in this verse, and to besiege & oppresse the Church, with his whole strength, in the verse following. \* *Ezechiel 39. 2. b. As if he said in so much that the whole face of the earth, how great soeuer it is, was filled.* 17 The wrath of God consuming the aduersaries, and ouerthrowing all their enterprises. Heb. 10. 27. And this is the second member mentioned verse 7. the ouerthrow of Satan. 18 The third member, eternall destruction against those that are overcome: as I noted in the same place. 19 The second part of this Chapter, in which is described the iudge, in this verse, and the last iudgement in the verse following. 20 That is, a tribul seate most Princelike and glorious: for so doeth the Greeke word also signifie. 21 That is, Christ, before whom when he cometh vnto iudgement, heauen & earth shall perish for the greatnesse of his maiestie, 1 Peter 3. 10, &c. 22 That is, Christ the iudge, 2 Cor. 5. 10. 23 As it were, our books of reckoning or accompt: that is the testimonie of our conscience, and of our workes, which by no means can be auoyded. That is spoken after the manner of men, \* *Chap. 3. 5. and 21. 17. phil. 4. 3.* 24 The booke of the eternall decree of God, in which God the Father hath elected in Christ, according to the good pleasure of his will, those that shalbe heires of life. This also is spoken according to the manner of men. 25 This is a prention or an answer to an obiection: for happily some man will say, but they are dead, whom the sea, death & the graue hath consumed, how shall they appeare before the iudge? S. Iohn answereth by resurrection from death, whereunto all things (howsoever reijgnant) shall minister and serue at the commandement of God, as Dan. 12. 26 The last enemy which is death shalbe abolished by Christ (that he may no more make any attempt against vs) 1 Cor. 15. 26. and death shall feede vpon the reprobation in hell for euermore, according to the righteous iudgement of God, in the next verse.

### CHAP. XXI.

2 He describeth new Hierusalem descending from heauen, 6 The bride the Lambes wife, 12 and the glorious building of the citie, 19 garnished with precious stones, 22 whose Temple the Lambes is.

And

1 Now followeth the 3. place of the propheticall historie, which is of the victory whereby Christ ouercame the dragon, as I noted Chap. 7. 1. This place must necessarily bee ioyned with the ende of the 12. chapter, and be applied vnto the iust vnderstanding thereof. This chapter hath two parts, one of the dragon ouercome, vnto the 10. verse, the other of the resurrection and last iudgement vnto the end of the chapter. The history of the dragon is double:

First of the first victory after which he was bound by Christ, vnto the 6. vers. The second is of the last victory, whereby he was throwne downe into euellasting punishment, thence vnto the 10. verse. This first history happened in the first time of the Christian Church, when the dragon throwne downe from heauen by Christ, went about to molest the new birth of the Church in the earth, Chap. 12. 17, 18. For which cause I gaue warning, that this story of the Dragon must bee annexed vnto that place. 1 That is of hell, whither God threw downe the Angels which had sinned, and bound them in chaine of darknesse to bee kept vnto damnation, 2. Pet. 2. 4. Jude 6. 3 The first whereof (continuing this history with the end of the 12. chapter) is the 36. yeeres from the prison of Christ, when the Church of the Iewes being ouerthrowen, Satan assailed to inuade the Christian Church gathered of the Gentiles, and to destroy part of her seed, Chap. 12. 17. The thousandth yeeres fallth precisely vpon the times of that wicked Hildebrand, who was called Gregorie the seventh, a most damnable Necromancer & forcerer, whom Satan vsed as an instrument when he was loosed out of bonds, thenceforth to annoy the Saints of God with most cruel persecutions, and the whole world with dissensions, and most bloody warres: as Ben: o the Cardinall reporteth at large. And this is the first victory gotten ouer the Dragon in the earth. 4. Namely, with that publike and violent deceit which he attempted before, Chap. 12. and which after a thousand yeeres (a lacke for woe) hee most mightily procured in the Christian world, 5 which being once expired, this second battell and victory shall bee, of which verse 7. 8. 6 A description of the common state of the Church of Christ in earth in that space of a thousand yeeres, for which the deuill was in bonds: in which first the authoritie, life, and common honour of the godly, is declared, verse 4. Secondly, newnes of life is preached vnto other by the Gospell, after that space, ver. 5. Finally, he concluded with promises verse 6. *a For iudgement was committed to them, as to the members ioyned to the head, but that Christs office was giuen once to him.* 7 This was a type of the authoritie of the good and faithfull seruants of God in the Church, taken from the manner of men. 8 Of the Martyrs, which suffered in those first times. 9 Of the Martyrs which suffered after that both the beasts were now risen vp, Chap. 13. For these three things are expounded,



Now followeth the second part of the history prophetic (as I said Cha. 1. and 11. 1.) of the future estate of the Church in heauen after the last iudgment, unto the fit verse of the next chapter, in this are two things briefly declared. The station, seate or place thereof, verse 1. Then her state and condition in the verses following. Before the state of the Church described, is set downe the state of the whole world, that there shall be a new heauen, and a new earth, as Esay 65. 7. and 66. 12. and 2. Pet. 3. 13. and this is the seate or place of the Church, in which righteousnes shall dwell.

\* Esay 65. 17. and 66. 22.

\* 2 Pet. 3. 13.

The state of this glorious Church is first described generally, vnto the 8. verse and then specially and by parts in the verses following. The generall description consisteth in a vision. shewed as farre off, vers. 2. and in speech spoken from heauen. In the general these things are common, that the Church is holy, new, the workmanship of God, heauenly, most glorious, the spouse of Christ, and partaker of this glorie in this verse.

The Church is described by speech

first of an Angel, in two verses, then of God himself, in 4. verses. The Angels speech describeth the glory of the Church by the most familiar cohabitation of God therewith, by communicating of all manner good things according to the covenant, in this verse 2. and by removing or putting far away of all euill things in the verse following. \* Chap. 7. 17. & 15. 8. 4. In the speech of God himselfe describing the Church, is first a certaine exordium, or entrance, vers. 5. Then followeth a magnificent description of the Church, by the present & future good things of the same, in 3. verses following. In the exordium God challengeth to himselfe the restoring of all the creatures, of which verse 1. and witnesseth the calling of S. Iohn vnto the writing of these things, in this verse. \* Esay. 43. 19. 2 Cor. 5. 17. \* Chap. 2. 8. and 11. 13. 5. The description of the Church is of three sorts, by abolishing of olde things: by the being of present things in God, that is of things eternall; and by the communication of all good things with the godly, verse 6. If so bee, they shall strine manfully, verse 7. But the reprobate are excluded from thence, verse 8. *a Their lot, and inheritance as it were.* 6. A transition vnto the particular describing of the heauenly Church by the expresse calling of Saur Iohn in this verse, and his rapturing vp by the Spirit, in confirmation of the truth of God in the verse following. 7. Hee meaneth the place & stately seate of the Church. shadowed out in a mountaine. 8. A type of that Church which is one, ample, or Catholike, holy celestiall, built of God, in this verse: and glorious in the verse following. This type propounded generally, is after particularly declared, vers. 12. &c. 9. A particular description (as I noted vers. 2.) of the celestiall Church. First, by the essentiall parts of the same, vnder the similitude of a citie to vers. 12. Secondly, by forreine accidents, vnto the end of the chapter. Thirdly, by the effects in the beginning of the next chapter, the essentiall parts are noted the matter & the forme in the whole worke: of these the superficies and foundation of the wall are entyre parts (as they vse to bee called) which parts are first described in figure, vnto the 14. verse and afterward more exactly. 10. According to the number of the tribes, of which chap. 7. For here the outward part is attributed vnto the old Testament, and the foundation of the new Testament. 11. Hee meaneth the Prophets, who are the messengers of God, and watchmen of the Church,

And I saw a new heauen, and a new earth: for the first heauen and the first earth were passed away, and there was no more sea.

2 And I Iohn saw the holy citie new Hierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heauen, saying, Beholde, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be with them.

4 And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

5 And he that sate vpon the throne, said, \* Behold, I make all things new, and he said unto me, Write: for these things are faithfull and true.

6 And he sayd vnto mee, \* It is done, I am Alpha and Omega, the beginning and the end: I will giue to him that is a thirst, of the well of the water of life freely.

7 He that ouercometh, shall inherit all things, and I will be his God, and he shall be my Sonne.

8 But the fearefull and vnbeleeuing, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall haue their part in the lake which burneth with fire and brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I will shew thee the bride the Lambes wife.

10 And hee caried me away in the spirit to a great and high mountaine, and he shewed me that great citie, that holy Ierusalem, descending out of heauen from God.

11 Hauing the glory of God, and her shining was like vnto a stone most precious, as a iasper stone cleare as chrystall.

12 And had a great wall and high, and had twelve gates, and at the gates twelve Angels, and the names written which are the twelve tribes of the children of Israel:

13 On the East part there were three gates, and on the North side three gates, on the South side

three gates, and on the West side three gates.

14 And the wall of the citie had twelve foundations, and in them the names of the Lambes twelve Apostles.

15 And he that talked with me, had a golden reede, to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay foursquare, and the length is as large as the bredth of it, and he measured the citie with the reed, twelve thousand furlongs: and the length, and the bredth, and the height of it are equall.

17 And he measured the wall thereof an hundred forty and foure cubits, by the measure of man, that is, of the Angel.

18 And the building of the wall of it was of iasper: and the citie was pure golde, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation was iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraud:

20 The fifth of a Sardonyx: the sixth of a Sardius: the seventh of a Chrysolite: the eighth of a Beryl: the ninth of a Topaz: the tenth of a Chrysolite: the eleuenth of a Iacynth: the twelfth an Amethyst.

21 And the twelve gates were twelve pearles, and euery gate is of one pearle, and the street of the citie is pure gold, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty & the Lambe are the Temple of it.

23 And the citie hath no neede of the Sunne, neither of the Moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 And the people which are saved, shall walke in the light of it, and the kings of the earth shall bring their glory and honour vnto it.

25 And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought vnto it.

27 And there shall enter into it none vnclane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambes booke of life.

the last. \* Esay. 60. 3. \* Esay. 60. 11. Chap. 2. 3. and

## CHAP XXII.

The river of water of life is shewed, and the tree of life: 6. 7. Then followeth the conclusion of this prophesie, where Iohn declareth, that the things herein contained are most true. 13. and now the third time repeateth these wordes, All things come from him, who is the beginning and the end.

And hee shewed me a pure river of water of life, cleare as chrystal, proceeding out of the throne of God, and of the Lambe.

2 In the midst of the streete of it, and of either side of the river was the tree of life, which bare twelve maner of fruits, and gaue fruits euery moneth: and the leaues of the tree serued to heale the nations with.

3 And there shall be no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

The euertlasting grace of God in this verse, the eternall liuing of the godly, as chap. 2. 7. the eternall fruits which the godly bring forth vnto God, themselves and others, vers. 2. freedom and immunity from all euill. God himselfe taking pleasure in his seruants, and they likewise in their God, ver. 3. The beholding and sight of God, and feeling of the faithfull from all eternitie, ver. 4. the light of God, and an euertlasting kingdome and glory, vers. 5.

13 That is, foundation stones, according to the number of the gates, as is shewed vers. 19.

13 A transition vnto a more exquisite description of the parts of the Church, by finding out the measure of the same by the Angel that measured them.

14 The measure and forme most equall in 2. verses.

14 A foursquared figure hath equall sides, and eueryright corners, and therefore the Grecians call by this name those things that are steady, and of continuance, and perfect.

15 He addeth this, because the Angel had the shape of a man.

15 The matter most precious and glittering which the presence of God maketh most glorious.

16 By streete, he meaneth the broad place of the citie.

16 The second forme of particular description (as I said vers. 12) from forraigne and outward accidents:

which are these, Light from God himselfe, in this verse, glory from men, vers. 24. perfect securitie from all harme, vers. 26. Finally, such truth and incorruption of glory (vers. 26.) as can beare and abide with it, nothing that is inglorious, vers. 20, 22. Phil. 4. 3.

16 The second forme of particular description (as I said vers. 12) from forraigne and outward accidents:

which are these, Light from God himselfe, in this verse, glory from men, vers. 24. perfect securitie from all harme, vers. 26. Finally, such truth and incorruption of glory (vers. 26.) as can beare and abide with it, nothing that is inglorious, vers. 20, 22. Phil. 4. 3.

16 The second forme of particular description (as I said vers. 12) from forraigne and outward accidents:

which are these, Light from God himselfe, in this verse, glory from men, vers. 24. perfect securitie from all harme, vers. 26. Finally, such truth and incorruption of glory (vers. 26.) as can beare and abide with it, nothing that is inglorious, vers. 20, 22. Phil. 4. 3.

16 The second forme of particular description (as I said vers. 12) from forraigne and outward accidents:

which are these, Light from God himselfe, in this verse, glory from men, vers. 24. perfect securitie from all harme, vers. 26. Finally, such truth and incorruption of glory (vers. 26.) as can beare and abide with it, nothing that is inglorious, vers. 20, 22. Phil. 4. 3.

16 The second forme of particular description (as I said vers. 12) from forraigne and outward accidents:

which are these, Light from God himselfe, in this verse, glory from men, vers. 24. perfect securitie from all harme, vers. 26. Finally, such truth and incorruption of glory (vers. 26.) as can beare and abide with it, nothing that is inglorious, vers. 20, 22. Phil. 4. 3.

\* *Esa.* 69, 19.

2 This whole booke is concluded and made vp by a confirmation, and a salutation. The confirmation hath three places: The words of the Angel vnto the 15. verse, the words of Christ: verse 16. 17. and the obtestation made by S. Iohn from diuine, authority, thence vnto the 20. verse. By the speech of the Angel this prophecie is confirmed vnto the 3. verse, and then he speaketh of the vse of this booke in the verses following. The prophecie is first confirmed by the Angel from the nature thereof, that it is faithfull and true. Secondly, from the nature of the efficient cause, both principall, which is God, and instrumentall, which is the Angel in this

verf. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our saluation, verf. 7. Fourthly, from the testification of S. Iohn himselfe, verf. 8. The rest of the speech of the Angel tending to the same and S. Iohn interrupted or brake off by his vnadvised act of worshipping him, in the same ver. which the Angel forbidding, teacheth him that adoration must be giuen not to him, but only to God, as for himselfe, that he is of such nature and office, as he may not be adored: which thing also was in like manner done, chap. 16, 10. *Chap.* 19, 10. 3 The Angel returneth vnto his former speech: in which hee teacheth the vse of this booke, both towards our selues, in this and the next vers. and in respect of God for declaration of his truth, thence vnto the 15. verse. 4 That is, propound this prophecie openly vnto all, and conceale no part of it. The contrary whereunto is commanded, *Esa.* 8, 6. and *Dan.* 3, 26. 5 An obiection prevented. But there will be some that will abuse this occasion vnto euill, and will wreit this Scripture vnto their owne destruction, as Peter saith, What then? sayth the Angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate vnto vs. Let them be hurtfull vnto others, let such be more and more vile in themselves, whom this Scripture doth not please: yet others shalbe further conformed thereby vnto righteousness & true holinesse. The care and reformation of these may not be neglected, because of the voluntarie and malicious offence of others. 6 The second place belonging vnto the vse of this booke, as I sayd, verse 10. Also (sayth God by the Angel) though there should be no vse of this booke vnto men: yet it shalbe of this vse vnto me, that it is a witness of my truth vnto my glory, who will come shortly to giue and execute iust iudgement, in this verse: who haue taught that all these things haue their being in mee, in the 13. verse, and haue denounced blessednesse vnto my seruants, in the Church, verse 14. and reprobation vnto the vngodly, verse 15.

4 And they shall see his face, and his Name shalbe in their foreheads.

5 \* And there shall be no night there, and they need no candle, neither light of the Sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 \* And hee sayd vnto mee, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is hee that keepeth the wordes of the prophecie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, \* I fell downe to worship before the feete of the Angel which shewed me these things.

9 But he said vnto mee, See thou *do* it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the words of this booke: worship God.

10 3 And hee sayd vnto mee, \* Seale not the wordes of the prophecie of this booke: for the time is at hand.

11 5 He that is vnjust, let him be vnjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 6 And beholde, I come shortly, and my re-

ward is with mee, \* to giue to euery man according as his worke shall be.

13 I am \* Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they, that doe his Commandments, 7 that their right may be in the tree of Life, and may enter in through the gates into the Citie.

15 For without *shall be* dogs and inchanters, and whoremongers, and murtherers, and idolaters, and whoeuer loueth or maketh lies.

16 8 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the root and the generation of Dauid, and the bright morning starre.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come: and let him that is athirst, come: and \* let whoeuer will, take of the water of life freely.

18 9 For I protest vnto euery man that heareth the words of the prophecie of this booke, If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke:

19 And if any man shall diminish of the words of the booke of this prophecie, God shall take away his part out of the booke of life, and out of the holy Citie, and from those things which are written in this booke.

20 10 He which testifieth these things, sayth, Surely I come quickly. Amen. Euen so, come Lord Iesus.

21 11 The grace of our Lord Iesus Christ be with you all, A M E N.

THE END.

icipation of the good things of God, verse 17. \* *Esa.* 55, 1. 9 The obtestation of Saint Iohn (which is the third place of the confirmation, as was noted verse 6.) ioyued with a curse of execration, to preserve the truth of this booke entire and vncorrupted, in two verses. 10 A diuine confirmation or sealing of the obtestation: First from Christ auouching the same, and denouncing his coming against all those that shall put their sacrilegious hands hereunto: then from Saint Iohn himselfe, who by a most holy prayer calleth Christ to take vengeance of them. 11 The salutation Apolliticall, which is the other place of the conclusion, as I said, verse 6. and is the end almost of euery Epistle: which we wish vnto the Church, and to all the holy and elect members thereof in Christ Iesus our Lord, vntill his coming to iudgement, *Come Lord Iesus*, and doe it, Amen, againe, Amen.

\* *Chap.* 1, 4. and 21, 6.\* *Esa.* 41, 44. and 34, 6.

7 The blessednes of the godly set downe by their title and interest thereunto: and their fruit in the same.

8 The second place of confirmation, as I said, is the speech of Christ, ratifying the vocation of S. Iohn, and the authority of his calling, and testamonie, both from the condition of his owne person being God and man, in whom all the promises of God are Yea and Amen, 2 *Cor.* 1, 20.

and also from the testification of other persons, by the acclamation of the holy Ghost, who here is as it were an honourable assistant of the marriage of the Church as the spouse: and of euery of the godly as members: and finally from the thing present, that of their owne knowledge and accord they are called forth vnto the partici-



Q q q

A briefe



Ab

Ab

Ab

Ab

Ab

Ab

Ab

Ab

Ab

Ab

Ebi

Abig

Abiu

Abiu

Amin

Abin

Abir

Abfn

Abfn

Abfal

# A briefe Table of the interpretation of the proper names which are chiefly found in the Old Testament, wherein the first number signifieth the Chapter, the second the verse.

**W** Hereas the wickednesse of time, & the blindnesse of the former age hath bene such, that all things altogether haue bene abused & corrupted, so that the very right names of diuers of the holy men named in the Scriptures, haue bene forgotten, and now seeme strange vnto vs, and the names of infants, that should euer haue some godly aduertisements in them, and should be memorials and markes of the children of God receiued into his househould, haue bene hereby also changed & made the signes & badges of idolatry, and heathenish impietie: wee haue set forth this Table of the Names that be most used in the Old Testament, with their interpretations, as the Hebrew importeth, partly to call backe the godly from that abuse, when they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them, may haue testimonies by their very names, that they are within that faithfull familie, that in all their doings had euer God before their eyes, and that they are bound by these their names to serue God from their infancie, and haue occasion to praise him for his workes wrought in them, and their fathers, but chiefly to restore the names to their integritie, wherby many places of the Scriptures and secret mysteries of the holy Ghost shall better be understood. We haue medled rarely with the Greeke names, because their interpretation is vncertaine, and many of them are corrupted from their originall, as wee may also see these Hebrew names set in the margent of this Table, which haue bene corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted: let not the diligent Reader be carefull: for hee shall finde them in places most conuenient amongst the annotations: at least so many as may seeme to make for any edification, and vnderstanding of the Scriptures.

	<b>A</b>	
Abdia	Aron, or Aharon, a teacher, Exod. 4. 14	Abisua, the father of saluation, 1. Chron. 6. 4
Abdiel	Abda, a seruant, 1. Kings chap. 4. verse 6. Abdeel, a seruant of God, Ierem. 36. 26 Abdi, my seruant, 1. Chro. 6. 7	Abishur, the father of a song, or of a wall, or of righteousness, 1. Chron. 2. 29
Abdai	Abdia, a seruant of the Lord, 1. Kings 18. 3, and	Abital, the father of the dew, 2. Sam. 3. 4
Abdi and	Obadiah, one of the twelue Prophets:	Abitob, the father of goodnesse, 1. Chron. 8. 11
Abdias	Abdiel, the same. 1. Chron. 5. 15	Abner, the fathers candle, 1. Sam. 13. 50
Abienago	Abetnego, seruant of shining, Dan. 1. 7 Abel, mourning, the name of a citie. Iud. 11. 33 1 Sam. 6. 18. but Habel, the name of man, doth signifie vancie, Gen. 4. 2	Abram, an high father, Gen. 11. 31
Abagatha	Abgatha, father of the winepresse, Ester 1. 10.	Abraham, a father of a great multitude, as the name was changed, Gen. 17. 5
Abagtha	Abiah the will of the Lord, 2. Chron. 29. 1	Abshalom, a father of peace, or the fathers peace, or reward. 2. Sam. 3. 3
Abiam	Abiam, father of the Sea. 1. Kings 14. 31	¶ Achan, troubling. Ioshua 7. 1. who is called Achar, 1. Chron. 2. 7
Abisaph	Abisaph, a gathering father. 1. Chro. 6. 23. Exo? 6. 24.	¶ Adadezer, reade Adarezer, beautifull helpe, 2. Sam. 8. 3 and 1. Chron. 18. 3
Ebisaph	Abiathar, father of the remnant, or excellent father. 1. Sam. 22. 21	Adaiah, the witnesse of the Lord, 1. Chron. 6. 41
	Abida, father of knowledge, Gen. 25. 4	Adaliah, pouertie, Ester 9. 8
	Abidan, father of iudgement, Num. 1. 11	Adam, man, earthly, reade Gen. 5. 2
	Abiel, my father is God, 1. Sam. 9. 1	Adiel, the witnesse of God, 1. Chron. 4. 36
	Abiezer, the fathers helpe, Iosh. 17. 2	Adoniah the Lord is the ruler, 2. Sam. 3. 4.
	Abigail, the fathers ioy, 1. Kings 25. 3	Adonibezek, the Lords thunder, Iudg. 1. 5
Abigal	Abihail, the father of strength, Num. 3. 35	Adonikam, the Lord is risen, Ezra 2. 13. & 8. 13
	Abihu, he is a father, Exod. 6. 23	Adoniram, the high Lord, 1. Kings 4. 6
	Abihud, the father of praise, 1. Chron. 8. 3	Adonibezek the Lords iustice, Iosh. 10. 1
	Abilene, lamentable, Luke 3. 1	¶ Agabus, a grasshopper, Acts 11. 28
	Abimael, a father from God, Gen. 10. 28	Agar, a stranger, Gen. 16. 1. Gal. 4. 24
	Abimelech, the Kings father, or a father of counsel, or the chiefe king, Gen. 20. 3	¶ Ahaz, taking or possessing, 2. Kings 16. 1
Aminadab	Abinadab, a father of a vow or of a free mind, or prince, 1. Sam. 16. 8	Ahasueros, a prince, or head, Dan. 9. 1
Abinoom	Abinoam, father of beautie, Iudg. 4. 6.	Ahban, a brother of vnderstanding, 1. Chron. 2. 29
Abirom	Abiram, an high father, 1. Kings 16. 34	Ahiah, brother of the Lord, 1. Chron. 2. 25
	Abisag, the fathers ignorance, 1. King 1. 3	Ahimaaz, brother of counsell, 1. Sam. 14. 50
Abshalom	Abishai, the fathers reward, 1. Sam. 26. 6	Ahiman, brother of the right hand, Num. 13. 23
Abshalom	Abshalom, the fathers peace, or the peace of the father, 2. Sam. 15. 2	Ahimelech, a kings brother, 1. Sam. 21. 1
Abisalom		Ahimoth, a brother of death, 1. Chron. 6. 25.
		Ahinoam, the brothers beautie, 1. Sam. 14. 15
		Ahior, the brothers light, Iudeth 5. 5
		Ahilab, an hearty brother, Iudeth 1. 31
		Ahiab, a sweet fauouring meadow, 1. Chron. 8. 1
		Ahikam, a brother arising, or auenging. 2 kings 2. 12
		Ahijzer, the brothers helpe, Num. 1. 12
		Q q q
		Aholah,
		Abisaf
		Ahitub
		Abisalom
		Abesalom
		Hadadezer
		Adaias
		Adalia
		Adonias
		Adoniah
		Hagar
		Achas
		Ahaluero



# The first Table.

Aad  
Alyan

Aholah, a mansion, or dwelling in herselfe.  
Aholibah, my mansion in her, Ezek. 23.4  
Ahud, praising or confessing, In'g. 3.25  
¶ Alian, high, 1. Chron. 1.40  
¶ Amalek, a licking people, Gen. 36.12  
Amariah, the Lord said, or the lambe of the Lord, Zeph. 1.1  
Amasa, sparing the people, 2. Sam. 17.25  
Amashai, the gift of the people, 1. Chron. 6.35.  
Amashsi, the treading of the people, Ne. 11.12.  
Amashiah, the burden of the Lord, 2. Chro. 17.16  
Amithi, true or fearing, 2. Kings 14.25  
Ammiel, a people of God, or God with mee, 1. Chron. 3.5  
Ammishaddai, the people of the Almighty, Num. 1.21

Amnon  
Aminon

Ammon, a people, Gen. 19.38  
Amon, faithfull, 2. Kings 21.18  
Amos, a burden, one of the twelve Prophets,  
Amoz strong, the father of Ithai, Isai. 1.1.  
Amzi, strong, 1. Chron. 6.46

Anas

¶ Anah, afflicting, answering or singing, Gen. 36.2 and Hanna, gracious or mercifull, 1. Sam. 1.2  
Ananiah, the cloud of the Lord, Acts 5.1  
Andreas, manly, Mar. 4.18  
Anub, a grape, 1. Chron. 4.8  
Anipias, for all, or against all, Reuel. 2.13

Apheno

¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11.46

Apollos

Apollo, destroyer, Acts 18.24, the name also of an idole.

Ram

Apphia, bringing forth, or increasing, Phile. 2

Aran, Oren

¶ Aram, height, or their curse, Gen. 10.23

Arbel, Bel, or God hath auenged, Hof. 10.14

Archelaus, a prince of the people, Mat. 2.22

Arel, the altar of God, Gen. 46.16.

Areas, veruons 2. Mac. 5.8

Artashastre, feruent to spoile, Ezra. 7.21

¶ Afa, a physician, 1. Kings 15.8

Afael, God hath wrought, 2. Sam. 2.18

Asaph, gathering, 1. Chron. 6.39

Asharelah, the blessednesse of God, 1. Chro. 25.2

Ashbel, an old fire, Gen. 46.21

Asher, blessednesse, Gen. 30.13

Ashiel, the worke of God, 1. Chron. 5.35

Ashur, blessed, or trauailing, Gen. 10.22

Asmodeus, a destroyer, Tobit. 3.8

Astyahes, gouernour of the citie, Dan. 13.65

¶ Ararah, a crowne, 1. Chron. 2.26

Athaiah, the time of the Lord, Neh. 11.4

Athaliah, time for the Lord, 2. Kings 8.26

¶ Aza, strength, Ezra 2.49

Azaniah, hearkening, the Lord, Neh. 10.9

Azareel, the helpe of God, 1. Chron. 12.6

Azariah, helpe of the Lord, 2. Kings 14.21

Azariham, helpe rising vp, Neh. 11.15

Azmaneth, strength of death, 2. Sam. 23.31

Azubah, forsaken, 1. Kings 22.42

Azur, holpen, or helper, Ie. 28.11.

Baal

**B** Aal Baalim, lord, lords: the name of the idole of the Sidonians, or a generall name to all idoles, because they were as the lords & owners of all that worshipped them, 1. Sam. 7.4 Iudges 1.23. and 3.7.

Beelada  
Beelmeon  
Beelmon

Baalida, a master of knowledg, 1. Chron. 14.7.  
Baal, meon, the lord or master of the mansion of the house, as also Baalibul, signified the same, Luke 11.15. Num. 32.38.  
Baal-zebul, the master of flies, 2. kings 1.2,

Baanah, in affliction, 2. Sam. 4.2

Babel, confusion, Gen. 10.10, and 11.9

Bacchides, one that holdeth of Bacchus, or a drunkard; 1. Mac. 7.8

Bachnor, and Bacenor, the same, 2. Mac. 12.35

Badaiah, the Lord alone, Ezra. 10.35

Baladan, ancient in iudgement, 2. kings 20.12.

Baldad, old loue, or without loue, Iob 8.1

Barachel, blessing God, Iob 32.2

Barachiah, blessing the Lord, Zech. 1.1

Barionah, sonne of a doue, Mar. 16.17

Barnabas, the sonne of consolation, Acts 4.36:

Barabbas, the sonne of confusion, Mat. 27.16,

Baruch, blessed, Ierem. 32.12

Bathseba, the seventh daughter, or the daughter of an oathe, 2. Sam. 11.3

Bathshua, the daughter of saluation, 1. Chro. 3.5

¶ Belshatfar, without treasure, or searcher of treasure, Dan. 5.1

Benaiah the Lords building, 1. Chron. 4.36

Beniamin, sonne of the right hand, who was first called Benoni, the sonne of sorow, Ge. 35.18

Beraiah, the Lords creature, 1. Chron. 8.21

Berak lightning, Iudges 4.6

Bered, haile, 1. Chron. 7.20

Bethiah, the Lords daughter, 1. Chron. 4.18

Bezaleel, in the shadow of God, Exod. 31.2

¶ Bileam, the ancient of the people, Num. 22.5

Bilhah, old, or facing, Gen. 29.29

¶ Boas, in power, or strength, Ruth 2.2

**C** Aiaphas, a searcher, Mat. 26.57  
Calcol, nourishing, 1. Kings 4.32

Caleb, as an heart, Num. 13.7

Canaan, a merchant, Gen. 9.18

Carmi, my vine, Gen. 46.9

Canseluhim, as pardoned, Gen. 10.14

¶ Cephas, a stone, Iohn. 1.42

Cepirah, a lionesse, Ezra 2.25

¶ Cherub, as a childe, Ezra 2.59

Chileab, the restraint of the father, 2. Sam. 3.3

Chilion, perfitt, or all like a doue, Ruth 1.2

¶ Cision, hope, or confidence, Num. 34.21

¶ Clemens, meeke, Phil. 4.3

Cleopatra, the glory of the countrey, 1. Maccab. 10.57

¶ Col-hozeh, seeing all, Neh. 3.15

Coneniah, the stabilitie of the Lord, 2. Ch. 31.13

Cosbi, a lyar, Num. 25.18

¶ Cusan, Cusi, blacke, or an Ethiopian, 2. Samuel 18.21

**D** Alajah, the poore of the Lord, 1. Chro. 3.24  
Dalilah, a bucket, or consumer, Iudg. 16.4

Damaris, a little wife, Acts 17.34

Dan, a iudgement, Genes. 14.14

Daniel, iudgement of God, Dan. 1.6

Dathan, stature or law, Num. 16.1

Dauid, beloned. 1. Sam. 17.12

¶ Deborah, a word or a Bee, Gen. 35.8

Delphon, a dropping downe, Ester 9.7

Demas, fauouring the people, Col. 4.14

Demophon, slaying the people, 2. Mac. 13.2

Deuel know God, Num. 1.14

¶ Diblam, a cluster of figges, Hof. 1.3

Dydimus, a twinne, Iohn 11.16

Dinah, iudgement, Gen. 30.22

Diorrephes nourished of Insipier, 3. Iohn 9

Dahand, a threshing, Gen. 36.21

¶ Dodanah, loue, 2. Chron. 20.37.

Babylon

Baddaias

Bediah

Bildad:

Berechiah

Bethsabe

Baltasar

Beltes hazzar

Beleshatfar

Beles hazzar

Barak

Phathoniah

Bezeleel

Balaam

Boos, Boaz

Chalcol

Chafelon

Chafonijm

Caftuhim

Chephirah

Chiflon

Col-hazeh

Coneniah

Cozbi

Cushi

Dilaias

Delaies

Delaiah

Delilah

Dalphon

Duel

Debelaim

Diblain

Dina

Difhon

Dodanah

Dodanim.

# The first Table.

Rodanim	Dodanim, beloved, Gen. 10. 4	Gad, a band or garison, Gen. 30. 11	
	Doeg, carefull, 1. Sam. 21: 7	Galai, a rolle, 1. Chron. 9. 15	
	Dorcus, a Doe, Act. 9. 39	Gamaliel, Gods reward, Acts 5. 34	
Darda	Dorda, generation of knowledge, 1. Kings 4. 31	Gamariah, a consuming of the Lord, Ier. 19: 3	Gamariah
	Dositheus, giuen to God, 2. Mac. 12. 19	Gazabar, a treasurer, Ezra 1: 8	Gemariah
E			
	Eber, passing or passage, Gen. 10: 24	Gedaliah, the greatnesse of the Lord Ier. 38. 1	Godoliah
	Eden, pleasure, 2. King 19: 11	Gedeon, a breaker, or destroyer, Iudg. 6. 13	Gideon
	Eder, a flocke, 1. Chron. 23. 23	Gehazi, valley of vision, 2. Kings 4. 12	Gierai
Elhanan	Edom, reddy or earthy, Gen. 25: 30	Gera, a pilgrime, or stranger, Gen. 46. 21	
	Elchanan, the mercy of God, 2. Sam. 23: 24	Ginath, a garden, 1. Kings 16. 21	
	Eldaah, the loue of God, Gen. 25: 4	Gog, a roof of an house, Ezek. 38. 2	
	Eldad, the loue of God, Num. 11: 26	Goliath, a captiuitie, 1. Sam. 17. 4	
Elead	Eleadah, witness of God, 1. Chron. 7. 21	Gomer, a consumer, Gen. 10: 2	
	Eleafah, the worke of God, 1. Chron. 32. 39	Gorgias, terrible, 1. Mac. 3. 38	
Eleazarus	Eleazar, the helpe of God, Exod. 6: 23	H	
Eliazar	Eliab, My God the father, Num. 26. 8	H Abakkuk, a wrestler, Hab. 1: 1	Abakuk
Eli	Eliab, God the Lord, 1. Chron. 8. 27	Habazaniah, the hiding of the Lords shield, Hab. 2. 11	Habazaniah
Elias	Eliakim, God ariseth, Isa. 22: 20	Iere. 35: 3	
	Eliam, the people of God, 2. Sam. 23. 34	Habiah, the hiding of the Lord, Nehe. 7. 63	Habaiah
	Eliasaph, the Lord increaseth, Num. 1: 14	Hacaliah, waiting of the Lord, Nehe. 10. 1	Achaliah
	Eliashib, the Lord returneth, 1. Chron. 3: 24	Hadad, ioi, Gen. 25. 15, 2. Chro. 1: 30	Hechaliah
Eliathas	Eliatha, thou art my God, 1. Chron. 25: 4	Hagab, a grasshopper, Ezra 2. 46	Hadai
Eliathah	Elichoenai, to the Lord mine eyes, 1. Chr. 26: 3	Haggiah, the Lords feast, 1. Chron. 6: 30	Hagaba
	Elidad, the beloved of God, Nam. 34: 21	Ham, Hamathi, indignation, or heat, Gen. 10. 18	Aggia
	Elihu, he is my God, 1. Chron. 12. 10	Hamdan, heat of iudgement, Gen. 36: 26	Amatha
Elmelech	Elimelech, my God the King, or the counsell of God, Ruth 1: 2	Hamul, mercifull, Gen. 46: 12	Abatha
	Elizenai, to him mine eyes, 1. Chron. 3. 23	Hanameel, the mercy of God, Iere. 32. 7	Anameed
Elionai	Eliaphal, a miracle of God, 1. Chron. 11: 35	Hananeel, the grace of God, Nehe. 3: 1	Hamel
Eliphelet	Eliphale, the Cod of deliuerance, 2. Sam. 5: 16	Hanani, gracious, or mercifull, 1. King. 16: 7	
Elisua	Elisua, my God faueth, 1. King. 19. 16	Hananiah, grace of the Lord, Iere. 37: 13	Ananias
Elisseus	Elisua, the Lambe of God Gen. 10: 4	Harim, dedicate to God, 1. Chro. 24: 8	
Elissa	Elisaphat, my God iudgeth, 2. Chron. 23: 1	Hafadiah, the mercy of the Lord, 1. Chr. 3: 20	Afadiah
Elisabeth	Elisheba, the oathe of God, or the fulnesse of God, Exo. 6: 23	Hartil, an howling for sinne, Ezra 2: 57	Hazadiah
	Elizur, the strength of God, Num. 1: 5	Hauah, liuing, or giuing life, Gen. 3. 20	Eua
	Elkanah, the zeale of God, Exod. 6. 24	Hazael, seeing God, 1. Kings 19. 17	Azael
Almodad	Elmoded, God meafureth, Gen. 10: 26	Hazariah, seeing the Lord, Nehe. 11: 5	Ozea
	Elnathan, Gods gift, Iere. 26. 22	Heber, a companion, Gen. 46. 17	Chobor
Elpaal	Elphaal, Gods worke, 1. Chron. 8: 11	Helkiah, the portion of the Lord, 2. Kings 18. 18	Helchi
	Eluzai, God my strength, 1. Chron. 12: 5	Hanoch, taught or dedicate, Gen. 5: 18	Enoch
	Elymas, a corrupter or forcerer, Acts 13. 8	Hepher, a diger or deluer, 1. Chro. 4. 6	Hanoch
Euosh	Enos, man or miserable, Gen. 4: 26	Hephzibah, my delight in her, 2. Kings 21: 1	Haphsiba
	Ephaphroditus, pleasant, Phil. 2: 25	Heth, feare, or breaking, Gen. 23: 2	Epiba
	Epenetus, laudable, Rom. 16: 5	Hezri, or Hezro, Helron, Afar, Efri, Gen. 46. 12	Ezron
	Ephah, weary, Gen. 25. 4	Hiel, the Lord liueth, 1. Kings 16. 34	
Gephar	Epher, dust, Gen. 29: 4	Hiram, the height of life, 2. Sam. 5: 11	Huram
Ephron	Ephraim, fruitfull, or increasing, Gen. 41. 52	Hizkiah, strength of the Lord, 2. Kings 18: 1	Ezechias
	Eraffus, amiable, Acts 19. 22	Hobab, beloved, Num. 10. 29	Obab
	Esaui, working, Gen. 25. 25	Hori, a prince, Gen. 36: 22	Hofhaiah
	Eshcol, a cluster, Gen. 14. 24	Hofhaiah, saluation of the Lord, Iere. 42: 1	Hofea
	Ethi, violence, 1. Chron. 8. 39	Hofneea, saluarion, Hof. 1: 1	Hofah
Ester	Ester, hid Ester 2: 7	Hofa, trusting, 1. Chron. 26: 10	
Hester	Ethan, strength, 1. King. 4. 31	Hotham, a scale or signet, 1. Chron. 7: 32	Huziel
	Eubulus, wife or of good counsell, 2. Ti. 4: 21	Hoziel, seeing God, 1. Chron. 23: 9	Haziel
	Eupolemus, a good warriow, 1. Mac. 8: 17	Hul, sorow or infirmie, Gen. 10: 23	
	Eutychus, fortunate, Acts 20. 9	Hur, libertie, or prince, 1. Chron. 4: 1	Oufa
Assabon	Euzon, hastning to vnderstand, 1. Chron. 7: 7	Hushah, hastning, 1. Chron. 4: 4	
	Ezekiel strength of the Lord, Ezek. 1: 3	I	
Az-liah	Ezeliah, neere the Lord, 2. Chron. 5: 8	I Aakob, a supplanter, Gen. 25: 26	Iacob
	Ezer, an helpe, 1. Chron. 4. 4	Iaakan, detroying, 1. Chro. 5: 13	Ioakan
	Ezra, an helpe, Ezra 7. 1	Iaafiel, the worke of God, 1. Chro. 11. 47	Eiffel
	Ezriel, the helpe of God, Iere. 36: 26	Iaazaniah, the hearkening of the Lord, Ier. 3: 3	Iobel
Azriel	Ezrikam, an helpe arising, 1. Chro. 3: 23	Iabal, bringing or budding, Gen. 4: 20	
G			
	Gaal, an abomination, Iudg. 9: 35	Iabel, drought, 1. Kin. 15: 10	
	Gabriel, a man of God, or the strength of God, the name of an Angel, Dan. 8. 16	Iabez, sorow, 1. Chron. 4: 9	
		Iabin, vnderstanding, Josh. 11: 1	
		Iachin, stabilitie, Gen. 46: 10	Iedaiia
		Iadiah, knowing the Lord, Ezra 2. 36	Iabel
		Iael, a Doe, or ascending, Iudg. 4. 17	Ialeleel
		Iahalleel, praying God, 1. Chro. 4. 16	
		Q993	Iahaziel,



### The first Table.

Iahizeel	Iahazeth, God hasteth, Gen. 46:24	Iokhan, an offence, Gen. 25:2	Iechian
Aziel	Iahaziel, seeing God, Ezra. 8:5	Ioktar, a little one, Gen. 10:25	Iectan
Achoel, Iahiel	Iahchiel, hope in God or beginning in God, Gen. 46:14	Ionah, a dove, 2 Kings 14:25	Iehonadab
Iahleel	Iair, lightened, Deut. 3:14	Ionadab, voluntary or willing, 2 Sam. 13:5	Iehonathro
Iakim	Iakim, establishing, 1 Chron. 8:9	Ionathan, the gift of the Lord, Iudges 18:30	
Iambres	Iambri, rebellious, 1 Mac. 9:37	Ioseph, increasing, Gen. 30:24	Iehoshabat
Ambri	Iamin, right hand, Gen. 46:10	Ioshabath, the fullness of the Lord, 2 Chr. 22:17	Iehoshabeath
Iamrah	Iamuel, God is his day, Gen. 46:10	Ioshiah, the fire of the Lord, 2 Kings 22:3	Iofiah
Remuel	Ianohah, resting: Iosh. 16:6	Iotham, perfite, 2 Kings 15:32	Iphediah
	Ianum, sleeping: Iosh. 15:53	Iozabad, endowed, 1 Chron. 12:20	
	Iapheth, persuading and enticing: Gen. 5:32	¶ Iphdiah, the redemption of the Lord, 1 Chron. 8:25	
Iaphie	Iaphia, lightning, 2 Sam. 5:15	Iptah, opening, Iudges 11:1	
Irpeel	Iarephel, health of God, Iosh. 18:27	¶ Ira, a watchman, 1 Chron. 11:28	Iras
	Iarib, fighting or avenging, 1 Chron. 4:24	Irad, a wilde ass, Gen. 4:18	
Iaasar	Iashen, ancient, 2 Sam. 23:32	Iriah the feare of the Lord, Jer. 37:13	Iriiah
Iasub	Iasher, righteous, Iosh. 10:13	Irmeiah, exalting the Lord, 1 Chron. 5:24	Ieremias
Iathanael	Iashub, a returning, 1 Chron. 7:1	¶ Ithacar, a wages, Gen. 30:18	Iffachar
Iether	Iathniel, a gift of God, 1 Chron. 26:2	Ishai, a gift or oblation, Ruth 4:17	Iefai
Iethrai	Iattir, a remnant or excellent, Iosh. 15:48	Ithbolleth, a man of shame, 2 Sam. 2:12	
Ionia	Ithri, Ithron, Ithron, the same.	Itharior, an hireling, or man of death, Mat. 10:4	Scarior
Iaaziel	Iauan, making sad, Gen. 10:2	Ithmael, God hath heard, Gen. 16:11	Iscarior
	Iaziel, the strength of God, 1 Chron. 15:18	Ithob, a good man, 1 Sam. 10:8	
Ibhar	Iaziz, brightness, 1 Chron. 27:31	Irael, a Prince of God, or prevailing with God, Gen. 35:10	
	¶ Ibhac, chosen, 2 Sam. 5:15	¶ Ithamar, woe to the change, Exod. 6:23	
Iaddo	¶ Ichabod, where is glory? 1 Sam. 4:21	Itrai, strong, 2 Sam. 23:29	
Chonias	¶ Iddo, his confession, 1 Chron. 27:1	Itrai, God with me, Nehe. 21:7	
Ieddia	¶ Iedoniah, stability of the Lord, 2 Chron. 3:16	Iubal, bringing, or fading, Gen. 4:21	Itri, Iai
	Iedaiah, the hand of the Lord, or confiding the Lord, 1 Chron. 4:37	Iucal, mighty, Iere. 38:1	Ethai
Ieddida	Iedi Jah, beloved, 2 Sam. 12:25	¶ Izebel, woero to the house, 1 Kings 16:31	Ithiel
Iedidiah	Iediel, knowledge of God, 1 Chron. 7:6	Izrahiah, the Lord ariseth, or the cleareness of the Lord, 1 Chron. 7:3	Ichucal
Iediael	Ieduthun, confessing, 1 Chron. 9:16	Izrahiah, the Lord ariseth, or the cleareness of the Lord, 1 Chron. 7:3	Iucal
Ieiaiah	Iehiah, the Lord liueth, 1 Chron. 15:14	Izreel, the seed of God, Iosh. 15:56	Iaac
Iehiell	Iehiel, God liueth, 1 Chron. 26:22		Izhac
Ioadan	Iehoadan, the Lords pleasure, 2 Kings 14:2		Izrahiah
Iobaas	Iehohas, the possession of the Lord, 2 Kings 23:34		
	Iehoaish, the fire of the Lord, 2 Kings 11:21		
Ioas	Iehohanan, grace or mercy of the Lord, 1 Chron. 26:3		
Ionan, Iohannes	Iehoiada, the knowledge of the Lord, 2 king 11:15		
	Iehoiakim, the refining or avenging of the Lord, 2 king. 23:34		
Ioaqim	Iehoshaphat, the Lord is the Iudg, 1 Chron. 3:10		
Iofaphat	Iehoshua, the Lords saluation, Zech. 3:1		
Iofedec	Iehozadak, the iustice of the Lord, 1 Chron. 6:14		
Iuda, Iudah	Iehudah, confession or Praise, Gen. 29:35		
Iacenna	Iekariah, the Lord shall arise, establish, or auenge, 1 Chron. 2:41		
	Iekoleam, the burning of the people, Iosh. 15:56		
Iaphlet	Iephlet, delivered, 1 Chron. 7:32		
	Iephunneth, beholding Num. 13:7		
Iared	Iersameel, the mercy of God, 1 Chron. 2:9		
Ieruel	Iered, ruling, Gen. 3:15		
	Ieriel, the feare of God, 1 Chron. 7:1		
	Ierimoth, fearing death, 1 Chron. 7:7		
	Ieroboam, increasing the people, 2 kings 14:23		
	Ieroham high, 1 Chron. 6:27		
	I. rubbaal, let Baal auenge, Iud. 6:32		
	Ieshiah saluation of the Lord, Isa. 1:1		
	Ieshua, a Saviour, Matth. 1:16		
	¶ Igal redeemed, 1 Chron. 3:22		
	Igdaliah, the greatness of the Lord, Iere. 35:4		
	¶ Igab, willing, or voluntary, 1 Chron. 2:16		
	Iob, sorrowfull or hated, Job 1:1		
	Iobamah, the building of the Lord, 1 Chron. 9:8		
	Iochbed, glorious, Exod 6:20		
	Ioel, willing, or beginning, Ioel 2:1		
		<b>K</b>	
		<b>K Ahath</b> , a congregation, Gen. 46:11	Chaath
		<b>Kainan</b> , a buyer, or owner, Gen. 5:9	Choath
		<b>Kain</b> , a possession, Gen. 4:1	Cohath
		<b>Kallaiah</b> , the voyce of the Lord, Nehe. 12,20	Cafaiah
		<b>Kamuel</b> , God is risen, Gen. 12:11	Kallai
		<b>Kareah</b> bald, Ier. 41,11	Chemuel
		¶ <b>Kedar</b> , blacknesse, Gen. 25:13	Kemuel
		<b>Kedem</b> , East, Iere 49:28	
		<b>Kerenhappuch</b> , the horne of beautie, Job 42:14	
		¶ <b>Kish</b> , hard, or sore, 1 Sam. 9:1	
		¶ <b>Kotaiah</b> , the voyce of the Lord, Nehe. 11,2	Coliah
		<b>Korah</b> , bald, Gen. 36:5	
		<b>Kore</b> , crying, 1 Chron. 9:19	
		¶ <b>Kushaiah</b> , hardnesse, 1 Chron. 15:17	Kushaiah
		<b>L</b>	
		<b>L Aadah</b> , to gather, or testifie, 1 Chron. 4:21	Leedan
		<b>Laadan</b> , for pleasure, 1 Chron. 7:26	
		<b>Laban</b> , white, Gen. 24:29	
		<b>Lael</b> , to God, or to the mighty, Num. 3,24	
		<b>Lahad</b> , to praise, 1 Chron. 4:2	
		<b>Lamuel</b> , with whom is God? Pro. 31,1,4	Laad
		<b>Lappidoth</b> , lightnings, Iudg. 4:4	Lemuel
		¶ <b>Lebabim</b> , inflamed, Gen. 10:13	Lelahim
		<b>Lemech</b> , poore, or smitten, Gen. 4:18	Lamech
		<b>Letushim</b> , hammer men, Gen. 25:3	
		<b>Leui</b> , ioyned, or coupled, Gen. 29:34	
		<b>Leah</b> , painfull, or wearied, Gen. 29:16	
		¶ <b>Lobin</b> , whiteneffe. Exod. 6, 17	Löbni
		<b>Lor</b> , wrapped, or ioyned, Gen. 11,27	Lotam
		¶ <b>Lud</b> , a natiuitie or generation Gen. 10,22	Ludia
		¶ <b>Lyfias</b> , dissolving, 1 Mac. 3:3	
		<b>Lyfimachus</b> , dissolving battel, 1 Mac. 4:29	
			Maachaa

### The first Table.

## M

**M** Achathi, broken, 2 Kings 25: 23  
 Mahaziorh, seeing a signe, 1 Chron. 25: 4  
 Mahfeiah, the protection of the Lord, 1 Jer. 32: 12  
 Mahlah, weakenesse, or a dance, Num. 26: 33  
 Maafai, my worke, 1 Chron. 9: 12  
 Mahfeiah, the worke of the Lord, 1 Chron. 15: 18  
 Maziah, the strength of the Lord, 1 Chron. 24: 18  
**Machabani** Macaz, finishing, or watching, 1 Kings 4: 9  
 Macbani, my poore soune, 2 Chron. 12: 13  
 Machi poore, or a smiter, Num. 13: 16  
 Machir, selling or knowing, Gen. 50: 23  
 Madaia, a measure or iudging, Gen. 10: 2  
 Madan, strife, Gen. 15: 2  
 Magalena, magnified, or exalted, Mat. 27: 56  
 Magdiel, preaching God, Gen. 46: 43  
 Magog couering, or melting, Gen. 10: 2  
**Mahalon** Mahalah, infirmitie, or sickenesse, 2 Chron. 11: 18  
**Mahalath** Maharai, hasting, 1 Chron. 11: 30  
 Mahath, wiping away, or fearing, 1 Chron. 6: 35  
**Malachias** Malachi, my messenger, Mala. 1: 1  
**Malaleel** Mahaleel, praising God, Gen. 5: 12  
**Mahalaleel** Manzer, a bastard, Deut. 33: 2  
 Manahem, a comforter, 2 Kings 15: 14  
**Manoe** Manoach, rest, Judges 13: 2  
**Maonathi** Maon, dwelling place, Iosh. 15: 5  
**Mordecai** Mordecai, bitter contrition, Ester 1: 5  
 Martha, bitter, or pronoking, Luke 10: 38  
**Mattanah** Mattan, a gift, 2 Chron. 23: 17  
**Manthanaim** Matani, Mattaniah, Mathaniah, Matthanah, his gift, Ezra 10: 33  
**Mattrathias** Mattithia, a gift of the Lord, 1 Chron. 9: 31  
**Mathias** Malchiel, God is my King, Gen. 46: 17  
**Melchiel** Malchiah, the Lord is my king, Iere. 21: 1  
**Melchiah** Malchizedek, a king of righteousness, Gen. 14: 10  
**Melchizedek** Malchishua, my king the Sauour, 1 Sam. 14: 49  
 Meherabel, how good is God? Gen. 36: 39  
**Aman** Mehuman, troubled, Ester 1: 10  
 Mehuiuel, teaching God, Gen. 4: 18  
 Methushael, asking death, Gen. 4: 48  
 Merchushelah, spoiling his death Gen. 5: 21  
**Melchias** Melarjah, deliuerance of the Lord, Nehe. 3: 7  
 Menelaus, strength of the people, 2 Mac. 4: 23  
 Menaseth, forgetting, Gen. 41: 51  
**Manasse** Meraioth, bitterness, 1 Chron. 9: 11  
**Merari** Mered rebellious, 1 Chron. 4: 17  
 Meshua, saluation, 1 Chron. 2: 42  
**Moufa** Meshelemiah: the Peace of the Lord, 1 Chron. 26: 1  
 Meshulam, peaceable, 2 Kings 12: 3  
 Mephibosheth, shame of mouth: 1 Sam. 4: 4  
 Meishech, prolonging, Gen. 10: 2  
**Melcha** Milchah, a woman of counsell, Gen. 11: 29  
**Melcah** Milchom, their king or counsellor, the idole of the Ammonites, 2 Kings 23: 13  
**Michah** Mizzah, a dropping, or consuming, Gen. 39: 13  
**Micah** Michah, poore or smitten, or who is here? 2 Chron. 34: 20  
**Micheas** Michaiiah, who is like the Lord; 2 Kings 22: 12  
**Michaiaas** Michael, who is like God? 1 Chr. 7: 3  
 Michal, who is perfect? 1 Sam. 14: 49  
**Maria** Mithael, who demandeth; Exod. 6: 12  
 Miriam, exalted or teaching Exod. 15: 20  
 Mithredath, dissolving the Law, Ezra 1: 8  
**Moses** Moab, of the fath 1, Gen. 19: 37  
 Moshch, drawen vp, Exod. 2: 10  
 Moza, found, or vntaunted, 1 Chron. 2: 46  
 Musach, anointing, or vaille, 2 Kings 16: 18  
 Muhi, departing, Exod. 6: 19

**N**

**N** Aamah, beautiful, Gen. 4. 22  
Naaman, faire or beautiful, Gen. 46. 21  
Naarah, a maide, or watching, Iosh. 16. 7  
Naariah, a childe of the Lord, 1 Chro. 3. 22  
Nabaioth, buds, or prophecies, Gen. 2. 5, 13  
Nabal, a foole, 1 Sam. 25. 3  
Nabab, a prince or liberall, Exod. 6. 13  
Naggai, clearenesse, Luke 3. 25  
Nahaiel, the inheritance of God, Num. 21. 19  
Naham, Nahum, a comforter, or repentant,  
1 Chro. 4. 19  
Nahas, a serpent, 1 Chron. 4. 12  
Nahor, hoarse, or angry, Gen. 11. 22  
Naioth, beautie, or a dwelling place, 1 Sa. 19. 18  
Naphthali, wrestling, or comparison, Gen. 30. 8, 4  
Nathan, giuen, 2 Sam. 5. 14  
¶ Nebuchad-rezzar, which is written for the  
most part in Ieremie, & sometime in Ezekiel,  
Nebuchad-nezzar signified the morning of  
the generation, Ier. 27. 8 and 34. 1  
Nepheg, weake, 2 Sam. 5. 15  
Nephtuim, an opening, Gen. 10. 13  
Ner, a light, 1 Sam. 14. 5, 1  
Nethaneel, the gift of God, 2 Chro. 35. 9  
Nethaniah, a gift of the Lord, 2 kings 25. 23  
¶ Nimrod, rebellious, Gen. 10. 8  
¶ Noadiah, the witnessing or testification of the  
Lord, Ezra 8. 33  
Noah, rest, Gen. 5. 29  
Nogah, brightnesse, 1 Chron. 14. 6  
¶ Nun, sonne, or posteritie, Num. 13. 9

## O

O Badiah, servant of the Lord, 1 Chro. 3.21	Obedia
Obed, a servant, Judges 9.26	Abdias
Obed-edom, the servant of Edom, or a servant Edomite, 2 Sam. 6.10	Ebed
Obel, borne, or brought, 1 Chron. 27.30	
¶ Omar, speaking, or exalting, Gen. 36.11	Omam
¶ Onam, sorrow, strength, Gen. 36.23	Anan
Onan, for sorrow, or iniquitie, Gen. 38.4	
¶ Ohel, a tower, or darknesse, 1 Chro. 33:14	
Ophir, athes, Gen. 10.29	
¶ Ornan, reioycing, 1 Chron. 21.18	Ophrath
Orpah, a necke Ruth 1.4	
Orthofias, rectified, 1 Mac. 15.37	
¶ Othni, my time, 1 Chron. 26.7	Athaliah
Otholiah, time to the Lord. 1 Chron. 8:26	Othniel
Othoniel time of God, Iosh. 15.17	Oziah
¶ Ozaziah, the strength the Lord, 1 Chr. 15.11	Azariah
Uzziel, the helpe of God, 1 Chron. 27.19	Aziel

P

P Agiel, God hath mer. Num. 1, 13	
Palal, praying, or iudging, Neh. 5, 25	Phalati
Palti, deliuerance of God, Num. 13, 10	
Paltiel, deliuerance of God, Num. 34, 26	Phalatis
Palu, marueilous, Gen. 46, 9.	Phallu
Paroh, vengeance, Exod. 8, 1	Pharaoh
Paruah, flourishing, or fleeing, 1 kings 4, 17	
Pashur, increasing libertie, Ier. 20, 3	
Pedahel, the redemption of God, Nu. 34, 28	Phadaffur
Pedah zur, a mightie redeemer, Num. 1, 10	Adaiah
Pedaiah, the Lords redeeming, 2 kings 22, 1	Pekahiah
Pekaiah, the Lords opening, 1, 22	
Pelaiah, the miracle of the Lord, 1 Chron. 3, 24	Phalatis
Pelaiah a miracle of the Lord, Neh. 8, 7	Phaltias
Pelataiah deliuerance of the Lord, 1 Chro. 3, 21	Peleth
Peleg, a diuision, Gen. 10, 25	Phanuel
Peler, deliuerance, 1 Chro. 2, 33	
Pennel, seeing God, 1 Chron. 4, 4	

Q994

Perezh,



# The first Table.

Pharez	Perez, a horseman, 1 Chron. 7, 16	Shehariah, the morning of the Lord, 1 Chron. 8, 26	
Pethathiah	Perez a division, Gen. 38, 29	Sheir, rough, or hairie, Gen. 36:20	Seff
Phicol	Peruda, a division, Ezra. 2, 55	Shelah, dissolving, Gen. 38, 5	
Phinees	Pethaiah, the Lord openeth, Ezra. 10, 23	Shelah, sending or spoiling, Gen. 10, 24	
Phinehas	Phichol, the mouth of all, Gen. 21, 22	Shelemiah, peace of the Lord, Ezra 10, 39	Salpiah
	Phinehas, a bold countenance, Num. 25, 7	Sheleph, deawing out, Gen. 10: 26	
	Phuah, a mouth, Gen. 46, 13	Sheleth, a captaine, 1 Chron. 7:35	
	R	Shelomith, peaceable, Levit. 24: 11	
	R Amaiah, the thunder of the Lord, Nehe. 7, 7	Shelomoh, peaceable, 2 Sam. 5: 14	
	Raddai, ruling, 1 Chron. 2, 14	Shelumiel, the peace of God, Num. 1:6	Salomon
	Rahab, proud or strong, Ioshua 2, 1	Shemiah, hearing the Lord, 1 Chron. 4, 37	
	Raham, mercie or compassion, 1 Chron. 2, 44	Shemariah, the keeping of the Lord, Ezr. 18, 32	Ithmaiah
	Rahel, a sheepe, Gen. 29, 9	Shemed, destroying, 1 Chron. 8, 12	Shamariah
	Ram, high, 1 Chron. 2, 9	Shemer, a keeper, 1 Kings 16, 24	Shamed
	Ramiah, exaltation of the Lord, Ezra. 10, 25	Shemida, a name of knowledge, Num. 26, 32	
	Rapha, release or medicine, 1 Chron. 8, 2	Shemuel, appointed of God, 1 Chron. 7, 2	Semuel
	Reaiah, a vision of the Lord, 1 Chron. 5, 5	Shemuel, heard of God, 1 Sam. 1, 20	Samuel
	Reba, the fourth, Iosh. 13, 21	Shephatiah, the Lord iudgeth, 2 Sam. 3, 4	
	Rechab, a rider, 2 kings 10, 15	Sheraiah, a prince of the Lord, 1 Chron. 4, 14	Seraiah
	Reclaiiah, a shepheard to the Lord, Ezra 2, 2	Sherug, a bough or plant, Gen. 11, 20	Serug
Roboam	Rehabeam, dilating the people, 1 kings 11, 43	Sheth, set or put, Gen. 4, 25	Seth
Rehoboam	Rehum pitifull, or pitied, Ezra 2, 2	Shethar, a remnant or hid, Ester 1, 14	
	Remaliah, the exaltation of the Lord, 2 kings 15, 27	Sheua, vanitie, 1 Chron. 2, 49	
Raphael	Rephael, medicine of God, 1 Chron. 26, 7	Shichiah, the protection of the Lord, 1 Chr. 8, 10	Sechia
	Rephaiah, medicine of the Lord, 1 Chron. 3, 21	Shimei, hearing or obedient, Exod. 6, 17	Shimeah
	Reu, his shepheard, Gen. 11, 19	Shimeon, hearing or obedient, Gen. 29, 33	Simon
	Reuben, the sonne or vision, 10 named, because the Lord did see his mothers afflictio, Ge. 29, 2	Shimshon, there the second time, because the Angel appeared the second time at the prayer of his father, Iudges 13, 24	Sampson
	Reuel, a shepheard of God, Exod. 2, 18	Shipthan, a Judge, Num. 34, 24	
Raguel	Rezon, a secretarie, or leane, 1 Kings 11, 23	Shiprah, faire, Exod. 1: 15	
	Ribai, a life or increased, 2 Sam. 23, 29	Shobab, returned, 2 Sam. 5: 14	Shiprah
	Ribkah, fed, Gen. 22, 23	Shobal, a path, Gen. 36:20	Sobab
	Rinnah, a song or reioycing, 1 Chron. 4, 20	Shobnah, a builder, 2 kings 18: 18	
Rebecca	Riphath, medicine or release, Gen. 10, 3	Shua, crying, or sauing, Ge. 38: 2	Shebnah
Rebekah	Rogel, a footman, or an accuser, Iosh. 15, 7	Shuah, praying or humiliation, Gen. 25, 2	Sua
	Ruth, watered, or filled, Ruth 1, 4	Shubael, the returning of God, 1 Chron. 24:20	
	S	Shuhah, a pit, 1 Chron. 4: 11	Shubuel
	S Abtach, a compasse, or old age, Gen. 10, 7	Shumathi, renowned, 1 Chron. 2: 53	Shuah
	Sabrec, the cause of smiting, Gen. 10, 7	Shumi, changed, or sleeping Gen. 46, 16	
Sabatha	Sarah, a lady, or dame, Gen. 17, 15	Sithri, my secret, Exod. 6:22	
Sabtechah	Sarai, my dame, or mistresse, Gen. 11, 29	Sodi, my secret, Num. 13, 11	
	Seba, a compasse, Gen. 10, 7	Suah, rooting vp, 1 Chron. 7:36	
Saba, Sheba	Seled, affliction, 1 Chron. 2, 30	T	
	Semachiah, cleaving to the Lord, 1 Chron. 26:7	T Abeel, good God, Isa. 7:6	
	Shal, Shaul asked, Ezra. 10, 29. 1 Sam. 9: 2	Tahash, halting, Gen. 22, 24	
Sheal, Saul	Shaaph, Aying, or thinking, 1 Chron. 4, 7	Tahath, feare, 1 Chron. 6: 37	Tabeal
Saaph	Shabberhai, My rest, Nehe. 11, 16	Talmal, a furrow, Iosh. 15: 14	Thabath
	Shachir, wages, 1 Chron. 11, 35	Tamer, a palme tree, Gen. 38, 6	
Sacar	Shage, ignorant, 1 Chron. 11: 34	Tanhameth, consolation, Ier. 40: 8	Tholmai
Shageh	Shallum, peaceable, 2 kings 15: 10	Talmon, dew prepared, 1 Chron. 9: 17	Thamar
Sellum	Shalman, peaceable, Ose. 10: 14	Taphath, a little one, 1 kings 4, 11	Tanehmeth
Sallum	Shalmon, peaceable, Ruth 4, 21	Tebah, a cooke, Gen. 22: 24	
Shalmah	Shamgar, desolation, of the stranger, Iudg. 3, 31	Tehinnah, mercifull, or prayer, 1 Chron. 4, 12	
Shalma	Shammah, desolation, destruction, 1 Sam. 16: 9	Terah, smelling, Gen. 11, 24	
Salmon	Shammua, obedient, Num. 12: 5	Tiknah, hope, 2 Kings, 22: 14	Tikuah
Shamma	Shaphan, a conie, or one hid, 1 Chron. 5, 12	Tilon, murmuring, 1 Chron. 4: 20	Thilon
	Shaphat, a Iudge, Num. 13: 6	Tiras, a destroyer, Gen. 10, 2	
Salathiel	Sharezer, a treasurer, 2 kings 19: 37	Tirhanah, a searcher, of mercie, 1 Chron. 2, 48	
	Shealtiel, asked of God, Hag. 1, 1	Tiria, a search, 1 Chron. 4, 16	
Shaba	Sheariah, the gate of the Lord, 1 Chron. 8, 38	Toah, a dar, 1 Chron. 6, 34	
	Sheba, captiuitie, Gen. 10: 7	Tobiah, the Lord is good, Ezra 2, 60	
	Shebarim, hope, Ioshua 7: 5	Togarmah, strong or borne, Gen. 10, 3	Thogorma
	Sheber, hope or wheate, 1 Chron. 2: 48	Tohu, lining, 2 Sam. 1, 1	
Sechia	Shecaniah, the habitation of the Lord, 1 Chron 3: 21	Tola, a worne, Gen. 46, 13	
	Shechem, a part, or portion, Num. 26: 31	Tom, a twinne, Math. 10, 3	
Sechaniah	Shedeur, a field of fire, or the light of the Almighty, Num. 1: 5	Tubal, borne, brought, or wordly, Genesie 10, 2	Thomas
Segub	Shegub, exalted, 1 kings 16: 34	Tubal-kain, worldly possession, Gen. 4, 22	Yanah

## The second Table.

**Onah**

**V** Aniah, nourishment of the Lord, Ezra 10, 36

Vashui, changed, 1 Chro. 6, 28

Vashti, drinking, Ester. 1, 9

**Vophsi**

¶ Vophsi, a thing broken, or parched, Nu. 13, 15

**Hur**

¶ Vri, my light, 1 Chron. 2, 20

**Ourias**

Vrijah, the light of the Lord, 2 Sam. 11, 3

Vriel, light or fire of God, 2 Chro. 13, 2

¶ Vthai, mine iniquity, or time, 1 Chro. 9, 4

**Oza**

Vzzah, strength, 1 Chro. 6, 29 2 Sam. 6, 3

Vzzi, my strength, 1 Chro. 6, 5

Vzziel, the strength of God, 1 Chron. 7, 7

Z

**Z** Auan, trembling, Gen. 36, 27

Zabad, a dowrie, 1 Chro. 2, 36

**Sebadiah**

Zabadiah, a dowrie of the Lord, 1 Chron. 8, 15

Zabdiel, a dowry of God, 1 Chro. 27, 2

**Zacchur**

Zaccur, mindefull, 1 Chro. 4, 26

**Zaccheus**

Zacai, pure, Ezra 2, 9

**Zaccai**

Zachariah, miadfull of the Lord, 1 Chro. 5, 7

**Zechariah**

Zadok, iustified, or iust, 2 Sam. 8, 17

Zalmonah, our image, Num. 33, 47

Zanoah, forgetfulness, Nehem. 11, 30

¶ Zebulun, a dwelling, Gen. 30, 20

Zeeb, a wolfe, Iudges 7, 25

Zolophehad, a shadow of feare, Num. 26, 33

Zemirah, a song, 1 Chro. 7, 8

Zephaniah, the hiding of the Lord, 2 Ki. 25, 18

Zephi, an hony combe, Gen. 36, 11

Zera, clearenesse, or rising vp, Gen. 36, 13

Zeraiah, the Lord arising, 1 Chro. 6, 9

Zeresh, scattering heritage, Ester 5, 10

Zerubbabel, strange from confusion, or a stran-

ger at Babel, Hag. 2, 1

Zethan, their oliue, 1 Chron. 26, 22

¶ Zia, sweate, or swelling, 1 Chron. 5, 13

Zidkiah, the iustice of the Lord, 2 King. 24, 17 Zedekiah

Zidon, a hunter, Gen. 10, 15

Zimri, a song, 1 Chron. 2, 6

Zipporah, a mourning, Exod. 2, 21

¶ Zopheth, a separation, 1 Chron. 4, 20

Zuph, a watching, or a comming, 1 Chron. 6, 35

Zuriel, the rocke of God, Num. 3, 35

Zurishaddai, the rocke of the Almighty, N. 1, 6. Zurishada;

Zepho  
Zerah  
Zerahiah

Zipporah

**A Table of the principall things that are contained in  
the Bible, after the order of the Alphabet. The first  
number noteth the Chapter, and the second the Verse.**



A

Aron and his doings, Exod. 4 & 10 & 28 & 29 Leuit. 2, 10 Nu. 1, 7, 3 Heb. 6, 7

Aaron and Miriam spake against Moses, Num. 12, 1

Aaron, eloquent, Exod. 4, 14

¶ Abba, father, Marke 14, 36 Rom. 8, 15, Galat. 4, 9

Abdon, a Iudge in Israel, Iudges 12, 13

Abel, a citie where dwelt the wise, 2 Sam. 20, 18

Abiathar the sonne of Ahimelech, and his doing, 1 Samuel 22 and 23. 1 Kings 1 and 2

Abigail the wife of Nabal, 1 Sam. 25, 3

Abihu burnt with fire from the Lord, Leuit. 10, 2

Abihu seeth God in Sina, Exod. 24, 10

Abijam king of Iudah, 1 Kings 15, 1

Abimelech king of Gerar, and his doings, Gen. 20 and 26

Abimelech the sonne of Gideon murdereth his brethren, and after reigneth in Israel, Iudges 9

Abishai pursueth Sheba, 2 Sam. 20, 10

Abner, his doings and his death, 1 Sam. 17 55 vnto the 2 Sam. 4

The abomination of the Iewes, Isa. 1, 13 of Ierusalem, Ezek. 16, 2

Abraham & his doings, from the 11 of Genesis vnto the 25, 11 his faith, Rom. 4, 3 Hebr. 11, 17

Abraham a Prophet, Gen. 20, 7

Abisalom & his doings, from the 2 Sam. 14 vnto the 19

Absent from God, 2 Cor. 5, 6

The Abstinence of Moses and Elijah, Exod. 34, 28 1 Kings 19, 8

Abundance commeth of God, Dent. 8, 17, 18

¶ Access to God by Christ, Rom. 5, 2 Ephes. 2, 18 and 3, 12

Euery man shall giue accounts of himselfe to God, Rom. 14, 12

Christ is Accursed for our sakes, Gal. 3, 13

Achan the sonne of Carmi stoned & burnt to death, Ioshua 7, 25

Achior, Iudeth 5, 5, and 14, 6

Achish king of Gath, 1 Sa. 21, 10 & 27, 2

¶ Adam and his creation, Gen. 1, 27, & 2, 7

Adam labourer, Gen. 3, 23

Adam the figure of Christ, Rom. 5, 14

Adam the first, Adam the last. 1. Corinth. 15, 45

Adoni-bezek king, Iudges 1, 6

Adoniah Dauids sonne, and his ambition, 1. Kings. 1, and 2

Adopted in Christ, Eph. 1, 5, Rom. 9, 4. Gal. 4, 5

Adoram stoned to death, 1 Kings 12, 18

Aduersitie and prosperitie are of God, Iob. 2, 10, Prou. 3, 33

Adultery forbidden Gen. 26, 10, Exod. 20 14, 1 Cor. 6, 9, Hebr. 13, 4

Adultery must be auoyded, Exod. 20, 14 Prou. 5, 3. Cor. 10, 8, 1 Thes. 4, 3

The adultery of Dauid, 2 Sam. 11, and 12

Our Aduocate toward God the Father, Iesus Christ. 1. Iohn 2, 1

¶ Degrees of Affinitie, Leuit. 18

The Affliction and crosse of Dauid for his sinne. 1. Sam. 21, 10

The Afflictions of this present time are not worthy &c. Rom. 8, 18

Affliction to them that trust in any other then in God, Deut. 3, 1, 17

Affliction to them that afflict the faithfull,

2 Thessal. 1, 6

To Afflict the soule for a day, Isa. 58, 5

¶ Agabus the Prophet, Actes 11, 28 and 21, 10

Agag king of the Amalekites, 1 Sam. 15 8, 9

Agree with thine aduersary, Matth. 5, 25

Agrippa king, Actes 25, 13

¶ Ahab & his wicked doings from the 16 of 1 Kings vnto the 22, 41

Ahazia the sonne of Ahab, and his doings, 1 Kings 22, 49 2 Kings 1, 2

Ahaziah the sonne of Ioram, and his doings, 2 Kings 8 and 9

Ahaz king of Iudah, an idolayer, 2 Kings 16, 11

Ahiah the sonne of Ahitub, 1 Sam. 14, 3

Ahimaaz, 2 Sam. 17, 17 and 18, 19

Ahimelech, 1 Sam. 21, 1 and 22, 9

Ahitophel and his doings, 2 Sam. 15 and 16, and 17

Aholah and Aholibah, Ezek. 23, 4

Aholiab, an excellent workman, Exod. 31, 6

¶ Our Aide of Christ, Hebr. 4, 14

The Aide of Israel is of God, Deut. 33, 26

¶ Alcimus a wicked man. 1. Macc. 7, 9, and 9, 54

Alexander the Coppersmith, 2. Tim. 4, 14

Alexander the sonne of Antiochus Epiphanes, 1 Macc. 10, 1

Almes deeds are pleasant sacrifices, Phil. 4, 18

Giue not thine Almes grudgingly, 2 Corin. 9, 7

Christ our Altar, Hebr. 13, 10

The Altar and the forme thereof, Exod. 20 24

The Altars of the Gentiles, Exod. 34, 13

¶ Amale



## The second Table.

- ¶ Amalekites, Exod. 17.8. Numb. 14.25:  
 Deut. 25.17. 1. Sam. 15.2,3  
 Amasa the head of Absaloms armie, 2. Sam.  
 17.25 and 20.4  
 Amaziah king of Iudah, 2. Kings 14.1  
 Amaziah the priest of Beth-el, Amos 7.  
 10  
 Ammonites, Ge. 19.38 Deut. 23.3. Judges  
 11.3. 2. Sam. 10  
 Amnon defileth his sister Tamar, 2. Samuel  
 13  
 Amon king of Iudah wicked, 2. Kings 21.  
 19.20  
 Amorites, Gen. 14.7. Deut. 2.24. and 10.17  
 Judges 1.3.4. 1. Kings 10  
 Amos the Prophet, Amos 1.1  
 Amram the sonne of Kohath, Exod. 6.18  
 ¶ Ioshuah killeth the Anakims, Iosh. 11.21  
 Judges 2.20  
 Ananias and his wife Saphiras death, Actes  
 5.10  
 Ananias the chiefe priest, Actes 23.2  
 Ananias the disciple of Christ, Actes 9. 10  
 Andronicus is slaine, 2. Mac. 4.38  
 The seuentie Ancients of the people of Is-  
 rael, Num. 11.16  
 Angels and their creation, Col. 1.16  
 The Angel denieth to be worshipped, Reue.  
 19.10. and 21.9  
 The Angel guideth the hoast of Israel.  
 Exod. 14.19  
 The Angel sheweth of Christs birth, Luke  
 2.10  
 Angels keepers of the lile ones, Matth. 18  
 10  
 Peters Angel, Actes 12.15  
 The Angels minister vnto Christ. Mat. 4.11  
 they comfort him in the garden, Luk. 23  
 43  
 Angels the ministers of God. Hebr. 1.7  
 The three Angels that Abraham receiued  
 into his house, Genesis 18.2.5. Lot also  
 receiuerh two, Gen. 19.1,3  
 To be Angrie with thy brother, is damna-  
 ble, Matth. 5.22  
 Anna the mother of Tobie the young, Tob.  
 11.9  
 Anna the Prophetesse, Luke 2.36  
 Annas, father in law to Caiaphas, Iohn 18  
 13  
 Be ready alwayes to giue an Answer of the  
 hope that is in you, 1. Pet. 3.15  
 Antichrist. who? 1. Iohn. 2.22. and 4. 3.  
 2. Thess. 2.3  
 The Antiochians first that were named  
 Christians, Actes 11.26  
 Antiochus Epiphanes, 2. Macca. 2. 20. and  
 9.1  
 Antiochus Eupator, 1. Macc. 6.17. 2. Macc.  
 10.10. and 13.1  
 ¶ Apollonius discomfited by Jonathan.  
 1. Macc. 10.82  
 Apollon a learned man, Actes 18.24  
 The Apostles afflicted for Christs sake, Actes  
 4.3. and 5.18  
 The Apostles aske who is the greatest in  
 the kingdome of heauen, Matth. 18.1  
 The Apostles first sent to the Iewes Marth,  
 10.6  
 The Apostles shall iudge the twelue tribes  
 Matth. 19.28
- Apostles why they were ordeined in the  
 Church. 1. Cor. 1.28  
 God iudgeth not according to the Appea-  
 rance, 1. Sam. 16.7.  
 ¶ Aquila & Priscilla do harbor the Church  
 1. Cor. 16.19  
 ¶ The ruine of the Arabians. 21.14  
 King Arad slaine. Num. 21.3  
 The Aramites. 2. Samuel 8 and 10.2. Kings  
 5. and 6. and 7. and 8  
 Araunah selleth his threshing floore to Da-  
 uid. 2. Samuel 24.24  
 Mamre a citie of Arba, called also Hebron,  
 Genesis 35.27  
 Aristarchus fellow prisoner with Paul. Col.  
 4.10  
 The arke of God, the forme and vse there-  
 of Exod. 25.10. Deut. 10.3. and 31.26.  
 Ioshua 3.3. 1. Samuel 4. vnto 7.3. 2. Sam.  
 15.24  
 The Arke of Noah, Genesis 6.14. and 7.1.  
 1. Pet. 3.20  
 The stretched out arme of God. 1. Kings 8.  
 41  
 Arpachshad, his birth and age. Genesis 11.  
 10.12.13  
 Flee Arrogancie, Rom. 12.3  
 ¶ Asa king of Iudah, & his doings, 1. Kings  
 15.8  
 Afahel Iobabs brother slaine. 2. Sam. 2.23  
 Afaph the brother of Heman, chanter, 1.  
 Chron. 6.39  
 After Iakobs sonne, Gen. 30. 13, his blef-  
 sing and his portion. Deut. 33.24 Ioshua  
 19.24  
 Ashima the idole that the men of Hamath  
 made in Samaria, 2. Kings 17.30  
 Ashtaroth, the idole that the Iewes wor-  
 shipped, Iudges 2.13. and 3.7  
 Paul is forbid to preach in Asia. Actes 16.6  
 at length hee preached there, Actes 19.  
 10  
 Ashkelon taken by Iudah, Iudges. 1.18  
 Iesus entresh on an asse into Ierusalem, Mat.  
 21.7  
 Asses in vse among the Israelites, Genesis  
 42.26. Iudges 12.14  
 The Ass of Balaam speaketh, Numb. 22.  
 28  
 Ashur went out of the land of Shinar, Gen.  
 10.11  
 Assuerus king, his doings and his lawes in  
 the booke of Ester.  
 Athaliah reigneth ouer Iudah. 2. Kings 11.  
 3  
 Paul reprooueth the Athenians for their su-  
 perstitions, Actes 17.22  
 Azariah reigneth in stead of his father A-  
 maziah, and is stricken with a leprosie,  
 2. Kings 15.15  
 Azariah the Prophet. 2. Chron. 15.1
- B
- B Aal-perazim, a certaine place, 2. Samuel  
 5.20  
 Baal-peor, an idole: the Israelites for ioy-  
 ning themselves thereunto, are put to  
 death, Num. 25.3. Deut. 4.3:4  
 Baanah and Rechab kill Ish-boshet, 2. Sam.  
 4.6  
 Baasha king of Israel, and his doings,  
 1 Kings 15.16. to Chap. 16.8  
 The destruction of Babel forespoken, 1. Is.  
 13  
 The building of Babels towre, Genesis 11:  
 4  
 Babes in Christ, 1. Cor. 3.1  
 Against Babblers, Eccles. 10.5  
 Bacchides captaine of king Demetrius ar-  
 mediscomfited, 1. Macc. 9.68  
 Backbiting forbidden, Leuit. 19.16. Eccles.  
 28.13. Prou. 26.22  
 Backbiting is to be auoyded. 1. Pet. 2.1  
 Bogoas the Eunuch, Iudeth 12.11  
 Balaam the sonne of Beor, Num. 22. and 23  
 and 24. 2. Pet. 2.15. He is slaine, Iosh. 13  
 22  
 Balak, king of the Moabites, Numb. 22. and  
 23. and 24  
 Iust Balances, Leuit. 19.36  
 One Baptisme, Ephes. 4.5  
 Iohn sent to Baptize, Iohn 1.3  
 The disciples of Christ Baptize, Iohn 4.2  
 Christ is Baptized Matt. 3.15  
 To be Baptized in the Name of the Fa-  
 ther, &c. or of Iesus, Matt. 28. 19. Actes  
 2.38  
 To be Baptized in Christ, is to put on Christ  
 Rom. 6.3. Gal. 3.27  
 Wee are Baptized vnto the death of Christ;  
 Rom. 6.3  
 Christ Baptizeth with the holy Ghost and  
 with fire, Matt. 3.11. Mar. 1.8. Luke 3.16.  
 Iohn. 1.16.33  
 Barabas the murderher, Luke 23.18. Iohn  
 18.40  
 Barak and Deborah deliuered Israel, Iudges  
 4  
 Baruch, Ieremiahs scribe, Iere. 36.4  
 Barzillai, and his doings, 2. Sam. 19.31.  
 1. Kings 2.7  
 The Bastard shall not enter into the congre-  
 gation of the Lord, Deut. 23.2  
 ¶ Priests are forbidden to shau their heads  
 or beards, Leuit. 21.5.  
 The shauen Baard was a signe of sorrow to  
 the Iewes, Isa. 15.2  
 Creation of Beasts, Gen. 1.24  
 Paul fought with Beasts at Ephesus, 1. Cor.  
 15.32  
 Beasts cleane & vncleane, Leu. 11.2. Deut.  
 14.4  
 When thou goest to Bed, thinke on Gods  
 word, Deut. 11.19  
 Behemoth, and his proprieties, Iob 40:10  
 Bela, a citie, called Zoar, Gen. 14.2  
 Beleue in Iesus Christ, and thy sinnes shall  
 be forgiven, Actes 10.43  
 To beleue is the gift of God, Matt. 13:11  
 and 16:17 Iohn 6:44  
 To him that beleueth, all things are possi-  
 ble, Marke 9:23  
 He that beleueth in Christ, shall neuer pe-  
 rish. Iohn 3:15  
 Belshazzar king of the Babylonians, Daniel  
 5  
 Banaiah killeth Iobab, 1. Kings 2:34  
 Ben-hadan king of Aram, and his doings  
 1 Kings 15:18. 2 Chron. 16:2  
 Benjamin. Genesis 35:18, and 43. and 44  
 and 45, Deut. 33:12
- Beth-el

## The second Table.

Beth-el or Luz, Gen. 28, 19. Iudg. 1, 23  
1 Sam. 10, 3  
Beth-lehem, called also Ephrah, Gen. 35, 19  
Mich. 5, 2. Luke 2, 4.  
Bethsaida an vnfaithfull citie, Matt. 11, 21.  
Beth-sheba Vriahs wife lyeth with David,  
2 Sam. 11, 4  
Beth-shemites are punished for looking in-  
to the Arcke of the Lord, 1 Sam. 6, 19  
Bethuel, the father of Rebekah, Gen. 22, 23  
Berthulia is besieged by Olofernes, Iudeth 7  
Bezaleel, an excellent workman, and his  
doings, Exod. 31, 2 and 35, 30  
¶ Who bideth in Christ, 1 Iohn 2, 6  
How God bideth in vs, 1 Iohn 3, 24  
Bilhah Rahels maide, Genesis 29, 29 and  
30, 3  
A Bill of diuorcement Deut. 24, 1  
To Binde and loose, Matt. 16, 19 Iohn 20,  
23  
Birds created, Gen. 1, 20  
Birds cleane and vncleane, Leuit. 17, 13  
Elaue esteemeth not his Birthright, Gen. 25,  
23  
The office of a true Bishop, 1. Tim. 3, Tit. 1,  
5 1. Pet. 5, 2  
Bishops must be faultless, Titus 1, 7  
The Bishop of our soules, Iesus Christ, 1.  
Pet. 2, 25  
Bitternesse and fiercenesse to be auoyded,  
Eph. 4, 31  
¶ The Blasphemer ought to be stoned to  
death, Leuit. 24, 15, 16  
Blasphemie against the holy Ghost, Mat. 12  
31 Marke 2, 28, 19.  
The description of a Blessed man, Psalm. 1.  
Mat. 5, 3  
The blessed of God are called sheepe, Mat.  
25, 33  
To blesse God, for to giue thanks vnto  
him, Gen. 24, 27  
Blessing, for gift, Genes. 33, 11. 2 Corinth.  
9, 5  
The manner of Blessing the people, Numb.  
6, 24. and Gen. 48, 20  
Blessing to those that obey and serue the  
Lord, Exod. 23, 25. Deut. 8, 6. and 11, 27  
28, 2  
Lay no stumbling block before the blind,  
Leuit. 19, 14  
The Blinde borne for the glory of God,  
Iohn 9, 3  
The Blinde guide, Matth. 18, 14  
The Blinde healed by Christ, Matth. 9, 29  
Christ healeth the Blinde with his speetle,  
Marke. 8, 23, 24, 25.  
Blindnesse of heart, Roman. 11, 8 Ephes. 4.  
18  
The Blood, for the man that is slaine, Iosh.  
20, 5  
By the Blood of Christ wee haue remission  
of sinnes, Matt. 26, 18, Heb. 4, 14 1 Pet.  
1, 2  
¶ Iohn and Iames called Boanerges by  
Christ, and what that is to say, Marke 3,  
17  
Boaz and his doings, Ruth 2, and 3. and 4.  
Our Bodies reconfecrate vnto Christ,  
2. Cori. 6, 15. they are the Temples of the  
holy Ghost, 1. Cor. 6, 19  
All the faithfull are one Body, Rom. 12, 5.

To bring the Body in subiection, 1. Corin.  
9, 27  
The Body of Christ, the Church, Ephes. 1  
23  
Our bodies are earthen vessels, 2 Cor. 4, 7  
and 5, 1  
To be in the Booke of life, Phil. 4, 3 and to  
be rased out of it, Exod. 31, 32.  
The Bookes of curious artes are burnt, Acts  
19, 19  
Ioshah commaundeth to saue the Prophets  
Bones, 2. Kings 23, 18  
He that is borne of God, sinneth not, Ioh.  
3, 2  
They that are borne of God, Iohn. 1, 13,  
1 Iohn 5, 1.  
Change not the ancient Bounds, Deut. 19  
14 and 27, 17 Prou. 22, 28 and 23, 10.  
The Bowe in the Cloud, Gen. 19, 14  
¶ Man liueth not onely by bread, Deuter.  
8, 3  
We are all one Bread, 1. Cor. 10, 17  
Christ the liuing Bread Iohn 6, 51  
The feast of vncleauened Bread, Exod. 23, 15  
and 34, 18  
The breaking of Bread, Actes 2, 46  
The shew Bread, Leuit. 24, 5, 15  
Bread comforteth the heart, Genesis 18, 5  
Iudg. 19, 5. Psalm. 104, 15  
Common Bread, halloweth Bread, 1. Sam.  
21, 4  
To eate Bread in the sweat of the browes  
Gen. 3, 19.  
Iaakob desireth onely Bread to eate, and  
Cloathes to put on, Gen. 28, 20  
Breaking of Bread, Acts 2, 42  
Whom Iaakob calleth his Brethren, Gene.  
29, 4  
Christ not ashamed to call vs brethren, Heb.  
2, 11  
The brethren or cousins of Christ beleue  
not in him, Iohn 7, 5  
Brotherly loue, Rom. 12, 10  
¶ Buggerers shal not possesse, the king-  
dome of heauen, 1. Cor. 6, 9. 1. Tim. 1, 10.  
Euery one shall beare his owne Burthen,  
Gal. 6, 3.  
Wee must beare one an others Burthen,  
Gal. 6, 2.  
Burnt off rings, Leuit. 6, 9. 12.  
The fire Bush, Exod. 3, 2  
The faithfull are Gods Building 1. Corint.  
3, 9  
To Build vpon Christ, golde, siluer &c. 1.  
Cor. 3, 12

### C

¶ Caiaphas and his doings, Matth. 26, 57  
Iohn. 11, 49  
Ten Caldrons for the Temple, 1 Kings 7  
38.  
Caleb and his doings, Num. 13, 7. and 14, 6  
Iosh. 14, 6  
The golden Calfe, Exod. 32. it is ground  
into powder, Exod. 32, 20  
Many Called, and few chosen, Matth. 20, 16  
Rom. 9, 6  
Christ is come to Call sinners, Matth. 9, 13  
Loue them that Call vpon the orde with  
pure heart, 2. Tim. 2, 22.

The golden Calnes of Ieroboam, 1 Kings  
12, 28  
Canaan is accursed, Gen. 9, 25  
Canaan a far land, flowing with milke and  
honey, Exod. 3, 8  
The land of Canaan is the holy habitation  
of God, Exod. 15, 13. promised to Abra-  
ham, Gen. 12, 7  
The sonnes of Canaan, of Whom descended  
the Canaanites, Gen. 10, 15.  
The Canaanites discomfited by the tribe of  
Iudah, Iudg. 1, 4  
The Canaanites smote the Israelites, Num.  
14, 45  
The Canaanites, that remained, were as  
thornes to Israel, Iudg. 2, 3  
The Canaanitish woman, Mat. 15, 22  
The Candlestick and fashion thereof, Exo.  
25, 31 and 37, 17 and 40, 24  
Capernaum an vnbeleueing citie, Mat. 23,  
11, 23  
The Caphtorims destroyed the Aims,  
Deut. 2, 23  
The Captiuitie of the kings of Iudah fore-  
spoken, 2. King. 20, 17 Ierem. 26, 14 and  
20, 4  
The Cares of this world doe choke vp the  
word, Mat. 4, 19  
God Caried the Children of Israel vpon  
Eagles wings, Exod. 19, 4  
¶ Cendebeus captaine of the sea coast, 1.  
Macca. 15, 38  
The Centurion and his faith, Mat. 8, 5  
God reiecteth the Iewes Ceremonies, Isa.  
1, 11 and 66, 3 Heb. 10, 5  
The decree of Augustus Cesar, Luke 2, 2  
¶ Chanoisa a beast Deut. 14, 5  
Elijah the Charet of Israel, 2. Kings 2, 12  
Charets of yron in vse among the Canaa-  
nites, Iudges 1, 19 and 4, 4  
To make himselfe Chaste for the kingdome  
of heauen, Mat. 19, 12  
Blessed is the man that God Chastiseth, Iob  
5, 17  
Chastise thy childe betime, Prou. 13, 24 and  
19, 18 and 22, 25  
Chastitie is the gift of God, Wisd. 8, 21  
Chemosh the abomination of Moab, 1 King  
11, 7  
The Cherubims keepe the way of the tree  
of life, Gen. 3, 24  
Offend not little children, Mat 18, 6  
The rod of correction for children, Prou.  
22, 15 Eccl. 10, 13  
The Angels of little Children, Mat. 18, 10  
Children as concerning maliciousnesse, and  
not in vnderstanding, 1 Cor. 14, 20  
Children brought to Christ, Mat. 19, 13  
Christ receiueh the Childe into his armes,  
Marke 9, 36.  
We are the Children of God by faith, Gal.  
3, 26  
Childrens obedience to their parents, Ephe  
6, 1  
Chorazin a citie that Christ reprooueth for  
her vnbeliefe, Matth. 11, 21  
Paul a Chosen vessel, Actes 9, 15  
Christ conceived, Luke 1, 35. is borne,  
Luke 2, 7 is circumcised, Luke 2, 21. is  
baptized, Matth. 3, 15. sent to preach  
liberte to the captiues, Isai. 61, 1. Luke  
2, 31.



## The second Table.

- 3, 31, and 4, 43 and 5, 32 he speaketh the words of God, Iohn 3, 34. he preacheth that the kingdome of the Messias is at hand, and exhorteth to repentance, and to beleue the Gospel, Matth. 4, 17 and 9, 35. hee is hungry, Matth. 4, 2, he is weary, Iohn 4, 6 hee is poore, Matth. 8, 20. hee entred into Ierusalem riding vpon an asse, Matth. 21, 7 hee is folde by Iudas Matth. 26, 14 he is buffeted, Matth. 26, 67 he is deliuered to be crucified, Matth. 27, 26. hee prayeth for them that persecute him, Lu. 23, 34 he yeeldeth vp the ghost, Mat. 27, 50 his resurrection, Mat. 28 hee is caried vp into heauen, Marke 16, 19 Luke 24, 51
- The comming of Christ forespoken, Num. 24, 17 Isa. 40, 10
- Christ God eternall, Iohn 1
- Christ greater then Dauid, Mat. 22, 44
- Christ promised to Adam, Gen. 3, 15 to Abraham, Gen. 12, 3
- Christ sent of God, Ioh. 8, 42
- Christ sent to saue the Iewes, Matth. 15, 24
- Christ without sinne, 1 Pet. 2, 22
- Falſe Christs and false prophets doe great miracles, Mat. 24, 5, 24
- Christians so named first in Antiochia, Acts 11, 26
- Christians are free, 1 Pet. 2, 16. Iohn 8, 32
- Christians hated of the world, Mat. 10, 22 Luke 21, 17
- The Church is the house of God, 1 Tim. 3, 15
- The Church of God is not contentious, 1 Cor. 11, 16
- The Apostles forbid the Gentiles to be Circumcised, Acts 15, 28
- Circumcise the foreskin of the heart, Deut. 10, 16 and 30, 6 Rom. 2, 29, Coloss. 2, 11
- Paul Circumciseth Timothie, Acts 16, 3
- God Circumciseth our hearts, and why, Deut. 30, 6
- Abraham commaunded to Circumcise his family, Gen. 17, 9, 10
- Circumcision and vncircumcision are nothing, 1 Cor. 7, 19
- Circumcision is seruitude, Gal. 2, 4
- The second Circumcision vnder Ioshua, Iosh. 5, 2
- Wee haue no continuing Citie here, Hebr. 13, 14
- None Cleane before God, Iob 25, 4
- Cleopatra the daughter of Ptolemeus, 1 Mac. 10, 57
- The Cloud filleth the house of the Lord, 1 Kings 8, 10
- The renting of the Cloathes a signe of great heauinesse, Iosh. 7, 6 Mat. 26, 65 2 Sam. 1, 11
- To heape Coales vpon the head of his enemy, Rom. 12, 20
- One ought to Comfort another, 1 Thess. 4, 18 and 5, 14
- The Comforter is promised, Iohn 14, 16 and 15, 26 and 16, 7
- The ten Commandements, Exo. 20, 1 Deut. 5, 7
- Teach thy child the Commandements of God, Deut. 6, 7
- Commandements of men, being contrary to Gods, are not be receiued, Titus 1, 14
- The comming of Christ in the day of iudgement, Matth. 24, 30 2 Pet. 3, 10. Isa. 3, 14 and 13, 9
- The comming of Christ with his Angels, Mat. 16, 27
- The Comming of the Lord, Isa. 35, 4 and 62, 11 Mala. 4, 1
- The Common vse of goods in the Primitive Church, Acts 2, 44
- The word Concubine for wife, Iudg. 19, 2
- A shame not to Confesse Christ, 2 Timoth. 1, 8
- To Confesse God, for to prayse him, is oft time in the Psalmes.
- To Confesse that Iesus is Christ is the gift of God, Mat. 16, 17
- Remission to them that Confesse their sinnes, 1 Iohn 1, 9
- Moses Confesseth to God the sinne of the people, Exod. 32, 31
- Confession of sinnes commaunded to the Priests of the Jewes, Leuit. 16, 21
- Confession of thy sinnes to God, 1 Kings 8, 47 Psal. 32, 5
- Curſed is hee that hath his Confidence in man. Iere. 17, 5
- God is not the authour of Confusion, but of peace, 1 Cor. 14, 33
- Who ought to be excluded out of the Congregation of the Lord, Deut. 23, 1
- The Conscience of the wicked is alwayes fearefull, Prou. 23, 1
- Christ the Consolation of Israel, Luke 2, 25, 1
- The good Conuersation of Christians, Phi. 1, 27, and 3, 17
- The Conuersation of Saints should prouoke vs to follow their faith, Heb. 13, 7
- Contemners of the word of God shall be punished, 1 Sam. 2, 30 Isa. 28, 14
- Cornelius the captain, Acts 10, 1
- Brotherly correction, Prou. 27, 6 Mat. 18, 15
- They that refuse Correction, are threatened of God, Leuit. 26, 12
- The Correction of the Lord, Heb. 12, 5
- It is permitted to Correct thy brother: but to hate him is forbidden, Leuiticus 19, 17
- Circumcision the Couenant of God, Gene. 17, 13
- The Couenant of God with Noah, Genesis 9, 11
- Coueteousnesse is idolatrie, Col. 3, 5
- Coueteousnesse is insatiable, Pro. 27, 20
- Coueteousnesse is the root of all euill, 1 Ti. 6, 10
- Coueteousnesse to be auoided, Prou. 15, 16 Isa. 3, 12. Iere. 8, 10 Ephes. 5, 3
- Be of good Courage in affliction, Iohn 16, 33
- The Counsels of God are vnsearchable, Rom. 11, 33
- The Israelites aske Counsell of God in their affaires, Iudg. 1, 1 and 20, 18, 23. 1 Sam. 10, 22 and herein they vse the helpe of the Prophets, 1 Sam. 9, 9 2 Kings 22, 13
- God breaketh the Counsels of the heathen, Psal. 33, 10
- Courteousnesse required in Christians, Eph. 4, 32 1 Cor. 13, 4
- Zealous Phinehas killeth Cozbi the Midianitish harlot, Num. 25, 7, 8, 15
- All things Created by Christ, Col. 1, 16
- The Creation of man, Gen. 1, 27
- God our Creator, Deut. 32, 18
- The Gospel hath bene preached to euery Creature, Coloss. 1, 6
- Euery Creature of God is good, 1 Timoth. 4, 4
- The Creature is subiect to vanitie, Rom. 8, 20
- God vseth his Creatures according to his pleasure, Isa. 45, 9
- Wee are new Creatures by faith in Christ, 2 Cor. 5, 17 Gal. 6, 15
- They of Cretaliars, Titus 1, 12
- The faith of Crispus, and his whole house, Actes 18, 8
- Take thy Crosse. Mat. 10, 38 and 16, 24
- Paul reioyced in the Crosse of Iesus Christ, Cal. 6, 14
- The Crowne of righteousness, 2 Timoth. 4, 8
- The Crowne of thornes, Mat. 27, 29
- Who crucifie the flesh and the lustes thereof, Gal. 5, 24
- The Cup and bread that we receiue in remembrance of Christ, 1 Cor. 10, 16
- The Cup for death and Crosse, Mat. 20, 22
- Curſed is he that fulfilleth not the law, Gal. 3, 10
- Curſed is he that hangeth on the tree, Deut. 21, 23
- The Curtaines of the Tabernacle, Exo. 26, 5 and 36, 8
- Olde custome cannot be forgotten, Prou. 22, 6
- Cyrus king of Persia and his doings, Isa. 44, 28 and 45, 1 Ezra. 1, 1

D

- Agon the god of the Philistims, 1 Sam. 5, 2
- Damaris beleueed in Christ, Actes 17, 34
- The Damned are called goates, Matth. 25, 32
- Daniels doings contained in the 14 Chapters of his booke, whereof some be Apocrypha.
- Dan the sonne of Iaakob, Genes. 30, 6 and 49, 16 Deut. 33, 22 Iosh. 19, 40
- The deeds of Darkenesse, Rom. 13, 12
- Darius doings, Dan. 5, 31 and chap. 6 and 9 and 11 Ezra. 6, 1
- Dathan for his rebellion is consumed with fire, Num. 16
- Dauid Daunceth before the Lord, 2 Sam. 6, 14
- Dauid deceiued Saul, 1 Sam. 20, 5 he deceiued king Achish, 1 Sam. 27, 10
- Dauid despised the commaundement of the Lord in committing adultery, 2 Samuel 11, 9
- Dauid doth not punish the curſed speaking of Shimei, 2 Sam. 16, 10

Dauid

## The second Table.

Dauid lamenteth his sonne Amnon, 1. Sam. 13, 31  
 Dauid of necessitie eateth the shew loaves, 1. Sam. 21, 6. Matth. 12, 3, 4  
 Dauid of what stocke he came, Ruth 4, 17  
 Dauids doings from the 1. Sam. 13, 14, to 1. Kings 2, 12  
 Dauid fleeth a Lyon, 1. Sam. 17, 34, 35  
 Dauid vpright before the Lord, 1. King. 14, 8, and 15, 3  
 No difference of dayes among the faithfull, Rom. 14, 5  
 Debate & strife are workes of darkenes, Rom. 13, 12, 13. 1. Cor. 1, 10, and 11, 16  
 Debir a citie, Iosh. 10, 3, and 15, 15  
 What is required in Deacons, 1. Tim. 3, 8  
 Deacons ordeined in the Church by the Apostles, Acts 6, 5  
 Wee must not exceed measure in lamenting the Dead, 1. Thes. 4, 13  
 Saul seeketh to the Dead, 1. Sam. 28, 11  
 Seeke not to the dead for anything, Deut. 18, 11. Luke 16, 29  
 The dead shall heare the voice of the Sonne of God, and shall liue, Ioh. 5, 25  
 Christ forespeaketh his owne Death, Matt. 16, 21  
 Death swallowed vp into victorie, 1. Cor. 15, 54  
 The second death, Reuel. 20, 14  
 Death commeth through disobedience, Deut. 30, 17, 18  
 The day of death vncertaine, Luke 12, 40  
 Curse not the Deafe, Leuit. 19, 14  
 Christ healeth the Deafe, Marke 7, 32  
 Of Deborah and Barak, Iudg. 5, 1  
 Deborah, Rebekahs nurse dieth, Genesis 39, 8  
 Deborah the wife of Lapidoth, Iudg. 4, 4  
 Deceiue not thy brother, Leuit. 19, 13, 14  
 God will reward euery one according to his Deeds, Matth. 16, 27  
 Delilah betrayeth Sampson, Iudg. 16  
 Demetrius, Seleucus sonne and his doings, from, 1. Mac. 7, 1, vnto 2. Mach. 15  
 If we denie Christ, hee will denie vs, 2. Tim. 2, 12  
 The assurance of the desperate, Ezekiel 33, 10  
 Debts not demanded before the yeere of freedome, Deut. 15, 2  
 Christ healeth two possessed of Deuils, Mat. 8, 28, and 12, 22  
 The Deuill confesseth that hee knoweth Christ and Paul, Marke 1, 24. Luke 4, 34. Acts 19, 15  
 The Deuill is a murderer, Iohn 8, 44  
 The Deuill prince of this vworld, Eph. 2, 2  
 Ioh. 12, 31. Col. 2, 15, the accuser of the faithful, Reuel. 12, 10. our aduerfari, and enemy, 1. Pet. 5, 8. Ephes. 6, 12  
 Deuils drinen out by fasting and prayer, Matth. 7, 21  
 The deuill seduceth the vvoman, and is therefore cursed, Gen. 3, 14  
 The king is bound to reade the booke of Deuteronomie, and way, Deut. 17, 19, 20  
 Deuteronomie is commaunded to be read to vvomen and children, Deut. 31, 11, 12, 13

Deuteronomie is deliuered to the Leuites and Elders, Deut. 31, 9  
 Ioshah reade the booke of Deuteronomie to the people, 2. Kings 23, 2  
 The diligence of ministers, Prouer. 27, 23  
 Dinah, the daughter of Isakob, rauished, Gen. 34, 2  
 Dionysius an Areopagite beleueth in Christ, Acts 17, 34  
 Diotrefes reprooued for his arrogancie, 3. Iohn 9  
 Seuentie Disciples sent to preach, Lu. 10:1  
 The Disciples wherein they may be knownen, Iohn 8, 31, and 13, 35  
 Diseases are the fruits of sinne, Iohn 5, 14  
 In diseases God ought to be sought vnto, 2. Kings 1, 16  
 Disguising raiment is forbidden both to man and vvoman, Deut. 22, 5  
 How God hateth disobedience, 1. Sam. 15, 23  
 The disobedient striken vvith madnesse, and blindnesse, Deut. 28, 28  
 The man that disobeyeth the Iudge, shall die, Deut. 17, 12  
 He that disobeyeth God, is subiect to many curses, Deut. 28, 15  
 Against Diuorcement, 1. Cor. 7:10  
 Diuination forbidden, Leuit. 20:27, Deut. 18:10, 11. Isa. 8:19  
 He or shee that hath the spirit of Diuination ought to be stoned to death, Leuiticus 20:27  
 Sound Doctrine, Tit. 7, 8  
 No doctrine, but Christ ought to be received, 2. Iohn 10. Col. 2:8  
 Doctrines of deuils, 1. Tim. 4:1  
 Doeg disclosed Dauid to Saul, 1. Samuel 22:9  
 Giue not holy things to Dogges Matthew 7:6  
 The Dogge is turned to his vomit, 2. Pet. 2:22  
 Damage that one doeth to another, Exo. 22:5  
 The Dove sent out of the Arke, Gen. 8:8  
 The Dumbe is healed, Mat. 9:32  
 The Dragon, the old serpent, Reuelation 20:2  
 By Dreames God speaketh to the Prophets Num. 12, 6  
 Spirituall Drinke, 1. Cor. 10:4  
 Christ vv as called in scerne a Drinker of vvine, Matthew 11:19. the Apostles also, Acts 2:13  
 The Dropie is healed, Luke 14, 2  
 The euils that come of Drunkennesse, Pro. 23:29  
 Drunkennesse to be auoided, euen of kings Pro. 31:4. Luke 21:34. Ephes. 5, 18  
 Man is Dust, Gen. 3, 19  
 The Dust of the feete shaken off against vvhom, Matth. 10:14  
 Many dwelling places in the house of God, Iohn 14:2  
 Paul desireth to Die, Phil. 1:23  
 Christ prayeth not to Die, Mat. 26:39  
 Christ desireth to Die for vs, Luke 12:50  
 It is ordeined for all to Die once, Hebr. vv. 9:27

Christ Dyed for our sinnes, Rom. 4, 25

E.

The earth is cursed for Adams transgression, Gen. 3, 17  
 The earth is corrupt, Gen. 6:11  
 Man shall returne to the Earth, Genesis 3, 19  
 To Eate the flesh of Christ, Iohn 6:51, 63  
 Ebed-melech the blacke Moore, Ieremie 38, 7  
 Eber and his sonnes, Gen. 10:25  
 Esau, why he is called Edom, Gen. 25, 30  
 Edom denieth passage to Israel, Numb. 20, 14:18  
 Edom rebelleth from vnder Iudah, 2. Kings 8, 20  
 The Egyptians eat not with the Ebrewes, Genesis 42, 32. of whom looke in Exod. 11. and 12. Deut. 23, 7. Iere. 46. Ezek. 32, 12  
 Egypt the yron fornace, Deut. 4, 20  
 Ehud a Iudge in Israel, Iudg. 3, 15  
 The Ebronites and their doings, 1. Sam. 5, 10  
 What conditions the Elders ought to haue, Titus 2, 2  
 Eleazar the sonne of Aaron, Exod. 6:28  
 Iosh. 24, 33  
 Gods purpose is by his Election, Rom. 9:11  
 Election of grace, Rom. 11:5  
 Make your calling and Election sure, 2. Pet. 1:10  
 As touching the Election they are loued for the fathers sake, Rom. 11, 28  
 The Elect haue obtained that Israel obtained not, Rom. 11:7  
 Wee know that ye are Elect of God, 1. Thes. 1:4  
 Election lieth in God, and not in vs, Rom. 9:11, 16  
 The Elect are few in number, Mat. 7, 14  
 Elected before the foundation of the world, Ephe. 1:4  
 The Elect of God cannot be condemned, Rom. 8, 33, 34  
 The Elect were chosen before the foundations of the world, Ephesians 1:4. 1 Pet. 1:2  
 Eli the priest and his doings, 1. Sam. 1, and 2. and 3. and 4  
 Eliakim, called also Iehoiakim, 2. Ki. 23:34  
 Elias and Elifeus, Luke 4: 25, 27  
 Eliiah the Prophet and his doings, 1. Kings 17. vnto the 2. Kings 2  
 Elimelech and his wife Naomi, Ruth 1:2  
 Elizabeth Zacharies wife Luke 1:5  
 Elifhabald, 2. Kings 2:23  
 Elifha doeth good for euill, 2. Kings 6:22  
 Elifha, his life and his doings, 1. Kings 19: vnto the 2. King 13:22  
 Elifha is called from the plow to prophesie, 1. Kings 19:19  
 Alifheba Aarons wife, Exod. 6:23  
 Elon a Iudge in Israel, Iudg. 12:11, 12  
 Elymas, the sorcerer withstanding Pauls preaching, Acts 13:8  
 Emmanuel, Matth. 1:23  
 Take from among you all Enchanters, Deut. 18:10, 11

Enchanters



## The second Table.

**Enchanters, and Soothsayers drinen out of**  
**Israel by Saul.** 1 Sam. 28. 3  
**The End of all things is at hand.** 1 Pet. 4. 7  
**He that endureth to the End, shall be faued.**  
 Mat. 24. 13. 2 Theff. 3. 13  
**Eneas healed by the meanes of Peter,** Actes  
 9. 33  
**Loue thine Enemies,** Mat. 5. 44. Pro. 25. 21  
**Christ prayeth for his Enemies,** Luk. 23. 34  
**Enoch the sonne of Sheth,** Gen. 4. 26  
**Flee Ennie,** Gal. 5. 26. 1 Pet. 2. 1  
**Ennious persons.** Pro. 23. 6  
**Ephesians worshipping Diana,** Actes 19. 35  
**Ephraim and his doings.** Gen. 41. 52, and  
 48. 5, and 50. 23  
**The Ephraimites murmure against Gideon,**  
 Iudg. 8. 1  
**The Epicures dispute with Paul.** Act. 17. 18  
**Pauls Epistles hard to be vnderstood,** 2  
 Pet. 3. 16  
 ¶ **The Earneft of the spirit in our hearts,**  
 2 Cor. 1. 22, and 5. 5  
 ¶ **Efarhaddon reigneth after Saneherib,** 2  
 Kings 19. 39  
**Efan and his doings,** Gen. 25. vnto the 37.  
**Who are to be Eſchewed,** 2 Tim. 3. 5  
**Eſter and her doings,** Eſter 2. and 4. and 5  
 and 6, and 7, and 8, and 9  
 ¶ **Hate that that is Euill,** Rom. 12. 9  
**Recompence not Euill for euill,** Rom. 12.  
 17  
**God turneth the Euill into good,** Gen. 50.  
 20. Rom. 8. 28  
**Doe not companie with Euill men.** Pro.  
 24. 1  
**Weare Euill of nature,** Mat. 7. 11. Gen. 6. 5  
**An Eunuch, Candaces chiefe gouernour,**  
 beleueneth in Ieſus Chriſt, Actes 8. 37  
**Eurychus reſtored to life,** Actes 20. 9. 10  
 ¶ **He that exalteth himſelfe, ſhalbe brought**  
**lowe,** Luke 18. 14  
**Examine all things,** 1 Theff. 5. 21  
**Examine thy ſelfe before thou cometo the**  
**ſupper of the Lord.** 1 Cor. 11. 28  
**Excommunicate thoſe that loue not Ieſus**  
**Chriſt,** 1 Cor. 16. 22  
**The Excommunication that Paul vſed,** 1.  
 Cor. 5. 5  
**Exorcifts hurt by the euill ſpirit.** Act. 19  
 13. 16  
**Experience bringeth hope,** Rom. 5. 4  
 ¶ **The good Eye,** Matth. 6. 22  
**Eye for eye,** Exod. 21. 24. Mat. 5. 38.

### F.

**Old wines fables,** 1 Tim. 4. 7  
**Euery one ought to proue his Faith,**  
 2 Cor. 13. 5  
**Continuance in Faith,** Col. 1. 23  
**The ſhield of Faith,** Ephes. 6. 16  
**Chriſt prayeth for Peters faith.** Luke 22.  
 32  
**The definition of Faith,** Heb. 11. 1  
**Faith commeth by hearing,** Rom. 10. 17  
**The Apoſtles pray to haue their Faith in-**  
**creaſed,** Luke 17. 5.  
**Faith in God by Chriſt.** 1 Pet. 1. 21. Mat. 13. 21  
**Faith ioyned with charitie,** 1 Tim. 1. 5

**Faith is the gift of God,** Phil. 1. 29. 2. Pet.  
 1. 3  
**The ende of Faith is the ſaluation of our**  
**ſoules,** 1 Pet. 1. 9  
**The Faith of Abraham,** Gen. 15. 9, and 24  
 7  
**The faith of the Fathers.** Heb. 11  
**By faith the ſpirit is receiued,** Gal. 3. 2  
**By faith the heart is purified,** Actes 15. 9.  
 Iohn 15. 3  
**By faith we reſiſt the deuill,** 1 Pet. 5. 9  
**Faith without workes is dead,** Iam. 2. 17  
**The faithfull are the children of Abraham,**  
 Rom. 9. 8  
**The faithfull ſhall not come into condem-**  
**nation,** Iohn 5. 24  
**To fall into the hands of the liuing God,**  
 Heb. 10. 31  
**To fall vpon the face,** Gen. 17. 17. Ruth 2.  
 10  
**A great famine in Samaria,** 1 Kings 18. 2  
 2 King 6. 25  
**The famine of Gods word foreſpoken,**  
 Amos 8. 11  
**Moses faſteth fourtie dayes, and fourtie**  
**nights,** Exo. 34. 28. Chriſt likewiſe. Mat. 4. 2  
**Fained faſting.** Iſa. 58. 3. Zech. 7. 5. Mat. 6. 16  
**The father of Chriſt is our father.** Iohn 20  
 17  
**Hee that knoweth Chriſt, knoweth the fa-**  
**ther,** Iohn 14. 7  
**Honour thy father and mother,** Mat. 15. 4  
 Marke 7. 10  
**Fathers are charged to teach their chil-**  
**dren the Law of God.** Deut. 11. 19  
**He that beareth his father, or mother, ſhall**  
**die the death.** Exod. 21. 15. Prouerbs 20  
 20  
**God doeth right vnto the fatherleſſe,** Deut.  
 10. 18  
**The fatherleſſe,** Deut. 14. 29, and 24. 19  
 and 16. 12, and 27. 19  
 ¶ **The fearefull muſt abſent themſelues**  
**from warre,** Deut. 20. 8  
**Learn to feare God,** Deut. 14. 23  
**The feare of God is true wiſedome,** Iob 28  
 28  
**The worthieſt places at feaſtes,** Matthew  
 23. 6  
**Feaſts made at ſheeps ſhearings,** 2 Sam.  
 13. 23  
 ¶ **God teacheth to fight,** 2 Sam. 2. 35  
**The finger of God, for his power,** Exod. 8  
 19  
**The Firſt borne in the lande of Egypt die,**  
 Exod. 11. 4. 5. and 12. 29. 30  
**Of firſt fruits,** Exod. 22. 29. Leuit. 23. 10  
**The firſt fruits pertained to the hie Priests,**  
 Num. 5. 9  
**Fiſhes cleane and vncleane,** Leuit. 11. 9. 16  
 11  
 ¶ **Paul neuer vſed flatterie,** 1 Theff. 2. 5  
**Flee in time of perſecution,** Mat. 10. 23  
**The deeds of the fleſh,** Gal. 5. 19  
**Man is but fleſh,** Gen. 6. 3  
**To be in the fleſh, for, to liue according to**  
**the fleſh,** Rom. 7. 5  
**Fleſh and blood, that is, whatſoener is in**  
**man,** Mat. 16. 17

**The wiſedome of the fleſh is death,** Rom. 7  
 24 and 8. 6  
**Fleſh luſteth againſt the ſpirit,** Gal. 5. 17  
**The fleſh of Chriſt eaten by faith,** Iohn 6  
 54  
**The care of the fleſh ought to be reiected**  
 Rom. 13. 14  
**To eate the fleſh with the blood is forbid,**  
 Gen. 9. 4  
**Be carefull ouer your flockes,** Pro. 27. 23  
**Noahs flood,** Gen. 6. and 7. and 8  
**The cauſe of the vniuerſall flood,** Gen. 6. 5  
**An offering of flour,** Leuit. 2. 1  
 ¶ **By the ſolde is vnderſtood the Church,**  
 Iohn 10. 16  
**A rod belongeth to the foolles backe,** Pro.  
 26. 3  
**Forbear one another,** Ephes. 4. 2  
**Chriſt deliuered by the determinate coun-**  
**ſell and foreknowledge of God,** Actes 2.  
 24  
**Wee are elect according to the foreknow-**  
**ledge of God,** 1 Pet. 1. 2  
**Our fore-runner Chriſt,** Heb. 6. 20  
**How oft thou oughteſt to forgiue thy bro-**  
**ther,** Mat. 18. 21. 22  
**Fornicators ought not to be named a-**  
**mong vs,** Ephes. 5. 3  
**Fornication ſhall not inherit the kingdome**  
**of God,** 1 Cor. 6. 9  
**Forſake thy father and mother for Chriſtes**  
**ſake,** Mat. 19. 29  
**Forſake thy ſelfe,** Mat. 16. 24  
**Foolles, Prou. 12. vnto 18**  
**The foxes of Samſon,** Iudg. 15. 4  
 ¶ **Mans fragilitie,** Iſa. 40. 6. 7  
**The tree is knowen by the fruites,** Mat. 7  
 16  
 ¶ **Woeto them that be full,** Luke 6. 25  
 ¶ **The pillar of fire,** Exod. 40. 38  
**Chriſt is come to put Fyre on the earth,**  
 Luke 12. 59  
**Euerlaſting fire prepared for the deuill,**  
 Mat. 25. 41  
**A law concerning the fire that couſumeth**  
**the corne,** Exod. 22. 6  
**The fire Law,** Deut. 33. 2

### G.

**Gaal Ehuds ſonne and his doings.** Iudg.  
 9. 26  
**Gad the Prophet.** 1 Sam. 22. 5. 2 Sa. 24. 11  
**Gad the ſonne of Iaakob,** Gen. 30. 11, and  
 49. 19. Iofh. 22  
**The counſell of Gamaliel,** Actes 5. 35  
**The garment made of linnen and wollen,**  
 forbidden. Deut. 22. 11  
**Aarons Garment,** Exod. 28  
**The ſtrait gate leadeth to life,** Mat. 7. 13  
 14  
**Iudgement done in the Gates of the citie,**  
 Deut. 22. 15  
**Gatherings for the Saints,** 1 Cor. 16. 1  
 ¶ **Gedaliah is ſlaine.** 2 King 25. 25  
**The Gelded ſhall nor enter into the Con-**  
**gregation of the Lord,** Deut. 23. 1  
**Gentleneſſe is praiſe worthy.** Ephes. 4. 2  
 Gal. 5. 22  
**Election of the Gentiles,** Pſal. 2. 8. and 18  
 43. 44

Israel

## The second Table.

Israel is forbidden to be at peace with the Gentiles, Deut. 7. 2, 3  
 The conversion of the Gentiles, Isa. 2. 2 Act. 11. 17. and 14. 27  
 The holi Ghost fell vpon the Gentiles, Acts 10. 44. 45  
 The vocation of the Gentiles by preaching Isa. 66. 18, 19  
 The conuersion of the Gentiles before they knew the trueth, Ephe. 2. 1, 2, 3  
 Christ calleth the Gentiles, whelps, Matth. 15. 26.  
 God for a time suffered the Gentiles to walke in their owne wayes, Act. 14. 16  
 The men of Gibeah, and their wickednes, Iudg. 19. 22  
 Gideon and his doings, Iudges 6. and 7. and 8  
 The triall that Gideon tooke of his fouldiers, and how many they were, Iudges 7. 5  
 God measureth the Gift according to the Heart, Matt. 12. 44.  
 Saluation is the Gift of God, Ephe. 2. 8  
 The Gift of God is not bought with money, Acts 8. 20  
 Geazi receiued Gifts of Naaman, 2 King. 5. 23, 24  
 The Gifts of the holy Ghost are diuers, 1. Cor. 12. 4  
 To be girded with verity, Ephe. 7. 14  
 Giue, and it shall be giuen vnto you, Luke 6. 38  
 It is a blessed thing to Giue, rather then to receiue, Acts 20. 35  
 God loueth a cherefull Giuer, 2. Corinth. 9. 7  
 ¶ The desire of vaine Glory, Gal. 5. 26  
 Man ought not to Glory in himselfe, 1 Cor. 4. 7 but in the knowledge of God, Iere. 9. 23, 14  
 Gluttons & drunkards are to be auoyded, Prou. 23. 20  
 Gluttony, Rom. 13. 13  
 ¶ The Goat charged with all the iniquities of the people, Leuit. 16. 22  
 The people require new Gods, Exod. 32. 1  
 God is almighty, Gen. 17. 1, and 35. 11  
 God is a Spirit, Iohn 4. 24  
 God is euerie where and seeth all things Ier. 23. 23, 24  
 God is immortall, 1 Tim. 1. 17, and 6. 16  
 God is invincible, Exod. 33. 20. Iohn 1. 18  
 1 Tim. 1. 17 Moses saw him, and how, Exo. 24. 10. so did Iakob, Gen. 32. 30  
 The Liuing God is the God of Israel, Exo. 29. 45. Leuit. 26. 13. 2. Cor. 6. 16  
 God is with thee, a kind of salutation, Iudg 6. 12. Ruth 2. 4  
 There is but one God to the faithfull, 1. Cor. 8. 6  
 The Gods that are made with mans hand cannot save themselves, Baruch 6. 14  
 Gog and his fall, Ezek. 38. and 39.  
 Going out of Egypt, Exod. 12. 37  
 Goliath slaine by David, 1. Sam. 17  
 Genorrah consumed with fire from heauen, Gen. 19. 19, 24  
 Fellow that that is good, Rom. 12. 9  
 No Goodnesse dwelleth in our flesh, Rom. 2. 18

Thou that art taught, minister to the teacher in all good things, Gal. 6. 6. 1. Cor. 9. 14  
 Doe good without fainting, Gal. 6. 9, euen to thine enemies, Luke 6. 35  
 The definition of the Gospel, Rom. 1. 16  
 The summe of the Gospel, Ephe. 1. 7  
 Christ preacheth the Gospel, Mark. 1. 14  
 The Gospel is the worde of the eternall God, 1. Pet. 1. 23. it is the word of truth, Ephe. 1. 13  
 The ende of them that obey not the Gospel of God, 2. Thes. 2. 10. 1. Pet. 4. 17 18.  
 The Gospel of Iohn, why it is written, Ioh. 20. 30  
 The Gospel ought to be preached to all creatures, Mar. 16. 15  
 Blasphemy against the holy Ghost, Matth. 12. 31  
 The graces and gifts of the holy Ghost are diuers, 1. Cor. 12. 4  
 The holy Ghost is sent, Acts. 2. 2  
 The holy Ghost promised to the Apostles, Luke 24. 49. Iohn 14. 16. Acts 1. 8.  
 God giveth the holy Ghost to them that desire him, Luke 11. 13  
 To goe vnto his fathers, for to die, Genesis 15. 15  
 ¶ Through Grace are we saved, Ephe. 2. 5  
 The graine of corne that falleth on the ground, Iohn 12. 24  
 Eate of thy neighbours Grapes, but beare none away. Deut. 23. 24  
 The Greekes seeke for wisdom, 1. Cor. 1. 22  
 Grieve not the holy Spirit of God, Ephe. 4. 30  
 ¶ Gyants, Gene. 6. 4.  
 Gyants in the land of Canaan, Numb. 13. 34

### H.

**H**Abaciah feedeth Daniel, readeth the story of Bel.  
 Habel murdered by his brother, Gene. 4. 8.  
 Heb. 11. 4. Mat. 23. 35  
 Hadad Salomons enemy, 1. King. 11. 14  
 Haggai the Prophet, Ezra 5. 1  
 Hagar Sarais maid, Gen. 16. and 21  
 Ham mocketh his father Noah, Gen. 9. 22  
 Haman is hanged, Ester 7. 9. 10  
 Hannah the wife of Elkanah and mother of Samuel, 1. Sam. 1. and 2  
 Hananiah the false prophet, Iere. 28. 1  
 Common Hands, Marke 7. 2  
 The laying on of Hands, Acts 19. 6.  
 1 Tim. 4. 14  
 Christ sitteth at table with vnwashed hands, Luke 11. 38  
 None can escape the hand of God, Amos 9. 2. Deut. 32. 39.  
 Christ by laying on of Hands, healeth the sicke, Luke 4. 40  
 To stretch the Handes out toward heauen, 1. King. 8. 22. Exod. 9. 22. and 17. 11.  
 The mans hand that was dried up, is healed, Matth. 12. 13  
 Christ layeth his Hands vpon the Infants, Mar. 19. 15  
 Hannah poureth her childe, 1. Sam. 1. 23

Of Hanun king of the Ammonites, and of the ill entreatie of Davids servants, 2. Sam. 10. 4  
 Haran the sonne of Terah, Gen. 11. 27  
 Harephch of the stocke of Gyants, 2. Sam. 21. 16  
 God whom he will, he maketh Hard hearted, Rom. 9. 18  
 Nothing is Hard to God, Gen. 18. 14  
 The Haruest, Leuit. 19. 9  
 The Haruest of the faithfull, Matth. 9. 37  
 Iohn 4. 35  
 Hazael king over Aram, 1. King. 19. 15.  
 unto 2. king. 15  
 ¶ The Head of the Church, Christ, Ephe. 4. 15  
 Heare Christ, Deut. 18. 18. Mat. 17. 5  
 Singleness of Heart, 2. Cor. 1. 12. 1. Pet. 1. 22  
 Vncircumcised Hearts, Iere. 9. 26. Deut. 10. 16. out of the which come evil thoughts, Mar. 15. 19  
 The Lord seeth the Heart of man, 1 Sam. 16. 7. Rom. 1. 27  
 The Heart of man is wicked, Genesis 6. 5  
 Deut. 29. 19  
 Gods Lawes written in the Hearts of the faithfull, Heb. 8. 10  
 The good Heart speaketh good things, Mar. 12. 35  
 The creation of Heauen, Gen. 1. 6. 7. 8  
 New Heauens and new earth, 2 Peter 3. 13  
 The Heauen shut vp because of Gods wrath, Deut. 11. 17  
 Hebron a citie, Gen. 35. 27  
 It is comely for a woman to have long Haire, 1 Cor. 11. 15  
 Not an Haire of them shall perish, that suffer for Christ, Luke 21. 18  
 Our Haires benumbed, Mat. 10. 30  
 Christ the Heire of all things, Heb. 1. 1  
 A description of Hell, Isa 30. 33  
 Heman the singer, 1. Chron. 6. 33  
 Henoch the first citie, Gen. 4. 17  
 Henoch the sonne of Kain, Gen. 5. 24  
 Henoch taken vp, Gen. 5. 24  
 Herbs created, Gen. 1. 11  
 There must be Heresies, and why, 1 Cor. 11. 10  
 Heresies are deedes of the flesh, Gala. 5. 19  
 20  
 Heretikes must be auoyded, Tit. 3. 10  
 The Heritage of him that dieth without manchild, Num. 27. 8  
 God, the Heritage of the Levites, Deuter. 18. 2  
 An Heritage reserved for vs in heauen, Mat. 25. 34. Galat. 3. 17, 18, Titus 3. 7  
 1 Pet. 1. 3, 4  
 Christ, calleth Herod a foxe, Luke 13. 32  
 Herod killeth the infants, Mat. 2. 16  
 The day of Herods natiuity, Mar. 6. 21  
 Herods opinion of Christ, Mat. 14. 2  
 Hezekiah king of Iudah, and his doings, 2 King 18. 8, & 19. and 20. Isa. 36. vnto the 40  
 ¶ The river Hiddekel, Gen. 2. 14  
 Giue the workeman his Hire, Lewis. 19. 13  
 Deut. 24. 14, 15  
 Hiram the king of Tyre, and his doings, 2. Sam.



## The second Table.

2 Samuel 5, 11. and Hiram the cunning  
workman, 1 King 7, 13  
God commandeth the Hittites to be de-  
stroyed utterly, Deut. 30, 17  
¶ Hony in the lions body, Iudg. 14, 8  
Honour all men, 1 Pet. 2, 17  
Giue honour to the wife, as to the weaker  
vessell, 1 Pet. 3, 7  
Giue honour to whom ye owe honour,  
Rom. 13, 7  
We are saued by Hope, Rom. 8, 24  
Hope maketh not ashamed, Rom. 5, 5  
Hophni the sonne of Eli, 1 Samu. 2, 34, and  
44  
Horeb, a mountaine, called also Sinai, Deut.  
1, 2  
God is the Horne of our saluation, 2 Sam.  
22, 3  
Horses chased out by the sonnes of Esau,  
Deut. 2, 12  
The number of Salomons horses, 1 King.  
4, 26. 2 Chron. 9, 25  
Abrahams and Lots Hospitality, Gen. 18, 2  
and 19, 2  
Vse Hospitality, Rom. 11, 13. Heb. 13, 2.  
1 Pet. 4, 9  
The body of man is called an earthly  
house, 2 Cor. 5, 1  
The house infected with the plague of le-  
prosie, Leuit. 14, 34  
The House of God, the house of prayer,  
Isa. 56, 7. Mat. 21, 13  
The House of God, the people of Israel,  
Num. 12, 7  
The House of God the Temple, 2 Sam. 12,  
20  
¶ Huldah the Prophetesse, 2 King 22, 14.  
2 Chron. 34, 22  
He that humbleth himselfe, shal be exalted,  
Mat. 23, 12. Phil. 2, 8, 9. 1 Sam. 4, 10  
Humility, Prou. 16, 19. Mat. 11, 29. Luke 14,  
11. Ephe. 4, 2  
An Hundred fold is promised to them that  
shall forsake that they haue to followe  
Christ, Mat. 19, 29  
Rulers ouer Hundreds, established by Mo-  
ses, Exod. 18, 21  
Blessed are they that Hunger and thirst for  
righteousnes, Mat. 5, 6  
Christ an Hungred, Mat. 4, 2  
Of Husbands, 1 Cor. 7, 11. Ephe. 5, 22  
Hushai and his doings, 2 Sam. 15, 32, and  
17, 5  
¶ Hypocrisie, Pro. 12, 5. and 30, 12  
Hypocrisie reprov'd, Isa. 58, 2  
An Hireling, Iohn 10, 12.

### I.

**I**aakob and Esau abound in riches, Gene.  
36, 7  
Iaakob & his doings, Gen. 25, vnto the 50.  
Iaakob beloued of God, Rom. 9, 13  
Iaakob is accompanied of God, whither so-  
euer he goeth, Gene. 28, 15  
Iaakob is called Israel, Gen. 32, 28  
Iaakob wrestleth with God, Gen. 32, 24  
Iabin King of Canan, Iudg. 4, 2.  
Iahaziel a Prophet, 2 Chron. 20, 14  
Iair a Iudge in Israel, Iudg. 10, 3  
Iames saw Christs resurrection, 1 Corinth.

15, 7  
Iames the brother of Iohn is put to death,  
Acts 11, 2  
Iannes and Iambres resisted Moses, 2 Tim.  
3, 8  
Iaphet and his sonnes, Gen. 10, 2  
Iasons assurance for receiuing of Paul,  
Acts 17, 9  
¶ Ibazan a Iudge in Israel, Iudg. 12, 8  
¶ Idolaters ought to die, and wherefore.  
Deut. 17, 2. they shall not inherite the  
kingdome of heauen, 1 Cor. 6, 9, 10  
Idolaters slaine by the sonnes of Leui, Exo.  
32, 26, 27, 28  
Things consecrated to Idoles, 1 Cor. 8.  
Acts 15, 20  
Idoles are but vanitie, 1 Sam. 12, 21.  
1 King 16, 26. they are abomination,  
Deut. 27, 5. and 23, 15  
Idoles forbidden, Leuit. 16, 1. Deut. 18, 9  
¶ Iehohaz, the sonne of Iehu the King,  
and his doings, 2 Kings 13, 1  
Iehoiachin succeedeth Iehoiakim his fa-  
ther, 2 Kings 24, 8  
Iehoiada the hie Priest, 2 Kings 12, 4  
Iehoiakim seruant to the King of Babel,  
2 Kings 24, 1  
Iehonadab the sonne of Rechab, 2 Kings  
13, 15  
Iehoram the king of Iudah, and his doings,  
1 Kings 22, 50. 2 Kings 8, 16  
Iehoram the sonne of Ahab, 2 Kings 3, 1  
Iehoshaphat King of Iudah, 1 Kings 15,  
24. 2 Kings 3, 1  
Iehoshua the sonne of Iehozadak, Hagg.  
1, 1  
Iehu a Prophet, 1 Kings 16, 7  
Iehu king of Israel, and his doings, 1 Kings  
19, 16. vnto the 2 Kings 11  
God is a ielous God, Exod. 20, 5. Deutero-  
nom. 5, 9  
The law of Ielousie, Num. 5  
Iericho destroyed, Ioshu. 2, and 6. built vp  
again by Hiel, 1 Kings 16, 34  
Iericho wholly execrable to the Lord, Iosh.  
6, 17  
The hand of Ieroboam dried vp, 1 Kings  
13, 4  
Ieroboam king of Israel, and his doings,  
1 Kings 11, 26. vnto the 15  
The ruine of Ierusalem, Mat. 23, 38  
Ierusalem built againe, Nehem. 3, 1  
Ierusalem called also Iebusi, Iosh. 15, 8. and  
18, 28  
Gideon called Ierubbaal, and wherefore.  
Iudg. 6, 32  
Iesus the name of the Messias, Mat. 1, 21.  
Luke 1, 31. Phil. 2, 10  
Vaine iesting forbidden, Ephe. 5, 4  
Iethro Moses father in law, Exod. 3, 1, and  
18, 1  
The Iewes baptised in Moses, 1 Corinth.  
10, 2  
The Iewes exercised in afflictions, Deuter.  
8, 16  
The Iewes obstinacie, Isai. 48, 4. Acts 28,  
27  
The remnant of the Iewes shall returne,  
Isa. 10, 21  
Iezebel and her cruel doings, 1 Kings 16,  
and 18, and 19, and 21. 2 Kings 9, 30

¶ The image is a curse to him that maketh  
it, Deut. 27, 15  
Mans imaginations are euill, Gen. 6, 5  
¶ Wee ought not to companie with In-  
fidels, 2 Cor. 6, 14  
Infidels are called the dry tree, Luke 23, 31  
Infirmities come vpon vs for our finnes,  
Iohn 5, 14  
The Leuites inheritance, Deut. 10, 9  
Euery one shall beare his owne iniquitie,  
Deut. 24, 16  
Iniuries ought to be forgotten, Leuiticus  
19, 18  
Innocent as concerning euill, and wife vn-  
to that which is good, Rom. 18, 19  
None is innocent before God, Exod. 34, 7  
Three things are Infatiable, Pro. 30, 5  
Wicked Inuentions, Deut. 28, 20  
Christ is our intercessour, Rom. 1, 34  
Ioab and his doings, from 2 Sam. 2, vnto  
1 Kings 2, 35  
Ioash preferred through the helpe of his  
Aunt Iehosheba, 2 Kings 11, 2  
Ioash the father of Gideon, Iudg. 6, 29  
Ioash the sonne of Ahaziah, and Iehosiah  
the sonne of Iehoabaz, 2 Kings 11, 2,  
14, 8  
Iob an example of patience, Iames 5, 11  
Iochebed the wife of Amram, Exod. 6, 20  
Iohanan, Iere. 40, and 41, and 42, and 43.  
Iohn Baptist exhorteth to repentance,  
Mat. 3, 2  
Iohn Baptist is buried, Mat. 14, 12  
Iohn Marke the Minister of Paul and Bar-  
nabas, Acts 12, 25  
Jonathan a gouernour of the Iewes, 1 Mac.  
9, 11, and 12  
Jonathan the sonne of Saul, & his doings,  
1 Sam. 14, and 18, and 19, and 20, and  
31  
Ioseph and his doings, from the 30, of Ge-  
nesis, vnto the end of the booke.  
Ioseph of Arimathea, Mat. 27, 57  
Ioses called Barnabas, Acts 4, 36  
The good King Iosiah, and his doings, 1  
Kin. 13, 2. 2 Kin. 21, 24, and 22, 1  
Ioshua & his doings, Exod. 24, 13, and 32,  
27, Num. 11, 28, and 13, and 14. Deut. 1,  
38, and throughout his whole booke.  
Iotham the sonne of Ierubbaal, Iudg. 9, 5  
The Iourneyes of the children of Israel,  
Num. 33  
¶ Iphthah and his doings, Iudg. 11, and 12  
¶ Ishaiah the Prophet, 2 Kings 19, 20, his  
visions, Isa. 1, and 2, and 6  
Ishai Dauids father, Ruth 4, 22. 1 Sam. 16,  
11  
Ish-boseth, and his doings, 2 Sam. 2, and  
3, and 4  
Ishmael and his life, Gene. 16, and 17, and  
21, and 25  
Why Iacob was called Israel, Gen. 32, 28  
True Israelites, who, Rom. 9, 6, 8  
Carnall Israel descibed, Hos. 9, 7  
Israel sinned not of ignorance, Roman. 10,  
19  
Isbal the innenter of the harpe, Gen. 4, 21  
The Iubile, Leuit. 25, 10  
The rest of Iudah led away to Babel, 2  
Kings 25, 11  
Judah Leahs sonne, Gen. 29, 35

## The second Table.

Of Iudas Maccabeus; read the bookes of Maccabees.

Iudas that betrayed Christ, Iohn 18, 2 His repentance, Matth. 27:3 he hanged himselfe, and braist in the middes, Actes 1, 18 Matth. 27, 5

The generall Iudgment, Iſa. 2. 19. & 26, 11 the signes that shall come before it, Mat. 24, 29

Iudgement for affliction, 1 Pet. 4: 17 Iudgement beginneth at the house of God. 1 Pet. 4: 17

Gods Iudgements are a great depth, Psalm 36:6

The office of a Iudge, Exod. 23:6 Speake not euill of Iudges, Exo. 22, 28 What manner of men ought to be Iudges, Exod. 18, 21 and 23, 2, 3

Iudge not another, Mat. 7: 1 and 12:7 The Iudge of all the world, Gen. 18:25

A Iudge ought not to haue any respect of persons, Leuit. 19, 15

Iudges are called gods, Exodus 22, 29 Psalm 82, 6

The Iudges gaue sentence according to Moses Law, Deut. 17, 11

Iustified by faith, Rom. 5, 1, not by workes, Gal. 3, 10

We are iustified, or condemned by our words, Mat. 12, 37

Iustified, what it signifieth, Tit. 3, 4, Actes 13, 38, 39

¶ Izhak the sonne of Abraham, and his doings, Genesis 21, vnto the 28, 6, and 35:29

### K

N Atiuitie of Kain, and his doings, Gen. 4 1. to verse 19. 1. Iohn 3, 12

¶ Keilah a city, deliuered by Dauid, 1 Sam. 23, 1

God Keepeth his, as the apple of the eye. Deut. 32, 10

Returah the wife of Abraham, Genesis 25, 1

The Keyes of the kingdome of heauen promised, Matth. 16, 19 are giuen by Christ to his Apostles, Iohn 20, 23

¶ Man ought to keep him from all kind of euill, 1 Thes 5: 22

The rigor of a king, 1 Sam. 8, 11

What is required in Kings, Deut. 17, 15

What is the honour of Kings, Pro. 25, 2

The Kingdome of Christ eternall, Iſa. 9, 7 Luke 1, 33

The kingdome of heauen suffreth violence, Matth. 11, 12

The kingdome of God within vs Luke 17 21

Kiriath-arba a city called also Hebron, Iosh 14, 15

Kiriath-sepher a city called also Debir, Iosh 15, 15

Paul Kissed of the faithfull, Actes 20, 37

The holy Kisse of Christians, Rom. 16, 16 2 Cor 13, 11

¶ God hath not cast away his people which he knew before, Rom. 11, 2

Whom God knew before, them hee ordained to be like fashioned vnto the image

of his Sonne, Rom. 8, 29

To know God, and Iesus Christ, whom hee hath sent, is eternall life, Iohn 17, 3

The knowledge of saluation, Luke 1, 77

¶ Kohath and his sonnes, Exod. 6, 18. Iosh. 21, 5

Korah for his rebellion is stricken of God, Num. 16

The red Kow, Num. 19

### L

L Aban the brother of Rebekah, and his doings, Gen. 24, 29

The Labourers are few, Matth. 9 37

Man appointed to Labour, Gen. 3, 19

He that doth not Labour, ought not to eat, 2 Thes. 3, 10

We ought to liue by our labours, Prouerbs 5, 15

We ought to Labor with our hands, 1 Thes. 4, 11

The ladder that Iakob saw in his dreame Gen. 28, 12

Christ calleth to him them that are Laden, Mat. 11:28

The Pascall Lambe, Exod. 12, 3

Iesus the Lambe of God, Iohn 1, 29

Lamech and his two wiues, Gen. 4, 19 and 5, 26

The Lame from his mothers wombe is healed, Actes 3, 7

The Last shall be first, Mat. 19, 30

Woe to them that Laugh, and why, Luke 6, 25

The Law, a yoke, Actes 15 10

The end of the Law Christ, Rom. 10, 4

By the Law commeth knowledge of sinne, Rom. 3, 20

The Law giuen to the Lawlesse, 1 Tim. 1, 9

The Law is giuen to the people, Exod. 20 Deut. 5

The Law not giuen for the iust, Galatians 5, 14

The Law our Schoolmaster to bring vs to Christ, Gal. 3, 24

Before the Law, sin was not counted sinne, Rom. 5, 13

The Law written in the heart of the faithfull, Hebr. 8, 10

Lazarus raised vp, Iohn 11 and 12

¶ Lazarus sicke, Iohn 11, 14

¶ Lear conceiue, Gen. 29, 32

Purge the old Leauen, 1 Cor. 5, 7

Leauen for wicked doctrine, Mat. 16, 6 12

The Leper healed by faith, Mat. 8, 2

The ten Lepers healed, Luke 17, 12

The iudging of Leprosies, Deut. 24, 8, Leuit. 13 and 14

The Law of Lending, Exod. 22, 14

Lend to the needy, Deutero. 15, 8, Matth 5 42

The Letter killeth, & the spirit giueth life, 2 Cor 3, 6

Leuites elected to the ministry, Numb. 3 45

Leui the son of Iakob, Gen. 29, 34 he slayeth the Shechemites, Gen. 34, 25

¶ Paul vseth not his Liberty, 1 Corinthis 9, 4, 12

Liberty giueth not occasion to the flesh, Gal. 5, 13

The Liberty of the spirit, 2 Cor. 3, 17

The breuiety of mans life, Psalm 90 Iob 7

To finde his Life, and to lose it, Matth. 10 39

Our Life, Christ, Iohn 14, 6 Col 3, 4

The Life of man is as the dayes of an hireling, Iob 7, 1

The Life of man is but a vapour, Iames 4, 14

The Life of the flesh is in the blood, Leuit. 17, 11

The creation of the light, Gen. 1, 3

The Lion of the tribe of Juda, Reuelation 5, 5

The fruit of the Lips, Hebr. 13, 15

As thy soule Liuerth, a kind of oath, 1 Sam. 1, 26

To Live in ioy, Ecclef. 8, 15 and 9, 7

Man Liuerth by the word of God, Deuteron. 8, 3

¶ Twenty Loaves doe fill an hundred men, 2 kings 4, 42

Lois the grandmother of Timothy, 2 Tim. 1, 5

To loose sinnes, Matthew 18, 18. Iohn 10 23

Lot Abrahams nephewe, and his doings, Genesis 11 and 13 and 19. Deuterono. 2, 9, 19

Lots wife turned into a pillar of salt, Gene. 19, 26 Luke 17, 32

Precepts of Loue, Prou. 3, 28

The force and power of Loue, 1 Cor. 13

Loue couereth the multitude of sinnes, Pro. 10, 12, 1 Pet. 4, 8

God is Loue, 1 Iohn 4, 16

God Loued vs first, 1 Iohn 4, 19

Loue excelleth faith and hope, 1 Corint, 13 13

Loue enuieth not, 1 Cor. 13, 4

They Loue God that keepe his commandements, 1 Iohn 2, 5

Loue is not prouoked to anger, 1 Corint. 13, 5

Loue is the fulfilling of the Law, Romanes 13, 8

The Loue of God in our hearts, Roman. 5, 5

In whom the Loue of God is perfect, 1 Ioh. 2, 5

Loue one another, Iohn 13, 34

To Loue the stranger as thy selfe, Leuiticus 19, 34

To loue thine enemies, Matth. 5, 44

He that Loueth another, hath fulfilled the Law, Rom. 13, 8

Hee that Loueth Christ, keepeth his commandements, Iohn 14, 1; 21

God so Loueth the world, that he hath giuen his Sonne, &c. Iohn 3, 16

¶ Luke a physician, Col. 4, 14

The Lunatike healed, Mat. 17, 15

Lust is forbidden, Deut. 5, 21. Exod. 20, 17 Cor. 10, 6

The people Lusteth for flesh, & is punished, Num. 11, 4, 33

¶ God cannot Lye, Tit. 1, 2

He that denieth Christ is a Lye, 1 Iohn 2, 22



## The second Table.

All men are Lyars. Isa. 9.17  
 The father of Lyes, Iohn 8.44  
 The Lye of Ananias and his wife, Acts 5.3  
 Iakob Lyeth to his father. Gen. 27.19  
 The Prophet Lyeth. 1 Kings 13.18  
 The Lying spirit in the mouth of the Prophets. 1 Kings 22.23  
 Lying to be auoyded. Eph. 4.25  
 Lyfias. 1 Mac. 3.32

### M

**T**He word preached to the Macedonians  
 Acts 16.10  
 Seekenot the Magicians. Leuit. 19.31  
 Magicians banished out of Israel by Saul,  
 1 Sam. 28.3  
 Obey the Magistrate. Rom. 13.1  
 Magistrates that feare God. Exodus 18.21  
 Deut. 1.13  
 The bond Maids of the Iewes. Exod. 21.7  
 Leuit. 19.20 and 25.44 Deut. 15.12  
 Makkedah, a city taken by Ioshua. Iosh. 10.  
 28  
 Malchus, whose eare was smitten off, Iohn  
 18.10  
 He that ceaseth not from Malice, shal perish  
 1 Sam. 12.25  
 All things subiect to Man, Gen. 1.26  
 The outward man, 1 Cor. 4.16  
 Man and wife are one flesh, Gen. 2.14  
 The old Man is crucified with Christ, Rom.  
 6.6 Col. 3.9  
 Man made according to the image of God,  
 Gen. 1.26  
 Man naturally is the child of wrath, Ephes.  
 2.3  
 The Man of God, for the Prophet, 2 Kings  
 1.9 and 8.11  
 Manna meat vnknewen to the children of  
 Israel, Exod. 16.15 Deut. 8.3 the people  
 Loathe to eate it. Nu. 11.6 it ceaseth to  
 fall from heauen, Iosh. 5.12  
 Manasseh the king of Iudah, 2 Kings 21.1  
 Manasseh the son of Ioseph, and his doings  
 Gen. 41.51 and 48.1 Iosh. 23.29 and  
 14.4 and 22.1  
 The Mandracks of Leah, Gen. 30.14  
 Maneh, Ezek. 4.12  
 The Mantle of Eliiah, and of Eliha, 1 king  
 19.19, 2 kings 2.13  
 Marah, the place of bitter waters, Exod. 15  
 23  
 The prayse of Mariage, Hebr. 13.4  
 Of Mariage, 1 Cor. 7  
 They that breke the lawes of Mariage, are  
 reprooued, Mala. 2.14  
 The institution of Mariage, Gen. 2.22 and  
 the confirmation thereof. Gen. 9.1  
 Vnlawfull Mariages, Leuit. 18.6  
 Mariage in Cana, Iohn 2.1  
 The Mariage of Rebekah, Gen. 24 of Tobia-  
 as. Tob. 7.13  
 They that forbid to mary, are spirits of er-  
 rour, 1 Tim. 4.3  
 Mary Magdalene and her doings, Matth. 27.  
 61 Iohn 20.1  
 Mary sitteth at Christs feet, Luke 10.39  
 Mary the sister of Martha, Iohn 11.1 and  
 12.3 Luke 10.39 Matth. 26.7  
 Mary the Virgin and mother of our Sauour

Iesus Christ according to the flesh, Luke  
 1.31 and 2.7 Iohn 2.3  
 Marke, Barnabas sisters sonne, Col. 4.10  
 Mattha receiueth Christ into her house, Luk.  
 10.38 her faith, Ioh. 11.27  
 The Martyrdome of the feuen brethren, &  
 of their mother, 2 Mac. 7  
 Christ our Master, Iohn 13.13 Matth.  
 23.8  
 Christ forbidden vs to be called Masters,  
 Matth. 23.8 Iames 3.1  
 The duty of masters towards their seruants  
 Eph. 6.9  
 Matthew called of Christ, matt. 9.9  
 Mathias elected to be an Apostle, Actes  
 1.26  
 ¶ Iust Measures, Leuit. 19.36  
 Medad and Eldad doe prophecie, Numb. 11  
 17  
 Christ our Mediatour, 1 Tim. 2.5  
 Moses the Mediatour of Israel, Deuteron.  
 5.5  
 Meditate in the word of God day & night,  
 Deut. 11.19 Iosh. 1.8  
 Melchi-sedec, Gen. 14.18 Hebr. 7.1  
 Mortifie your Members, Col. 3.5  
 The duty of our Members, Rom. 6.19  
 Menahem who, and his cruelty, 2 kings 15  
 14.17  
 Men ought to loue their wiues, Ephe. 5.25  
 Prou. 5.18  
 Mephibosheth, the sonne of Ionathan, and  
 his doings, 2 Samuel 4.4 and 9.7 and  
 16.1  
 The Gentiles receiued to Mercy, Rom. 11  
 30  
 Mercy is praised, Prouerbs 24.21 and 19  
 17  
 Mercy more then sacrifice, Matt. 9.13  
 The Mercy of Dauid towards Saul, 1 Sam.  
 24.7  
 The mercy of God throughout all ages, Lu.  
 1.50  
 The forme of the Mercy seat, Exod. 25.17  
 and 36.34  
 Mercy shalbe shewed to the mercifull, Mat.  
 5.7 Prou. 11.25  
 Shew Mercy with cheerefulnesse, Romanes  
 12.8  
 God is Mercifull to those that loue him,  
 Exod. 20.6 and 34.7 Deut. 5.10  
 God be Mercifull vnto thee, a manner of  
 blessing, Gen. 43.29  
 Methusael, Gen. 4.18  
 ¶ Michael striueth against the deuill, Iude  
 9  
 Michah an Ephraimite, Iudges 17  
 Michaiah the Prophet, and his doings,  
 1 kings 22.8  
 Michael the wife of David, 1 Sa. 18.27, and  
 25.44 2 Sam. 3.13 and 6.16  
 Micha the sonne of Mephibosheth, 2 Sam.  
 9.12  
 The Midianites are slain at Gods comman-  
 dement, Num. 25.17  
 Beginners must be fed with Milke, Hebr. 5  
 12  
 The sincere Milke of the word, 1 Pet. 2.2  
 Millo built by Salomon, 1 kings 9.24  
 The nether and vpper Millstone, Deuteron,  
 24.6

The wicked are deliuered into a lewd Man,  
 Isa. 57.20 Rom. 1.28  
 The Ministry of the word is the preaching  
 of the same. Acts 10.24  
 Christ is our Minister, math. 20.28 Hebr.  
 8.2  
 Against false Ministers, Ier. 23.25  
 Who so murmureth against the Ministers,  
 murmureth against God. Exod. 16.8  
 The Ministers of God, what manner men  
 they ought to be, Leuit. 21.21  
 Ministers ought for their preaching to  
 haue sufficient, Rom. 15.27  
 Ministers that tickle the eares with plea-  
 sant fables, 2 Tim. 3.6 and 4.3 Titus  
 1.10, 11  
 Christ came to minister vnto, Matth. 10  
 28  
 The Iewes demand Miracles: Matth. 12  
 38  
 The Lord proueth vs by Miracles, Deute.  
 13.3  
 Hes that by false miracles deceiue the  
 people, shall die the death, Deut. 13.5  
 Christ by Miracles glorifieth his Father,  
 Matth. 15.31  
 Miriam the sister of Moses, and her doings,  
 Exod. 15.20 Numb. 12 and 20, 1 Deut.  
 24.9  
 ¶ Moabites, Num. 2.1 Deut. 2.9 Iudges 3.  
 1 Kings 11.7 2 Kings 23.13  
 Moab the sonne of Lot, Gen. 19.37  
 Modesty required in yong men, Eccles. 32  
 8.9.10  
 Offer not thy children to Molech, Leuit. 18  
 21 and 20.2  
 Molech the abomination of the Ammonites  
 1 Kings 11.7  
 Money deliuered to be kept, Exod. 22.7  
 Of money that one hath receiued to keepe.  
 Exod. 22.7 Leuit. 5.4 Deut. 24.10  
 The worshippers of the Moone were put to  
 death, Deut. 17.3.5  
 Mordecai and his doings, Ester 4 and 6  
 13  
 The Morians and their ruine, Zephaniah 2  
 12  
 Mortifie the Members of sinne, Col. 3.5  
 The Lord burieth Moses, Deut. 34.6  
 Moses and the Prophets are the scripture  
 of the old Testament, Luke 16.19  
 Moses disobeyed of the Israelites, Actes 7  
 39  
 Moses murmureth, Num. 11.11  
 Moses shall accuse the Iewes, Iohn 5.45  
 The more in thy brothers eye, mat. 7.3  
 He that doth not honour his mother, is ac-  
 cursed, Deut. 27.16  
 The froward mouth, Pro. 4.24  
 Mouth is giuen to man of God, Exo. 4.11  
 ¶ A law for murder, Num. 35.11  
 The Murderer shall die the death, Leui. 24  
 21 Deut. 19.11.12  
 He is a Murderer that hateth his brother,  
 2 Iohn 3.15  
 Beware that thou murmure not against  
 God, 1 Cor. 10.10  
 Murmurers consumed with the fire of the  
 Lord, Num. 11.11  
 The murmuring Israelites are consumed  
 by the hand of God, Num. 16.41.49  
 Naamah

## The second Table.

- N** Aaman the leper washeth himselfe in Iorden, and is healed, 2 king. 5:14  
 Nabals vnthankfulnes, 1 Sam. 25  
 Naboth stoned to death, 1 king. 21:13  
 Nadab and Abihu burnt with fire from the Lord, Leuit. 10:2  
 Nadab the sonne of Ieroboam, 1 King. 14:20  
 Nahor the father of Terah, Gen. 11:24  
 Nathon the sonne of Amminadab, Nu. 1:7  
 A good Name, Pro. 22:1  
 The name of God defiled by swearing, Leuit. 19:12  
 To take the Name of God in vaine, Exod. 20:7, Deut. 5:11  
 The Name of God was heard of in all places, 1 king. 8:42  
 Women gaue the Names to their children, Gen. 29:32. & 30:6 as of Samson. Iudg. 13:24  
 Naomi the wife of Elimelech, Ruth 1, 2  
 Naphtali, Iosh. 19:32  
 Nathaneel, a true Israélite, Iohn 1:47  
 Nathan the Prophet, 2 Sam. 7:2 1 King. 1:22  
 Christ nourced in Nazaret, Matth. 2:23. & 13:54  
 Nazarites and their law, Num. 6  
 They of Nazaret despise Christ, Mat. 13:55  
 Nebat, 1 king. 15:1  
 Nehuchad-nezzar, 2 king. 24:1 Dan. 1, and 2 & 3 & 4 Isa. 14:14 Ier. 27:8  
 Nehemiah and his doings, reade his booke.  
 Euery man in his necessitie is our Neighbour, Luke 10:29, 37  
 A good Neighbour, Pro. 27:10  
 The birdes Nest, Deut. 22:6  
 Newnes of life, Rom. 6:4  
 Nicanor and his doings, 1 Mac. 7:26  
 Nicodemus, Iohn 3, 1 and 19:39  
 Nimrod, Gen. 10:9  
 Ninueh built vp, Gen. 10, 11, her destruction is forewarned, Nahu. 3, 1 she repenteth, Ionah 3, 9  
 Noah and his doings, Gen. 5 vnto the 10  
 Noah in his drunkenesse is mocked of his sonne, Gen. 9:21, 22  
 Noah the preacher of righteousness, 2 Pet. 2:5  
 Nob, a citie that Saul destroyed, 1 Sam. 22:19
- O** Badiah hideth the Prophetes of God, 1 King. 18:4  
 Obededom, blessed of the Lord, and why, 1 Sam. 6:11  
 Obed the sonne of Ruth, Ruth 4:17  
 By Christes Obedience we are made righteous, Rom. 5:19  
 Obedient to father and mother, Exod. 10:12 Deut. 5:16  
 Christ became Obedient vnto the death, Phil. 2:8, Heb. 5:8  
 To Obey God rather then men, Act. 4, 19, and 5:29  
 To Obey is better then sacrifice, 1 Samu. 15:22  
 Wee must Obey the voyce of God, Deut. 30:20
- Oblation for sinne, Num. 19  
 Diuers Oblations, reade the booke of Leuiticus.  
 Destruction of the Obstinacie, Eze. 6:12  
 Obed the Prophet reponeth the Israelites, 2 Chro. 28:9  
 Giue no occasion of offence to thy brother, Rom. 14:13, 1 Cor. 10:32  
 The disciples Offended at Christ, Iohn 6, 66  
 The Pharises offended with Christ, matt. 15:12  
 Offend not, matt. 18, 6  
 To Offer beasts in sacrifice, Leuit. 1  
 Christ was Offered once for vs, Heb. 7, 27 and 9, 26 and 10:12  
 The pure Offering of the Gentiles, malac. 1, 11  
 Og, the king of Bashan, and his people conquered, Num. 21:33, 35  
 The praise of Olde age, Iro. 16, 31  
 The Person of the Old man should be honoured, Leuit. 19, 32  
 The wilde Olive, Rom. 11, 17  
 Olofernes and his doings, from the 7 of Iudith vnto the 15  
 Omra king of Israel, 1 king. 16, 16  
 Onan is slaine by the Lord, and why, Gen. 38, 9  
 Onesiphorus 2 Tim. 1, 16  
 Onias the high Priest, 1 mac. 3, and 4  
 They beleue that are Ordained to eternal life, Acts. 13, 48  
 Publike Ordinances, Pro. 16, 11  
 Vnlawfull Ordinances, Isa. 10  
 Oreb is slaine, Iudges 7, 15  
 Organs inuented by whom, Gen. 4, 21  
 Moses calleth Oshea the sonne of Num, Iehoshua, Num. 13, 17  
 An Oathe is the ende of all strife, Hebr. 6, 16  
 Othniel ingeth Israel, Iudges 3, 9  
 The Oxe that goreth man or woman, is stoned to death, Exo. 21, 28  
 The holy oynting, Oyle Exo. 30, 31  
 The Oynting of Christ, Dan. 9, 24  
 The Oynting of Christ, the holy Ghost, 1 Iohn 2, 27  
 The oynting of kings, 1 Sam 9, 16, and 10 1 and 16, 13  
 To Oynt the sicke with oyle, Iames 5, 14
- P** Atience necessarie, Hebr. 10, 36  
 The praise of Patience, Pro. 16, 32  
 The Patience of Iob, Iob 1 and 2  
 God is Patient, Exod. 34, 6, Rom. 15, 5  
 Be Patient, 1 Thes. 5, 14  
 The sicke of the Palsie is healed, mat. 9, 2  
 The Parable of the bramble, Iudg. 9, 14. of trees, Iudg. 9, 8. of children sitting in the market, matth. 11, 16. of the vnclane spirit that turned backe to the house, matth. 12, 43. of the sower, matt. 13:3 of the tares and of the leauen & of the mustard seede, matt. 13 of the hid treasure, matt. 13, 44 of the net cast into the sea, mat. 13, 47 of the Publicane and the Pharise, Luk. 18, 9 of two sonnes, mat. 21, 28 of the figge tree mat. 24, 32 of the thiefe mat. 24, 43. of the talents, matt. 25, 15 of the Samaritane, Luk. 10, 30 of the yong man that was so riche, Luke 12, 16. of the figge tree that was fruitlesse, Luke 13, 6. of the Prodigall sonne, Luk. 15, 11 of him that gaue accountes of his stewardship, Luke 16, 1 of the widows importunitie, Luke 18, 2. of the tenne virgins, matt. 25, 1  
 Howe in olde time was executed the right of Parentage, Ruth 4, 1, 7  
 Our Pascale lambe, Christ, 1 Cor. 5, 7  
 The Pascheouer, Exo. 12, 31  
 The day of the Pascheouer, Exo. 12, 14, Dent. 16, 1  
 Isaiah reprooueth the Pastours of his time, Isa. 56, 10  
 The Patriarkes, Rom. 9, 5  
 Paul the minitter of the Gentiles, Rom. 15, 19 Gal. 1, 16, 1 Tim. 2, 7 the ambassadeur of Iesus Christ, 2 Cor. 5, 10. a Pharise, Act. 23, 6. an Hebrew, 2 Cor. 11, 22. Phil. 3, 5. an example of life & doctrine. Phi. 3, 17. he sleeth, Act. 14, 6. he is stoned, Act. 14, 19. beaten with rods, Act. 16, 22. in danger to be drowned in the sea, Act. 27, 14. he fasteth and prayeth. Act. 14, 23. he laboureth with his hands. Act. 18, 3. and 20, 34. 1 Thes. 2, 9, 2. Thes. 3, 8, 1 Cor. 4, 12. hee was a rent maker, Act. 18, 3. he speaketh well of his slanderers 1 Cor. 4, 12. he was no manpleaser. 1 Thes. 2, 4 Satan would not suffer him to come to the Thessalonians, 1 thes. 2, 18 no man assisted him before Nero. 2 tim. 4, 16  
 We are called to Peace, Col. 3, 15  
 God is the author of Peace, 1 thes. 5, 23  
 Peace be vnto you, a saluation of the Iewes Gen. 43, 23  
 Peace makers the children of God, mat. 5, 9  
 Sacrifices of Peace offerings, Leuit. 3, 1  
 The Peace that Salomon had round about him, 1 King. 4, 14  
 Peace to the Churches of Iewrie, Galilee and Samaria, Act. 9, 31  
 Haue Peace with all men, Rom. 12, 18  
 Peace with God to them that are iustified by faith Rom. 5, 1  
 Be Peaceable, 1 thess. 4, 11  
 Peleg the sonne of Eber, Gene. 10, 25 and 11, 16  
 The lost Pennie, Luke 15, 8  
 Peninnah, one of Elkanahs wiues, 1 Sam. 1, 1  
 The feast of Pentecost, Exod. 23, 16  
 The People of God are a royall Priest-hood. 1 Pet. 2, 9  
 Perah the river, Gen. 2, 14  
 Paul exhorteth vs to perfection, Hebr. 6, 1  
 Against Periurie, Leuit. 19, 12  
 The Perizzites, Deut. 20, 17, Iudg. 1, 4  
 Feare not them that Persecute, mat. 10, 28  
 Blessed are they, that suffer Persecution, Matth. 5, 10  
 Persecutions are sent of God, and why, Psal. 39, 9, 10, 11  
 Persecutions make some to be offended, marke 4, 17  
 Persecution to them that would liue in Iesus Christ, 2 tim. 3, 12



## The second Table.

Christ exhorteth vs to Perseuere in him, **John 15:4**  
 Peter and Iohn men vnlearned **Acts 4:13**  
 Andrew bringeth Peter to Christ, **John 1:42**. He is called Satan, **Marke 8:33**  
 Dauid of three plagues chuseth rather the Pestilence, **2 Sam 24:14**  
 ¶ The Pharises & Sadduces, generations of vipers, **Matth. 3:7**. Serpents, **Mar. 23:33** theecus and robbers, **Iohn 10:8**  
 The Pharises deuoure widowes houses, **Luke 20:47**  
 The Pharises mocke Christ, **Luke 16:14**  
 Pharez birth, **Gen. 38:29**. and **46:12**  
 Philip is called, **Iohn 1:43**, and **14:8**. **Acts 8:26**, and **21:8**  
 Out of whom came the Philistims, **Gen. 10:14** of them reade **Iudg 3**. & **10**. and **13** and **14** and **15** & **16**. **1 Sam. 4**. and **5**. and **6**. and **7** and **13** and **2 Sam. 5** and **21**  
 Beware lest thou be spoiled by Philophy, **Col 2:8**  
 The Phioles of the temple, **2 Chron. 4:11**  
 Phinehas the sonne of Eli the Priest, **1 Sam. 1:3** and **2:12** and **4:11**  
 Phinehas the sonne of Eleazar the Priest, **Exod. 6:25**. he slayeth Zimri and Cozbi, **Num. 25:7:8**  
 ¶ Pilate and his doings, **Iohn 18:29**  
 Pilate sinned lesse then Iudas, **Iohn 19:11**  
 The Pillar conducted the children of Israel, **Exod. 13:21**  
 The Pillars of the Tabernacle, and their fashion, **1 king. 7:15**  
 Pishon one of the riuers of Paradise, **Gen. 2:11**  
 Pithon a citie, **Exod. 1:11**  
 ¶ Jeroboam buildeth the high Places. **1 kings. 12:3** they are throwen downe by Hezekiah, **2 kings 18:4**  
 Plagues sent vpon the disobedient, **Deut. 28:15**  
 Plagues sent vpon the Egyptians, **Exod. 7** vnto the 11  
 Plagues to the disobedient, **Deut. 28:22**  
 Israel planted in the mountaine of his inheritance, **Exo. 25:17**. **2 Sam. 7:10**  
 Paul Planted the Corinthians, **1 Cor. 3:6**  
 Men Pleasers cannot be seruants of Christ, **Gal. 1:10**  
 ¶ Pollution that commeth in the night season, **Deut. 23:10**  
 There shall be Poore alwayes, **Deut. 15:11** **Mat. 26:11**  
 Shut not thine heart from thy Poore brother, **Deut. 15:7**. **Pro. 28:27**  
 Hee that giueth to the Poore, giueth to Christ, **Matth. 25:40**  
 Poore in spirit, **Matth. 5:3**  
 The Poore receiue the Gospel, **Mat. 11:5**  
 Pouertie to the disobedient **Deut. 28:22**  
 The Poole Bethesda, **Iohn 5:2**  
 If it be Possible, haue peace with all men, **Rom. 12:18**  
 Christ Prayeth that if it were Possible, that houre might passe from him, **Marke 14:35**  
 If it were Possible, the very elect should be deceived, **Mat. 24:24**. **Marke 13:22**  
 If it had bene Possible, you would haue giuen to me your eyes, **Gal. 4:15**

All things are Possible to God, **Matth. 19:26**  
 Ezekiel prepareth a Pot **Eze. 24:3**  
 The Potter maketh of clay what hee will, **Iere. 18:6**  
 There is no Power but of God, **Romanes 3:11**  
 Man by his owne Power is not able to attain to riches, **Deut. 8:17**. neither doeth He possesse any thing for his righteousness, **Deut. 9:4**  
 The mightie Power of God, **Isa. 50:2**  
 The Power of God shewed in Pharaoh, **Exod 9:16**  
 ¶ Pray alwayes, **Mat. 7:7**. **Luk. 18:1**. **Rom. 12:12**. **Ephe 6:18**. **Col. 4:2**. **1 Tim. 2:8**  
 Prayer and fasting **Acts. 13:3** and **14:23**  
 Paul desireth the faithful to Pray for him, **Rom. 15:30**. **2 Cor. 1:11**. **Hebr. 13:18**  
 Pray for kings, princes, magistrates, **1 Tim. 2:1:2**  
 Pray for them that hurt thee **Mat. 5:44**  
 Pray one for another, **Iames 5:16**  
 Christ falling flat vpon his face maketh his Prayer, **Matth. 26:39**. **Ioh. 17:1** **Luke 22:41** the same doeth Paul **Acts 20:36**  
 The Prayers of all Saints, **Reuel. 8:3**  
 Pray with the Spirit of vnderstanding, **1 Cor. 14:15**  
 Christ prayeth all the night long, **Luke 6:12**  
 Moses prayeth fourtie dayes and fourtie nights **Deut. 9:25**  
 Christ Prayeth for vs, **Iohn. 16:26** and **17:9** 20 he prayeth for Peter, **Luke 22:32**  
 Christ Prayeth to the father for vs, **Hebr. 7:25** and **9:24**  
 Paul prayeth without ceasing, **1 Thes. 1:12** he prayeth in the Temple, **Acts 22:17**  
 None can Preach but he that is sent, **Rom. 10:15**  
 Christ Preached alwayes openly, **Iohn 18:20**  
 Preachers are Gods labourers, **1 Cor. 3:9**  
 Preachers ought to beware of surped authoritie, **1 Pet. 5:3**  
 Christ Preacheth in the ship, **Mat. 13:2**  
 We are Predestinate according to the purpose of God, **Ephe. 1:11**  
 Wee were Predestinate to be adopted in Iesus Christ, **Eph. 1:5**  
 Pleade not against God in his Predestination **Rom. 9:20**  
 The Presumption of the Corinthians, **1 Cor. 4:6**  
 Christ our high Priest, **Hebr. 2:17**. and **3:1** and **7:15**  
 The office of Priests, **Leuit. 10:6**. and **16:2** their conetousnesse, **Isa. 3:12**  
 The high Priest wherefore he was ordeided **Heb. 5:1** and **8:3**  
 An exhortation to Princes, **Eze. 45:9**  
 Wicked Princes, **Iob 34:30**  
 Princes are the ministers of God, **Rom. 13:14**  
 God leadeth away Princes as a pray, **Iob 12:19**  
 Against those Princes that oppresse the poore, **Amos 4:1** and **6:1** **Zeph. 3:3**  
 The remembrance of Prisoners, **Hebr. 13:3**  
 Christ our Prophet, **Deut. 18, 15**

The child of Promise **Rom. 9:8**  
 The land of Promise **Deut. 8:7**  
 The Promises of God are true, **Gen. 32:10**  
 The Promise of the Father, the holy Ghost, **Acts 1:4**  
 To Prophecie is better then to speak strange tongues, **1 Cor. 14:5**  
 Prophecie is the gift of God, **Rom. 12:6**  
 The Prophet reprocueth Ieroboam, **1 king 13:2**  
 Obadiah hid an hundreth Prophets, **1 king. 18:4**  
 Elijah slayeth Paals Prophets, **1 king. 18**  
 40 Iehu destroyeth them also, **2 king. 10:19:15**  
 The doctrine of false Prophets, **Ezek. 13:2** and **27:25**. **Iere. 23:9:11**  
 450 false Prophets against Elijah the true and only Prophet of God **1 kings 18:19**  
 The spirits of Prophets are in the power of the Prophets, **1 Chron. 14:32**  
 The false Prophet shall die the death, **Deut. 18:20**. and **23:15**  
 Baals Prophets cut themselues with knives, **1 King. 18:28**  
 The Prophets example to vs of patience, **Iames 5:10**  
 The authoritie of the Prophets of God, **Micah 3:8**. **2 king. 5:8**  
 The Prophets did desire to see Christ, **Mat. 13:7**  
 The Prophets, in olde time were called Seers, **1 Sam. 9:9**  
 The sonnes of the Prophets poore, **2 kings 6:2** they were refreshed by Elisha, **2 king 4:43**  
 False Prophets worke miracles, **Deut. 13:1** **Matth. 24:24**  
 Prosperitie and aduersitie are of the Lord, **Pro 3:33**  
 The prosperitie of the wicked, **Iob 21:7**  
 God resisteth the Proud, **1 Pet. 5:5**  
 God Promiseth Abraham, **Gen. 22:1**  
 God Promiseth his people, **Exod. 15:25** and **16:4**  
 Gods Prouidence toward the wicked, **1 King. 8:1**  
 ¶ Of Publicanes, **Luke 3:12**  
 The Publicans beleueed in Christ, **Matt. 21:32** They iustified God, **Iuk. 7:19**  
 The Publicane is iustified rather then the Pharise, **Luke 18:14**  
 Sharpe Punishment purgeth away the euill Prou. 20:30  
 The Pure of heart are blessed, **Matt. 5:8**  
 Christ himself hath Purged our sinnes, **Heb. 1:3**  
 Phygellus turned from Paul, **2 Tim. 1:15**  
 Phisitions created of God, **Eccle. 38:1**

Q Vailles fall vpon the campe, **Exo. 16:13** **Num. 11:31**  
 Foolish Questions, **2 Tim. 2:23**  
 Auoide foolish Questions, **Titus 3:9**  
 Questions and strife of wordes, **1 Timothie 6, 4**

R Abbah, a citie of the Amonites, **2 Sa. 12:16**  
 Rahab the harlot, **Iosh. 2**. and **6**  
 Rahel Iakobs wife, and her doings, **Gen. 29:1**

# The second Table.

29. and 30. 31. and 35  
 First and latter Raine. Deut. 11. 14.  
 Christ raised from death, delivered vs from  
 the wrath to come. 1. Theffa. 1. 10  
 To be Raised vp with Christ, Rom. 6. 4  
 We shalbe raised through Christ, 2. Corin.  
 4. 14  
 Ahab and Iehoshaphat goe vp against Ra-  
 moth Gilead, 1. Kings 22. 29  
 Raphael, Tob. 5. and 6. and 9. and 12  
 The Rauens sent out of the Arke. Gene. 8. 7  
 Rauens sen by the prouision of God to feed  
 Eliah. 1. King. 17. 9  
 Follow not thine owne Reason, Deuter.  
 12. 8  
 The Rebellion of the Israelites, Deut. 9. 24  
 and 31. 27  
 The Rebellion of Korah, Numb. 16. 12  
 The Rebellion of the people of Israel, Deut.  
 9. 22  
 Rebekah the wife of Izhak, Gene. 22. vnto  
 the 28. Rom. 2. 10  
 What fruite they haue that Receiue Christ,  
 Iohn 1. 12  
 Rechabites. Iere. 35. 2  
 Rechab killeth Ish-bosheth, 2. Sam. 4. 5. 6  
 Reconciled vnto God by Christ, Rom. 5. 10  
 Col. 1. 20. 21  
 Reconcile thee to thy brother. Matth. 5. 24  
 The day of Reconciliation, Leuit. 23. 7  
 Christ our Redeemer, 1. Cor. 1. 30. Mar. 10  
 45  
 Redemption by grace, Ephe. 1. 7  
 Redemption by the blood of Christ, 1. Pet.  
 1. 19. Ephes. 1. 7. Hebr. 9. 12  
 A brused Reede, Isa. 42. 3. Matth. 12. 20  
 God is our refuge, 2. Sam. 22. 3. Psal. 9. 9  
 Ier. 6. 9  
 Cities of Refuge, Iosh. 20. 2  
 Rehoboam, and his doings. 1. King. 11. 43  
 and 12. and 14  
 Wherein pure Religion standeth, Iam. 1. 27  
 Remission of finnes, trece, Psalme 32. 1. Col.  
 1. 22  
 The Renning of the holy Ghost, Titus 3. 5  
 Exhortation to repentance, Actes 2. 38. and  
 3. 19. and 17. 30 and 26. 20  
 Repentance and conuersion, Actes 3. 19  
 Repentance is the gift of God, Lam. 3. 21  
 God repenteth, 1. Sam. 15. 11  
 God repenteth that hee had made man,  
 Gene. 6. 6  
 Of the Reprobate, Mar. 13. 13  
 The Resurrection of the dead, 1. Corint. 15  
 12  
 Rest promised to them that beare the yoke  
 of Christ, Matth. 11. 29  
 Rest promised to the troubled, 2. Theffa.  
 1. 7  
 A rest remaineth for the people of God,  
 Hebr. 4. 9  
 To retaine finnes, Iohn 20. 23  
 Reuben, his birth and his doings, Gene. 29  
 32. and 35. 23. and 37. 21. and 42. 12. and  
 49. 3. 4  
 Renel the priest of Midian, Exod. 2. 18  
 God taketh no reward, Deut. 10. 17  
 The Reward blindeth the eyes. Deut. 16. 19  
 The reward is according to the worke,  
 1. Cor. 3. 8  
 The reward of Abraham, God, Gene. 25. 1.

The reward of sinne is death, Rom 6. 23  
 Rezin the king of Aram, 2. king. 16. 5  
 Woman was made of the Rib of Adam,  
 Gene. 2. 21.  
 Wo to the Rich, and why, Luke 6. 24. Iames  
 5. 1. 1. Tim. 6. 9  
 The couetous Rich man, Eccles. 6. 2  
 Man cannot serue God and Riches, Luke  
 16. 13  
 The deceitfulnesse of Riches, Mar. 4. 19  
 The Church is founded vpon Christ, the  
 sure Rocke. Matth. 16. 18  
 Water gusheth out of the Rocke of Horeb,  
 Exod. 17. 6  
 A prophcie of the Romanes, Num. 24. 24  
 Christ the Roote of Iesse, Rom 15. 12  
 Ropes on the head was a signe of submissi-  
 on, 1. Kings 20. 31  
 Auoide Roaring and cursed speaking, Ephe.  
 4. 31  
 Curse not the Ruler of the people, Exod.  
 22. 28  
 Rulers appointed ouer ten, by Moses, Exod.  
 18. 25  
 What maner of Rulers God requireth, Exo.  
 18. 21. Deut. 1. 13  
 He that Ruleth, let him rule with diligence,  
 Rom. 12. 8

S.

The euerlasting Sabbath, Isa. 66. 23  
 The true obseruation of the Sabbath.  
 Isa. 56. 2. and 58. 13  
 Sacrifice for sinne, Hebr. 5. 1. and 1. 3  
 Sacrifices of Iustice, Deut. 33. 10  
 The Sale and the Seller, Leuit. 25. 23  
 Salomon and his doings, 2. Sam. 12. 14. vn-  
 to the 1 King 12  
 Euery man shall be Salted with fire, Mar. 9.  
 49  
 The Salt of the earth, the Apostles, Matt. 5.  
 13  
 Salute no man by the way, Luke 10. 4  
 Samaria besieged, 1. King. 20. 2. King. 6. 13  
 Samaria full of idolatrie, 2. King. 17. 29  
 Samson and his doings, Iudg. 13. vnto the  
 17 Chapter.  
 Samuel and his doings, 1. Sam. 1. vnto the  
 25 Chap. verse 1.  
 Sanctifie the Lord God in your hearts, 1. Pet.  
 3. 15  
 The forme of the Sanctuarie, Exod. 25. 8  
 The purging of the Sanctuarie, Leuit. 16.  
 16  
 Sarah noureth her sonne Izhak, Gene. 21.  
 7  
 Sarra the daughter of Raguel, Tob. 3. and 7.  
 and 10  
 Satan the god of this world. 2. Cor. 4. 4  
 The number of them that shall be Saued, is  
 small, Luke 13. 23  
 Saul king of Israel, and his doings. 1. Sam.  
 9 vnto the end of the booke  
 The profit of the Scriptures 2. Tim. 3. 16.  
 17  
 The vnderstanding of the Scriptures, is the  
 gift of God, Luke 24. 45  
 The Scribes sit in Moses seate, Mathewe  
 23. 2  
 Christ the Seede of Dauid, 2. Sam. 7. 12.

A Seer, that is, a Prophet, 1. Sam. 9. 11  
 The ceremoniall law forbiddeth to See the  
 meate on the Sabbath, Exod. 16. 23  
 To Sell his goods & to giue them, &c. Mat.  
 19. 21 Luke 12. 33. and 18. 22  
 The Sepulchre of Christ, Matth. 27. 60  
 Sergius Paulus, Acts 13. 7  
 The brazen Serpent set vp, Num. 21. 9. Ioh.  
 8. 14. broken in pieces, 2. King. 18. 4  
 Of Seruants, Exod. 21. 2. Deut. 15. 12  
 The Seruant that knoweth the will, &c.  
 Luke 12. 47.  
 The duetie of Seruants, Ephe. 6. 5  
 Serue God, Exod. 23. 25. Heb. 12. 28. Deut.  
 6. 13. Iosh. 24. 14  
 Serue God with a good heart, Deut. 28. 47  
 The true Seruice of God, Isa. 1. 16. 17  
 The outward Seruice, that lacketh faith, is  
 reiected, Isa. 43. 22  
 Shalmaneser the king of Asshur, 2. kings  
 18. 9  
 Shammah alone slew many Philistims. 2. Sa.  
 23. 11  
 Shallum killeth Zechariah the sonne of Ieh-  
 roboam, 2. King 15. 10  
 Shebna, 2. King 18. 18. Isa. 22. 25  
 The Shechemites are burnt, Iudg. 9. 45  
 Shechem slaine, Gen. 34. 26  
 Shem, Gen. 5. 32. and 10. 21 and 11. 10  
 Shemaiah the Prophet, 1. King. 12. 22  
 Shalah the sonne of Arpachshad, Gene. 11.  
 12  
 Shela the sonne of Iudah, Gene. 38. 5  
 Lost Sheepe, Matth. 15. 24  
 The Sheepe of Christ heare his voyce, Iohn  
 10. 27  
 The office of a Shepheard, Ezek. 33. 2  
 The good Shepheard Christ, Iohn 10. 11  
 1. Pet 5. 4  
 Christ the Shepheard of the faithfull, Ezek.  
 34. 23  
 Christs birth declared to the Shepheards,  
 Luke 2. 8. 9  
 False Shepheards. Ier. 12. 10. and 23. 1. Eze.  
 34. 2  
 Shepheards that admonish not, Ezek 3. 18  
 The golden Shields of Salomon. 1 Kings 10  
 17. and 14. 26  
 Shemei his villenie and doings, 2. Sam. 16.  
 5. and 19. 16. 1 Kings 2:36  
 In Shiloh was the tabernacle of the con-  
 gregation, Iosh. 18. 1. 1 Sam. 1. 24  
 Shuah, the father of Iudahs wife, Genesis  
 38. 2.  
 The sicke ought to send for the Elders of  
 the Church, Iam. 5. 14  
 Christs side is peared, Iohn. 19. 34  
 A signe giuen to Hezekiah, 2. Kings 20. 9.  
 10. 11  
 A signe giuen to Saul for a confirmation,  
 1 Sam. 10. 2  
 Feare not the Signes of heauen, Iere. 10. 2  
 Signes which shall not come before the lat-  
 ter day, Luke 21. 25  
 Sihon King of Heshbon giuen into the  
 hands of Israel, Deut. 2. 24  
 Simeon and his doings. Gene. 29. and 34.  
 and 42. and 46. and 49  
 Simeon, Iudas Maccabeus brother, 1 Macc.  
 13:14  
 Simeon the Pharise, Luke 7. 36. 40  
 R r 3 Simon



## The second Table.

Simon the forcerer, Acts 8, 9  
 Sinai, a mountaine, Exod. 19. 1 Gal. 4. 24  
 Dauid the sweete Singer of Israel, 2 Sam. 23, 1  
 Dauids Singers, 1 Chro. 25, 1  
 Sing spirituall songs to the Lord, Ephes. 5, 19  
 To Sing with the spirit & vnderstanding, 1 Cor. 14, 15  
 Christ hath deliuered vs from Sinne, Luke 1. 74  
 God onely forgiueth Sinne, Num. 14, 18  
 The knowledge of Sinne by the law, Rom. 3, 20  
 He that committeth Sinne, is of the deuill, 1 Iohn 3, 8  
 He that committeth Sinne, is the seruant of sinne, Iohn 8, 34  
 Sinne against the holy Ghost, Mar. 3, 29  
 By the Sinne of Adam death entred into the world, Rom. 5, 12  
 The Lord washeth away our Sinnes, Isa. 4, 4. 1 Cor. 6, 11  
 Sinners captiues, Rom. 7, 23  
 Christ is come to call Sinners, Matth. 9, 11, 13  
 The penitent Sinner shall liue, Ezek. 33, 11  
 Deut. 20, 2, 3  
 Sifera, Iudg. 4  
 ¶ The Skie redde in the morning, Matth. 16, 3  
 ¶ To Sleepe, for to die, Gen. 47. 30, Matth. 9, 24  
 Hee that Slayeth a man, shall die the death, Exod. 21, 12 Leuit. 24, 17  
 ¶ The Smell of Noahs sacrifice, Gene. 8, 21  
 What punishment he shall haue, that Smileth his father, or a woman with childe, Exod. 21, 15, 22, 23  
 ¶ Of the Sodomites, Gen. 13, and 14, and 19, Ezek. 16, 48  
 Ioseph Solde by Gods prouidence, Genesis 45, 5  
 The Solemne feastes of the Iewes, Exo. 23, 14  
 Christ prayeth in a Solitarie place, Mar. 1. 35  
 The Song of Moses, Deut. 32, 1  
 The Songs of Salomon, a thousand and fwe. 1 Kings 4, 32  
 The disobedient Sonne is stoned to death, Deut. 21, 20, 21  
 Soparer, Acts 20, 4  
 Sorcerers ought to die the death, Leuiticus 20, 27  
 Sorowe not aboue measure for them that are dead, 1 Thes. 4, 13  
 Softenes, Acts 18, 17  
 The duetie of Souldiers, Luke 3, 14  
 Iosiah tooke away Southsayers, 2 King. 23, 24  
 What man Soweth, that shall he reape, Gal. 6, 7  
 Gods prouidence euen vpon the Sparowe, Matth. 10, 29  
 Euill Speakers shall not inherite the kingdome of God, 1 Cor. 6, 10  
 Who so speaketh let him speake the words of God, 1 Pet. 4, 11  
 Sobrietie in Speaking, Prou. 17, 27

The Spies of the land of promes are slaine for stirring vp the people, Num. 14, 36  
 Spies sent into Iericho Iosh. 2, 1  
 Sanctification of the Spirit, 1 Pet. 1, 2  
 The fruit of the Spirit, Gal. 5, 22  
 The wisdom of the Spirit, Rom. 8, 6  
 We must not beleue euery Spirit, 1 Ioh. 4, 1  
 Lying Spirits, Isa. 19, 14  
 The Spirit and the flesh lust one against another, Gal. 5, 17  
 Spirit, for winde, Gen. 8, 1  
 Griue not the holy Spirit of God, Ephes. 4, 30  
 The Spirit prayeth for vs, Rom. 8, 26  
 Spoyles diuided equally, 1 Sam. 30, 24. Iof. 22, 8  
 The Spouse of Christ, the Church, Psal. 45, 10  
 ¶ Paul baptizd Stephanas and his family, 1 Cor. 1, 16  
 Steuen and his death, Acts 6, 5, and 7  
 Christ, the corner stone, is refused, Matt. 21, 42. 1 Pet. 2, 7. the Stone to stumble at, 1 Pet. 2, 8  
 It raineth Stones, Iosh. 10, 11  
 God loueth the Stranger, Deut. 10, 18  
 Oppresse not Strangers, Exod. 23, 9 Leuit. 19, 33, 34  
 Strangers had the riches giuen them, Deut. 14, 29  
 Strangled things forbidden, Gen. 9, 4  
 God is our Strength, 2 Sam. 22, 3. Exod. 15, 2  
 The waters of Strife, Num. 20, 13  
 Serue not with any, Pro. 20, 3. 2 Tim. 2, 23, 24  
 ¶ The elders of Saccoth put to death, and how, Iudg. 8, 14, 16  
 The Sunne and Moone for signes, and for seasons, Gen. 1, 14  
 The Sunne stayed at the wordes of Ioshua, Iosh. 10, 12, 13  
 The Supper of our Lord with his disciples, Matth. 26, 26  
 The Supper of the Lord ought to be done in his remembrance, Luke 22, 19  
 ¶ Swear by the Name of the liuing God, Deut. 6, 13  
 Swear not at all, Matth. 5, 34  
 Swear not by the name of strange gods, Exod. 23, 13  
 Swear not in vaine, Deut. 5, 11  
 Paul Swareth, 2 Cor. 1, 23  
 The authoritie of the temporall Sworde, Gen. 9, 6 Rom. 13, 46

### T.

The forme of the Tabernacle, Exod. 26, and 36, and 39, 32  
 The feast of Tabernacles, Leuit. 23, 34  
 Tobias biddeth the godly to his Table, Tob. 2, 2  
 The Tables of testimonie, Exod. 31, 15  
 Tabirha is raised vp againe, Acts 9, 36  
 Against Talebearers, Pro. 26, 22 and 18, 8  
 Tamar a widow and her doings, Gen. 38  
 Tamar the daughter of Dauid, 2 Sam. 13, 1  
 ¶ Teachers ordained in the Church, 1 Cor. 12, 28

The holy Ghost is the Teacher of the faithfull, Iohn 14, 26  
 The Temple, for the body of Christ, Iohn 2, 21  
 The Temple is built vp againe, Hag. 1, 14, Ezra, 4, 1. and 6, 14  
 The Temple of Salomon, 1 Kings 6, 1 and 8, 13  
 The Temple of the Lord is burnt, 2 Kings 25, 9  
 Tempt not God, Deuter. 6, 16 Matth. 4, 7. 1 Cor. 10, 9  
 Terah Abrahams father, Gen. 11, 27  
 Terah dieth in Haran, Gen. 11, 32  
 The description of the old Testament, Iosh. 24 Hebr. 9  
 The blood of the Testament, Heb. 9, 20  
 The new Testament, Gen. 3, 15 Heb. 8, 8, 10 and 10, 16, for the remission of sinnes, Matth. 26, 28  
 ¶ Thanksgiuing becommeth Saints, Eph. 5, 4  
 The punishment of Theft, Exod. 22, 1  
 Theft forbidden, Exod. 20, 15  
 The Thoughts of mans heart, wicked, Gen. 6, 5  
 Follow not the Thoughts of thine owne heart, Rom. 15, 39  
 Thomas an Apostle, Iohn 11, 16, and 20, 24  
 The seede choaked with Thornes, Marke 4, 7  
 ¶ The latter Times, 1 Tim. 4, 1  
 The diuersitie of Times, Genesis 1, 14, and 8, 22  
 Times must not be obserued, Gal. 4, 10  
 Timotheus, 1 Cor. 4, 17  
 Who liue of the Tithes, Deut. 14, 29  
 The Tithes of seedes, 1 Sam. 8, 15  
 The Tithes of the land are the Lords, Leuit. 27, 30  
 ¶ Toi the king of Hamath, 2 Sam. 8, 9  
 Tolaa Iudge in Israel, Iudg. 10, 1  
 The fault and vertue of the Tongue, Iam. 3, 5 Pro. 12, 13 and 13, 2 and 14, 3  
 Refraine thy Tongue from euill, 1 Peter 3, 10  
 Diuersitie of Tongues, 1 Cor. 12, 28, and 14, 2  
 Tooth for Tooth, Exod. 21, 24  
 ¶ The good Treasure of the heart, Matth. 12, 35  
 Drie Tree, greene Tree, Luke 23, 31  
 The good Tree beareth good fruit, Matth. 12, 33  
 The Tree of life, the Tree of knowledge, Genesis 1, 9  
 The Tree that maketh the waters sweete, Exodus 15, 25  
 Trees created for man, Gen. 1, 12, & 2, 9, 16  
 Fruitfull Trees must stand in time of warre, Deut. 20, 19  
 The fruitfull Trees three yeeres vncircumcised, Leuit. 19, 23  
 Truth and her commendation, 1 Efd.. 4, 34  
 Trumpers of filger, Num. 10, 2  
 Tribulation, Rom. 8, 35 Heb. 12, 5  
 Tribulation bringeth patience, Rom. 5, 3  
 Wee must by Tribulations enter into the kingdome of heauen, Acts 14, 22  
 Tribula-

## The second Table.

Tribulations to the faithfull, 1 Peter 4.12  
 13  
 Pay Tribute, Rom. 13.7  
 Christ payeth Tribute to the Magistrate,  
 Mat. 17.27  
 Tryphon, 1 Mac. 13.1, 12  
 Tubal-kain the first brasier & yron smith  
 Gen. 4.22

### V

Variance, a worke of the flesh, Galat. 5.20  
 The Vaile of the Tabernacle, Exod. 16.31  
 The Vaile on Moses face, Exod. 34.33, 35  
 Vengeance is forbidden, Prov. 21.22  
 1 Sam. 11.12 Leuit. 19.18 Luke 9.55  
 Vengeance pertaineth to God, Deut. 32.35  
 Rom. 12.19 Hebr. 10.30. 1 Thes. 4.6  
 Christ is the Verity, John 14.6  
 The Vessels of the young men, that is, their  
 bodis, 1 Sam. 2.15  
 Noahs Vineyards, Gen. 9.20  
 Lawes concerning Vineyards, Exod. 22.5  
 Deut. 20.6 and 22.9 and 23.24  
 Virgins taken in warre, Num. 31.18  
 Hearts Vncircumcised, Leuit. 26.41  
 Vncleannesse ought not once to be named  
 among Christians, Eph 5.3  
 Cotemporary nor with the Vngodly, 1 Cor. 5.  
 11  
 An Vnion of the Iewes and Gentiles in  
 Christ, Isa. 19. 24  
 Vocacion of the Iewes and Gentiles, Ro.  
 15. 9  
 Harken to the Voyce of the Lord, Ex. 15.  
 26 Deut. 13.4 and 30.10  
 Vowes ought to be performed, Num. 30.3  
 Deut. 23.21  
 Vriah the husband of Beth-sheba, 2 Sa.  
 11.3  
 Vriah the Priest, 2 Kings 16. 11  
 Of Vsury, Deut. 23.20  
 A law against Vsury, Deut. 22.19  
 Vzziah, otherwife called Azariah, the son  
 of Amaziah, king of Iudah, 2 Kings 14.  
 21. and 2 Chron. 26.1

### W

TO Walke with God, Gen. 5.24  
 Divers causes of freedome from Warre  
 Deut. 20.5  
 Warre is sent for the sinne of the people,  
 1 Kings 8.33  
 No man Warreth at his owne cost, 1 Cor.  
 9.7  
 To Watch, Matth. 24.42, and 25.1, 13  
 1 Thes. 5.26 Col. 4.2  
 Vncleane Water, Leuit. 11.38  
 Water changed into wine, Iohn 2.8  
 The Water of life, Iohn 4.14, and 7.38  
 Bitter Waters, Exod. 15.23  
 Waters flowing out of the rocke, Exodus  
 17.6  
 The kings Way, Num. 21.22  
 To go the Way of all the earth, for to die,  
 1 Kings 2.2  
 The Way of the Lord is vncorrupt, 2 Sam,  
 21.31  
 The Way of verity, 1 Pet 2.2

The weake in knowledge, eate herbas,  
 Rom. 14.2  
 Dauids Weapons against Goliath, 1 Sam.  
 17.40  
 The Weapons of the faithfull, 2 Cor. 10.4  
 Eph. 6.11  
 A Wedding garment, Matt. 22.12  
 Of Weighes, Deut. 25.13 Hof. 12.7  
 The feast of Weakes, Exod. 34.22  
 Well doing cometh of the Lord, Phil. 1.6  
 Pro. 16.1 and 20.24  
 The Philistims fill op Abrahams Welles.  
 Gen. 26.14  
 Israel in his Wealth forsooke God, Deut.  
 32.15  
 Blessed are they that Weepe, Mat. 5.4 Luke  
 6.21  
 Weepe with them that weepe, Rom. 12.15  
 The vision of Wheeles, Ezek. 1.15  
 The vision of the great Whore, Reu. 10.7  
 Whoredome punished by death, Gen. 38.  
 14 Leuit. 18.29  
 The eire of a Whore ought not to be given  
 vp for a vow, Deut. 23.18  
 Auoid the company of Whores, Prov. 6.24  
 and 23.27  
 Yong Widowes, 1 Tim. 5.11  
 The dueie of the Wife, Eph. 5.22 Tit. 2.5  
 The praise of a veruous Wife, Pro. 18.22  
 The good Wife and the bad, Prov. 12.4  
 A prudent wife is the gift of God, Prov. 19.  
 14  
 A contentious Wife is to be auoided, Pro.  
 21.9  
 The Wife not found to be a virgine, Deut.  
 22.14  
 The Wife ought to be carefull for her fa-  
 mily, Tit. 2.5  
 The Wife susp. of adultery, Num. 5.12  
 God worketh in vs both the Will and the  
 deed, Phil. 2.13  
 To will, is present with vs, but to performe  
 is not, Rom. 7.18  
 Priests may not drinke Wine, Leuit. 10.8  
 Wine maketh glad the heart of man, Iudg.  
 9.13 Psal. 104. 15  
 Wisdome and simplicitie required, Matt.  
 10.16  
 The Wisdome of the flesh disobedient to  
 the law of God, Rom. 8.7. 1 Cor. 1, and  
 2. and 3  
 Christ is the Wisdome of God, Luke 11.  
 49  
 The Wisdome of God hid in the Gospel,  
 1 Cor. 2.7  
 What the Wisdome of the world is with  
 God, 1 Cor. 1.19. 10 and 3.19  
 Beare no false witness, Exod. 20.16 and  
 23.1  
 The testimonie of Witnesses, Deut. 17.6  
 What punishment is appointed for false  
 witness bearing, Deut. 19.16  
 The woman diseased with an issue of  
 blood, is healed, Mat. 9.20  
 The woman that hath the bloody issue,  
 Leuit. 15.19  
 Let euery woman haue her husband, 1 Cor.  
 7.2 Eph. 5.22  
 The woman that turneth her husband from  
 the true God, shall die the death, Deut.  
 13.6

He that striketh a woman with childe, Exo.  
 21.22  
 Womans dueie, 1 Corinth. 11.6, and 14.  
 34  
 Paul preacheth to women, Acts 16.13  
 The Iewes might not marry strange wo-  
 men, Exod. 34.12. 16 Ezra. 17.34  
 Women preferred in taking of cities, Deu.  
 20.14  
 The elder women should instruct the yong  
 to loue their husbands, Tit. 2.3 4  
 Against women that disguise themselves in  
 mens apparell, Deut. 22.5  
 The famine of Gods word, Amos 8.11  
 He that sinneth not in word, is perfit, Iam.  
 3.2  
 Christ is the word of God, Iohn 1.1  
 Put nothing to the word of God, nor take  
 any thing from it, Deut. 4.2 and 12.32  
 To cast away the word of the Lord, 1 Sam.  
 15.23  
 Gods word should be laid vp in our hearts  
 Deut. 6.6 and 11.18 we ought to follow  
 it, Deut. 5.32 we ought to teach it to our  
 children, Deut. 4.9 and 11.19  
 The word of God, how wee ought to han-  
 dle it, Deut. 6.7  
 By thy wordes thou shalt be iustified, Matt.  
 12.17  
 The workman is worthy of his meat, Matt.  
 10.10  
 Vnfruitfull worke, Eph. 5.11  
 The workes doe witness of faith, Phil. 5.  
 Heb. 6.10 2 Pet. 1.5.7  
 Workes of mercy, Mat. 25.25.36  
 The workes of darkenesse, Tit. 2.12, and  
 Eph. 5.11  
 The workes of Gentiles wee must auoyde,  
 Ephe. 4.17  
 The workes of God are perfect, Deut. 32.4  
 Workers of iniquitie, Matt. 25.41  
 Workes of light, Eph 5.9  
 The workes that defile a man, Mark. 7.20.  
 21.22  
 By our workes we are not saued, Rom. 11.6  
 Eph. 2.8 Tit. 3.5  
 The Saints shall iudge the world, 1 Cor.  
 6.2  
 Christ prayeth not for the world, Iohn 17.  
 9  
 Ioue not the world, 1 Ioh. 2.15  
 The fashion of this world goeth away,  
 1 Cor. 7.31  
 The world made by Christ, Iohn 1.10  
 True worshippers, Iohn 4.23  
 The worshippers of strange gods are Ro-  
 ned to death, Deut. 17.5, are deliuered  
 into the hands of spoilers, Iudg. 2.14  
 The worshippers of strange gods shall die  
 the death, Deut. 9.14.15  
 To worship God in spirit, Iohn 4.23  
 Worship God onely, Mar. 4.10  
 The worship of strange gods is forbidden  
 Exod. 23.13.14  
 The wrath of God on the children of  
 disobedience, Col 3.6

### Y

THE Ydle are reprovved, Pro. 22.25 and  
 22.13 and 26.13. 14.15

The



## The second Table.

The evils that come of Ydlenesse, Prou. 24.  
30. 31.  
¶ Ydlenesse to be auoided, Pro. 20. 13. and  
21. 25.  
¶ The Yeere of Iubile, Lenit. 25. 11.  
¶ A Yoke of yron for the disobedient, Deu.  
28. 48.  
The duty of Yong women, Titus 2. 4.  
The lusts of Youth are to be auoided,  
2 Tim. 2. 22.

Z.

Zaccheus the Publicane, Luke 19. 2.  
Zachariah the King of Israel. 2 Kings

14. 29  
Zalmunna & Zebastaine by Gideon, Iudg.  
8. 21.  
Zamzumim, a people, Deut. 2. 20.  
¶ The Zeale of God against the man that  
walketh according to the stubburnesse of  
his heart, Deut. 29. 20.  
The Zeale of Moses, Exod. 32. 26, of Phine-  
has, Num. 25. 7. Of Elijah, 1 Kings 18.  
40. Of Iehu, 2 Kings 10. 16.  
Zebulun, his genealogie, and his doings,  
Gen. 30. 20. and 46. 14. and 49. 13. Deu.  
33. 18.  
Zechariah the sonne of Ichoiada the Priest

2 Chron. 24. 20.  
Zechariah the sonne of Berechiah, Zech. 1.  
1. Mat. 23. 35.  
Zedekiah King. 2 Kings 24. 17, and 25. 7.  
Iere. 2. 1. Ezek. 12. 13.  
Zeeb staine, Iudg. 7. 25.  
Zerubbabel the sonne of Shealtiel, Haggai  
1. 12.  
¶ Zioa, 2 Sam. 9. 2.  
Zidkiah, a false prophet, 1 Kings 22. 11.  
Zimri the King of Israel, and his doings,  
1 King. 16. 9.  
Zion the citie of Dauid, 2. Samuel 5. 7. 9.  
1. Chron. 11. 5.

## The end of the Table.



### IMPRINTED AT LONDON

by the Deputies of Christopher Barker, Printer to  
the Queenes most excellent Maiestie.

1599.

*Cum privilegio.*



